

The University of Hull

CHAPTER-FIVE-AS-APPENDIX (CA-5)

of

~ 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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Navigating this doctoral submission

▶ This 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’ (**05a**), along with a separate Abstract (**00a**) and Abstract, Guide and Glossary (**00b**); and finally, and 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 *statemaves* 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 *statemave*. However, **all** *statemaves* show up, weave and flow, to varying degrees, within each component:

▶ **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 *statemave*/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, essence and ‘products’ of my research (which I refer to as *abductive fruits*).

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 (NN)** and ≈ **Visual-Kinaesthetic (VK)** afford an overarching synthesis which, I believe, will help you grasp the gestalt of what you are about to encounter with ◆ **Intellectual-Theoretic (IT)**.

▶ Given the entangled, nonlinear nature of my undertaking, do use the: (a) **section references** between these two coupled documents, e.g. §5.1; (b) hyperlinks (click on underlined, blue text) between components, e.g. to [various prezis](#); and (c) within-document hyperlinks. The latter will help you dance back and forth **within** each document, enabling you to re-visit earlier explorations, or reach forward to where my thinking on some matter has expanded, matured or moved on.

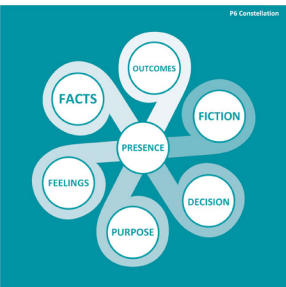
▶ **For ease of access and quick referencing:** whilst engaging with the above material, you may find it useful to print file **00a**. This includes the Abstract, this Guide repeated, plus the Glossary – all extracted from file **04**.

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

[Louie’s Doctoral Research](#)

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.

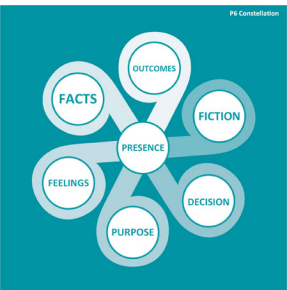




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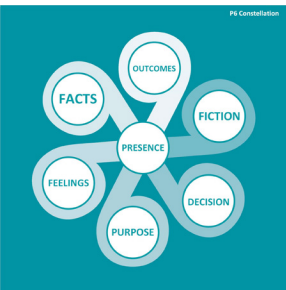
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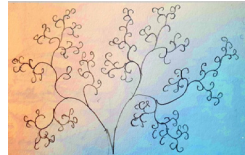
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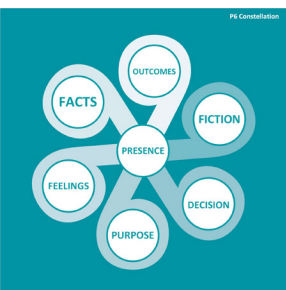
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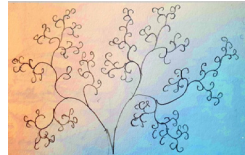
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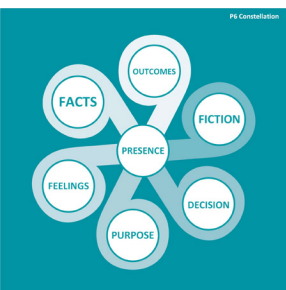
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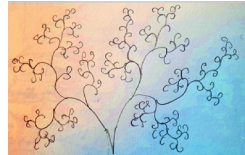
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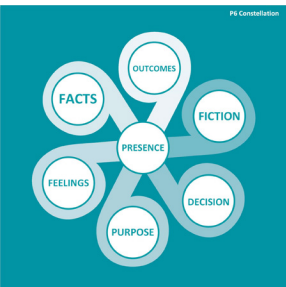
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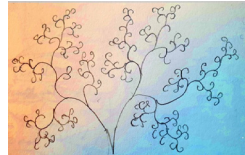
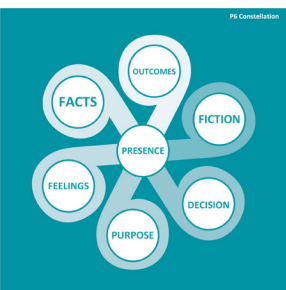


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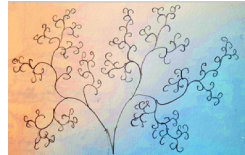
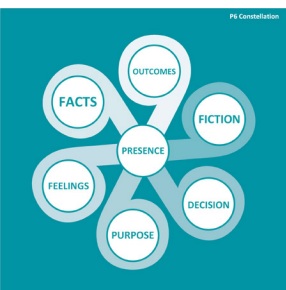


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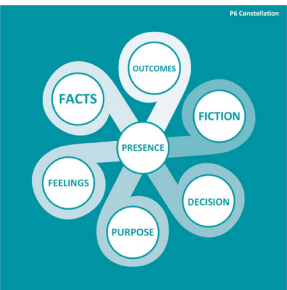
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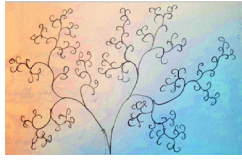
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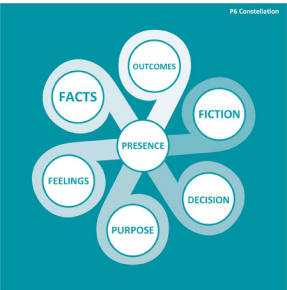
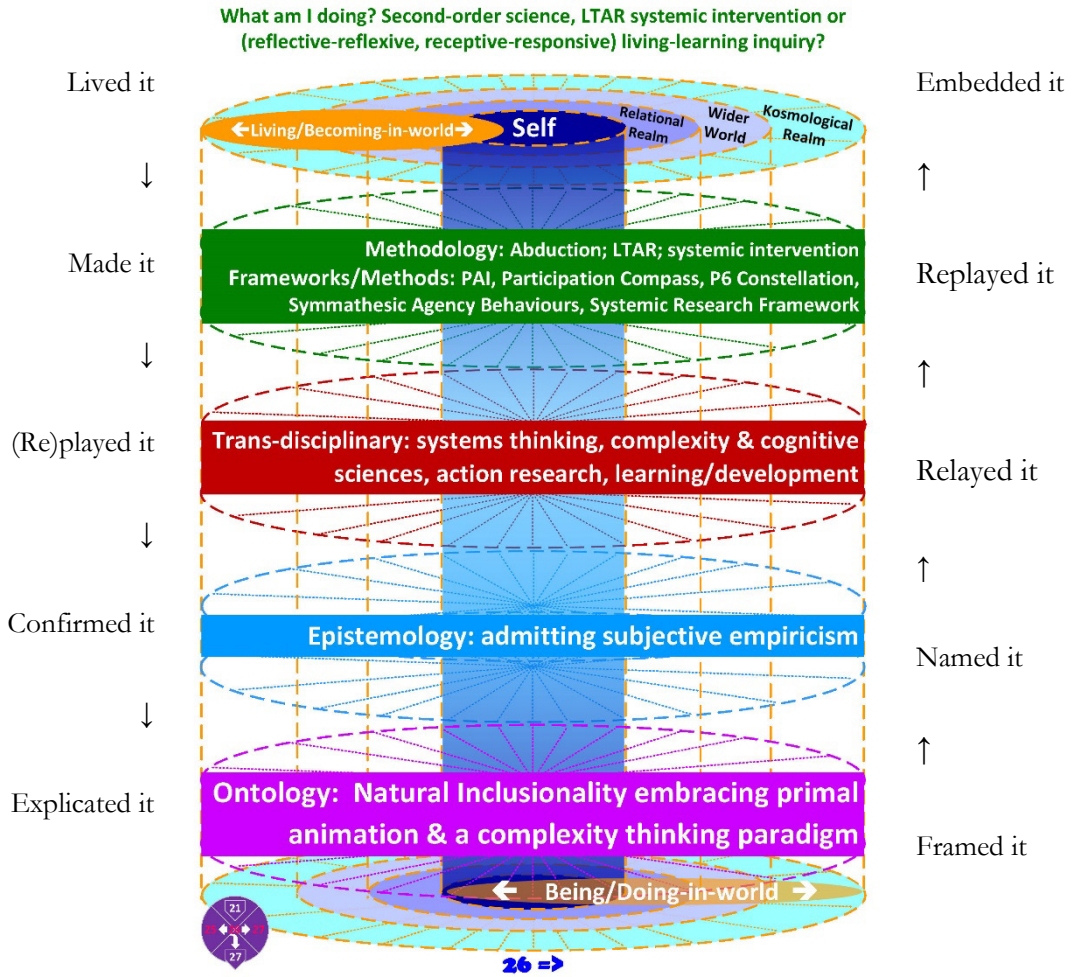
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XXX. Manifesting metalogic coherence

Figure A-1: ≈My research in a nutshell



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

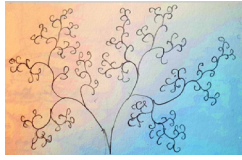


Figure A-2: 🎵 *This Game called Life* (from *Poetry Anthology*)



THIS GAME CALLED LIFE

Why join the fray to play this Game called Life?

For you with godly claims, who state you know and can control - beyond all shadows of doubt - your fate, best dare not volunteer. For, if you profess to know for sure what next to do - and who will win - then know for sure, you'll search in vain for proof to validate your mythic tale.

But if doubt mocks and flirts; or scratches, shrieks and tears away the blinds that blind your mind...

And if life's unfolding storylines tease - through twists and turns - your sense of what is meant and meant to be...

And if you can stand before this naked truth and stare it in the face, long enough to face the truth of you reflected back...

...then back in time, you'll find the time when knowing never was the point.

Back then, with child-like minds and hearts and hands, we made and changed the games we played. We tried: we failed and cried; prevailed and laughed; until constrained and shamed by adult frames, we learned to play THEIR one and only finite game.

'To win is all!' Yet: let's not forget that in this space – just One can take first place; whilst all the rest lose face and face the shame of second best. How come we make this so? When not to win means, for most, a life of coming last? What bitter brutal games to play – to all-bar-One, displace and disregard the billions of our human race who, in this Finite chase, forever find themselves behind. This cannot be the only way!

I kid you not! Tear down the blinds; strip away the veils and take THIS step. Reflect the truth; and see anew, the You that knew that deep joy comes - not from knowing how to win - but learning how to change the rules for each and every one of us to find our place, and play our part in shaping Life's forever dance.

So, let us take the floor and take a chance with all who care enough to dare enough.

Reach down to touch the ground to feel the pulse and find the beat.

Turn down the raging noise that screams and reels around your head.

Let tears roll and rinse your stinging eyes so they can open wide to beauty in the beast.

Then stand your ground and plant your feet so you can sound the call for all to hear:

'I'm in! I'm here. Come play this precious Game called Life!'

© Louie J N Gardiner 28th March 2015

PhD Statewaves:

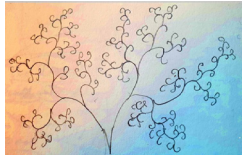
- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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



CA-Five: Chapter as Appendix

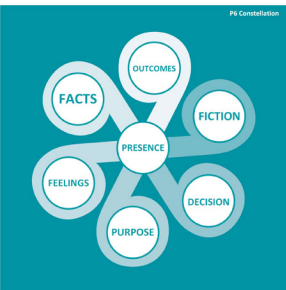
5.1 Emerging methodology afoot

5.1.1 Laying the terrain

▶ 🎵 ≈ The image in the top right of each page is to remind you of the nature of this **§Chapter-Five-as-Appendix**. There is a practical trajectory to this document, in that it starts somewhere and ends somewhere else. Overall, it is **not** linear, though at times it may appear to be so. Overall, in amongst the rapids, tumbles, eddies and whirlpools of my verbal streams, there is an emerging progressive flow, that eventually brings **§Chapter-Five-as-Appendix** to a natural close... though not where any of us might have anticipated. The nonlinear dynamics inherent in complex adaptive systems (CAS) **§0.3; §1.3; §1.5; §4.1.2; §4.1.2.1; §4.5.2** are playing out in multiple ways in me; in the emergence of this document; in the emergence of every *abductive fruit*; and in the deployment of several of them. Hang in. Hold tight. Surrender to the ride and see what comes of it... of me and of you!

▶ 🎵 At times, the flow turns back on itself. All seems to fold into all else. Yet, with each repetition, something new arises – either on the page or imperceptibly in me, until such time as that too finds itself finding form in words, images or metaphorical imagery (Flood & Robinson, 1988). I invite you to surrender to what you experience as you encounter this component of my doctoral submission. I ask for your patience and encourage you to notice and hold the tension of what rises up in you – remembering that, though this **◆ Intellectual-Theoretic §Chapter-Five-as-Appendix** has its crucial contribution to make, it is only part of my submission. Your engagement with this and all other components is necessary if you are to grasp both your felt-sense and sensemaking of what I am bringing into being.

▶ This lays the terrain for what is to come. **◆ Intellectual-Theoretic** has had the arduous task of attempting to catch up – her job being to find adequate explication to complement and augment my knowing, expressing itself through me and conceptualised in my *abductive*



PhD Statewaves:

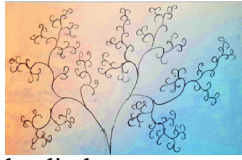
- 🎵 Aesthetic-Poetic
- ⬢ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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



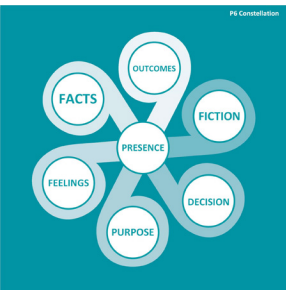
fruits. Despite herculean attempts, she remains persistently behind the curve of the embodied knowing arising continuously in me. All I can offer you in the pages that follow, is something of my intellectual verbal journeying, which has played its part alongside 🎵 **Aesthetic-Poetic**, ≈ **Visual-Kinaesthetic** and ▶ [Navigator-Narrator](#), in giving rise to all that I present. In following the invitation of, and accepting my *statewaves* as legitimate players in the game of my research, I set in train my *emergent methodological approach*, through which emerges frameworks and methods (Bunge, 1977) to handle the conundrum of not knowing how to engage with whatever is facing us, and indeed, ‘not-knowing’ as a general phenomenon. What follows – in verbal ‘slow motion’ – is indicative of what unfolded rapidly in me as my sensemaking tumbled in, through and beyond me in the first 2-3 years of my research. This chapter has stumbled into being over four years (interrupted by intercalations, including for my father’s illness and his subsequent death). It stands as my attempt to harness, synthesise, represent and articulate the emergent tumblings and unexpected fruits of my approach. Nothing arose in the order it ‘should have done’ according to a conventional script!

▶ I started out on one path with eleven others within Initiatives of Change, with an outward-facing focus §**Chapter Two** (Gardiner, 2016a), until I realised that the academic contribution I was addressing called for me to attend to myself and my processing §**0.3: Shifting focus and attention**, within the context of engaging with others on mutual matters of concern §**Chapter Three**. This shift epitomises the totality, simplicity and complexity of my **emergent, abductive, recursive, iterative** methodology.

▶ The **emergent** nature of my research is reflected in my final thesis title¹: *Attending, Responding, Becoming* §**6.4**. It has been non-deterministic. I established conditions for my inquiry by consciously committing to embodying complexity² principles §**5.5.11.4**; §**5.5.11.5** to

¹ Which settled late in 2019.

² I started distilling *aphorisms* drawing first from complexity sciences & systems thinking, then Natural Inclusion; and lastly primal animation.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

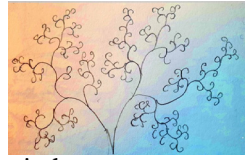
Pre-PhD Abductive

Fruits : 1998-2012

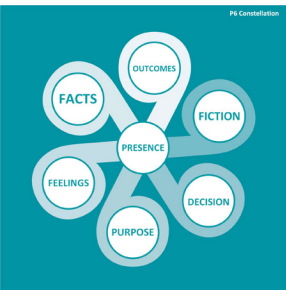
- ❖ 1: Participation Compass
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PhD Abductive Fruits:

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see what might arise! My research is **abductive** in process and outcomes, in that it has generated that which previously has not been conceived – including offering an alternative description for abduction §Glossary that has greater accordance³ with Natural Inclusion and the complexity thinking paradigm I am embodying. My methodology is **recursive**, in that I re-deploy that which has arisen from this research within the ongoing research inquiry. It is **iterative**, in four entangled ways: firstly, I *reflect back* on me, my life and the *abductive fruits* I have generated; secondly, I reflect on my *abductive fruits* in relation to second and third person contributions, incorporating what is revealed to me; thirdly, through concurrent presentation/explication/application of these *abductive fruits*, I find myself reflexively adapting (some of) them in small to substantive ways in form, content and/or process. And fourthly, I revisit some of the terrain I encountered in §Chapter Zero; going into it more deeply in §Chapter Two – Four and more deeply again here in §Chapter-Five-as-Appendix. I leave behind some terrain without fanfare. These are necessary redundancies⁴ §0.3: Footnote 46 that nonetheless, played their part in helping me focus and become clearer about where I could usefully delve deeper into third-person sources. In other words, everything was needed and all that has been emerging has come through nonlinear processing, much of which is occurring non-consciously, until it surfaces through me through whatever modalities have been invoked.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

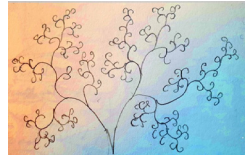
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³ This fits with the concept of *metalogic coherence* that becomes clear in §5.5.11.

⁴ Which I deliberately leave hanging and unresolved in Chapters Zero – Four.



5.1.2 Scope & focus

▶ I represent the *Scope & Focus* of my research through the ≈ [Systemic Research Framework](#) and the ≈ *Symmathesic Agency Model (SAM)* §5.5.5.2, both of which began to materialise in September/October 2015, barely a year into my PhD. **Oh NOOOO! >>>**

▶ ♦ That these *abductive fruits* came into view when they did is indicative of the originating purpose they were serving; i.e. helping me comprehend what I was doing, and how this

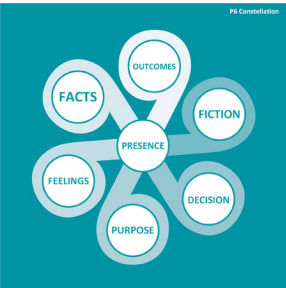
>> OH NOOOOO!

🎵 I can hear the echoing exclamations & judgements issuing forth from dislocated heads piled up in the corners of Trad-Science:

'This is not what is supposed to happen in proper, evidence-based research! Fully-formed concept before data collection and systematic analysis!? Bad. Bad. Bad.'

Ah well. This **is** what happens over and over in my life. And as this is my 'Living Theory Action Research / *living learning inquiry*', yes – for now – I claim this label as the best-fit methodological description for what is underway. **This** has legitimacy in the world I know. It is how I have come to my knowings... And I am not about to deny my living reality on the basis of a *Fiction* birthed from irrationally rational thinking – minds separating, not only from their body-beings but from Nature's natural way.

fitted into the grand schema of knowledge, knowing, the Academy and the philosophy of science. I recursively deployed/refined these throughout my unfolding inquiry: exploring, noticing, amending and refining the visuals and terminology until finally settling on the representations in this thesis. I share these as digital presentations without written explanation for two reasons. First, because, in seeking to position my research, my synthesis found form in these graphical representations. These serve as surrogates for my experiencing and sensemaking within my endeavour. They have served my needs and 'work' for me, and they have also worked for others within the *Presence in Action Collective*, hereinafter referred to as *PLA Collective* §[Doctoral Data Splash](#). Now, I hope they may serve others too. Second, I believe that attempting to explicate them would carry me far beyond the *subjective empirical Scope & Focus of the thesis* and the necessary constraints bounding this research. Here now, I am using them to serve a particular function in a very particular way. As presentational knowing, to use the term from Heron and Reason (1997), they represent the synthesis of my emerging knowing arising in and through the confluence of first, second and third person content. I have given free rein to my urge to 'animate' my representations of my knowing using



PhD Statewaves:

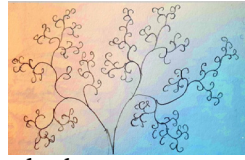
- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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PhD Abductive Fruits:

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Chapter-Five-as-Appendix



≈ **Visual-Kinaesthetic** imagery. Combined, the ≈ [Systemic Research Framework](#) and the ≈ [Symmathesic Agency Model \(SAM\)](#) §5.5.5.2 give some sense of the far-from-linear trajectory, essence, process and outcomes of my research.

5.1.3 Shifting philosophical sands

▶ ♦ Through the ≈ [SAM](#) §5.5.5.2, I attempt to represent my embodied shift – from a separating (outsider view), reductive (categorising and splitting parts) mindset – to a naturally inclusional appreciation that I am **always** *self-centering* §Glossary; §5.5.5; §5.5.6, **wherever** I am. In sharing it, I am inviting you, as my Reader, into a different way of seeing and engaging with yourself – as a living being situated at the centre of your life, relationships, wider world and kosmos⁵ – in recognition that, for you too, where you are is “always here” (Husserl, 1980: p.166); also see Sheets-Johnstone (2016b). I am hoping, through ≈ **Visual-Kinaesthetic**⁶ (Sheets-Johnstone, 2009b: p.253-277) and 🎵 **Aesthetic-Poetic** means, to give you a felt-sense experience of Natural Inclusionality, about which I have begun to find expression through this research (Rayner, 2004a, 2010a, 2010b, 2011a, 2011b, 2017a, 2017c; Rayner & Jarvilehto, 2008; Shakunle & Rayner, 2009; Whitehead & Rayner, 2009; Winnett & Warhurst, 2003)

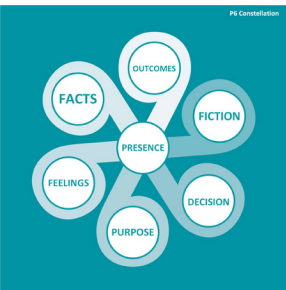
§5.5.11.3.

5.1.4 Methodological mirages

▶ 🎵 ♦ On commencing this thesis, I naively believed that my writing would catch up with my inexorable *reflective-reflexive* (past-to-present-to-future) process(ing) §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2. Eventually, I came to appreciate that, while I am living, I am learning, and so will never ‘catch up’ with myself. It sounds so obvious, yet over and over again, I came to realise that all that is interior to me is in continuous, nonlinear, non-conscious, dynamical flow with

⁵ The Greek word ‘kosmos’ refers to the entire world incorporating physical, emotional, mental, and spiritual dimensions whereas ‘cosmos’ refers only to the physical see §Glossary: p. vii. I use Kosmos in the ≈ [SAM](#).

⁶ Mid-2020 I came across the work of Sheets-Johnstone (1999a, 1999b, 2009a, 2009b, 2016b, 2018) who has distilled a compelling transdisciplinary case that supports what I have been ‘reaching’ for, in my working title ‘*re-incorporating subjective-empiricism in systemic intervention, theory and practice*’. I have more to say about ‘[reincorporation](#)’ §6.4.



PhD Statewaves:

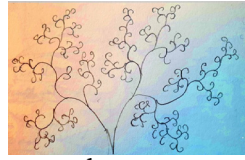
- 🎵 Aesthetic-Poetic
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all that I am encountering beyond me; and I keep discovering what I have already discovered without realising I have discovered it until I realise it... again §5.5.8! Going through this repetitive re-cycling, whilst attempting to document what, in effect, must become fixed lines and squiggles on pages, has been unconscionably challenging and frequently mentally exhausting.

▶ 🎵 There is so much more I could have written. As I have proceeded, I have found myself struggling to close down on explorations (e.g. Critical Systems Heuristics §5.5), that were relevant to particular *abductive fruits* but **not directly pertinent** to this abductive §5.5.12, primarily *subjective empirical* project §5.5.3. The internal tension and discomfort I feel, knowing that I am ‘leaving loose threads hanging’, is immense. Yet I sit with this and invite you to do the same. *I assert the legitimacy of my stance, knowing that this component of my composite submission is an Appendix. In it, I am essentially revealing something of the rawness and raggedness of my repetitive processing patterns. This is entirely consistent with the nature of this research, held within a complexity thinking paradigm. I have (re)written this sub-section §5.1 after all else that comes in the remaining pages of this §Chapter-Five-as-Appendix. I am offering you guidelines about what to expect next, that came before...*

▶ Some way into my research and my writing, I recognised that I had been implicitly using my first three *abductive fruits*. I noted how deeply embedded they are in my [ways of attending](#), which is alive in all I undertake: “by ‘attending’ is meant our overall experiencing of life – analysing, perceiving, relating, engaging and embodying” (Hutchins, 2014: p.13). For example, my real-time personal processing with the *P6 Constellation* in June 2014 brought me to the doctoral threshold and, as you witness through my use of eddy sidebars, the P6 Constellation is my constant companion as I navigate through it. I **introduce you to it incrementally, with the spiral in the left-hand column as a permanent reference guide** §4.4; §5.5.1; §5.5.3; §5.5.8.

PhD Statewaves:

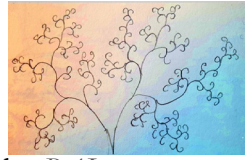
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Chapter-Five-as-Appendix



▶🎵 When I commenced my doctoral studies in September 2014, I explicitly used the *PAI* and the *Participation Compass* to begin to *Scope & Focus* my endeavour [§Doctoral Data Splash](#).

🎵♦ This did not make for an easy start because I was confronted with requirements set by academic convention that I found to be deeply at odds with my praxis [§Chapter Zero](#); [§5.5.4.6](#).

I attempted to set aside my early *PAI* & *Participation Compass* synthesis and surrendered to ‘the’ doctoral experience [§5.5](#); [§Chapter Six](#). ♦ Only later did I come to appreciate and reap unanticipated benefits from my decision. ▶ Also, my *statewaves* came out to play, helping me attend to, grasp and integrate what I was coming to know [§0.3: Statewaves](#).

5.1.5 Living Theory Action Research in motion

▶🎵 In [§0-4](#), I shared the context in which my becomings – my *abductive fruits* – have emerged.

As a Reader, you have some experience of how my literature trawling has carried me far and

wide, leading me into interesting, and sometimes seemingly distracting, cul de sacs. In

[§Chapter-Five-as-Appendix](#), as I deploy and examine *abductive fruits* 1-3, I enter rough and tumble exchanges with old-to-me and new-to-me theories. These simultaneously challenge

and illuminate my evolving praxis. New knowing enfolds into and through me, (re-)shaping my (lived and) living “worldline” (Fiscaletti & Šorli, 2017; Minkowski et al., 1907 (2012);

Savitt, 2000; Šorli, 2019a) [§Chapter Four](#).

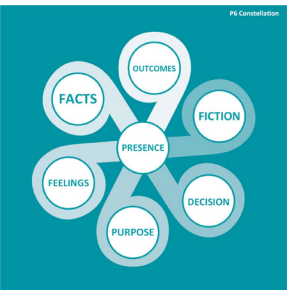
▶ I searched for systemic first person method/methodologies within various disciplines

[§Chapter Three](#) and found myself resonating with the iterative nature of action research, systemic intervention, and in particular Systemic Action Research (Antonacopoulou &

Gabriel, 2001; Apgar et al., 2019; Erfan & Torbert, 2015; Gorli, 2003; Hallcom, 2007; Heron & Reason, 2008; MacIntosh et al., 2007; Marshall, 1999, 2001, 2004, 2008; Marshall & Mead,

2005; Marshall & Reason, 1993; McNiff & Whitehead, 2009; Nolan, 2016; Reason & Bradbury, 2011; Reason & Torbert, 2001; Riley et al., 2012; Schön, 1987, 1988; Torbert, 2006;

Whyte et al., 1989; Wicks et al., 2008; Wong, 2004; Yanow & Tsoukas, 2009). However, I



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recognised in these approaches the elevation of group inquiry and action⁷ above – and often to the exclusion of – attending robustly to individual subjectivities §3.2. In determining to redress that imbalance, I subsequently incorporated the essence of Living Theory Action Research (LTAR) within my emerging methodology, seeing it as an approach (a) attuned to second order cybernetics §0.1; §6.4; (b) committed to drawing upon all of one’s being in one’s endeavours (Huxtable, 2008; Spiro, 2008); and (c) a commitment to mutual contextual self-study⁸:

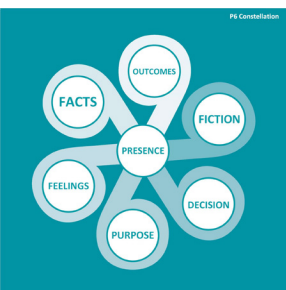
“Living Theory research is a form of self-study, educational practitioner research. The self studied is not a self serving one but a relational self where each individual embraces their responsibility to contribute to the flourishing of their own humanity, ‘i’, as well as contributing to the humanity of others ‘we’ and to humanity as a whole ‘us’” (Mounter et al., 2019: p.2).

▶ In the pages ahead, I offer my *abductive fruits* as “living theories” (Whitehead, 1989, 2000, 2009; Whitehead & McNiff, 2006) that have emerged through my embodied praxis. They are represented predominantly in ≈**Visual-Kinaesthetic** formats, supported in their coming into being by my 🎵**Aesthetic-Poetic** synthesising (poetry, paintings, photographs and eddy sidebar processing). My living theories are different to the “propositional theories that dominate refereed international journals” (Whitehead, 2009: p.86):

“In propositional theories, explanations for the actions and learnings of individuals *are derived from conceptual abstractions* of relations between propositions. In living theories *individuals generate their own explanations* of their educational influences in their own learning. The explanatory

⁷ Assuming this will afford traction at scale for grand systemic shifts!

⁸ This aligns and attunes to the notion of self-centering §5.5.7.2 and the concept of symmathesic agency §5.5.5.2



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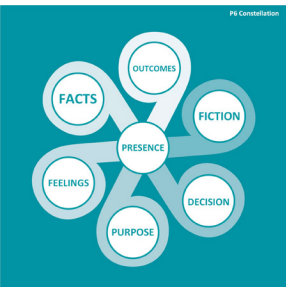


principles in living theory explanations are energy-flowing values embodied and expressed in practice” (Whitehead, 2009: p.86-87) [italics as per original text].

▶ Living Theory Action Research is predominantly applied by educators in traditional learning settings (Huxtable, 2008; Mounter et al., 2019; Whitehead, 1989, 2009; Whitehead & McNiff, 2006). I appropriate it as an additional descriptor for my *living~learning* inquiry §5.5.5.3; §5.5.6.3; §5.5.6.4; §5.5.11.2; §5.5.12.2, recognising that it proactively supports and challenges me as a researcher-practitioner to examine the efficacy of what I am doing and how I can improve my practice in serving others “*recognising the teacher in me... who wants to pass on the wherewithal to others*” §1.4.1; §3.3.

5.1.6 Multi-scalar, meta-praxis: Symmathesic Agency Behaviours

▶ 🎵 🎶 ≈ Consonant with my commitment to embodying a complexity thinking paradigm, I found myself in alignment with the Systemic Action Research principles of **improvisation, reincorporation, parallel development and resonance** (Burns, 2009, 2010; Burns et al., 2012) §5.5.11.5. Considering these alongside the theory of simple rules derived from swarm behaviour §0.3:Rules of the game, and my *aphorisms* (pithy provocations drawn initially from the principles of complexity and Natural Inclusion) §5.5.11.4, I discerned seven practitioner/researcher behaviours that seemed consistent with working systemically with complexity. At the time of their becoming, I was not to know that these would be the first of six *abductive fruits* to materialise in my doctoral endeavour. I later renamed these *Symmathesic Agency Behaviours* §Figure A-3 after the arrival of the *Symmathesic Agency Model* §5.5.5.2. In §5.5.11.5, I say more about these praxis behaviours and how they came to be verbalised. I mention them here as they represent the first commitment I embraced: supporting me to engage coherently in my systemic intervention, beginning in April/May 2015 §0.3; §5.5.1.2 §5.5.11.5. These have become meta-praxis guides, helping me in attuning to the complex,



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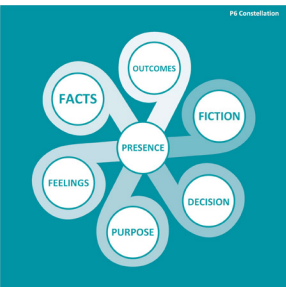
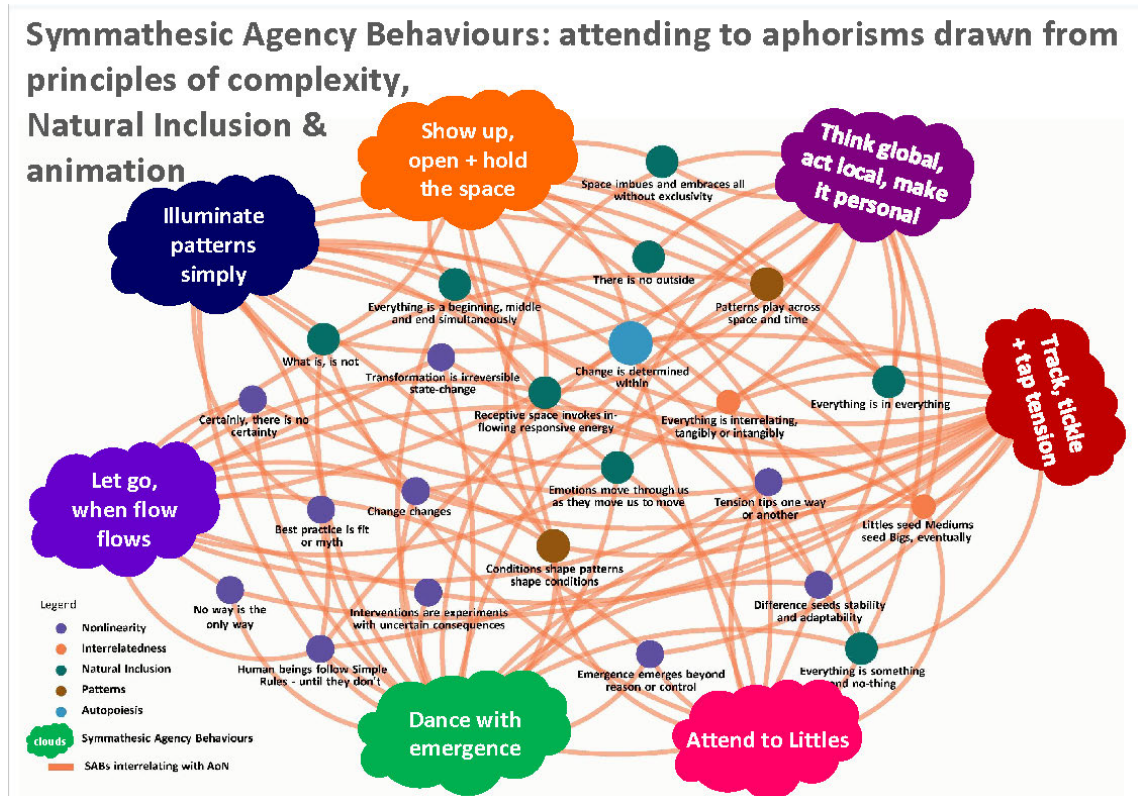
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dynamical interplay unfolding in my research. Some are self-explanatory and others are explained later §5.5.11.5 and are accessible via the bookmarked hyperlinks.

Figure A-3: ≈Attending to complexity simply



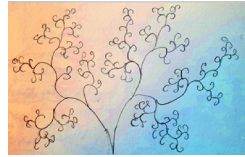
▶♪♠≈ Much later, I came to realise that these behaviours have come to be at the heart of my being, in all I am doing. The simplicity of the behavioural statements (the phrases in the clouds in §Figure A-3) belie the complexity of the practical knowing expressed through their embodiment. They now stand as a multi-scalar, [meta-praxis](#) manifestation of my methodology – applying across all the scales and contexts of my research:

- Globally with Initiatives of Change (IofC) §Chapter Two – starting with the first cohort in the UK in 2015; extending into additional cohorts in the UK up to 2018; then reaching the wider fellowship through global gatherings in Switzerland, up to the present day;
- Locally and regionally within the UK – starting with three professional coaches who were my supervisees (2013), expanding into a *community-in-practice* which then self-organised into the *PLA Collective Community Interest Company*. This now comprises

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 ❖ 10: Poetry Anthology



Chapter-Five-as-Appendix

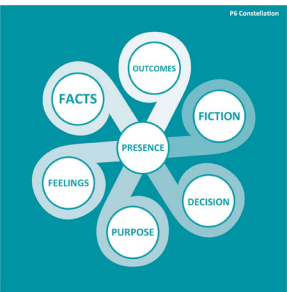


personal and professional practitioner members (of which I am one) including those involved with IofC §Chapter Three;

- Relationally – these meta-praxis behaviours afford a simple way to keep in mind and attend to the complex, nonlinear dynamics expressing in all the above (and my other) relational realms §5.5.5.2.
- Personally – my own *self-centering* practice ≈ Presence in Action, comprising the *P6 Constellation, Acuity Practice* §5.5.11.2 and *Symmathesic Agency Behaviours* §5.1.6; §5.5.11.5 pulses at the heart of all the above, see the ≈ SAM §5.5.5.2.

▶ 🎵 As such, these *Symmathesic Agency Behaviours* §5.5.11.5 have been guiding me in attending and responding to emerging data, information and happenings at different scales of application; and to the shifting context in which this research has been taking place §5.5.7.1.

◆ Living Theory Action Research (i.e. my *living~learning* inquiry) contributes to my overall systemic intervention, anchoring the first-person dimension in all that is unfolding. My other *abductive fruits* come to play their part when invoked by the context. The behaviours are not a checklist. They bring alive the *living~learning* dynamic that is in play; and I invite you to hold these in mind these as you move through this §Chapter-Five-as-Appendix. See what sense you make of them. See what manifests in how I am showing up in these pages. Notice too what rises in you and consider if/how you might already be embracing these in your own praxis or find yourself invoked into doing so.



5.1.7 Data-gathering

◆ My data primarily comprises a profusion of autoethnographic material rising out of my engagement with others and the wider world, held within the frame of this research. This is evident in my past-focused reflections, in-the-moment reflexions **and** the entirety of my composite submission §0.3:Extending boundaries §0.3:Shifting focus and attention §6.4: Figure 20.

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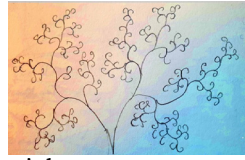
- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

- ❖ 1: Participation Compass
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- ❖ 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



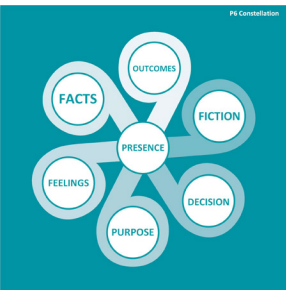
▶ ♦ Also, I have serendipitously⁹ drawn upon ethnographic and second-person material, as well as quantitative information, originally collected for practical administrative¹⁰ means. The latter, later proved to be an invaluable source of information about participants, learning encounters, etc. §5.5.8.1. In accordance with the ethics permission granted by the Hull University Business School Ethics Committee, I have anonymised the contributions of individuals, except where their contributions have been drawn from the public domain.

▶ ♦ My intention was not to engage in reductive, systematic analysis, as might be expected in formal ethnographic, rational-analytic studies, as I believed this would have been inconsistent with my undertaking. Rather, I determined to stay tied to, and visible in, my complexity-attuned project: living into the *Symmathesic Agency Behaviours* §5.5.11.5; and using myself as a ‘research instrument’ in service to my *subjective empirical* inquiry. I surrendered to giving free-rein to nonlinear, emergent, integrative processing §5.5.12.3 – §5.5.12.5 – to see what I would make of what I was being, doing, noticing and making. I set forth with no pre-meditated notions, nor guarantees §5.5.8.1; §[Doctoral Data Splash](#).

▶ ♦ It took a while for me to grasp the place and contributions of the *Participation Compass* and the *SCAP/PAI* in this project. I was unclear what I needed to be doing ‘with them’ in relation to accessing primary and secondary data sources. As this §[Chapter-Five-as-Appendix](#) came into being, I realised that the *Participation Compass* and the *SCAP/PAI* offered framing for my current research inquiry. My live explorations serve as primary data illuminating how

⁹ I decided on this approach early on in my research, around the time my focus turned onto me. I realised that asking people within my initial cohort in IofC to gather data – effectively on my behalf – to track and trace the reach and impact of ‘my’ interventions ‘on them’; and theirs, on others, was strikingly counter-cultural. I remember witnessing the distress and panic expressed by two of the eldest participants in the first cohort as they tried to comprehend what I was asking them to do. In an instant, for their wellbeing and the integrity of my offering, I chose to let go of any expectation that I would be formally gathering quantitative data. I believed that if I were to explicitly introduce such approaches, I would risk distorting our exchanges and pervert whatever generative ‘goodness’ might arise between us.

¹⁰ Once I let go of believing I ‘had to’ collect numerical data, I settled into simply doing what needed to be done to efficiently and effectively organise, respond to, and communicate with, participants over the years. In 2018, I realised I had established a reliable and accurate mechanism which actually afforded access to an abundance of information, not only about numbers of people who have been exposed to the praxis of *Presence in Action*, but how much learning time/exposure they have had, where they come from, age ranges etc. In taking care of the needs and sensibilities of those I was serving, I found I had also taken ‘care of’ mine.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

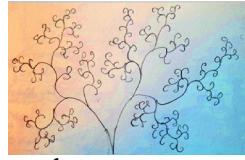
Pre-PhD Abductive

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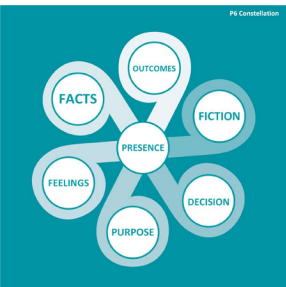
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I have used these frameworks to support my *reflective-reflexive* inquiry in relation to other stakeholders implicated in my research. This is what is most pertinent herein. However, they have been extensively implemented and honed in real-time projects over many years, since their inception, 1997-2000 §4.4. I very briefly draw in secondary data by referring to different projects, clients and contexts in which I have used them §5.4; §5.4.3.1. I offer this information as indicators of their transferability and efficacy.

▶ Finally, in the pages ahead, I give you access to expanded [types of ‘data’](#)¹¹. I give full licence to ≈ **Visual-Kinaesthetic** to introduce my *abductive fruits*, via multiple-media formats with active hyperlinks – the likes of which have been creatively employed in other research e.g. Whitehead (2009), as well as some doctoral undertakings (Charles, 2007; Spiro, 2008). My hyperlinks take you to animated audio-visually, artistic contributions and digital artefacts. I invite you to set aside your usual rational-cognitive straitjackets and to give free rein to your visual, auditory, kinaesthetic, linguistic, energetic and aesthetic modalities. These artefacts provide more than the written word can convey. As my Reader, you will need to engage with the multiple-media forms of my integrative offering to access the range of knowing available. Through the added dimensionality, colour, texture, tone and vibrancy of these diverse types and expressions of knowing, I believe you will enrich your experience and (hopefully) will accelerate and augment your comprehension and appreciation of all that lies within.



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5.2 [What's in a label?](#)

▶ 📌 Before launching into my exposition of my *abductive fruits*, I want to offer a brief rationale for my use of the term '[framework](#)' as my primary descriptor. This is my preferred label because it suggests an open, supporting structure rather like a child's climbing frame or

¹¹ Whenever I am referring to this notion of expanded 'data', I will always use the word with apostrophes.



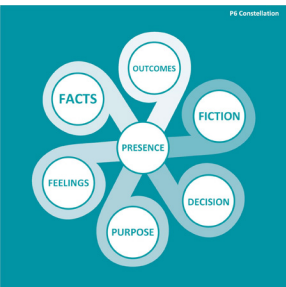
[builder's scaffolding](#) rather than a boxed-in entity with fixed boundaries, which presupposes specific included (and therefore excluded) contents. These analogies are useful insofar as they imply an open, yet holding, space with minimal fixed elements (derived empirically in context) with, within and around which people can engage. In the deployment of these frameworks, whatever manifests is a consequence of the dynamical engagement of and between players, guided by the elements of each. None of my upcoming frameworks prescribe or proscribe pathways – they shape and hold spaces for emergent inquiry and illumination from which insight, coherence and stillness and/or movement/action can emerge. I avoid using the terms ‘method’ and ‘process’, which imply following linear or circular steps as they too easily invoke users into mechanistic ways of thinking and doing¹².

▶ ◆ Following my first attempts at writing this section, I came across Dennis Cheesebrow (Eoyang, 2003: p.111-112) who offers four characteristics that fit with my sense and use of the term ‘framework’:

- Simple, memorable “graphical images” aligned to most people’s experiences of reality, offering common language and symbols of recognition;
 - They are “contentless” in that substance and content are provided by the context of each situation to which they are applied, allowing for wide application;
 - They are “dynamic and provide a sense of movement and action”; and finally
 - They are “flexible and adaptable”, enabling use and translation across languages, challenges and contexts.
- ◆ Scaffolding was originally used as a metaphor referring to teaching interactions designed to aid children’s learning (Wood et al., 1976):

“...the intervention of a tutor may involve a kind of ‘scaffolding’ process that enables a child or novice to solve a problem, carry out a

¹² For this same reason, I relinquished my use of the three questions (What? So what? Now what?) taken from Borton (Borton, 1970; Kean, 1972) and Eoyang’s ‘Adaptive Action’ (Eoyang, 2001b; Eoyang & Holladay, 2013).



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task or achieve a goal which would be beyond his unassisted efforts. This scaffolding consists essentially of the adult ‘controlling’ those elements of the task that are initially beyond the learner’s capacity, thus permitting him to concentrate upon and complete only those elements that are within his range of competence. The task thus proceeds to a successful conclusion. We assume, however, that the process can potentially achieve much more for the learner than an assisted completion of the task. It may result, eventually, in development of task competence by the learner at a pace that would far outstrip his unassisted efforts...we would contend the learner cannot benefit from such assistance unless one paramount condition is fulfilled. In the terminology of linguistics, *comprehension of the solution must precede production* [original emphasis]. That is to say, the learner must be able to recognize a solution to a particular class of problems before he is himself able to produce the steps leading to it without assistance” (Wood et al., 1976: p.90).

🎵🎶 In the above context, scaffolding refers to support offered to a learner by a tutor or ‘expert’ towards **known knowing**: i.e. knowing what ‘correct’ is. Drawing on Commons and Goodheart (2008), Andersson (2015: p.125) says that “scaffolding can be explained as a cognitive support structure that enables individuals to raise their ability and make it possible to complete tasks that otherwise may be too difficult to perform”. In these examples, scaffolding is focused on interventions that aid learning how to do what others already know. However, the meaning of the term “scaffolding” and “[cognitive support structures](#)” has expanded in action research and stakeholder deliberation arenas (Andersson, 2015: p.2; 2018; Andersson et al., 2017; Jordan, 2014; Jordan et al., 2013), referring to [methods and facilitation](#) that can aid learning and engagement amidst complexity (Jordan, 2014).

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- ≈ Visual-Kinaesthetic

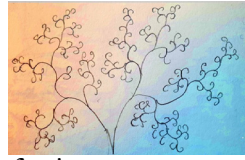
Pre-PhD Abductive

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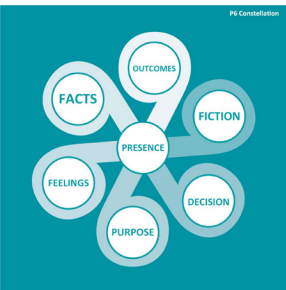
▶ ♦ I have been using the terms ‘[scaffolding](#)’ and ‘[framework](#)’ interchangeably when referring to the *PAI + Participation Compass* and the *P6 Constellation*. However, with regard to the origins of the concept of scaffolding learning, I note a crucial difference – my frameworks help *bring forth that which is [not yet known to anyone](#)*. They scaffold collective and personal inquiry, invoking those engaged to *attend to what is calling for attention*, including that which often is pushed aside by more obvious demands.

♦ Cheesebrow (re frameworks) and Jordan (re scaffolding) help me articulate what/how I am understanding my *abductive fruits*. I see them variously as: **conceptual frameworks/models** (the ≈[SAM](#) §5.5.5.2; ≈[Systemic Research Framework](#) §5.5.5.5 and *Metalogic Coherence* §5.5.11.6); **practice-supporting frameworks** (the *PAI* §5.5.1-§5.5.3 + *Participation Compass* §5.4 and the *P6 Constellation* §5.5.8.2); and **praxis-illuminating know-how/knowing** (*aphorisms of nature’s way* §5.5.11.4, *Acuity Practice* §5.5.11.2 and the *Symmathesic Agency Behaviours* §5.1.6; §5.5.11.5.

Together, these comprise an overarching scaffolding for engaging efficaciously with not-knowing across personal, relational and wider-world realms, as framed in the ≈[SAM](#).

♦ These frameworks (borne of subjective-empirical engagement) are internally consistent in that they assist in dealing with the very nature of the contexts that brought them into being – being with not-knowing (what to do), attending to what is (here and now), long enough for new knowing to arise (allowing this to move us to action). They illuminate what is present and current in such a way that augments (works with, not against) our nonlinear interior process(ing) dynamics. Those engaged find themselves coming into agreement, and this may or may not manifest in explicit decisions or overt actions: i.e. what is called for may be ‘doing nothing’.

♦ It is clear in the ways I am using these terms that I am seeing my *abductive fruits* as different kinds of frameworks/models serving different purposes. The kind I offer herein are very far from, for example, the computational models (Allen, 1997; Holland, 1995) designed to



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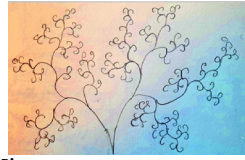
- 🎵 Aesthetic-Poetic
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Pre-PhD Abductive Fruits : 1998-2012

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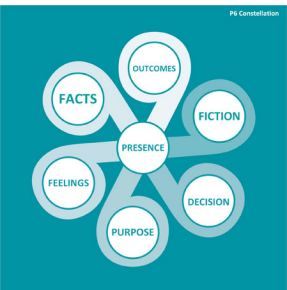
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simulate or predict behaviours and/or outcomes emerging in complex systems. Mine are fundamentally heuristics, drawing on analogies (Newby et al., 1995) and metaphors (Flood & Robinson, 1988). Their efficacious deployment relies, not on content expertise (Alvesson & Sköldbberg, 2009; Bowers, 2011; Bryman, 2008; Flood & Robinson, 1988; Jackson, 1991b, 2001; Meekums & Payne, 1993; Midgley, 1997b, 2000, 2003a; Mingers & Brocklesby, 1997; Müller, 2014; Ulrich, 2017; Vance, 1962) but on the embodied, *self-centering*, mutual contextual nonlinear, dynamical process(ing) power of the ordinary human beings using them¹³.

◆ This distinction is absolutely critical, differentiating the nature of my frameworks and scaffolding from other approaches, methods and processes I have thus far encountered. Mine do not serve the purposes/functions of those that are deterministic and reliant on following systematic, process-driven protocols from which courses of action are planned out and acted upon. Neither is their efficacy something that can easily, if at all, be evaluated by those uninvolved in the inquiry. Why? Because these scaffolded inquiries simultaneously illuminate, generate insights and bring about transformative changes in/of those engaged. To an outsider these changes might look like nothing has happened, and in such instances there would be nothing to evaluate! More on this matter will come.



PhD Statewaves:

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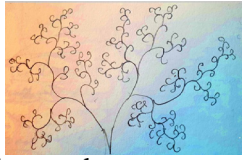
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5.3 What's a-coming

5.3.1 First fruits ahead

▶ In §5.4 and §5.5, I introduce and reflectively-reflexively explore my first two *abductive fruits* in chronological order. The *Participation Compass* came into form before the *PAI*; and it was the deployment of the former that gave rise to the latter. In applied practice, I first use the *PAI*. In teaching contexts, I start with the *Participation Compass*, enabling participants to

¹³ To the uninitiated, the terms I am using in this sentence may seem rather obscure. In practice, people do not need to know any of the theory herein to be able to participate in the *PAI*, *Participation Compass* and the *P6 Constellation*. It helps to have some grasp of the general principles and underpinning assumptions as a host of the praxis frameworks.



discover through experience the difference the *PAI* makes to scoping, sensemaking and planning. The box in the left-hand margin serves as a reminder of their chronology.

▶ I start with the *Participation Compass* following the structure below, believing it will be 'helpful'¹⁴:

- **Origins – context in which it materialised – birthing story**
- **Description – what it is, in pictures and words**
- **Deployment – examples in action**
- **Synthesis – quandaries, curiosities, conclusions, adaptations**

▶ NB. By the time I introduce the *PAI*, the above structure begins to disintegrate and later, I come to appreciate why. Using the *Symmathesic Agency Behaviours* §5.1.6; §5.5.11.5 as my constant methodological meta-praxis guide, I repeatedly surrender to the emergence manifesting through me §5.1.

5.3.2 The shape of things to come

▶ 🎵 🎵 Below, I offer a snapshot of the tension-fuelled issue/context in which each *abductive fruit* was birthed. I have condensed my perception of the issues I was facing into questions.

As you proceed into the *PAI* §5.5, you will find that all my *abductive fruits* increasingly begin to show up. This section becomes the holding, expanding – sometimes overwhelming – container for many streams of inquiry that interweave within it. I realise with a chuckle that this mirrors the living experience of the *PAI* when used in real-world contexts... you are duly forewarned! What you imagine will happen, may not; and what currently might seem unimaginable, may somehow become real.

PhD Statewaves:

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¹⁴ ...helpful for what and for whom, I now ask myself!



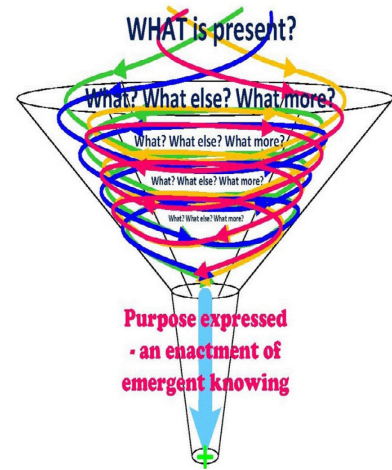
5.3.3 Not ‘phases’, but ‘streams’

▶ 🎵 What has been and is coming, comes not as ‘phases’, as I had originally envisaged §0.2, but as interweaving streams flowing throughout the thesis, swirling around and confluenting with each other as they interact with all else that is coming and becoming through me §Figure A-4.

Imagine these as trickles becoming streams; flowing, sometimes above ground and sometimes subterranean;

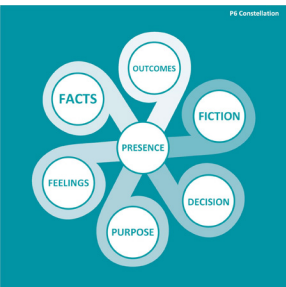
surfacing time again when called to do so. ▶ Within and across the remaining pages, you can expect to meet the following. The questions I pose reveal the impetus invoking their coming into being:

Figure A-4: ≈Streams not phases



Stream I: Reflecting on being, responding, becoming aware

- *Participation Compass* (1998-99) §5.3.3: Figure A-5; §5.4
 - Originating impetus: 🎵 how can we help staff select and deploy appropriate methods for ‘consultation’ with citizens when we do not even know how to do it ourselves!?
 - Function: ⬢ discerning how to choose and deploy fit-for-purpose methods for engaging with stakeholders.
- The *PAI – Point Attractor Inquiry* (1999-2001) §5.3.3: p. 21; §5.3.3: Figure A-5; §5.5.1 - §5.5.5
 - Originating impetus: 🎵 how can we deliver these badly thought-through, commissioned projects in a way that satisfies real needs rather than the unrealistic demands of the commissioning bodies, **and** does not get us sacked?
 - Function: ⬢ attending to what is calling for the collective, **considered** attention of stakeholders in a complex context, in which no one yet knows what is actually needed nor how to respond.



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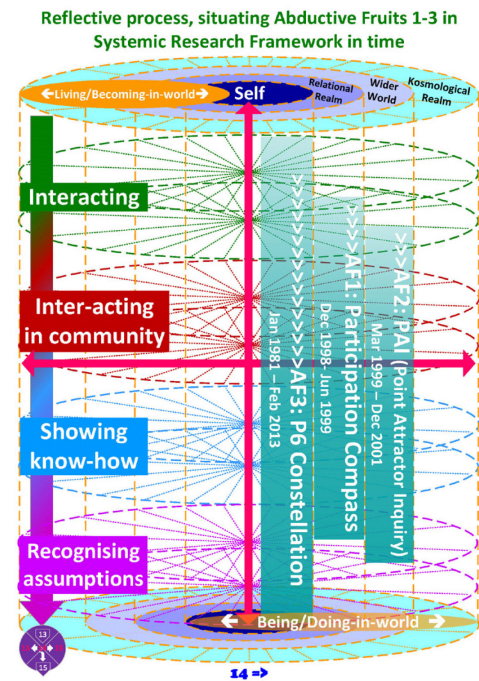
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- The *P6 Constellation* (1981-2013) §5.3.3: p. 22; §5.3.3: Figure A-5; §5.5

Figure A-5: ≈Abductive fruits 1-3

- Originating impetus: 🎵 how can I be OK in a world I fear, amongst people I do not understand, with whom I cannot relate?
- Second impetus: 🎵 how can I possibly pass on ‘no-form’, ‘no-path’ knowing to others who want me to ‘teach’ what I am not sure can be taught?
- Function: 💎 illuminating what is current in all that is present¹⁵ within ourselves, amidst our relational and wider world realms.



- *Statenwaves* (2015) §Glossary: p. xviii; §0.1: p. 5; §0.3: p. 29-55; §5.3.3: p. 22, p. 23, Figure A-6

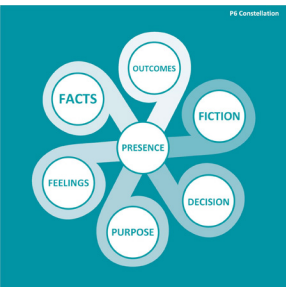
- Originating impetus: 🎵 how can I use all of my being, even though traditional science is calling on me to split off and side-line aspects of myself?
- Function: 💎 **admitting** (my) ways of being/exchanging/expressing through different modalities, as/when they arise, without knowing what might become of them.

Stream II: Positioning, process(ing), playing

- 💎 *Aphorisms* (2010-2021) §5.5.11.4 and *Symmathesic Agency Behaviours* (2015) §0.3; §5.1.6; §5.3.3: p. 22-23; §5.5.3.2: p. 115; §5.3.3: Figure A-6; §5.5.11.5

- Originating impetus: 🎵 how can I engage in a doctoral-standard ‘systemic intervention’ with myself, individuals and groups, whilst honouring the complexities of human systems without falling foul of the linear assumptions and protocols of traditional science and academic convention (i.e. without losing myself and failing)?

¹⁵ In this phrase I differentiate that which is activated (*current*) within/for a person (which may be coming in from their past or projecting into the future); as distinct from all else that may be present or going on in the present (here and now) moment.



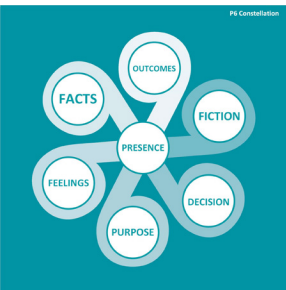
PhD Statenwaves:
 🎵 Aesthetic-Poetic
 💎 Intellectual-theoretic
 ▶ Navigator-Narrator
 ≈ Visual-Kinaesthetic

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

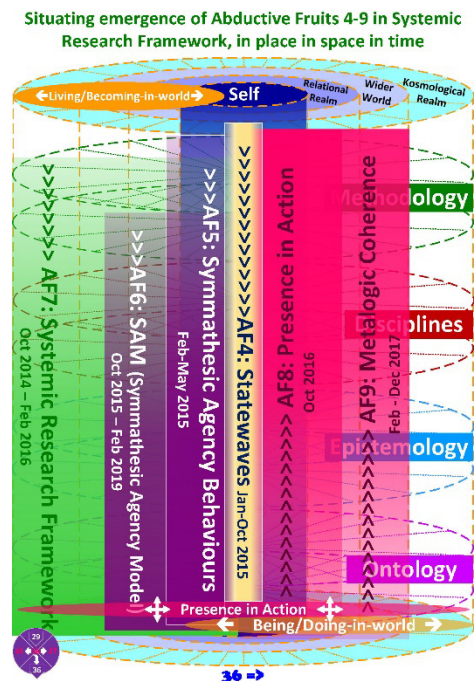
PhD Abductive Fruits:
 ❖ 4: Statenwaves
 ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
 ❖ 6: Symmathesic Agency Model (SAM)
 ❖ 7: Systemic Research Framework
 ❖ 8: Presence in Action
 ❖ 9: Metalogic Coherence
 ❖ 10: Poetry Anthology



- Function: ♦ a metalogically coherent, multi-scalar, meta-praxis supporting the embodiment of the principles of Natural Inclusion and a complexity thinking paradigm.
- ≈[Symmathesic Agency Model](#) (2015-2019) §5.3.3: p. 23, Figure A-6; §5.5.5.2
 - Originating impetus: 🎵 how can I make sense of my practice and this vast array of information so that I do not get lost and overwhelmed by it all?
 - Function: ♦ situating ourselves and our interventions within the context of a naturally inclusional paradigm, illuminating our nested, contextual inter-relatedity
- ≈[Systemic Research Framework](#) (2014-2016) *Figure A-6: ≈Abductive fruits 4-9* §5.3.3: p. 23, Figure A-6; §5.5.7.2: Figure A-43, A-44; §5.5.11.1: Figure A-57



- Originating impetus: 🎵 how do I comprehend the 'orrible 'ologies, as conveyed in the conventional academic construct, when this construct is so at odds with my experience of being, engaging and becoming?
- Function: ♦ situating, positioning and framing (systemic) researcher-practitioner inquiries.



- ≈[Presence in Action](#) (2013-2017) §5.3.3: p. 23, Figure A-6; §5.5
 - Originating impetus: 🎵 what can we call this experience that keeps happening to us when we use the *P6 Constellation*... so we can talk about it with others and not seem like we are mad or deluded?
 - 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).

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

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

PhD Abductive Fruits:
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 ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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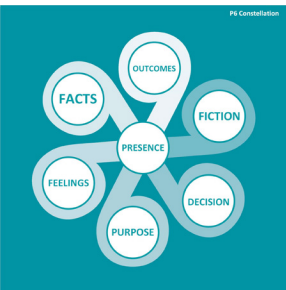


Stream III: Reflective-reflexive, receptive-responsive recursions

- *Abductive fruits 1-7...* honing old and invoking new conceptions §0-6; §Chapter-Five-as-Appendix.
- *Metalogic Coherence* (2017) §5.3.3: p. 23, Figure A-6, p. 24; §5.5.11.6
 - Originating impetus: 🎵 how can I know if a model, tool or framework is coherent with the paradigm it purports to operate within?
 - Function: 💎 discerning the fit-for-paradigm coherence of any intervention.

Stream IV: Meta-systemic synthesising and musing

- 🎵 [Poetry Anthology: Attending, Responding, Becoming](#)
 - Originating impetus: 🎵 delight and curiosity, moving me to follow the invitation of poetic arisings that would tease and tickle me away from hard cognitive edges (💎 Intellectual-Theoretic), to come home to myself.
 - Function: 💎 opening the space for new (ways of) knowing to manifest and be expressed.
- Abductive inquiry, *subjective empiricism* and Natural Inclusionality §0-6; §5.5.2.6; §5.5.3.2; §5.5.5.1; §5.5.5.2; §5.5.5.5; §5.5.6.1; §5.5.6.2; §5.5.6.4; §5.5.7.3; §5.5.11.3; §5.5.12.
 - Originating impetus: 🎵 what is drawing me to these concepts and what does this tell me about me, about them, and about their nature and relevance to my research?
 - Function: 💎 non-reductionist i.e. naturally inclusional approach for engaging with not-knowing.
- *Multi-scalar, metalogically coherent methodology* (2016-2020) §0-6; §5.3.3: p. 23, Figure A-6; §5.5.11.6
 - Originating impetus: 🎵 what is being revealed to me through all these *abductive fruits* coming together here?
 - 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.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 💎 Intellectual-theoretic
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Pre-PhD Abductive Fruits : 1998-2012

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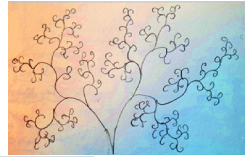
PhD Abductive Fruits:

- ❖ 4: Statewaves
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- ❖ 10: Poetry Anthology

Chapter-Five-as-Appendix

▶◆ When I finally call time on this document, will you and I better understand what each *abductive fruit* is and does? RQ6 Will I have become better able to convey their merits and how they ‘work’? Will I have demonstrated that my research approach and its *abductive fruits* are sufficiently:

- **Accessible** – are they simple enough, comprehensible, practical and usable by non-academics/non-experts without recourse to extensive use of academic literature? RQ8
- **Transferable** – can they be deployed efficaciously by others in new contexts without me? RQ8
- **Efficacious** – do they satisfy the urge that invoked them into being; and do they **now** deliver what they are ‘meant’ to deliver? RQ2; RQ4; RQ6
- **Impactful** – are they a difference that makes sufficient difference to those engaging with them? RQ1; RQ4
- **Systemic/symmathesic** – do they satisfy ‘systemic’¹⁶ criteria? RQ7
- **Metalogically coherent**¹⁷ – are they consistent in form and modus operandi with the principles and paradigm underpinning this research? RQ2; RQ7; §5.5.11.6



>> LOOMING DISQUIET... 24/05/2017

As I laid down to sleep last night, a disquiet crept over and into me. I was preparing to launch into this section and was rehearsing how I might enter the fray. I felt troubled; dulled by what I was about to do. Having briefly introduced the *Participation Compass*, I was imagining bringing various lenses and theories into view to compare and critique it. I felt weary and heavy at the prospect.

And this morning, I awoke fuzzy-eyed and unrested. I continued my conversation with a new ‘systems-literate’ pal. Aidan attended my recent learning event in which I introduced the *P6 Constellation*. He queried why I began with various complexity theories and metaphors. Why **did** I do that? What was **my Purpose** for doing this, this way? His question enabled me to seamlessly segue into my way of attending to this kind of disquiet. I reach into myself with the *P6 Constellation* as my guide.

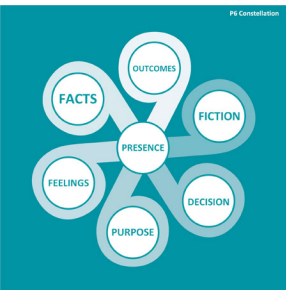
My response is swift. I catch the catch within. Again, I see that I was trapped trying to **prove** the validity and value of the *P6 Constellation*! To ‘*prove*’ my validity and worth... and more than that: To ‘*protect*’ myself from intellectual attack. My release and relief is visceral, visible. That urge was playing again as I entered this chapter.

In the throes of our conversation, I shared with Aidan my recent encounters with Jack Whitehead’s ‘Living Theory Action Research’ and Alan Rayner’s paradigm of ‘Natural Inclusion/Inclusionality’, both of which resonate within me evoking joy.

Suddenly, clarity comes upon me. My *abductive fruits* are my living theories for dealing with challenges in and of life/work. As Aidan said, “a theory is someone’s explanation of real”; his comments reminding me of the essence of my own project! I am not offering a theory of reality; I am sharing my *subjective-empirically derived* ways of being with my experiences of [what is real to me](#) that have served to transform three things: me, my ways of being and my reality. I can and do use many lenses as they serve my comprehension and remind myself not to be caught/limited by any of them. No doubt I will be, until I notice it happening and, once again, find myself freed from their grip!

¹⁶ I expanded from this, incorporating conditions for Natural Inclusionality and ‘*symmathesic agency*’ §5.5.5.2; §5.5.7; §5.5.11.5; §6.3; §6.4.

¹⁷ *Metalogic coherence* landed as a concept very late on in the writing of this chapter. So although I mention it here, like much in this document, its first mentioning is pre-emptively sowing the seeds for what has emerged already in me but has not yet found its introduction and explanation on the page.



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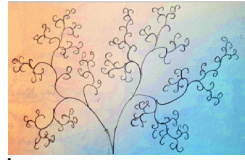
- ♪ Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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PhD Abductive Fruits:

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▶ ♦ These questions will carry us to §Chapter Six where I open the space for closing my doctoral submission – reflecting back on what has been, and distilling what has become. My hope is that the final confluence may enable fresh perspectives and enliven possibilities for new avenues and ways of research/in. 🎵 All that, is yet to (be)come. And even though I have forewarned you about the intermingling, potentially (sometimes) turbulent and confusing streams ahead – here, now, I feel resistant to heading into the next section and notice a **looming disquiet >>** settling into my gut.

5.4 *Participation Compass*

5.4.1 Origins

▶ The *Participation Compass* §4.4 is a framework designed to assist people in making decisions about fit-for-purpose approaches and methods of engagement to be used in any project, programme or research. It came into being through a Best Value contract commissioned by Derbyshire County Council (Derbyshire CC) in 1998-2000 and undertaken by Priority Focus.

▶ ♦ Best Value (Boyne, 1999; DETR, 1998; Government, 1999) heralded a radical shift in Local Government practice, requiring services to undertake fundamental reviews, attending to ‘four Cs’: Compare, Consult, Compete, Challenge. At that time, Local Authorities were generally unused to consulting with citizens, and there was an evident naiveté in their response to the requirement to consult: “we have to consult so let’s do a questionnaire”! Rina Jones and I were new recruits to Priority Focus – taking over from its founders. The project with Derbyshire CC was the result of our first successful bid from the first proposal we had written together.

▶ As programme lead for the contract, and the only near-full-time consultant, I carried most of the responsibility for both coordination and development. As a team, we had not only promised to deliver the basic contract supporting ‘fundamental service reviews’, we had



PhD Statewaves:

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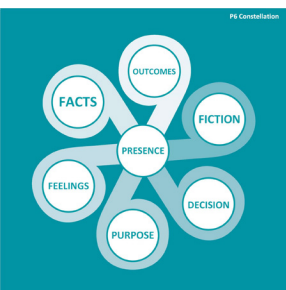
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actually ‘changed the game’ of the contract by introducing capacity-building into our proposal. We won the contract over KPMG and another much larger specialist research organisation. Additionally, I was one year into a three-year part-time MBA. And as a newly recruited consulting team, Rina and I had much at stake. These factors combined to set the context and conditions for what proved to be a creative and productive working relationship.

▶ So, our proposal had a double purpose. The first was to undertake ‘consultations’ that would feed into fundamental reviews of seven key services. The second was to develop capacity within Derbyshire CC for staff to undertake and/or commission meaningful engagements with citizens. In the process of preparing for and designing the training element of the overall programme of work, Rina and I set about ‘researching about research’ in the context of citizen engagement. Both of us were treading new territory. We discovered that there was much written about research approaches and methods in both the academic literature and by governmental advisory bodies. However, we found nothing that supported us (or other people) in deciding HOW to choose which approaches/methods to deploy in specific types of projects. Through this doctoral process I discovered that this was one of the fundamental motivators for Jackson and Keys (1984) and others when they proposed and then elaborated their System of Systems Methodologies. ▶ For Rina and I, our own personal/professional journeying directly fed into our sensemaking. We were cognisant of the fact that the people we were intending to support/train would likely be in a similar place to ourselves at the outset of this process. Our experiential, reflexive and exploratory exchanges enabled us to build up a body of knowledge which we channelled directly into creating training materials to be used with our clients. The bigger challenge mirrored our own. How do we help people decide on fit-for-purpose approaches when we ourselves had no idea? Little did we know that, in the academy (in the literature on systems thinking and operational research), Jackson and Keys (1984) had set out to create:



PhD Statewaves:

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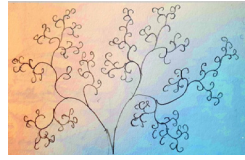
Pre-PhD Abductive

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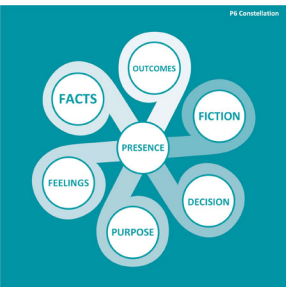
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“a classification of systems methodologies which would allow for their ‘complementary and informed’ use... The system of systems methodologies attempted to reveal what was being assumed in terms of ‘systems’ and ‘decision-makers’ (later ‘participants’) in using each type of systems methodology. This, it was felt, would enable potential users of systems methodologies to assess their relative strengths and weaknesses for the task at hand and to be fully aware of the consequences of employing each approach” (Jackson, 1991a: p.134).

▶ Considering the categorical nature of this model, (see Gregory (1996a, 1996b) for critiques of frameworks that put different methodologies in boxes to align them with contexts of application), I feel relieved we did not come across it, as I believe it would have compromised the creativity of our outcomes. At the time, we remembered finding a model that was being used in community development circles called the *Ladder of Participation* (Arnstein, 1969), as shown in §Figure A-7. In considering this, we found that, although it was useful as a concept, it did not easily translate into an applied participation planning tool that could facilitate effective decision-making.



PhD Statewaves:

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Pre-PhD Abductive

Fruits : 1998-2012

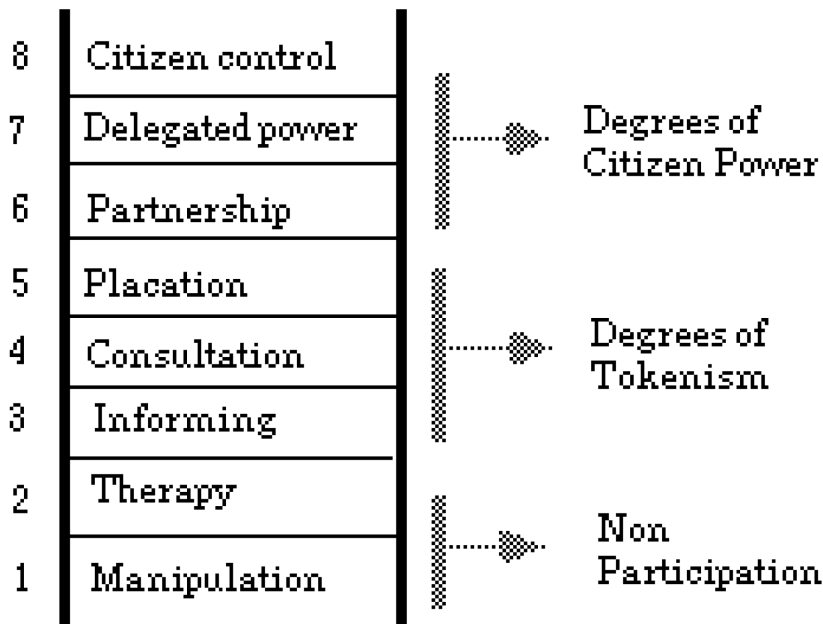
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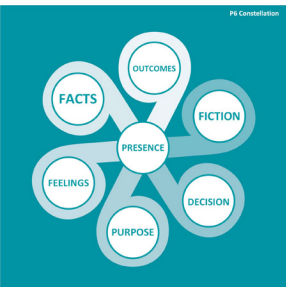


Figure A-7: ≈Ladder of Participation, Arnstein, (1969: p.217)



▶♠ As we reflected on it, we realised there were deeply embedded assumptions, both in the ladder metaphor it deployed (Flood & Robinson, 1988; Newby et al., 1995), and the language used to describe each of the rungs: i.e. manipulation, tokenism, placation. It embodied an assumption that citizens **should** be engaged (fully) in all decision-making that affects their lives (Churchman, 1979; Midgley, 1997a; Ulrich, 1983). On the face of it, this seems morally indisputable. However, through early praxis iterations, we realised this assumption took no account of the complex legal, financial, social, ecological, political and practical constraints and contexts facing the bodies responsible/accountable for delivering services to those citizens. Some 19-20 years on, Midgley, Johnson and Chichirau (2018) have proposed softening the normative requirement of ‘full’ engagement, saying that what level of engagement is legitimate, and who gets to be involved, needs to be justified with reference to the context.

▶♠ The moral assertion embedded in Arnstein’s Ladder was further strengthened by assumptions that the ‘State’ was not doing right by its people. Indeed, Priority Focus, the unit into which we had been recruited, was founded on the premise of engaging citizens



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more fully and effectively. Its existence was indicative of the time, place and context in which I had come across it: living in Sheffield since 1983 and working in Local Authorities and the health sector across South Yorkshire and Derbyshire – regions that were predominantly socialist and were struggling to recover from the decimation of the mining and steel industries.

◆ From the late 1960s onwards – certainly in public sector, community development (Korten, 1980; Umpleby, 1989), education (Borton, 1970; Freire, 1972; Freire, 1976; Kean, 1972), action research (Bradbury-Huang, 2010; Burns et al., 2012; Flood, 1998; Greenwood & Levin, 1998; Gregory, 2000; Heron & Reason, 2006; Reason & Bradbury, 2001, 2006a; Steen, 2013; Swantz, 2008; Torbert, 2013) and business (Senge, 1993) realms – ‘citizen and stakeholder participation’ increasingly was championed as an antidote to professional superiority and abuses of positional power:

“Participation has been seen as a means to overcome professional dominance, to improve strategies (whether they are for practice or research), and to show a commitment to democratic principles. In the 1970s, debate on development emphasised that development should no longer be a top-down process but should emphasise participation of those whose development was being attempted”
(Baum et al., 2006: p.855).

◆ Systems thinking researchers were amongst the fray (Flood, 1998, 2001; Flood & Romm, 1996a; Gregory, 2000; Midgley, 2003a; Ritchie et al., 1994; Romm, 1998; Ulrich, 1996b; Weil, 1998), aided in no small part by the contributions in political/public planning circles of Churchman (1968a, 1968b; 1970; 1979) who, in critiquing Plato’s vision of the Republic, challenged the notion that so-called ‘outstanding rational men’ (experts) would be sufficiently equipped and well-informed to decide on behalf of others, without considering the whole

PhD Statewaves:

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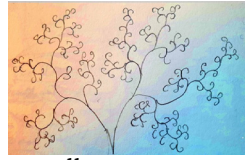
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system. He laid the foundations for boundary critique, which was first conceptually developed by Ulrich (1983) and then further elaborated and given the name ‘boundary critique’ by Midgley, Munlo and Brown (1998). Also see Midgley (1992c; Midgley & Pinzón, 2011) among other writings. Ulrich’s (1983) contribution of Critical Systems Heuristics drew from both Habermas (1981, 1987, 1996) and Kant (1785). He sought to counter the traditional dominance in science of theoretical reasoning (what is or has happened) over practical reason (what ought to be the case or ought to be done), and give the two forms of reason equal importance in inquiry. The moral/ethical debates in this arena held that there was no such thing as absolute truth, and certainly no such thing as a knowable, absolutely right thing to do. It was assumed that the best decisions would/should come from affected communities being engaged in making them – giving primacy to normative agreement (in the relevant community/ies of interest) over individual views §5.5.9.1.

◆ In contrast, in her collected 1927 papers, Follett (1942) upheld the individual and the collective in dynamic relationship in context §0.3: **Voices past and present**; saying that the one could not be disregarded in favour of the many without damaging/affecting the many, the one, and the context. In 1927 she also said we need to:

“undepartmentalise our thinking – in regard to every problem that comes to us... I do not think we have psychological and ethical and economic problems. We have human problems with psychological, ethical and economic aspects, and as many more as you like, legal often... our thinking has been enriched by the thinking in other fields... we are learning of unities from biologists, psychologists, philosophers. Professor Henderson, a biological chemist, tells us that we have to study a whole as a whole, not only through an analysis of its constituents” (Follett, 1942: p.184).

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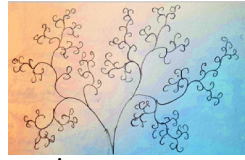
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◆ The thrust of her thesis was that, to address human problems, we need to do so by seeing and engaging with human systems as integrative unities encompassing individual unities in dynamic interrelationship within and across scales. In her synthesis, Follett far predates Nora Bateson's poetic contributions, asserting the need for transcontextual descriptions (Bateson, 2016b: p.79-81). Bateson further elaborates the importance of transcontextuality, developing the notion of accessing such diverse, in situ 'warm data' (Bateson, 2016a) to better understand and act within/as *living~learning* systems or "symmathesies" (Bateson, 2016b: p.168-193).

▶ Needless to say, at the time that Rina and I were exploring Arnstein's ladder, we knew nothing directly of the works of Churchman, Ulrich, Midgley and others. That is not to say that the context in which we were working and living might have been impacted by them – merely that we had no direct knowledge of their writings. And, as shared earlier in §Chapter Four, I came across Follet sometime during 1999/2000 – though not in time to inform our pressing project.

▶ ◆ Returning to the origination of the *Participation Compass*, a breakthrough in our thinking arrived over lunch at the Blue Moon Café in Sheffield, whilst perusing Arnstein's *Ladder of Participation*. In a moment alone, I found myself pondering what else was embedded in the construct? Suddenly it came to me: there seemed to be four dimensions implicit in various statements describing the rungs of the Ladder. This insight enabled us to start unbraiding inherent complexities in each dimension; and from this, the *Participation Compass* was born. Rina and I teased out distinctions within and across the four compass dimensions and, through deploying them in practice settings, we identified gaps, illuminated subtleties and surfaced yet more assumptions. With each real-life application we learned more and integrated our learning. This helped us refine the *Participation Compass*; and through each deployment, we found ourselves persistently exposing thinking that our clients had not done.

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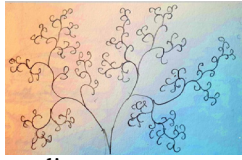
- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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 diligently noted the nature and substance of these unattended considerations, recycling them into subsequent conversations with existing, and then future clients.

▶ In sum, its current structure and content was honed through repeated practical applications, initially within Derbyshire County Council and thereafter in many other local authorities and health partnerships.

5.4.2 Description

▶ ♦ The *Participation Compass* is structured like a navigational compass with four main axes: *Purpose*; *Balance of Power*; *Nature of the Interaction*; and *Approaches and Methods*. All of these concepts are familiar in and across two broad areas relevant to my doctoral project: i.e. action research and systems thinking (Argyris, 2004; Argyris & Schön, 1988; Baum et al., 2006; Bradbury-Huang, 2010; Burns, 2009, 2010; Chandler & Torbert, 2003; Clausen, 2007; Coghlan & Shani, 2013; Coghlan & Shani, 2015; Elkjaer, 2004; Flood, 1998, 2001, 2010; Flood & Romm, 1996a; Flood & Romm, 1996c; Greenwood & Levin, 1998; Gregory, 2000; Griffin, 2004; Heron & Reason, 2006; Massingham, 2013; McNiff & Whitehead, 2009; Midgley, 2003a, 2010; Patterson et al., 2010; Reason & Bradbury, 2001, 2006a, 2006b; Schön, 1988; Wadsworth, 1993; Weil, 1998; Whyte et al., 1989). I say more about some of these references in the pages that follow.

▶ ♦ What I mean by the terms and how I bring them into play in the *Participation Compass*, differs subtly or substantively to other models and methods. The differences reveal inherent assumptions driving people's thinking and praxis, and I illuminate and explore some of these where and when relevant. I also offer a warning – the nature of my praxis, my distinctions and the meanings of terms (e.g. *Purpose* and *Power*) across different *abductive fruits* evolves as I am affected by new/other knowledge sources. The sense of impermanence this generates in this document may be a little disorientating, but I do land their final form within the other components of my composite submission ▶ [NN: Attending, Responding, Becoming; ≈ Symmathesic](#)

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- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

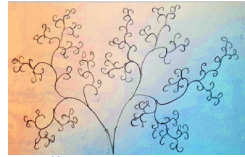
Pre-PhD Abductive

Fruits : 1998-2012

- ❖ 1: Participation Compass
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- ❖ 3: P6 Constellation

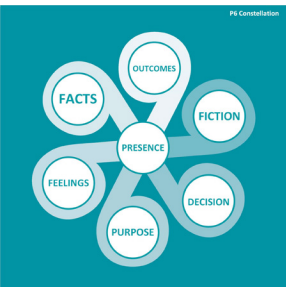
PhD Abductive Fruits:

- ❖ 4: Statewaves
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[Agency Model](#); ≈ [Systemic Research Framework](#); ≈ [Presence in Action](#) 🎵 [Poetry Anthology](#): [Attending, Responding, Becoming](#).

▶ Continuing my narrative – for the structure of the *Participation Compass*, we landed upon four dimensions, which appeared to be held in dynamical interplay. Having no expert grasp on, or attachment to, any particular theoretical frames, my colleague Rina Jones §1.5 and I focused on what was present in the mix; what we and others did when using it; and what we witnessed unfolding. We attended to surprises and ambiguities, noted resonances and adapted the *Participation Compass* accordingly, bringing it closer and closer towards an internal coherence. ♦ In reflecting on our creative process, I found useful the following insight from Holland’s (1992: p.23) research on complex adaptive systems (CAS) modelling. He drew from the work of Peirce (1974) when considering the derivation of ‘system’ rules. He suggests that such rules are based on building blocks which, when discovered, can be recombined to generate ‘new rules’ – new conceptions/models/frameworks that offer a different description, explanation or mechanism for the phenomena under ‘investigation’. This offers one way to understand what we did – we teased apart the building blocks inherent in Arnstein’s Ladder and reconfigured them into something that, in our view, better represented and handled the complex interplay between those building blocks.



▶ ♦ Our extrapolation of the four dimensions feeding into the creation of the *Participation Compass* represented a transformation of the Ladder of Participation from a somewhat misleading metaphor into a **participation planning framework** whose efficacy, accessibility and applicability later was demonstrated in practice in many small and large projects across sectors and disciplines §5.4.3.

▶ ♦ We understood that each axis reflected critical interdependent considerations in the planning and delivery of ventures that involved people. But which people? We needed to know who was actually and potentially implicated in, impacting and impacted by the

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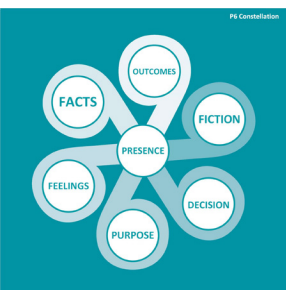
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situation/task/project/decision being explored. But even in knowing that, who would/could/should be engaged in the venture, and in what ways and to what ends? And we needed to know who or what was initiating the activity/venture, and who had what power to make or break it? Such questions, coming into view project-by-project, became central to our own explorations. These shaped, and were being shaped by, our sensemaking, which ultimately affected the design of the *Participation Compass*, helping us to discern what could be held within it and what could not.

♦ I know now that similar questions and concerns are evident in some developments in systems thinking: Churchman (1968a, 1968b, 1979) first drew attention to the realisation that boundaries are both real and constructed, and that we can never completely know or grasp the ‘whole’ system; Critical Systems Heuristics (Ulrich, 1983, 1987, 1989, 2005; Ulrich & Reynolds, 2010), with its twelve questions about focusing on ‘what is and what happens’ and ‘what ought to be the case and ought to be done’ §5.5; Critical Systems Thinking (Flood, 1990; Flood & Jackson, 1991b; Flood & Romm, 1996a; Fuenmayor, 1990; Gregory, 1992, 1996b; Jackson, 1990b, 1991a, 2001; Midgley, 1992c; Midgley et al., 1992), which brings boundary critique and issues of power and moral/ethical considerations to the fore; cybernetics, the science of communication and control (Ashby, 1962; Wiener, 1948, 1954), bringing attention to purposiveness/goal-directedness and the use of modelling by experts; whilst second-order cybernetics (Umpleby, 2015; von Foerster, 1979, 1984a, 2003) recognised patterns of autonomy and self-organisation in systems, and the fact that the researcher/observer could not help but impact the researched/observed in ways that sometimes could be anticipated, but many times would be both unknown and unknowable.

♦ In addition, Community Operational Research (Howick & Ackermann, 2011; Jackson, 1987a, 1988; Johnson, 2012; Midgley et al., 2018; Midgley & Ochoa-Arias, 2004) brought renewed emphasis on social improvement through participatory processes engaging



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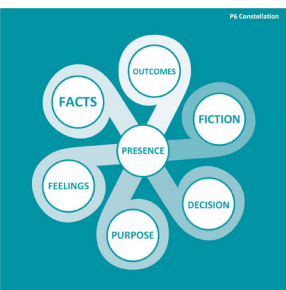


communities affected by the issues at hand. And finally, systemic intervention (Flood, 2001; Jackson, 2000; Midgley, 1993, 1997b, 2000, 2003a, 2006b, 2008, 2015, 2021; Midgley & Rajagopalan, 2021; Midgley & Shen, 2007; Shen & Midgley, 2007a, 2007b; Sydelko et al., 2021, in press) brought a critical synthesis of many of the earlier developments – both in science and philosophy. Midgley’s contribution made a case for both theoretical and methodological pluralism, which has helped legitimise transdisciplinary interventions:

“with values and subjectivity on the agenda once again, and the possibility for supporting intervention through the use of different methods, there is no basis for focusing on just one type of method. Methods for clarifying values, exploring subjective viewpoints, facilitating participation, visioning possible future scenarios, etc., are brought alongside methods for structuring observation” (Midgley, 2000: p.6-7)

▶ 📌 The *Participation Compass*, though derived through iterative real-world application decades before I came across Midgley, is nevertheless consonant with his pluralist conclusions. Importantly, in even quite simple scenarios, the *Participation Compass* offers a way to operationalise his conclusions by: (a) illuminating to clients/intervenors the need for deploying a range of approaches and methods; and (b) assisting them in making fit-for-context decisions about which ones to deploy, with whom and at what points in the overall intervention. In §Figure A-8 you will see the *Participation Compass* laid out in full. Usually I do not share this with clients at the outset. Instead, through a game, I help them discover for themselves ‘how it works’. I introduce this shortly §5.4.3.

▶ Rina and I took the *Participation Compass* into projects with clients. Each iteration exposed many more embedded assumptions, not only related to its construction but also in our own thinking, and the thinking of our clients and of the government (local and national) in relation



PhD Statewaves:

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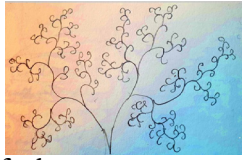
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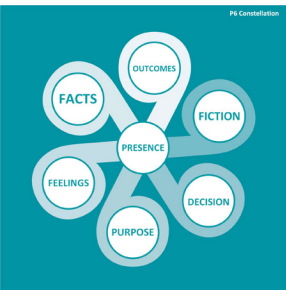
PhD Abductive Fruits:

- ❖ 4: Statewaves
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- ❖ 10: Poetry Anthology

Chapter-Five-as-Appendix



to community agendas of the day. Our realisations, and my documenting of these assumptions and unanswered questions as they arose in real-time, laid the foundation for the subsequent arrival of my next *abductive fruit*: the *SCAP/PAI* §5.5.



PhD Statewaves:

- ♪ Aesthetic-Poetic
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Pre-PhD Abductive

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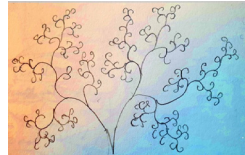
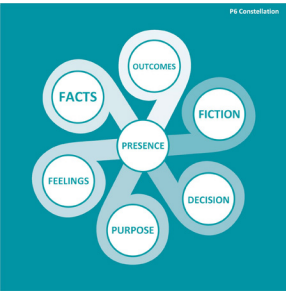
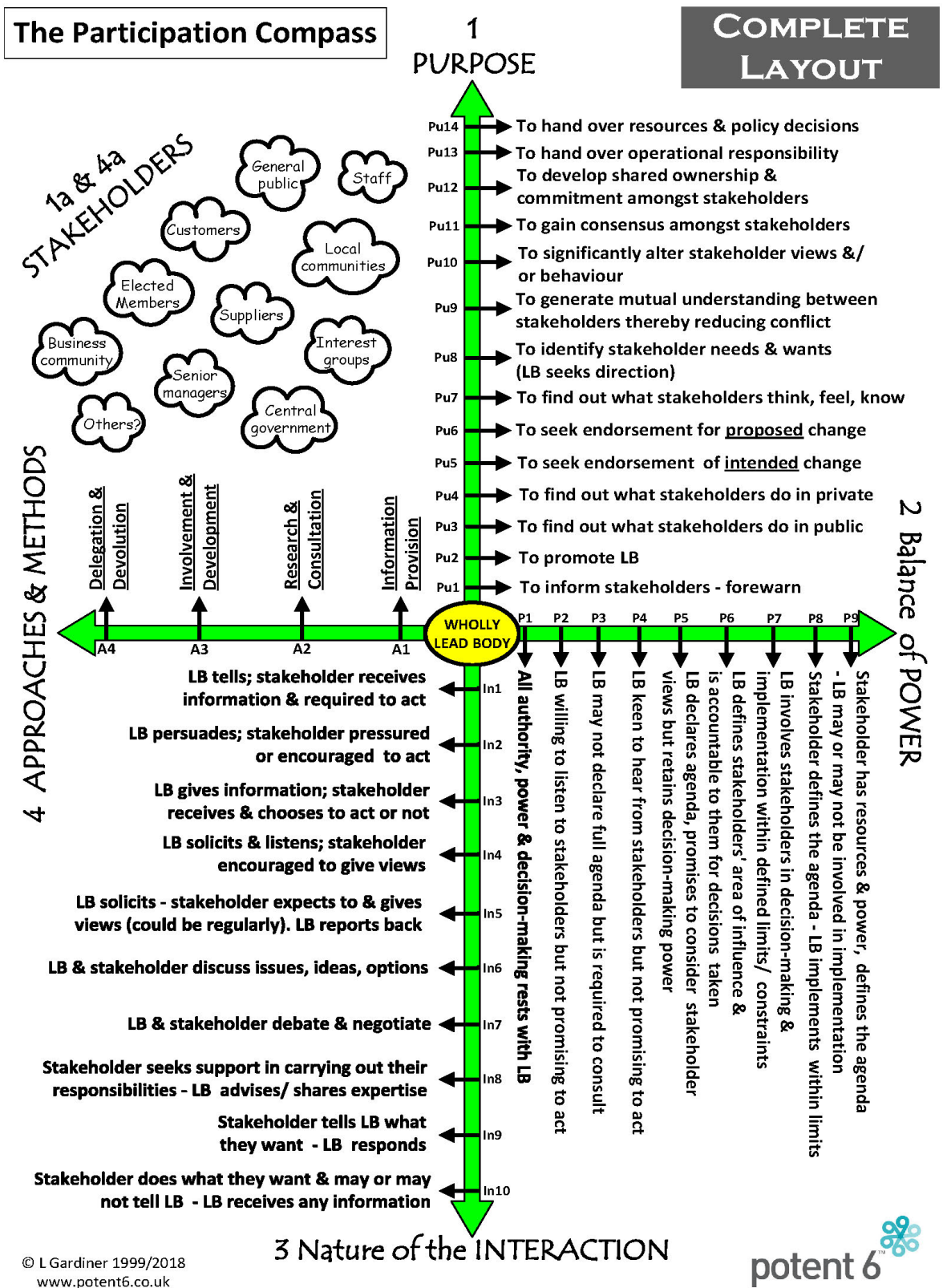


Figure A-8: Participation Compass



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 - ▶ Navigator-Narrator
 - ≈ Visual-Kinaesthetic
- Pre-PhD Abductive Fruits : 1998-2012**
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5.4.3 Deployment

▶♠ So, how do we use the *Participation Compass*? Each axis has a range of statements on a continuum. At the centre, the impetus for the project rests wholly with the *Lead Body*; and at the outer ends, it rests wholly with stakeholder(s). Somewhere in between lies the place of mutual, interdependent collaboration. Simplistically, the deployment of the *Participation Compass* ‘looks like’ it unfolds in a linear manner: first, we identify the *Lead Body*; then, starting with *Purpose* (North), we move clockwise, considering each axis in turn, but always **in relation** to the preceding axis.

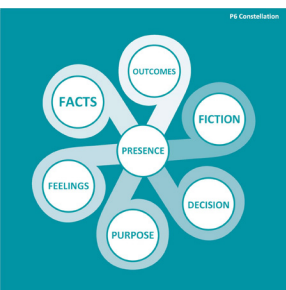
▶♠ Having confirmed the *Purpose(s)*, it becomes possible to consider the necessary *Balance of Power* (East) between the *Lead Body* and each of the key stakeholders for ‘the’ *purpose(s)* to be achieved. This presupposes awareness of the ‘kinds’ of power in play in the situation/context/project. Next, we consider the *Nature of the Interaction* (South) necessary between the *Lead Body* and each stakeholder, which would **accurately** reflect (be consistent with) the necessary *Balance of Power* between them... to enable the accomplishment of the *Purpose(s)*. Clarity here helps avert misunderstandings, raised expectations and conflict.

▶♠ Once these decisions have been made, it often becomes self-evident which *Approaches* (West) will be appropriate for the *Purpose(s)* of the project and each of the stakeholders in the mix:

- **Information Provision:** telling
- **Research & Consultation:** asking
- **Involvement & Development:** involving people in choices/decisions
- **Delegation & Devolution:** passing on partial or total direct control

▶♠ Only once the mix of *Approaches*¹⁸ is agreed, would we turn attention to selecting appropriate methods: e.g. focus groups, surveys, whole systems events, etc. After this,

¹⁸ The notion of fit-for-paradigm methodologies was not part of my awareness at the inception of the *Participation Compass*.



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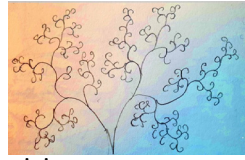
- ♪ Aesthetic-Poetic
- ♠ Intellectual-theoretic
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detailed project planning can be swiftly, clearly and confidently embarked upon. Decisions about all axes must be coherent with each other. This thinking and dialogic process(ing) generates a complex appreciation of the project, **by the end of which** those of us involved find ourselves able to articulate the *Task & People Objectives* of the overall project and the fit-for-purpose methods of engagement appropriate for the different stakeholders:

▶ ✦ In practice, the deployment of the *Participation Compass* does not always progress neatly. It opens an exploration that exposes a depth and breadth of cross-purposes and assumptions amongst the people charged with commissioning, managing and delivering the projects; and it illuminates that other stakeholders may need to be in the mix. This complexity became evident in its early prototyping/deployment, ultimately triggering the birthing of its sister framework, which we first called the *SCAP (Scoping, Commissioning and Participation Planning)* process – now and hereinafter in this document called the *PAI (Point Attractor Inquiry)* §5.5. Both became central to our contracting conversations with project commissioners.

▶ ✦ In training situations, we usually introduced the *Participation Compass* before the *PAI* through the medium of a board game: *The Participation Game*. In the following pages I show (talk you through) what we use in the game – the ‘board’ plus the worksheets that culminate in decisions about *Approaches & Methods*. In playing *The Participation Game*, people gain a working appreciation of the complexities at play, the interdependencies between the axes and the myriad conflicting assumptions/perspectives and perceptions that mire their effective scoping, commissioning and planning of projects – even ones that seem straightforward. **Then**, when we introduce the *PAI*, they have a tangible encounter to draw upon, which grounds the need for a different way to handle the challenges they frequently face. They grasp, from first-hand experience, how the *PAI* and the *Participation Compass* bring clarity to the **practical purpose(s)** of their venture; and coherence to their choices about ‘fit-for-purpose’ *Approaches & Methods* to support their accomplishment.

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ✦ Intellectual-theoretic
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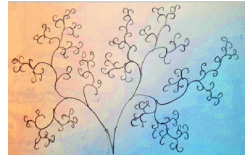
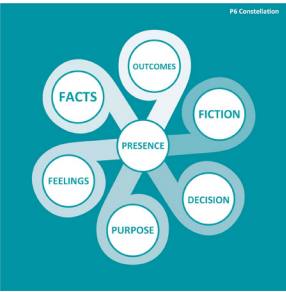
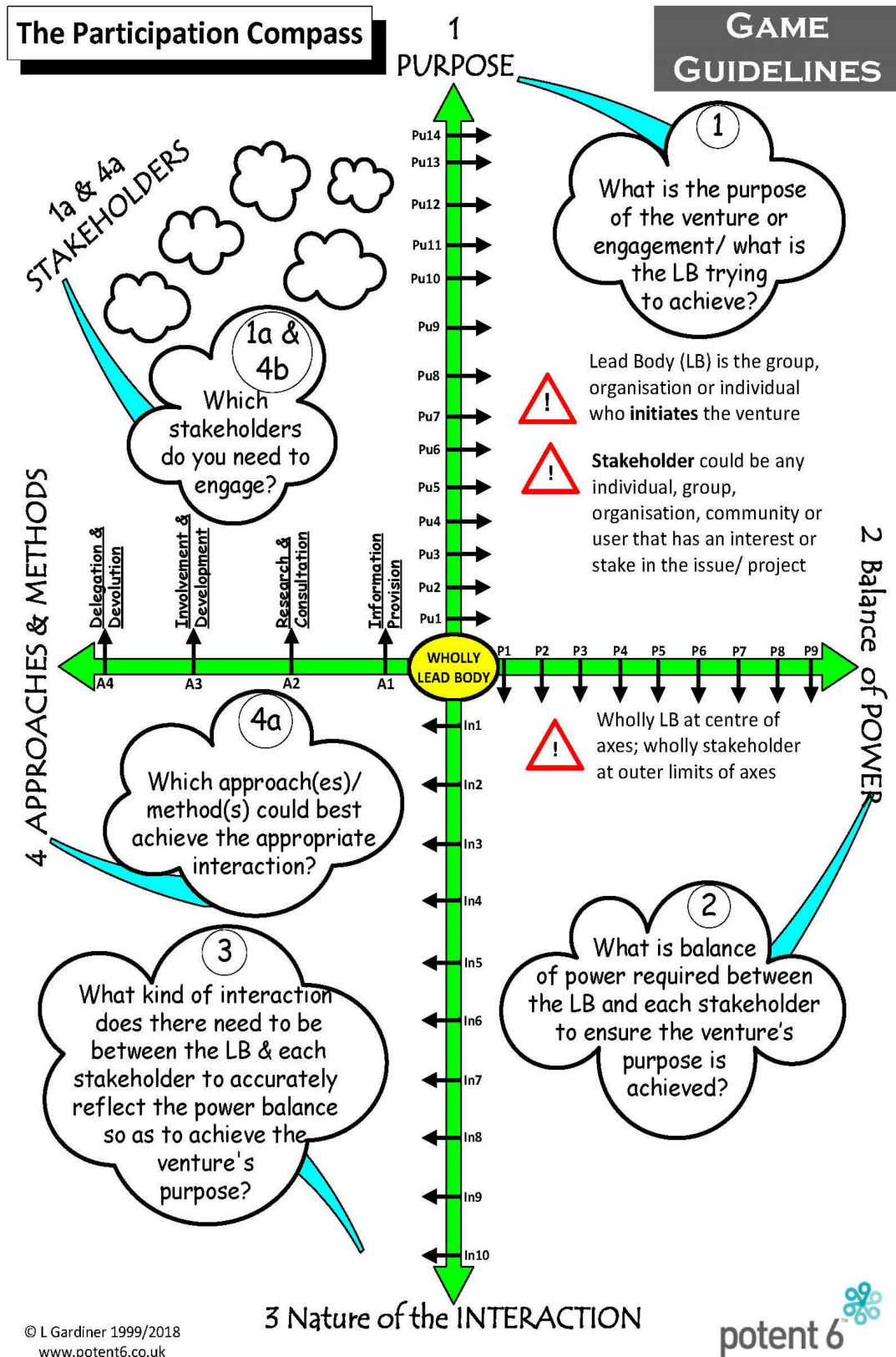


Figure A-9: ~Guidance for playing the Participation Game



- PhD Statewaves:**
- ♪ Aesthetic-Poetic
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- Pre-PhD Abductive Fruits : 1998-2012**
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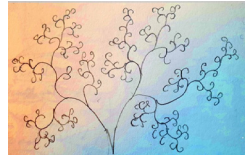
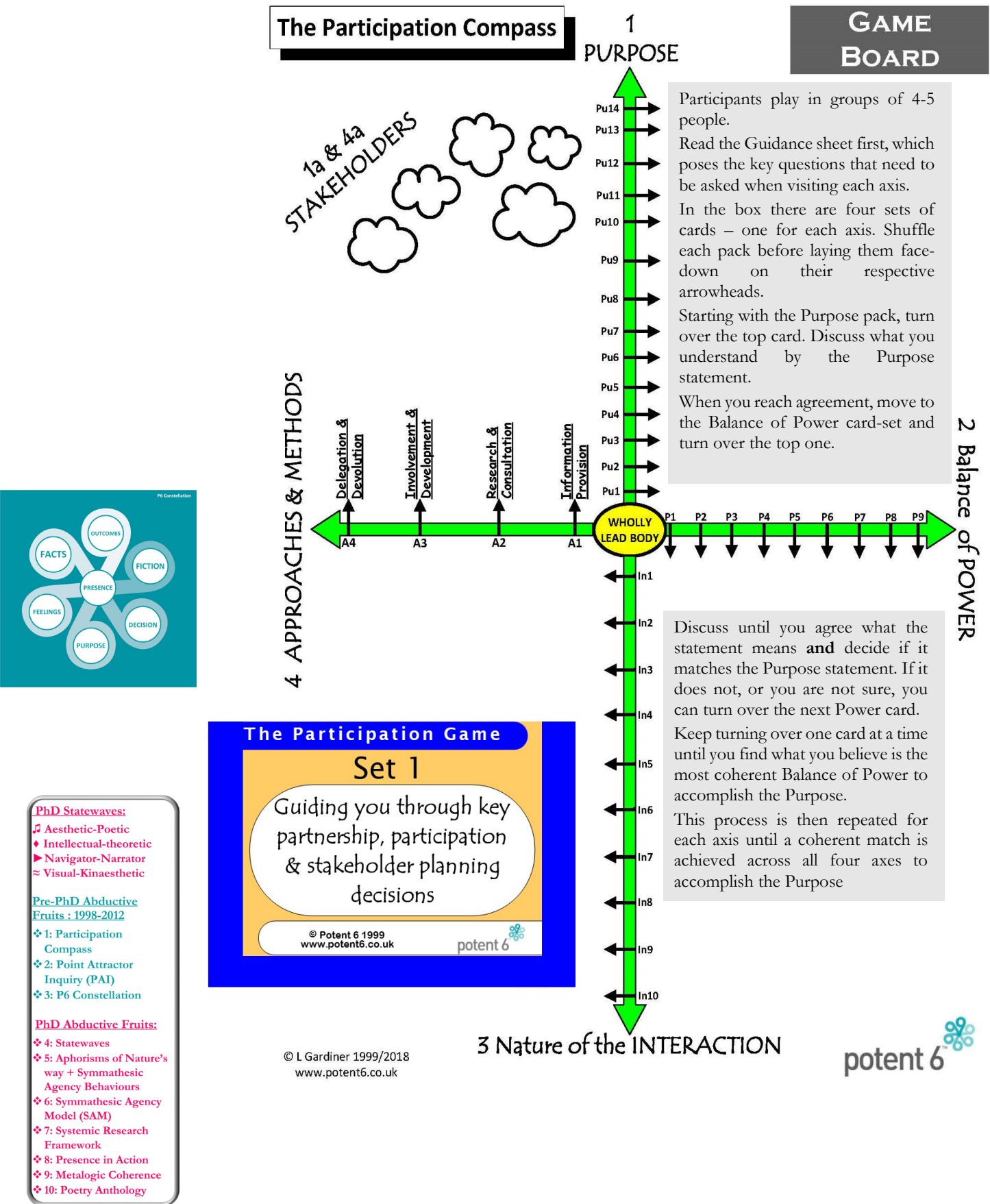


Figure A-10: Board Layout & rules of Participation Game



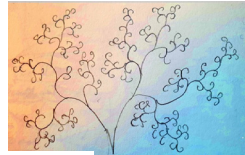
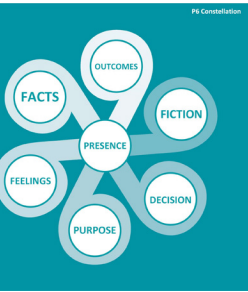
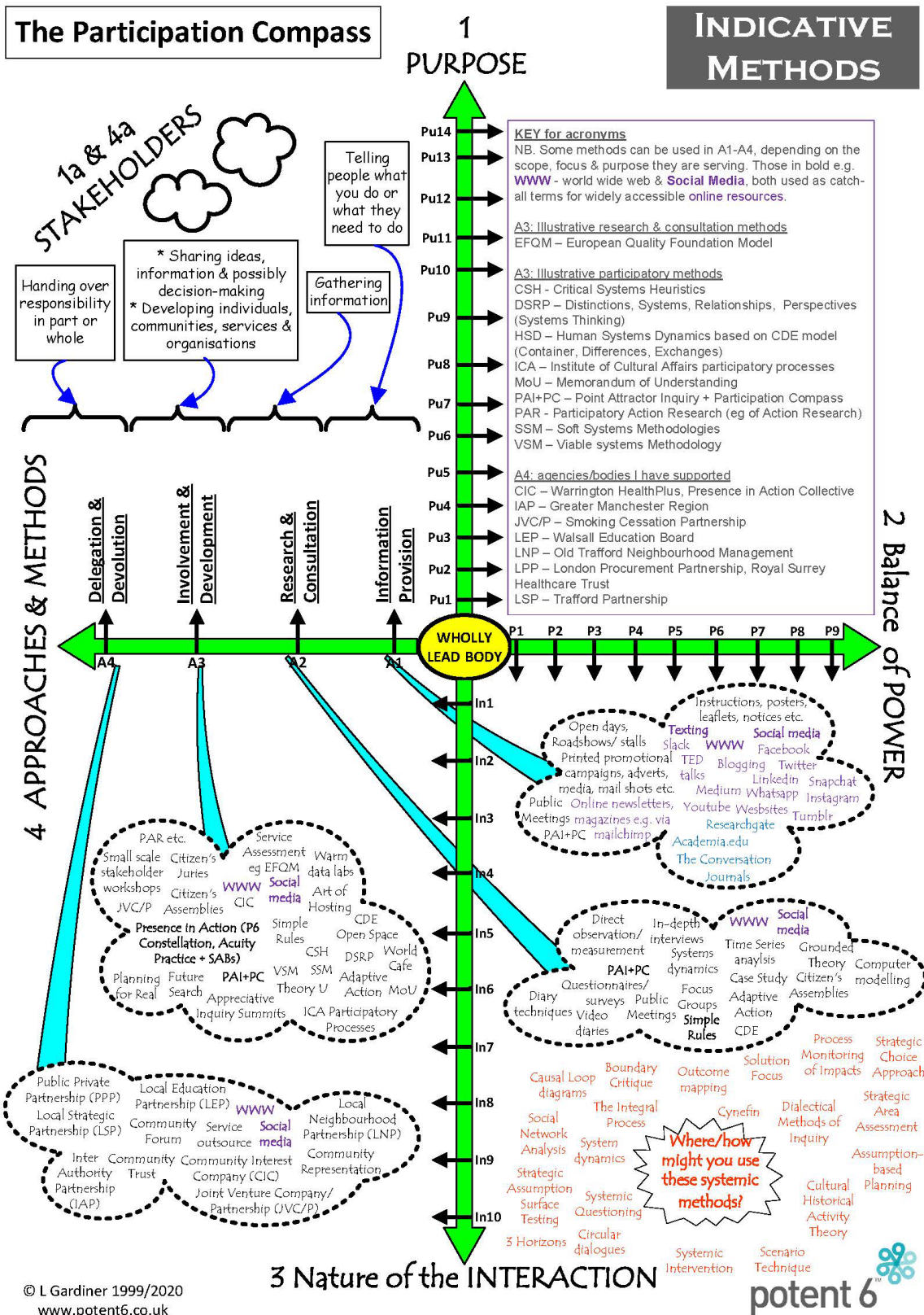


Figure A-11: Indicative Methods in the Participation Game



- PhD Statewaves:**
- ♪ Aesthetic-Poetic
 - ♦ Intellectual-theoretic
 - ▶ Navigator-Narrator
 - ≈ Visual-Kinaesthetic
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§Figure A-11 Teaching Comment 1:

Once all four axis cards are matched, we invite each group to lay out all the cards along their respective axes in order from centre to arrowhead.

We then ask them to compare their choices with the completed *Participation Compass* and to note any differences.

Each group shares their layout giving a rationale for differences. These are explored amongst the whole group, revealing further subtleties and complexities – showing that the application of the *Participation Compass* is neither an exact science nor possible without additional contextual considerations which they will have bumped up against in their deliberations.

§Figure A-11 Teaching Comment 2:

Once Approaches and Methods for accomplishing the Purpose are agreed, the group may be given the Methods Guide (plus information sheets in their Card boxes) to discuss and discern which methods to deploy with different stakeholders.

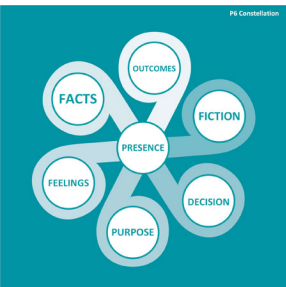
Often, they find this virtually impossible because they realise that there are differing purposes for each stakeholder, requiring deployment of different Approaches and Methods.

This recognition opens the space for introducing them to *PAI*.

5.4.3.1 Projects using the *PAI* and the *Participation Compass*

The following are examples of projects in which I have deployed **both the *Participation Compass* and the *PAI*** (in reverse date order). These vignettes serve to illustrate the diverse contexts, breadth and scale of scenarios in which both frameworks have been applied. I had intended to dive more deeply into more of these examples but, later realised that this would be a distraction to what was emerging in and through my *subjective empirical* inquiry. Instead, in §5.5 and §[Doctoral Data Splash](#), I emergently illuminate the application of the *Participation Compass* and the *PAI* in **this project** by reflecting on myself and my process(ing).

- **Firestarter event, Edinburgh 2019:** a participant in a one-day introduction to the *PAI* + *Participation Compass* shared a live community project he was undertaking in a challenging neighbourhood in Glasgow (as his doctoral research). Following a guided, self-facilitated group exploration using these frameworks, he realised that, despite his passion for what he was doing, the *Scope & Focus* of his ‘ideal’ project was beyond his capacity and spheres of influence. He realised that the differing *Powers* he and other key stakeholders had, coupled with the complex and time-intensive *decision-making processes* involved within the Local Authority, would make it impossible for him to make meaningful progress given his own time, academic and resource constraints. He radically re-positioned what he was doing so that he could be transparent and realistic with his stakeholders in his next conversations.
- **Doctoral research, 2014/2015:** In §[Doctoral Data Splash](#), I illustrate the use of the *PAI* + *Participation Compass* in supporting the scoping & focusing of the research of another



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

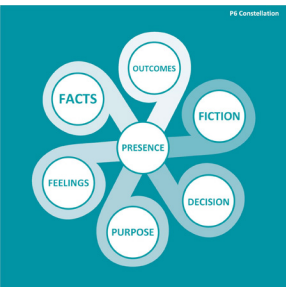
PhD Abductive Fruits:

- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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HUBS PhD student. This process revealed to the student that they were not ready/equipped to undertake the type of engagement necessary to accomplish their project. They subsequently re-focused and re-positioned their endeavour.

- **Contracting conversations** in pre- and post-commissioned projects, 1998 to present day: I draw upon these frameworks to guide my early explorations with commissioners. In more complex projects involving multiple stakeholders **and** when the client is open to new ways of exploring and engaging, I deploy the frameworks explicitly. This makes the nature of my inquiry transparent, which, in turn, sets conditions for enabling and equipping those implicated to do this for themselves.
- **Health-related Community Interest Company**, 2011: I deployed both frameworks implicitly to guide my decision-making about fit-for-purpose ways to support the company's transition from the public health sector into the entrepreneurial realm.
- **'Caux Call to Action'**, 2010: this was a project initiated at a conference run by Initiatives of Change in Caux, Switzerland. I worked with the Project Lead to help him grasp the complex nature of the task he had been charged to coordinate – not least because of the vast array of stakeholders and the different *power & interest* they each held. We revealed that the approach he was being asked to adopt was not fit-for-purpose and would likely fail. Sadly, he could not engage his leaders in a conversation about my proposal (Gardiner, 2010) nor about re-positioning their way forward. His project never got off the ground.
- **Participatory Budgeting scoping exercise, 2008**: I facilitated the Chief Executive and Executive Director, Finance of Trafford Metropolitan Borough Council (TMBC) to explore the ramifications of embarking on such a process within the Local Authority. The process was discontinued when the Chief Executive left to move to a new role in another authority.
- **Local Strategic Partnership Board, TMBC**, November 2005: I facilitated the core delivery team in a review of their partnership-building process, in preparation for a strategic visioning process. They recognised that their previous engagement approaches were not fit-for-purpose (Gardiner, 2005a). Their thinking enabled them to re-position what, why and how they were doing it. They substantively changed their approach for the visioning event, enabling them to strengthen key partner contributions to the area's position statement: "State of Trafford Vision 2021" (Trafford-MBC, 2005).



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- Local Authority Inspiring Leaders Programme**, 2005-7: Firstly, I deployed the frameworks to guide my design and delivery of this programme. It consisted of a series of 3-day developmental workshops over a year, combined with one-to-one coaching involving around 40 senior and middle managers in two cohorts. Additionally, within the programme I devised a guided protocol to enable each cohort to engage in a self-facilitated learning experience in which they took themselves through the PAI and the *Participation Compass* §Figure A-12. They broke through limiting assumptions that were constraining WHAT they did as managers. They realised they had far more power **and** legitimacy to act than they had previously understood; and they came to recognise that, in many complex situations, they would/could not know what to do unless/until they spent time attending to what was actually happening in the here and now.

Figure A-12: ≈SCAP: *Inspiring Leaders Programme*



As one Deputy Director commented in the final gathering, and quoted in the programme evaluation report:

“It’s been a refreshing approach – not content driven. Looking at Personal mastery and questioning the ways I have worked. In

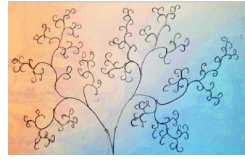
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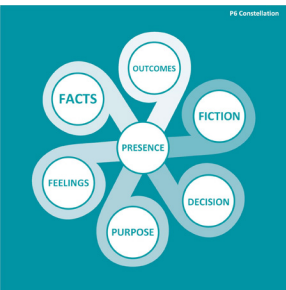
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particular the *SCAP* tool¹⁹, which showed that in some situations I don't need to know the answer at the start – in fact, in some things, we cannot know the answer” – Deputy Director, Education, ‘Inspiring Leaders Development Programme’, Trafford Metropolitan Borough Council, 2005-2007 (Gardiner, 2007: p.1).

- Scottish Charity Chief Executive (CE), 2006:** I worked one-to-one with the CE to review the charity's strategic planning and governance arrangements, as she wanted to more fully and effectively engage its stakeholders in planning, managing and delivering its services. The CE's initial intention was to engage everyone – staff, service beneficiaries and Board members – in an imminent participation exercise. Through our inquiry, she realised she needed to open up the engagement process over time to both shift cultural expectations and build stakeholder capacity. We also teased out a new way of appreciating the governance arrangements, bringing about a radically different understanding of the power/interests and roles of the different stakeholders §Figure A-13. Crucially, the CE came to realise that she needed to get two key trustees on board first, to ensure strategic commitment and coherence. Given the annual Board cycles, she saw that her aspiration would require a longer-term transition, not a short-term quick-fix shift (Gardiner, 2006).



PhD Statewaves:

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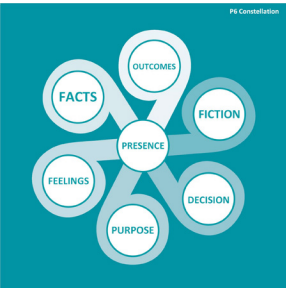
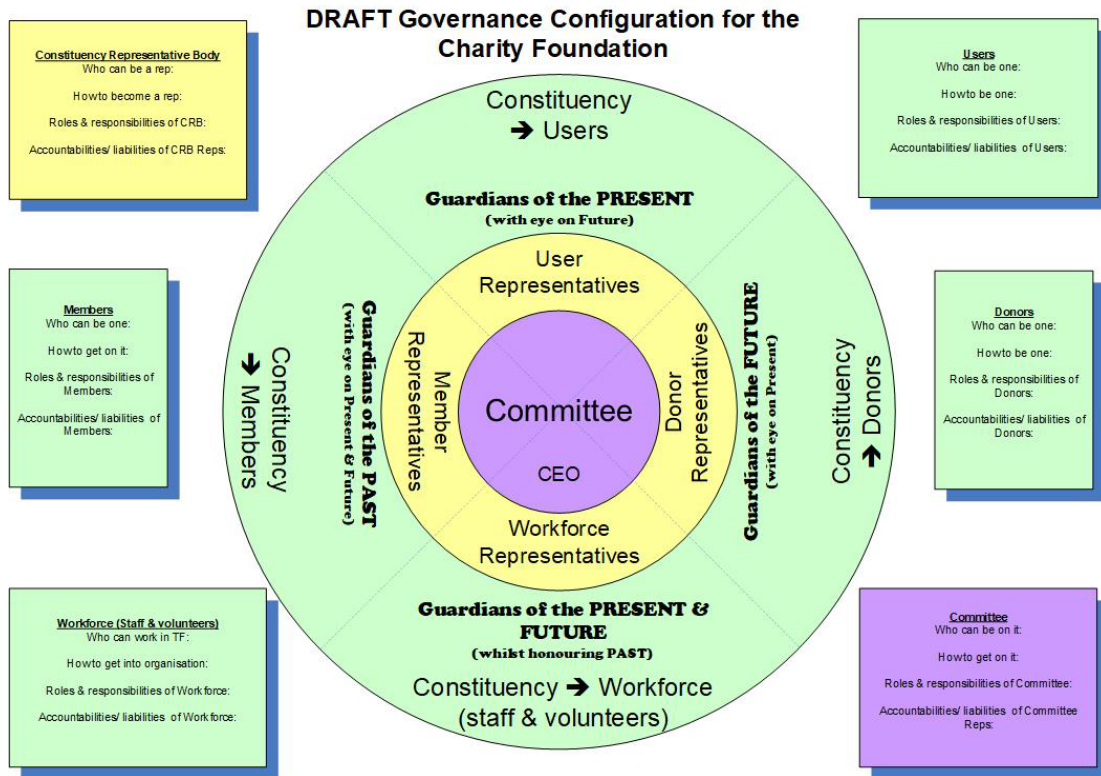
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¹⁹ Do remember that I use the term 'framework' rather than 'tool'.



Figure A-13: ≈New governance configuration



- Local Partnership Education Board, 2005:** I was commissioned to facilitate a high-profile, high-stakes group, which previously had been set up to avert direct Central Government intervention in a failing Education Service. The group had actually performed well, in that it had achieved its targets **ahead** of schedule. In the light of its success, the group did not know what to do next, and reached out for support to consider its future role and *purpose*. A rich mix of 40-50 stakeholders, including senior policy makers, cross-party politicians, civil servants, head teachers, teachers, youth workers, etc., were invited. The inquiry using the *PAI* and the *Participation Compass* enabled stakeholders to hear from each other and engage in ways that validated every perspective and contribution, without getting distracted or derailed by conflict. The group arrived at a place of astonishing clarity about their new role in shaping the future of the Borough’s education. The buzz and excitement generated by the event left several participants wandering around the foyer of the hotel. One commented that they felt so energised/excited about what had just happened that they did not dare get into their car until they had calmed down (Gardiner, 2005b)!

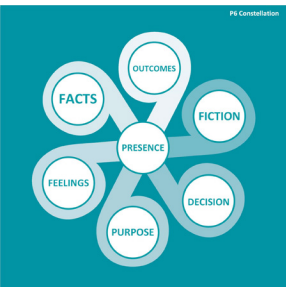
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- **An authority-wide poverty and inclusion strategy** with the Chief Finance Officer (CFO), 2004: I facilitated two one-to-one sessions helping the CFO to think through the development of a cross-cutting, multi-stakeholder strategy to address issues of poverty and inclusion in a metropolitan authority. The process revealed previously unconsidered interdependencies and considerable constraints on the power and authority of both key individuals and institutional stakeholders. This pre-emptive exploration equipped him to have challenging yet clear conversations with the Deputy Leader and his lead politician about what it would take to broker meaningful partnerships with other agencies. The project was re-scoped and re-positioned.
- **Education Authority Strategic Planning team**, 2000-01: in this project, both Rina and I helped the client team re-scope, re-design and recover a strategic planning process focused on identifying the need for school closures. The strategy was the subject of council and community conflict, and was spiralling out of control in the public arena. The client team recognised what they had missed in their previous thinking, and re-positioned and convened new focus groups with affected communities. Previously antagonistic community members told the team that *if* they had shared more information, they might have understood better and could have helped the process rather than fighting against it.
- **City Regeneration Partnership Steering Group**, 2000: Rina and I facilitated a session exploring how to develop effective participation in various local projects and within the overall partnership group over the following three years. Staff realised they needed different approaches for different stakeholders in each of the projects.
- **Unitary Development Plan (UDP) Project Group**, 2000: we were commissioned to help the team design a statutorily-required 5-year stakeholder engagement plan. This was a complex process affected by many legal and political constraints, interdependencies and multiple stakeholders. The process of working with the team unfolded over 2.5 days, resulting in a mapped-out²⁰ UDP stakeholder consultation process through which they could navigate over the next 2-3 years. They came to understand how to differentiate stakeholders in terms of their diverse *purposes, power/interests*, etc. They recognised that they needed different approaches, attuned to the context and realities of their various stakeholders – something they had not appreciated in previous UDP cycles.



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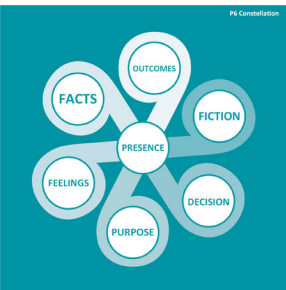
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²⁰ This was anchored around legal, technical and political non-negotiables within which the indeterminate, emergent work could be undertaken



- **Final year MBA dissertation**, 1999-2000: I explicitly used both frameworks to scope, focus and undertake my original research (Gardiner, 2000).
- **Potential Research Consortium**, 1999-2000: we used these frameworks to scope out a research proposal and to engage in contracting conversations with potential partners. This process revealed that we were not aligned sufficiently to proceed.
- **Metropolitan Authority [Leisure Strategy](#)**, 1999: we facilitated a process with the [Assistant Director](#) (AD) and his policy team to develop a stakeholder engagement plan for devising their Leisure Strategy. This process revealed the degree to which the AD wanted to ‘control’ the outcomes, but our approach demonstrated how this was incompatible with his espoused notions of ‘citizen engagement’. Revealing the mismatch was hugely uncomfortable for the AD who, despite the evident inconsistencies, wanted to do it his ‘own way’, and to pretend it was a ‘real’ consultation process. On this occasion, we walked away from the project.
- **Derbyshire County Council (CC)**, 1998-2000: during the development of the *Participation Compass* and the *PAI* §5.4 §5.5, Rina and I deployed both iteratively, to guide the thinking and planning for projects in the following services: Highways, Libraries, Children with Special Needs, Services for People with Learning Disabilities, Trading Standards, Meals on Wheels, and Environmental Services. Their application helped clarify the remit of Best Value Service Reviews and the appropriate *Purposes* for associated consultation projects. Derbyshire CC was subsequently commended as an exemplar in its approach to consultation, Best Value and in subsequent Corporate Performance Assessments. An independent report on Best Value (Martin et al., 2003) quoted a comment from a Member at Derbyshire County Council. It bears testament to the developmental process in which Rina and I (and our capacity-building programme anchored around the *PAI* and the *Participation Compass*) were instrumental:

“One of the results of Best Value is that now members and officers have started to say ‘Let’s not wait for a review – let’s see what we can do now to improve things now’. That’s very heartening because it’s cultural change – and we don’t have anyone saying ‘but our review is not for three years, so what are you doing this for?’ It’s a significant move – the change in culture is tremendous” (Martin et al., 2003: p.67-68)



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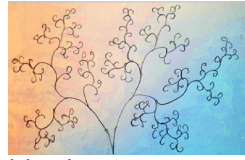
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▶ Next, I introduce the *PAI* and share my initial deployment of it and the *Participation Compass*, with all that unfolded subsequently.

5.5 *SCAP/PAI* in the making

5.5.1 Origins

5.5.1.1 *Permission to play*

▶ 🎵 📌 The *SCAP/PAI*²¹ was birthed in the crucible of seven real-world consultation projects within Derbyshire County Council's (Derbyshire CC) contracted Best Value programme §4.4. It came into being amidst the creation of the *Participation Compass*

§5.4. Both were implicated in the evolution of the other; each addressing complementary, complex yet necessary considerations §4.4. The developmental processes for both frameworks and for the overall shaping, designing and delivery of the contract with Derbyshire CC were emergent, iterative and inextricably interdependent. As such, the *PAI* and the *Participation Compass* §5.4 were unanticipated outputs of that contract.

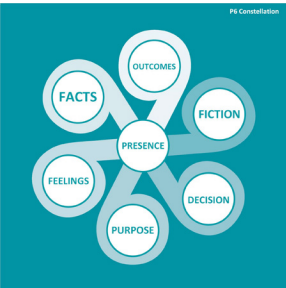
▶ 🎵 📌 So, what invoked the *PAI* into being? In large part, it was out of my need to find a way to **grasp and simplify** >> the complexity and process(ing) being called for in the overall contract, and in each project within it. To make sense of each step we had taken, I used what was available to me/us to help discern what to

>> 🎵 📌 GRASP AND SIMPLIFY

Finally, I see what I have been missing. My illusory rational explanations astound me! During the last three weeks, for some infuriating reason(s), I have revisited this section repeatedly. And only now (6/12/2017) have I caught the deception in my story. How convenient that I ascribe my creation of the *PAI* proforma to considered decision-making. It was not. Remember context! I was in new territory working with new material on a big contract with a new colleague. I was both excited and terrified! I was revelling in the opportunity to discover and create. I had finally found my kind of playground! And I was terrified that I would miss something crucial... in both this and future projects. So, what better way to insure against that eventuality but by CAPTURING ALL possible questions we might ever need to ask! "Because if I didn't... the whole project would unravel... and I would lose the contract; my reputation would be in tatters and I would lose my job... and prove beyond all shadow of a doubt that I was the wrong person for the role... and if that happened, then I would never be able to show my face again – anywhere. Ever".

My urge to create the proforma was fuelled non-consciously by both creative and self-protective purposes.

²¹ To minimise confusion, I use both the original and new terms until I have shared my rationale for the name change.



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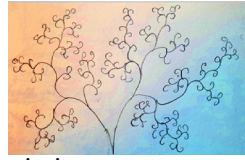
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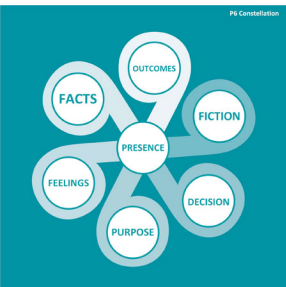


do next (Griffin et al., 1999; Hays, 2010). We were attempting to work with an appreciation of ‘whole systems’, but had little or no connection to theoretical foundations. I did not know then what I know now.

▶ During client-contractor conversations with each departmental project steering group, Rina and I witnessed confusion and misalignment amongst members relating to our contracted deliverables. On numerous occasions we had to revert to the originating strategic commissioners with questions and issues that appeared to have been overlooked within their scoping/commissioning processes. This was not an easy path to tread with people who, at first, balked at having to revisit seemingly old ground. However, these inquiries demonstrated to our clients the importance of our reflections and why they were needed – and, as such, our confidence and assertiveness, and their acceptance of the need to raise questions, grew.

From proforma to form

▶ Despite evident differences in the contexts and contents of the various Best Value projects, I found ‘general enough’ ways of asking questions that drew out crucial, previously unconsidered information. And for ease and efficiency, I found myself collecting these into a proforma. Over time, I noticed that these questions brought different factors into consideration. Initially, I concluded that they could be grouped together and posed in a seemingly logical order. This manifests in the structure of the proforma, as can be seen in this sample §Figure A-14 and in full in the §Doctoral Data Splash.



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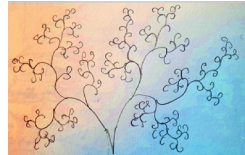
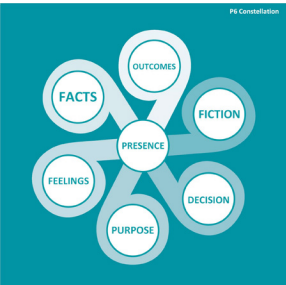
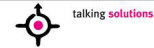


Figure A-14: ≈SCAP – Libraries Information Services

TITLE : PLANNING PURPOSEFUL PROJECTS REF: 1/ HO4A	
SCAP ³ : SCOPING, COMMISSIONING AND PARTNER/PARTICIPATION PLANNING	
1. Project Working Title	• Best Value Review of Library Information Services
2. Who or what is the 'Lead body'? ie The project initiators/ commissioners	<ul style="list-style-type: none"> • Josephine Blagg has the delegated authority to carry out this project – Review Leader • Departmental decision to be made by Director, Deputy director & Josephine Blagg • This has been ratified by the Chief Executive & Committee who are happy to go with the outlined 5 year plan
- Who/ which bodies are currently part of the project management group?	<ul style="list-style-type: none"> • Josephine Blagg, Library Service • Martin Black, Library Service Library Information Services Manager • Freda Elliot, Library Service Management Information Officer • Billy Idol, Corporate Support, Chief Execs • Sandy Smart, Corporate Support, Chief Execs • Mardi Gras, Critical Friend, Soc. Services • Talking Solutions – advisors/ coach/ facilitators
3. Identifying the DRIVER(s) 'calling' for the project and any associated consultation/ involvement	
- Who or what is saying the project should be done? E.g. policies, aims, objectives, targets & priorities of organisation	<ul style="list-style-type: none"> • BEST VALUE – must demonstrate consultation with users, non-users & potential users • ANNUAL PLAN – must address social inclusion agenda • LOCAL COUNCIL GUIDANCE, est. 1995 (see'4') • SOCIAL INCLUSION directives – overcome disadvantage & make service attractive to all
- What requirements &/or standards are there which may drive what you need to consult on? eg. government policy; Best Value challenge agenda in year 1	<ul style="list-style-type: none"> • CENTRAL GOVERNMENT STATUTORY STANDARDS OF SERVICE GUIDANCE – must be "comprehensive & efficient for those who want it" (no explicit guidance as to what this means)
- What consultation/ involvement has been done before, the outcomes of which are/ might be	<ul style="list-style-type: none"> • Public Libraries User Survey (PLUS) – 4 yearly cycle reaching a proportion of users each year (total of 40K consulted overall); monitors patterns of use, satisfaction with service, satisfaction with resource allocation, • Business users survey – Service has been very successful in providing information for small business users eg. through Business Link in Town Library – very good feedback • Review of Local Studies Provision – overwhelming desire for more ICT & study space

Talking Solutions (formerly Priority Focus), 02/1999
1-ho4a p6 - libraries - scop3 - filled in 1999-02/02.1999



► Increasingly, we found ourselves concurrently delivering stakeholder participation and engagement projects and running training sessions for other local authority clients §5.4. This enabled repeated applications and opportunities to hone the material. I finally settled on its current form and content §Figure A-15: a broad enough framework that could be applied to ‘any’ project, with a recognition that some lines of inquiry would be irrelevant to some projects, depending on their nature and scope.

► During one such training session with Derbyshire Dales District Council, a participant issued a challenge. He said that he loved the *Participation Compass* because, although at first it seemed complicated, its visual form (introduced incrementally through the *Participation Game*) enabled him to quickly grasp and apply the principles. He asked if we could provide a visual representation that was more aligned to the process, experience and revelations it engendered. On reflection, I believe he was reacting to the dissonance between the linear proforma and the nonlinear process of sensemaking it enabled. In other words, while the

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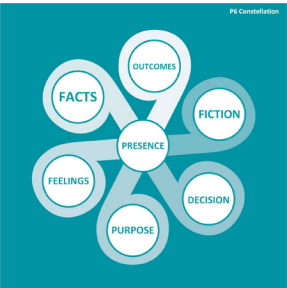
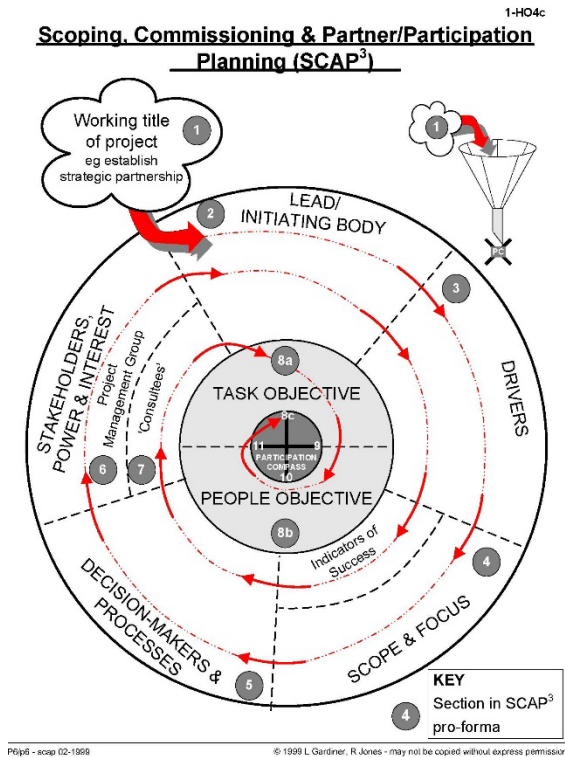
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- ❖ 10: Poetry Anthology



proforma was apposite for harnessing what people said, its format seemed to constrain people’s handling of the complexities and dynamics of the situation(s) calling for their attention: in other words, there was an issue of §5.5.11.6: **Metalogic coherence**.

Figure A-15: ≈SCAP/PAI - proforma to picture

▶♪≈The invitation from the participant mentioned above immediately invoked an image in me. I remember leaping to the flip chart and scribbling a picture of a funnel with channels/sectors of inquiry swirling within it. On the face of it, this visual metaphor seemed to be consistent with the kinaesthetic experience (felt-sense) held by our inquiry process. When I had finished drawing, I asked him and the others in the room how it resonated for them. I remember the delight I felt when I saw the



beaming faces around me in the room. The metaphorical representation §0.3: **Four ways of knowing**; §3.2 seemed to resonate with our individual and shared practical experiences of the inquiry process. The participants needed no additional explanation from me about why or how the visual metaphor worked. It simply did. And at that time, that was all we needed.

▶◆Fifteen to twenty years on, I discover academic alignment in my use, both of presentational forms (invoked by those with whom I was working) and the processes by which they (and my other *abductive fruits*) have come into being. ‘Problem Structuring Methods’ (Horlick-Jones & Rosenhead, 2017; Mingers & Rosenhead, 2004; Rosenhead, 1989, 2006; Rosenhead & Mingers, 2001) are a subset of participative methods, which are typified by the use of models in the form of pictures, numbers, words or composite

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)
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representations to support collective stakeholder understanding of the complex situations to which they are attending, and possibilities for transformation. These models may be co-created in workshop settings or introduced by facilitators, drawn from previous stakeholder contributions (Cronin et al., 2014; Midgley et al., 2013). Generally, mine fall into the latter category. Typically,

“PSMs emerged in response to a recognition of the ‘wicked’ nature of certain classes of management problems, characterized, for example, by being ill-defined, having many stakeholders with distinctive perspectives or conflicting interests, and including intangibles and uncertainties (Rittel and Webber, 1973; Schon, 1983). These methods have been developed largely in practical settings, by consultants and academics who have tackled concrete problems characterized by complexity, uncertainty and conflict. Different PSMs have diverse theoretical foundations, including systems theory, social psychology, and game theory” (Horlick-Jones & Rosenhead, 2017: p.589).

▶◆ This quotation illuminates my context, although interestingly to me, my formulations have tended to arrive iteratively over numerous encounters with diverse stakeholders, working on different projects across very different contexts and timescales. Whilst clearly my reflections, sensemaking and conceptions must have been shaped by what I was doing, experiencing and reading about; at the time, with these first two constructs (*The Participation Compass* and the *SCAP/PAI*), I was less aware of the degree to which my thinking was being shaped by new theoretical foundations I was accessing.

PhD Statewaves:

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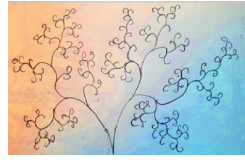
Pre-PhD Abductive

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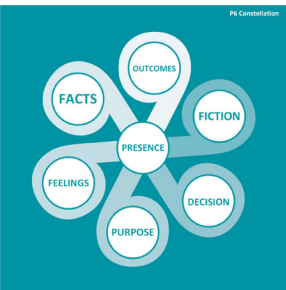
Reflecting on process

▶ ⬢ In the formative stages of the SCAP/PAI, Rina and I used the proforma to guide our client conversations within Derbyshire County Council (CC). Yet we found that if we tried to drive clients in a linear way through it (with us capturing their information in our notebooks), they sometimes lost focus and impetus. The process became more energy-sapping for us, as we had to work harder to ‘push’ them through the inquiry. Unacknowledged frustration and irritation amongst us all hampered progress and disrupted our relationship-building. Despite this, the proforma-led inquiry was reaping responses that helped shape the learning dimension of our overall contract, and was preparing us all for the Best Value projects. Nevertheless, there was something amiss about our process.

⬢ Rina and I **believed** that a richer appreciation and more effective way forward would be generated by our inclusion of [implicated/impacting/impacted](#) stakeholders whom we considered to be knowledge-holders and decision-makers (Churchman, 1970; Gregory et al., 2020; Midgley, 2000; Ulrich, 1983). I now see that we were extending the knowledge and discipline boundaries relevant to the scope of analysis for each engagement project. Serendipitously and non-consciously, we were aligning to Churchman (1968a, 1968b, 1979) in appreciating systems as personal or social constructs²² rather than structurally bounded, ‘objective reality’, as assumed by proponents of earlier General System Theory (von Bertalanffy, 1956). *We* were gaining critical insights that were transforming our thinking about each Best Value project, but our clients were not. How was this happening?

⬢ We realised that we had inadvertently put ourselves at the centre of the inquiry. We were meeting with relevant internal stakeholders (recognising that they had crucial data relevant to the challenges being addressed; i.e. that we were not **the** experts) but we were not bringing

²² This view contradicts the objectivist position of General Systems Thinking (Midgley, 2000: p.34-35) that assumes there is a truth about reality and by extending inquiry across disciplinary boundaries and system scales, **that** truth shall be revealed. This view assumes that systems are structurally defined (materially exist) and that gathering more comprehensive data will enable those systems to be better understood.



PhD Statewaves:

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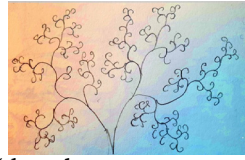
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those people together to learn **from and with** each other. We were asking questions (thereby defining and controlling the agenda) and were gathering their responses on **our** proforma, of which they had no sight. In so doing, we were funnelling the information **through** us, enabling ourselves to synthesise-on-the-go and to discern what we believed needed to be decided/done. Non-consciously, we were reinforcing an illusion of our ‘expertise’, whilst effectively rendering our clients/participants/stakeholders as passive recipients of our approach. Nicholas et al. (2019) argue that this is incompatible with co-creation. Also, **despite our [stated project intentions](#)**, we were inadvertently in danger of failing to attend to the transformative learning of our stakeholders/participants: i.e. how **they** might be [changed through the process](#) of engaging in the project **§5.5.1: People Objective**. Unbeknownst to us at the time, our realisation of these issues aligned to the emancipatory agenda **§1.4.1; §4.1.2** discussed in the Critical Systems Thinking literature (Flood, 1990; Flood & Jackson, 1991b; Flood & Romm, 1996a; Flood & Ulrich, 1990; Fuenmayor, 1990; Gregory, 1992; Jackson, 1985, 1991a; Midgley, 1992c, 1996a), and our actions were falling short of our aspirations.

◆ At that time, as a practitioner, I was also unaware of how realisations such as ours were surfacing in various academic/research disciplines **§3.2**: e.g. in Soft Systems Methodology, where the notion of drawing in diverse perspectives arose in part as an antidote to the drawbacks of earlier, expert-led systems approaches (Checkland, 1981, 1999; Jackson, 1991b; Midgley, 2000). Likewise, in Action Research **§0.3: Another story within; §0.3: Rules of the game §1.6; §Chapter Three; §4.1.2**, authors writing about Co-operative Inquiry (Heron, 1996; Reason, 1999) and participatory approaches (Wadsworth, 1993; Whyte et al., 1989) were burgeoning, and they were drawing attention to researcher/facilitator-centric processes that, without critical reflectivity, may not live up to their inclusive claims. Fortunately, Rina and I reflected deeply on how we were handling the project, on what was unfolding, and on what we were learning. The creation and fine-tuning of the *SCAP/PAI* and the *Participation Compass*, in the



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early phase of the project, was made possible by leveraging our own humility and relative ignorance §5.4.1; §5.4.2, and we set out to change our own practice.

Emergence ain't linear!

▶ ♦ In preparation for delivering the training dimension of our contract, I came up with the idea of *The Participation Game* – a practical, experiential approach to introducing the *Participation Compass*. I designed it to enable participants to grasp and apply the thinking embedded in the *Compass*, in real-time within stakeholder engagement projects we were actually preparing to conduct. I hosted a large-scale training exercise using *The Participation Game*, involving commissioners, elected members and the departmental teams charged with designing and delivering the Best Value projects with us. 🎵 I vividly remember the anxiety rife in our training team. An associate we had contracted to support some of the projects told me, on the terrace outside the training room, that he was deeply worried and unconvinced that *The Participation Game* would work. Subsequently, he told me he felt stunned by what he witnessed and how successful the exercise had been. For some inexplicable reason, I had felt confident that it would serve its purpose. It did. ▶ ♦ This mixed internal stakeholder gathering, engaging crucial decision-makers, proved critical in securing widespread comprehension and commitment across the hierarchy, to what we were doing.

▶ ♦ It is hard to convey the difference that the arrival of the *Participation Compass* §5.4.2 & §Figure:A-8 made. Deploying it in real-world settings enabled us simultaneously to hone it, realign our practice to be more clearly fit-for-purpose(s), and equip those in Derbyshire CC to work and learn alongside us. The more we applied it to aid our participation projects, the more we excavated terrains of inquiry that had been omitted by our clients in the pre-commissioning phase. Project by project, I incorporated these into my holding container – the *SCAP/PAI* proforma – and drew upon them in each new project. Increasingly, because of their efficiency and efficacy, we began using both frameworks in all other client contracts – sometimes implicitly and sometimes explicitly, depending on the context §5.4.3.1.

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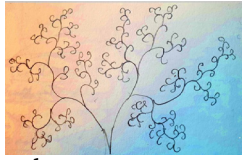
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▶ ◆ Concurrent with the Derbyshire CC programme, Rina and I had been learning about various participatory processes²³ developed by the Institute of Cultural Affairs (ICA, 1994, 1995; Umpleby & Oyler, 2007). 🎵 For me, there was something missing. I remember a conversation with the Chief Executive of the ICA in 1998/99, saying to him *‘these are great... but what is available that will help me (help others) to discern which methods to use in any given project?’* This, of course, is a question that had me thinking far beyond the ICA portfolio of methods. Ultimately, the *PAI* + the *Participation Compass* came to be a response to my own question! Incidentally, the ICA now also convenes a ‘Design Conference’²⁴ at the start of any working relationship with a leadership or core group to clarify wider context issues, but this was not available when I was in training with them.

◆ Crucially, in key ICA methods, the process calls for a consciously expressed intention or purpose, which comprises two elements: the “Rational Aim” and the “Experiential Aim” (ICA, 1994, 1995; Oyler & Burbridge, 1999; Oyler & Harper, 2007: p.398). This helped Rina and I recognise the distinction between practical imperatives and impact on people. As we developed and honed the *SCAP/PAI* + *Participation Compass*, we saw fit to adapt the ICA’s terms and distinctions, which did not quite chime with our emerging frameworks. I have since honed the distinctions that Rina and I originally crafted, so they are now:

*Task objective: **what** needs to be discovered/decided/done?*

People objective: *how do we want people to **have been ‘changed’** through their engagement in the task objective?*

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Pre-PhD Abductive

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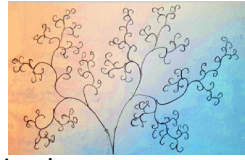
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²³ Focused Conversation Method: Objective, Reflective, Interpretative, Decisional; **Participatory Strategic Planning**: Preparation & Design, Practical Vision, Underlying Contradictions, Strategic Directions; Action Planning Method: Vision of Success, Strengths, Weaknesses, Benefits, Dangers, **Consensus Workshop Method**: Context, Brainstorm, Clusters, Name, Resolve; **Focused implementation**: Calendar of accomplishments & assignments.

²⁴ This includes past, present and future exploration including reviewing history, documentation, research, trends etc.



▶ ♦ The process(ing) dynamics of the *SCAP/PAI* helped us articulate the paired objectives for each of the projects we had been commissioned to deliver. Then, attending to these, with reference to the *Participation Compass* §Figure A-8, we were able to discern *Purpose*²⁵ statements: e.g. *Pu7: to find out what stakeholders think, feel and know*; *Pu11: to gain consensus amongst stakeholders*, that ultimately enabled the selection of fit-for-purpose *Approaches & Methods* by which to engage the varied and diverse stakeholders. In essence, we were asking ourselves: *if we discover/decide/do 'this', in 'these ways', how might people be changed and therefore what purpose(s) might/could we be serving?* *Purpose* sits on the North axis in the *Participation Compass*. The latter has a future orientation, but not the idealised, far-future kind of vision advocated by Ackoff (1981) and Ackoff et al. (2006). Given this, I realise now that it would be helpful to make this distinction more explicit. Henceforth, in the *PAI + Participation Compass*, I adopt the term [Practical Purpose](#). This is practically grounded, while also incorporating some kind of 'state-change' of/within the *Lead Body* and/or other stakeholders. In using the term 'state-change', I am referring to transformational changes in thinking, being, knowing and doing/behaving

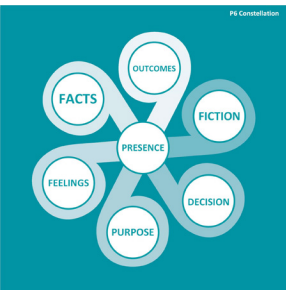
§0.3: Why statewaves; §0.3: Footnote 43; §0.3: Present past recounted.

Box A-1: ♦ [Purposes and stakeholders](#)

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**.

♦ In emphasising the above statement §Box A-1, I am attempting to bring into view a number of critical distinctions I now recognise between the *SCAP/PAI* and the ICA's (1994) suite of methods. The *SCAP/PAI* considers *what in the wider system is calling for attention*. At the outset, we have no idea what *Approaches & Methods* might be useful. Those involved in the

²⁵ In the *P6 Constellation*, the *Purpose portal* draws attention to the [non-conscious intentionality](#) being expressed at the level of the individual in their actual *Being-Doing* behaviours/actions; i.e. what purpose is being served in what they are actually doing and how they are showing up (being) in the present? §5.5.7.3



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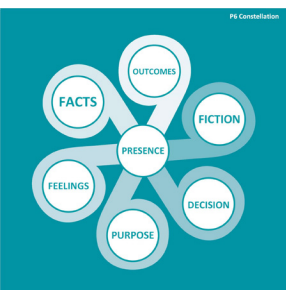


SCAP/PAI + Participation Compass enter into a shared process of discovery as they pool their diverse contributions. Their thinking coalesces into the *Task & People Objectives*, which de facto clarify the project's *Purpose(s)* in relation to the shared situation in which the co-inquirers find themselves. Together, they arrive at a mutual understanding of what is needing attention and what *Approaches & Methods* they might usefully deploy. This clarity arises in its own time, in what is essentially a *preparing-to-engage* scoping, focusing and planning process.

◆ Following an iterative expansive ↔ focalising exploration using the *SCAP/PAI + Participation Compass* it is possible that the ICA's methods, amongst many others, might be selected as fit-for-purpose responses to a particular situation. As a visual guide to positioning this, § [Figure A-18](#) shows the *SCAP/PAI* represented by a funnel; the outpourings of the funnel flow into the *Participation Compass*; and the decisions about approaches and methods

follow thereafter. ◆ I am thinking this through: so if, at this point, for example, the [ICA's Action Planning Method](#) was selected, much collective thinking about the project would already have been done through the *SCAP/PAI + Participation Compass*. This would enable a swift, clear articulation of the ICA's Rational and Experiential aims arising from a fulsome consideration of the context. Typically, this would be followed by the classic planning sequence set out for that method (Oyler & Burbridge, 1999; Oyler & Harper, 2007).

However, much of the thinking that ordinarily would be done in the ICA's sequential process(ing) **will already have been covered** through the non-sequential process(ing) dynamic of the *PAI*. 🎵 Recognising this leaves me feeling unsure about how this might affect the deployment and efficacy of (some of) the ICA methods, and indeed other similar processual participatory methods. ▶ ◆ I can only reflect on the fact that, since I have had the *PAI* and the *Participation Compass* in my repertoire, I have hardly ever returned to using the ICA's methods – and on the rare occasions when I do, I only choose the Action Planning Method for discrete, time-bounded projects. I relinquished [the Focused Conversation Method](#) many years earlier, long before the *P6 Constellation* landed in its current form.



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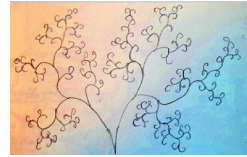
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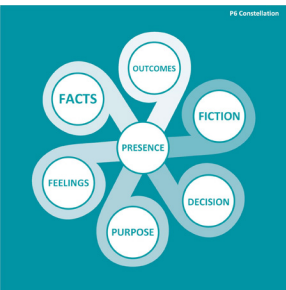
Chapter-Five-as-Appendix



▶ ♦ Returning to the origination story of the *SCAP/PAI*, Rina and I discovered that once the *Task & People Objectives* of our Best Value projects became clear through the *SCAP/PAI*, the *Participation Compass* then helped planning groups establish and express the *Purpose, Balance of Power and Nature of Interaction* that enabled grounded discernment about which *fit-for-purpose Approaches & Methods* they/we would deploy, when and with whom. Through this collective thinking, those engaged came to recognise that other stakeholders were always implicated in any project or decision. This meant that the methods deployed were never imposed by us on those stakeholders – see Gregory and Jackson (1992a, 1992b), for a discussion of how to support stakeholders in understanding their own characteristics and how these might be relevant to the choice of methods for self-evaluation.

Exposing assumptions

▶ ♦ This brings me to amplify another crucial insight that came into view in the formative years of the *SCAP/PAI* + the *Participation Compass*: we recognised that often there needed to be different *Task & People objectives* and [Purposes for different stakeholders](#). §Box A-1 within the same project. This realisation shattered our, and our clients', pervading assumption that one type of engagement process would be suitable for all stakeholders in any given project. Our working explorations with clients surfaced deeply held values and fears, which challenged embedded assumptions about what different people thought 'should' be done, with whom and how. For example, the ICA methods are participatory in nature. They are founded on value-driven assumptions that people should be involved in decision-making on actions that affect their lives. However, within some contexts, such methods are not always fit-for-purpose – see (Flood & Jackson, 1991a; Jackson, 1991b, 2019; Jackson & Keys, 1984). Exploration of this using the *SCAP/PAI* + the *Participation Compass* illuminated this as a possibility/reality, helping to expose the assumptions at play in every contracting conversation we were having at the time. This enabled choices about *Approaches & Methods* that were considered to be fit-for-purpose rather than being driven blindly by blanket value



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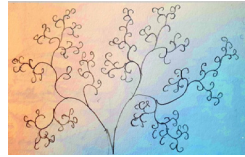
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judgements, such as those in play in Arnstein’s ‘Ladder of Participation’ (Arnstein, 1969)

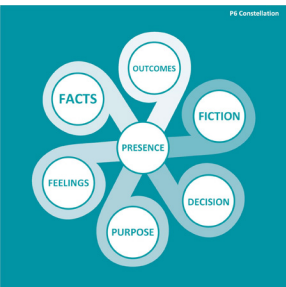
§5.4.1; §5.4.2.

▶ In short, Rina and I were creating, applying, learning about and honing these frameworks as we navigated our contracts with clients; and simultaneously, we were also facilitating their learning in using the self-same frameworks in other projects. This recursive dance is a feature of my working life, and is continuing in this research. The *PAI* and the *Participation Compass* remain central to how I support myself and my clients in navigating *not-knowing*; i.e. in discovering what we know between us, as we come to know more together²⁶.

5.5.1.2 The Participation Compass: a critical reflection on action

▶ Our strategic commissioners – Derbyshire CC’s Chief Executive Officer and Cabinet Team – comprised the Corporate *Lead Body*; i.e. the initiators. Simplistically, based on our proposal, they contracted us to equip and support their officers to undertake seven Best Value ‘consultation’ projects. Once commissioned, we were in effect surrogates – agents acting on behalf of the *Lead Body*. Remember, at its outset, we had no frameworks to support us in accomplishing this contract.

▶ ♦ Below, using the *Participation Compass* §5.4.2; §5.4.3 retrospectively, I offer a brief, **present-day** critical reflection²⁷ (Cunliffe, 2002) on how, had we had the Compass at the outset of our contract, we might have used it to inform our decisions and actions related to the overall *purpose* of the **overall Purpose** of the Derbyshire CC contract (as opposed to the purpose of each distinct Best Value project) **Figure A-16**. Be minded that I am illustrating only one aspect



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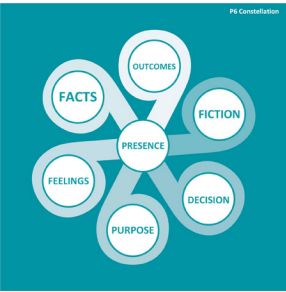
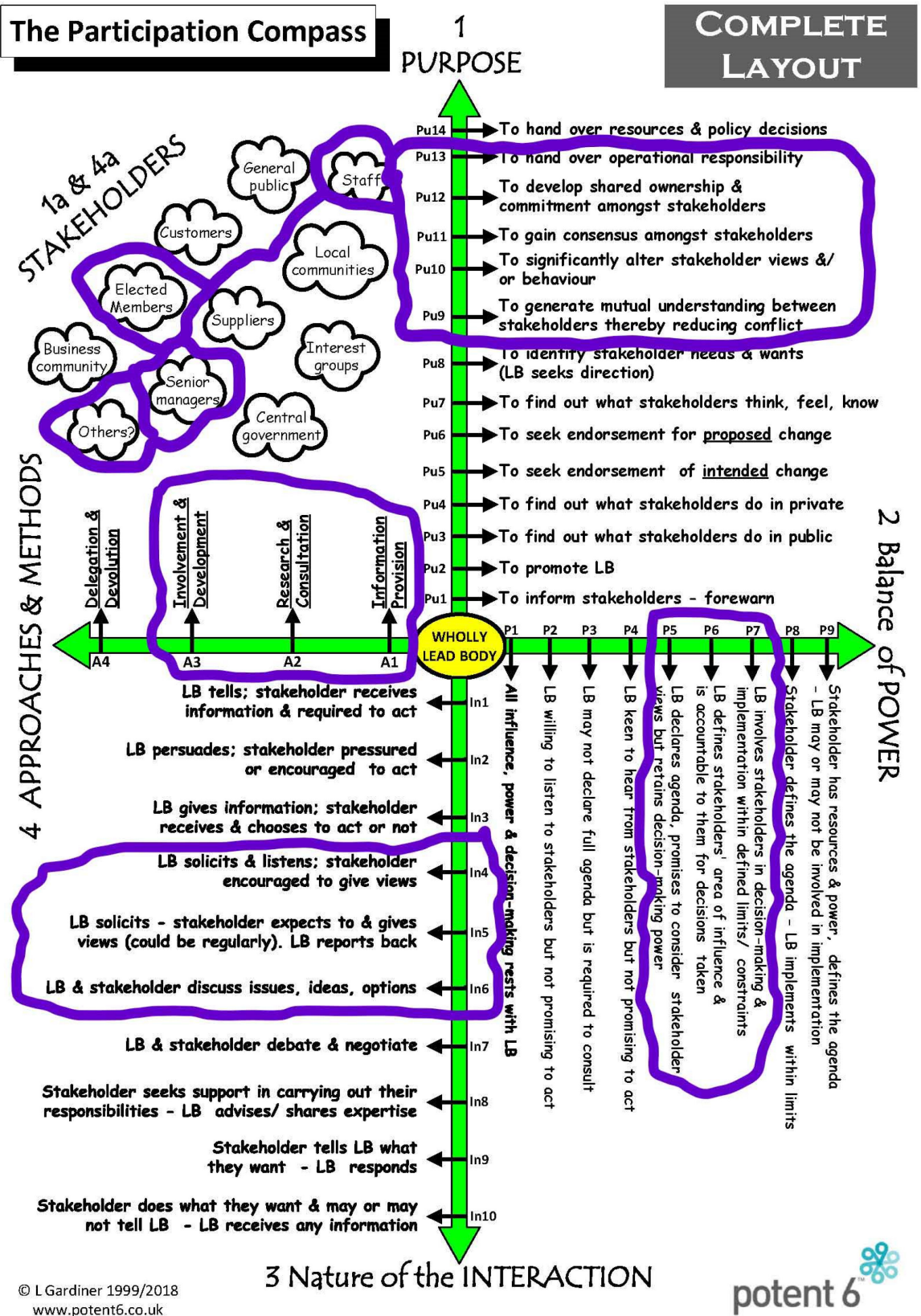
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- ❖ 5: Aphorisms of Nature’s way + Symmathesic Agency Behaviours
- ❖ 6: Symmathesic Agency Model (SAM)
- ❖ 7: Systemic Research Framework
- ❖ 8: Presence in Action
- ❖ 9: Metalogic Coherence
- ❖ 10: Poetry Anthology

²⁶ Without the benefit of the nonlinear processing dynamics of the *SCAP/PAI*, the *Participation Compass* can end up being deployed like other theories and methods (Nonaka, 1994; Nonaka & Takeuchi, 1995; Nonaka et al., 1996) that may be entrapped by the “current paradigm of objective management foresight and control” (Griffin et al., 1999: p.296). This is the charge made by Griffin et al against Nonaka & Takeuchi, regarding their assumption that self-organising can be directed and planned within organisational settings to leverage knowledge. To attempt to orchestrate self-organising is to kill it.

²⁷ In using this term here, I draw on Cunliffe’s (2002) distinction (matching my own) that reflective thinking is retrospective (past-oriented) often using third person theory or models to make more sense of something that has occurred. It is an outside-in inquiry, whereas reflexive inquiry is first-person, inside-out inquiry, in the present moment.



Figure A-16: ≈ Participation Compass profile, Derbyshire CC



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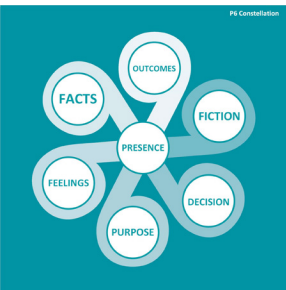
of the myriad complexities we were learning to handle at the time. ▶ In §Table A-1, I share my perspective on how Rina and I initially fell short of meeting this profile. In our enacted



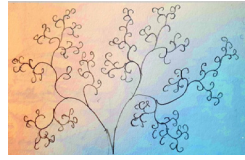
practice, we found ourselves initially serving our own *non-conscious purpose* §5.5.9.1: i.e. we needed to serve ourselves as we prepared to engage with our clients. Gregory and Jackson (1992a, 1992b), Weil (1998) and Midgley et al. (2013) all note that the skills and preferences of the practitioner are a factor in the design of systemic interventions, as once engaged, the practitioner becomes part of the context in which they are intervening.

Table A-1: ♦ *Retrospective analysis*

Primary Stakeholders:	Senior commissioners including elected members, departmental managers, staff teams
Secondary Stakeholders:	to be determined for each Best Value project
<u>What we had proposed:</u>	To equip Derbyshire CC to engage more effectively and participatively with their stakeholders to assure Best Value.
Purpose of the Contract:	<i>Pu9 – Pu13</i> §Figure A-16
In project-specific terms §5.4.3 Task Objective: Undertake seven fit-for-purpose Best Value ‘consultation’ projects. People Objective: DCC staff equipped to effectively, efficiently and confidently scope, commission, design, plan and/or deliver effective stakeholder participation processes.	
Critical reflection on our early engagement	
In essence, we needed to engage with officers in such a way that they could learn from real-world experiences while delivering against political imperatives and satisfying Best Value requirements in service transformation and delivery. Our contract proposal married learning & development with delivery. This complex mix meant spanning a range of purposes depending on which stakeholders we were considering. With officers (one group of internal stakeholders), our ultimate purpose extended to <i>Purpose: Pu13 – Hand over operational responsibility</i> . This could only be achieved if other purposes were fulfilled along the way. In other words, more preparatory and developmental work needed to be done to prepare the staff for taking on challenges and responsibilities that they previously might not have had – hence the span of <i>purposes</i> from <i>Pu9 – Pu13</i> . At first, we conflated aspects of the contract – the first being the learning and development dimension; and the second, delivering Best Value ‘consultations.’ We ‘knew’ that staff needed to be co-designers/learners, but our initial engagement with them seemed to contradict this. Initially, in terms of <i>Approaches & Methods</i> we had reverted to <i>A2: Research & Consultation</i> . The nature of our engagement with them manifested as <i>In4: LB solicits & listens, Stakeholder encouraged to share views</i> . Effectively we were treating them as if they were external consultees whose views we were interested in, rather than as co-designers/co-learners. In the first phase of our learning, in terms of <i>Balance of Power</i> , our interactions were more consistent with <i>P3: LB may not declare full agenda but is required to consult</i> . Why <i>P3</i> ? Because the staff did not know the extent to which we were learning on the job! We kept control of the agenda by channelling our enquiries through us. Rather than stretching into <i>Purpose Pu9</i> and beyond, our actual behaviour revealed we were working to <i>Pu7: To find out what stakeholders think, feel, know</i> . In hindsight, how we engaged with the staff could be seen as fit-for-purpose for us. Quite simply, until we knew more, we could not ‘train’ them. Thus, to fulfil both the <i>Task and People Objectives</i> of the overall contract, we first needed to address a different <i>People objective</i> . <i>Our learning and professional expertise needed to be enhanced before we could serve them efficaciously.</i>	



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▶ ♦ On realising that, to develop their know-how **as per our overall contract purpose**, we needed to [engage our clients](#) in a facilitated, shared inquiry (*Approach 3: Involve & Develop*), we found ourselves – somewhat surprisingly – well-equipped to do just that. Our enacted purpose of serving our needs/purposes first, laid the ground for us to serve them, though not by conscious, rational design! Despite what could be seen as shortfalls, **our process ultimately served us all, but arguably only because our critically reflective capacities enabled us to course-correct; and my propensity to create representational frameworks resulted in artefacts that supported passing on our emerging know-how.**

▶ ♦ We began bringing together key project stakeholders and experimented with facilitating a mutual exploration using the *SCAP/PAI* as our guide. Very quickly, we let go of the linear routine set by the proforma and instead followed the energy and threads of information tumbling out of the participants (e.g. by having several flip charts in use simultaneously). This gave voice to every perspective in the room, visibly captured (and therefore acknowledged) every contribution, and produced a much richer, shared appreciation of the complexities and interdependencies in the project context.

▶ It was in the next phase of development that the value and need for the *SCAP/PAI* became self-evident. I came to appreciate and understand the unique role and contribution that our inquiry process was making to **Scoping, Commissioning and Partner Participation Planning** – shortened to the acronym, *SCAP*³.

5.5.1.3 *An emergent trajectory*

Extending impact and reach

▶ ♦ We concluded that the *SCAP/PAI* enabled a **pre-commissioning** exploration – the likes of which did not appear to exist in the market(s) we were serving. We found it difficult to explain, and almost impossible to explicitly promote and sell as a stand-alone concept, not least because it required the prospective client to confess they had no idea what to do. ▶ This

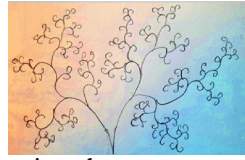
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was, and perhaps still is²⁸, an untenable position for a commissioner bound by conventional contract tendering practices, which are predicated on the client knowing and stating explicitly what they want to be done ahead of a contract. So, instead of promoting the *SCAP/PAI* explicitly, we simply introduced it in our consultation training programmes and deployed it in our awarded contracts to support project (re-)positioning, (re)design and delivery. This began to change once our stakeholder participation and engagement training gained credibility. Our work with Derbyshire CC triggered a cascade of independent commissions from departments within the organisation, and also from its member District and Borough Councils (e.g. North East Derbyshire, Derbyshire Dales, Chesterfield). Contracts (e.g. with Plymouth Health Action Zone, Southwark Social Services and Sheffield Education Department) followed from people attending our courses. ▶ ◆ In subsequent trainings and real-world projects §5.4.3, Rina and I used the **funnel imagery** >> as a simple yet powerful visual guide to our commissioning and project design conversations. When stakeholders were engaged at the outset, the *SCAP/PAI* afforded an expansive exploration about what was ‘calling to be done’. It averted (or re-dressed) reactive decision-making and neutralised power imbalances. It catalysed and enriched sensemaking by including diverse voices and by attending to both tangible and intangible considerations. In so doing, it engendered a broader understanding (beyond individual rational/cognitive comprehension) and brought about collective coherence – by this, I mean it helped people arrive at a deep consensus without being de-railed by conflict or diluted by compromise. Neither did the process of engagement require participants to be verbally articulate or clever, rational debaters.



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Pre-PhD Abductive

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²⁸ There is increasing evidence suggesting this is altering, with a few institutional examples of change afoot (Amed, 2013; Bennett & Lemoine, 2014; Rittel & Webber, 1973; Sharp, 2018; Snowden & Boone, 2007; Stacey, 2012; Tate, 2013; Wheatley, 2001)



▶ ♦ Those involved came to appreciate what was to be done/decided, having comprehended through mutual experience what had shaped their realisations. We then deployed the *Participation Compass* to help them discern fit-for-purpose ways to engage with the various stakeholders who were/might be implicated. This expanded their ways of thinking from ‘consultation’ to ‘participation’ planning and decision-making; also enhancing their appreciation that, in **any** project, there was a usually a need to engage differently with different stakeholders. At first, many clients simply wanted us to do the work for them. However, once they had been exposed to the *SCAP/PAI + Participation Compass*, they quickly realised that much of what needed to be done, needed to be done **by them** as the key players required (through Best Value legislation) to engender the involvement of other stakeholders and/or beneficiaries.

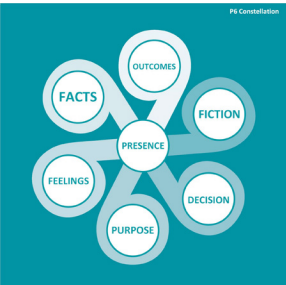
♪ ♦ I appreciate that I may be accused of being overly attached to my frameworks and to *proving* their worth. It is true that I am attached to them, but only because I find they work for me. But are

they inextricably attached to me and inaccessible to others? No. I have experimented with literally putting them in the hands of the uninitiated §5.4.3.1. Instead of taking on the role of

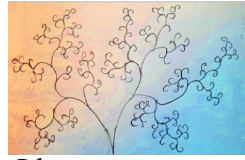
>> ♪ ♦ FUNNEL IMAGERY

Time and again I am frustrated by the inexorable linearity of this form of documentation. And time and again I discover with delight the fractal pattern of what I lived through before, living through me in present time – this time as I attempt to re-member and string together experiences as if there could be a neat pathway to my knowing. I have been grappling with and through messiness. In each sitting at my computer, I remember something more or different, which then changes what I wrote the day before. I grind to a halt. I struggle to make progress; wade in the mire of my own incoherence, until this time – a conversation with my partner shakes away the blinkers blocking my view. Just as my proforma dogged our clients from grasping what was going on and why we were asking them all those questions, so too I have been dogged by **this** written form.

The funnel imagery of the *SCAP/PAI* liberated everyone from the tyranny of a presumed logical question-by-question interrogation. Instead, we started where the client started; used the diagram transparently to help everyone track and trace our pathway through terrain we needed to cover; and used the proforma in the background to capture all the information that was generated. The information was not the point – it was the process of shared inquiry and the tumbling forth and sharing of information that generated new connections and critical insights. The transformative turns happened in and amongst the people who participated; and the results of those shifts emerged in the clarity and coherence between them. The information shared was gathered in the proforma – as an account of all that was considered, but not as an assumed logical narrative, which simply did not exist. So, whilst I keep falling into the trap of believing I am creating a comprehensive account of my emergent knowings in this thesis, in truth it holds but fragments. Oh the inadequacies and imperfect realities of it all. And what a relief to remember this!



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active facilitator, I have trained and equipped groups with a [self-facilitation resource](#). I have held myself as host/guide accessible from the side-lines; making myself available to be called upon when/if the group gets stuck; or to offer time-out pauses to illuminate learning points. I have demonstrated that the inquiry ultimately does not need me because the frameworks hold the process, though initial deployment is enhanced through guided experiential learning, particularly if people are unfamiliar with the experience of *not-knowing*.

▶ 🎵 🎵 🎵 The projects I outlined in §5.4.3 all bear testament to the efficacy of the *SCAP/PAI* and the *Participation Compass* in action, and yet I notice, as I write this, that I am feeling uncomfortable, somewhat tense and anxious (*Feelings*). I am believing (*Fictions*) that I will be accused of making assertions without sufficient substantiation. The spectre of scientific convention (Gergen, 1973, 1978, 1996) surges across my horizon, and I find my breathing becoming shallow.

▶ 🎵 🎵 🎵 But wait. I recall my poem, **Heartfelt Confluence** >> which presented itself to me at

the International Society for the Systems Sciences (ISSS) 2017 conference in Vienna. There, amidst the many attending, I found a few kindred spirits. This poem coming to mind re-connects me with what is underway and unfolding here in these pages – a *reflective-reflexive* inquiry §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2, which sings with the [spirit of heuristic research](#) (Hiles, 2001, 2002; Moustakas, 1990) – an approach named from the Greek word *heuriskein*, which means ‘to discover or find’ – which is seen to fall within the arena of *human science*

>> HEARTFELT CONFLUENCE

Sensurround Bells at seven ripple round
this fenced-in yard and call me to
attend.

There's something there, where locked-
in frames entrap the minds of those
caught unawares.

Like Azkaban, that soul-sapped realm
hosts husks drained dry before their
time.

Yet - solitary specks of light mark dots
of life; like Glow Flies in the night,
connections spark alight.

I see you see me. Attuning flow to flow,
we know before we know there's
friendship here to grow.

Amidst the crush of conference
crowds, eventually, through space we
weave, shapeshifting time;

Until, at last, we find ourselves in
heartfelt confluence.

© Louie J N Gardiner, 14th July/8th
August 2017

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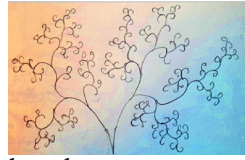
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Pre-PhD Abductive Fruits : 1998-2012

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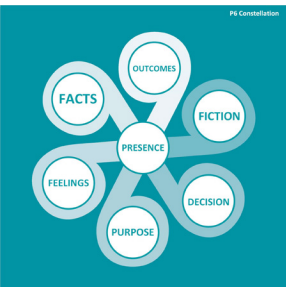
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Framework
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(Polkinghorne, 1983). This chimes with my overall research approach and also with what the *SCAP/PAI* has delivered each time I have deployed it:

“Many of the most significant and exciting life events and extraordinary experiences – moments of clarity, illumination, and healing – have been systematically excluded from conventional research, along with the ways of recognising and encouraging these exceptional experiences. Such unfortunate exclusions, through which we deprive ourselves of new and nourishing forms of knowledge and experience, are attributable to the narrowness of conventional conceptualisations of research and of the appropriate methods for its conduct. By privileging only certain ways and aims of knowing – and by ignoring or devaluing others – we, as researchers in the social or human sciences, are unnecessarily and unwisely limiting the content and approaches of our disciplines” (Braud & Anderson, 1998: p.3)

🎵 📌 I feel emboldened, knowing that there is affirmation in the Academy for heuristic approaches. I am daring to show up with mine – connecting, as I do, to full-blooded, wholehearted, embodied, sentient human souls, not severed minds and desiccated husks of humanity (Gardiner, 2018c). Attuned to the above expression of heuristic research, I believe I will find resonance between the *SCAP/PAI* and Ulrich’s (1983) Critical Systems Heuristics (CSH). Certainly in content I do; yet, when I immerse myself in his writing, I feel none of the soulful connection I was expecting. My brow furrows and I find myself getting lost in, and bored by, the theoretical and philosophical argumentations he puts forward for CSH. I feel deflated and demoralised when I realise that the propositions such as those of Churchman, Ulrich, Midgley and many others embed their roots in theory. I feel my confidence wane, noticing that I am believing that the validity of my practice-led



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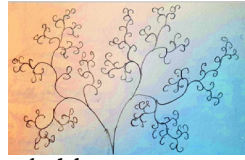
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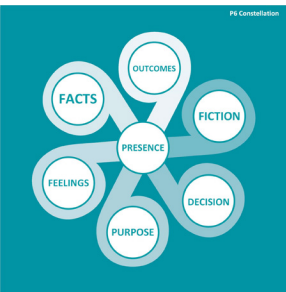
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contributions will be doubted by you dear Reader (*Fiction*). And yet I notice some remarkable similarities and crucial differences between the approaches of those authors and mine, arising from how we have each dealt with real-world issues, as well as being informed by theory²⁹.

Where lies credibility?

♦ As with the *SCAP/PAI + Participation Compass*, the credibility and efficacy of CSH and other approaches and methods depends on who, within the organisation or situation, is involved; on what they do; and why and how they do it (Bowers, 2011; Checkland & Scholes, 1990, 1999; Churchman, 1979; Espinosa & Walker, 2013; Flood, 2001; Knowles, 2001; Midgley, 2000, 2003a, 2003d, 2018; Midgley et al., 1998; Midgley & Pinzón, 2011; Sydelko et al., 2019; Sydelko et al., 2021, in press; Ulrich, 2017). These are common critical factors that need attention. 🎵 ♦ I feel encouraged and relieved in recognising the similarities between the *SCAP/PAI + Participation Compass*³⁰ and Midgley's systemic intervention and boundary critique³¹ (Barros-Castro et al., 2015; Boyd et al., 2004; Córdoba & Midgley, 2006; Córdoba & Midgley, 2003b; Foote et al., 2007; Midgley, 1992c, 2000, 2006a, 2015, 2021; Midgley et al., 2007; Midgley et al., 1998; Midgley & Ochoa-Arias, 2004; Midgley & Pinzón, 2011; Midgley & Richardson, 2007; Midgley & Shen, 2007; Shen & Midgley, 2007a, 2007b; Sydelko et al., 2021, in press; von Bertalanffy, 1956) which build on Churchman's "Design of Inquiring Systems"³² (Churchman, 1970; Churchman, 1979: p.79-101) and Ulrich's CSH³³



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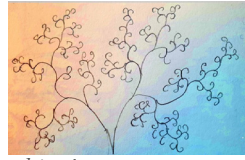
²⁹ I note that, whilst the explicit initiating impetus (*conscious purpose*) of the originators may have arisen in different contexts, the personal non-conscious urges/purposes driving us to create our approaches are likely to be more similar than we care to believe. I illuminate my waxing *non-conscious purposes* when I reach for the *P6 Constellation*.

³⁰ Factors given consideration in the *SCAP/PAI: Working Title; Lead body; Drivers; Scope & Focus; Decision-makers & Decision-making processes; Stakeholders, power & interest; Purpose comprising Task & People objectives*.

³¹ Midgley's boundary critique incorporating a Buddhist perspective (Shen & Midgley): context & initial consultations with people; issue for intervention; participants spanning the diverse perspectives regarding the context; reflecting how people see an issue related to boundaries and values.

³² Churchman's "Design of Inquiring Systems" – 12 Categories subdivided into 4 then 3 sub-categories offered as "labels for understand the process of comprehending reality" (2007a:80): I – Client, Purpose, Measure of performance; II – Decision-maker, components, Environment; III – Planner, Implementation, Guarantor; IV – Systems Philosophers, Enemies of the systems approach, Significance.

³³ Ulrich's systems mapping/design determining the system to be bounded: sources of motivation - (client, purpose, measure of improvement); sources of control (decision-makers, components, environment); sources of expertise (planner, expertise, guarantor); sources of legitimation (witness, emancipation, weltanschauung); system to be bounded (by those involved and affected). He later distilled these into 12 questions relating to what is and what ought to be (Ulrich, 1987: p.279-280).



(Ulrich, 1983: p.225-230; 1996a, 1996b) §5.5.2. ▶ However, given the emergent, *subjective empirical* nature of my approach, I have chosen not to enter into a reductive, bit-by-bit, comparative analysis of these other approaches, as the crucial issue is my felt sense of kinship with this literature §5.5.12.

◆ That the *SCAP/PAI* and the *Participation Compass* are consonant with these academically well-regarded approaches within systems research, is sufficiently indicative of their alignment in the field for me to feel reassured that they are credible. But wait. What I have just written and what am I actually saying? Having re-read the previous sentence, I find myself smiling, realising my meaning could be taken in (at least) two ways. Firstly, and more usually, I could be saying that I can hold my frameworks as credible **because** they are sufficiently consistent with these other systemic approaches. Alternatively, from my *subjective empirical* stance, I have experienced and come to trust the efficacy of my own approaches, so when I come across others that bear similarities, I might also conclude those others to be sufficiently credible **to me!** However, I resist these potentially polarising standpoints giving primacy to third-person over first-person, or vice-versa. For me, I am sensing that when I allow each to inform the other in reciprocal iteration, something of greater coherence emerges.

🎵◆ I notice too, that I also feel excited by the ways in which the *SCAP/PAI* and the *Participation Compass* seem to be different in form, process(ing) approach and dynamics §5.5.2.2: **Figure A-21**; the way in which the treatment and traditional exercising of power is neutralised by following the “law of the situation” (Follett, 1942: p.58) §4.1.3:192 (i.e. letting the **total situation**³⁴ [invoke what is needed](#)); the participatory nature of the experience, enabling those engaged³⁵ in the scaffolded enquiry to discern together what shall be the

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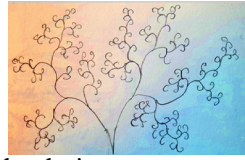
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- ❖ 3: P6 Constellation

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

³⁴ Here I avoid using the term ‘system’ because this presumes boundaries have already been drawn by inquirer(s)/lead body.

³⁵ Whether or not a lead body has initiated a *SCAP/PAI* is immaterial, because the framework opens up an exploration of who else might need to be involved, cracking open any assumptions about power, interests, decision-making and decision-making processes.



‘necessary’ boundaries; and what needs to be discovered/decided/done through their engagement. I am writing these statements from the ground of my practical knowing, and I hope to elucidate some of these subtle, yet potentially crucial, distinctions in the pages that follow.

▶ 🎵 🎵 🎵 Focusing on CSH (which builds on Churchman’s work) and Midgley’s systemic intervention, I see a distinction relating to the *Purpose* of the *SCAP/PAI + Participation Compass*. As with the ICA methods, the former two have an explicit *purpose* – **to effect change/improvement on/in a system**; e.g. homelessness services for older people (Midgley et al., 1998; Midgley & Pinzón, 2011; Midgley & Rajagopalan, 2021; Shen & Midgley, 2015).

What is it good for?

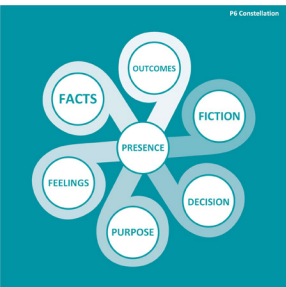
▶ 🎵 🎵 In contrast, I note my surprise as I find myself seeking to articulate something I have not done before – applying the *SCAP/PAI + the Participation Compass* to the *SCAP/PAI + the Participation Compass*: i.e. expressing, using their own terms, what I have witnessed in their deployment – the point of the [SCAP/PAI in general](#):

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.

🎵 I am chuckling to myself! *How come I have never done this before?! It simply never occurred to me to do so.*



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
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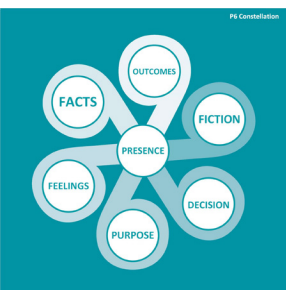


▶ ♦ So, the *Scope & Focus* of the overall venture/undertaking, as distinct from any other component intervention(s) that might also be needed, **is** determined in the first iterations of the *SCAP/PAI* with some or all those (to be) engaged. This is an **inclusive, recursive inquiry** that, in specific situations, may need to be re-iterated with additional stakeholders, once those initially involved have recognised the limitations of their original thinking about their situation(s). For an example of this kind of expansive iteration, see (Sydelko et al., 2021, in press). ▶ ♦ What is to be discovered, decided or done (*Task objectives*) **in relation to each** of the stakeholders/groups, and crucially, **how best to engage with each of them** (*People objectives*), unfolds through the *SCAP/PAI*. This aligns with the necessity to embrace methodological pluralism, recognised within systemic intervention (Midgley, 1990, 1997b, 2000; Midgley & Rajagopalan, 2021; Mingers & Brocklesby, 1997; Mingers & Gill, 1998; Mingers & White, 2010).

▶ ♦ In sum, the *SCAP/PAI* helps clarify the *Task & People Objectives* in relation to the *Purpose* of an overall venture/systemic intervention, in the light of the *purposes, power* and *interests* of the different stakeholders. The design, visual representations³⁶ and recursive nature of the *SCAP/PAI*, makes it possible to handle small projects, as well as multiple, small-to-medium-sized interventions, nested within a much bigger programme of work, as would comprise a large-scale systemic intervention; e.g. the participation planning process for a Unitary Development Plan §5.4.3.1.

▶ ♦ Two other distinctions worthy of note include *SCAP/PAI*'s non-reliance on engaging stakeholders in **reasoned argument** §5.5.2.6; and that the premises of a commissioned piece of work are frequently exposed in the first iterations of a contracting conversation, bringing about changes in the nature, *Scope & Focus* of the project. This also frees up thinking about

³⁶ Presentational knowing: the *SCAP/PAI* afford simple, intuitive framing along with more detailed resources (proforma and self-facilitation guidelines), which with some training can be put into the hands of others.



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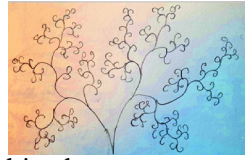
- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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

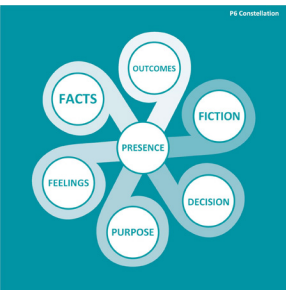
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the nature of stakeholders and what needs to be considered – helping those engaged in the *SCAP/PAI* to determine for themselves, the who, what, and how of interventions, **without being constrained** by (having to get their heads around) pre-ordained, role-based categories and role-specific concerns (Ulrich, 1983: p.258). Those involved in a *SCAP/PAI* generate their own collective thinking based on what they each, and all, know about their situation. The *SCAP/PAI* thus breaks open the exploration beyond usual social and organisational frames of thinking.

🎵 📌 **Now, I am noticing my attention drifting from the *SCAP/PAI* and am recognising how attached** I am to the idea that I am engaged in a project that is **not** based on the assumptions and protocols of first-order science §Chapter Zero. First-order science (where the observer is hidden behind a veil of presumed objectivity) seems unconscionable for me because it would have me separate myself from my inquiry. But am I truly immersed in a second order science project (Fazey et al., 2018; Glanville, 2002; Hodgson & Leicester, 2017; Lissack, 2017; Müller, 2014; Müller & Riegler, 2014; Umpleby, 2014)? And why is this thought showing up right now? The pattern of my process(ing) suggests to me that I am reflexively centering in on myself, and extending and flowing outwards in myriad directions; wandering and following that which calls for my attention, relationally and in the wider world; and I am tracking and wondering about what comes from living, working, researching and writing in this emergent way. And what of my meanderings, musings and representational manifestations? The *Participation Compass* §5.4, the *SCAP/PAI* and the *P6 Constellation* are undoubtedly unanticipated fruits of my seemingly meaningful, a-directional endeavours §4.2-4.6. I pause. What else does this? And why do I choose ‘meaningful’ over ‘purposeful’ endeavour? And why ‘a-directional’ over ‘outcome-focused’? What does this patterning reveal to me? See my later synthesis on nonlinear emergence §5.5.12.2 – §5.5.12.5.



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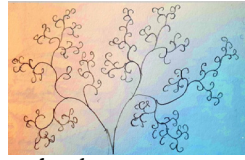
Pre-PhD Abductive

Fruits : 1998-2012

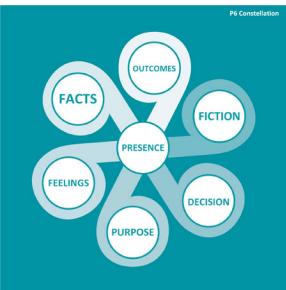
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PhD Abductive Fruits:

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▶ 📌 Let me respond, first, by accessing external, third-person references; and then look internally, drawing on my first-person experience linking to the complexity thinking paradigm I have adopted. Churchman's (1970) and Ulrich's (1983) approaches are focused on **improvement**, and Midgley (2000: p.8) relates systemic intervention to purposeful-action, creating **change** with consideration of boundaries. This takes account of who decides what action is taken, where, who is included/excluded, etc. Using the term 'change' goes some way to neutralising the value judgements implied when speaking of 'improvement', as if the universality of 'improvements' is uncontested. Midgley (1996b, 2000) uses the word, but makes it clear that an improvement for one person may be a set-back for another, so considering the potential unintended consequences of intervention is important. His use of boundary critique (Midgley et al., 1998) helps address ethical boundary judgements that arise when those with particular types of power in the system e.g. formal authority, find themselves (non-consciously or deliberately) marginalising or preferencing certain groups over others. A *SCAP/PAI* opens the space for the *Lead Body* and other key players to engage in ways that they themselves are changed §5.5.2.2; §5.5.2.6; and in the process so are the decisions they make. This capacity to effect such changes does not rely on the researcher/intervener, nor their capacities to persuade or coerce through expert knowledge or robust/clever argument; rather, it is in the nature and design of the framework itself, and the process(ing) dynamics that are enabled. Of course, this is not to say, that if someone in authority resists the contributions of others, or does not like what is unfolding, they might find a way to put a halt to the inquiry §5.4.3.1. The relational and reputational risks for the client of doing so in the midst of an inquiry with key stakeholders, are likely to be significant. For this reason, I usually do a broad-brush *SCAP/PAI* with the commissioning agent/agency in our early contracting conversations, so they can get a sense of what they need to consider before moving ahead with engaging others.



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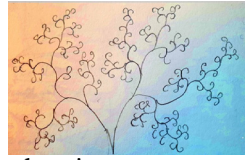
Pre-PhD Abductive

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▶ 🎵 Ah! I am sensing there is something of the pattern of my own process(ing) that is mirrored in a *SCAP/PAI* – which I have not yet quite got a handle on §5.5.11. So, let me continue... with my previous thread.

◆ Fazey et al (2018) illuminate key assumptions underpinning second-order transformation, and draw out “Ten essentials for guiding action-oriented transformation and energy research... framed in relation to second-order science” (Fazey et al., 2018: p.55):

“(1) Focus on transformations...; (2) Focus on solution processes; (3) Focus on ‘how to’ practical knowledge; (4) Approach research as occurring from within the system being intervened; (5) Work with normative aspects; (6) Seek to transcend current thinking; (7) Take a multi-faceted approach to understand and shape change; (8) Acknowledge the value of alternative roles of researchers; (9) Encourage second-order experimentation; and (10) Be reflexive. Joint application of the essentials would create highly adaptive, reflexive, collaborative and impact-oriented research able to enhance capacity to respond to the ... challenge” (Fazey et al., 2018: p.57-59).

🎵 ◆ I notice that I am feeling irritated. This alerts me, and enables me to excavate an assumption (*Fiction*) embedded in their claim: *if you cover these ten essentials, then you will be doing transformational, second-order science* (is this mine and/or theirs?). I notice, too, how quickly my mental processing ([fast thinking patterns](#)) classifies these ten items as ‘a checklist’, which I could use to ‘test’ the systemic credentials of my own approaches, **or** as a way to discredit theirs by illuminating their linear, reductionist presentation. Either way, my thinking reveals my *reactive* decision-making (*Decision*) driven by my urge to *prove/protect* myself (*Purpose*) §5.5.8.

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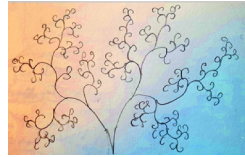
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In an instant, I experience a [Presence in Action realisation](#)³⁷: I ‘know’ that I shall not do either. Why? I do not yet have the fluency of words to answer my own question.

However, I do notice that I am reacting to the **form** of their presentation – beyond any consideration of their content (with which I broadly concur). To me, their **presentational format seems inconsistent** with the context and paradigm they are espousing, how they approached their project and what transpired subsequently. Beyond my personal reactions³⁸, I **am sensing that this matters**; yet, at this moment, I am unsure quite why or in what ways §5.5.11.6 §5.5.12.

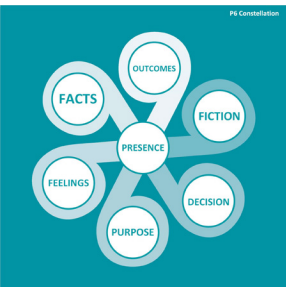
Nonlinear sensemaking, making sense

▶♦ Let me return to me and my first-person experience of this doctoral research. I began by using the *SCAP/PAI* and the *Participation Compass* §[Doctoral Data Splash](#). My ensuing research approach and new *abductive fruits* emerged and evolved as a consequence of my commitment to fully embracing and embodying what I had begun referring to as a complexity thinking paradigm §0.2: **Pause before progressing**. Committing to acting coherently within this experimental paradigm in my systemic intervention §0.3 **and** to satisfying academic requirements whilst doing so, repeatedly called out my creativity: in place of conventional research approaches/methodologies, codes and protocols/practices, I found myself considering alternatives that might afford *fit-for-paradigm equivalence* in attending to areas of concern typically asserted by conventional researchers §▶ [Navigator-Narrator: slide](#)

12. For example, to address issues of reliability and validity so revered in first-order science, and matters of quality and critical reflexivity in second-order science, I turned to the [theory of simple rules](#), illuminating the repeating patterns witnessed in swarm behaviour in some complex living systems §0.3: **Rules of the Game**, and I created my own ‘protocol’ to guide me §5.1.6; §5.5.11.5. Similarly, when exploring philosophical constructs, the ≈[Systemic Research](#)

³⁷ The nature of *Presence in Action* will reveal itself repeatedly and emergently throughout this Chapter-as-appendix.

³⁸ ...which, through *reflective-reflexive* consideration, reveal my *Feelings* and fast thinking judgements (i.e. *Fictions*) where I catch myself believing *they are being inconsistent, contradictory, hypocritical*.



PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♦ Intellectual-theoretic
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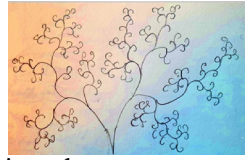
Pre-PhD Abductive

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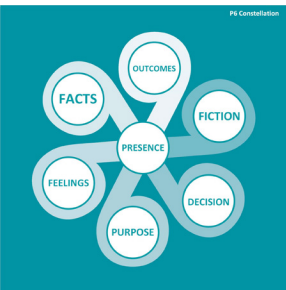
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PhD Abductive Fruits:

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[Framework](#) came into being as my way of making sense of, situating and representing the nature, *Scope & Focus* of my research. And in attempting to synthesise the diverse theoretical realms that I was encountering, I found myself distilling a series of *aphorisms* §5.5.11.4 and conceptualising the ≈ [Symmathesic Agency Model](#) §5.5.5.2 as a way to represent the reincorporating, naturally inclusional, dynamical nature of my undertaking. Such emergent *becomings* help me appreciate why, earlier, I favoured ‘[meaningful](#)’ over ‘[purposeful](#)’ engagement; and ‘a-directional’ over ‘outcome-focused’ activity. I did not follow a predetermined plan, because the one I started with became redundant. I showed up, opened, and have been holding the space for this doctoral inquiry. I am purposefully engaging, hoping to bring it to a satisfactory, a-directional conclusion; and I am meaningfully attending to what is presenting and beckons for my attention. And at some point, I will arrive at the moment of submission. Particular requirements; particular time imperatives to be satisfied. This is when a different kind of engagement will be needed from me. One that looks not dissimilar to §Figure A-17.



PhD Statewaves:

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Pre-PhD Abductive

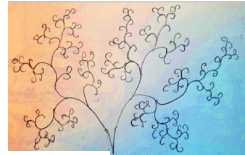
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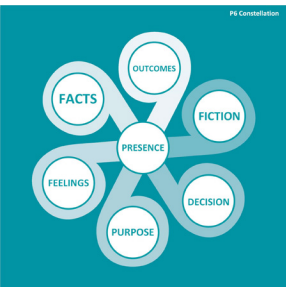
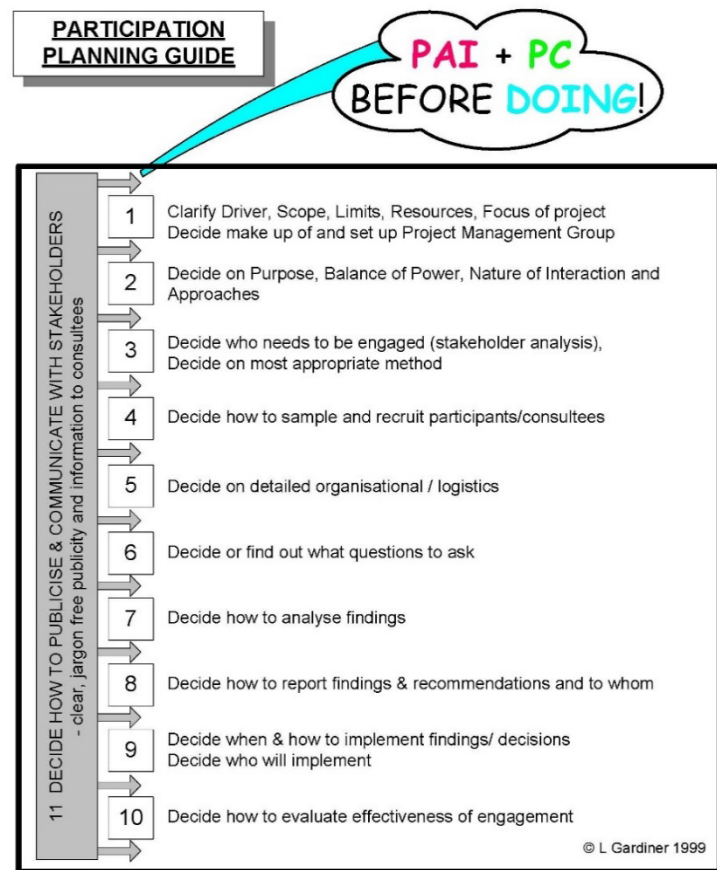
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Chapter-Five-as-Appendix



► ≈ To complete my ‘origins’ narrative – the *Participation Compass* and the *SCAP/PAI* were not all that Rina and I created. We were designing training courses, and at the same time were learning what we needed to learn to deliver them. We were creating approaches and frameworks that ultimately helped us pass them on to others. We and/or our clients had to follow through with delivering actual

Figure A-17: ≈ Participation Planning Guide



participation/consultation projects. To aid this, we also devised a simple planning guide **§Figure A-17** with its own accompanying proforma to capture practical thinking and decision-making, some of which (items 1-3 and item 11 – the vertical grey bar) was addressed through the expansive thinking aided by the *SCAP/PAI* and *Participation Compass*. The imagery of the planning guide is decidedly linear in nature; which, I suggest, is appropriate to the function it is addressing – detailed practical and logistical planning.

► 🎵 In practice, we only shared this with trainees and clients after they had gone through the rigour of the *SCAP/PAI* and the *Participation Compass*. After this, decisions required in items 4-11 pertaining to different stakeholders, were usually straightforward and somewhat self-evident. The diagram served as a retrospective capturing of thinking already done; as well as a prospective guide to specific decisions that needed to be made before launching into active ‘consultation’ with stakeholders who were not already engaged. **§Figure A-18** shows the flow

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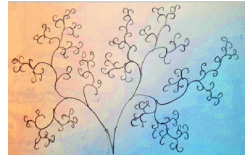
Pre-PhD Abductive

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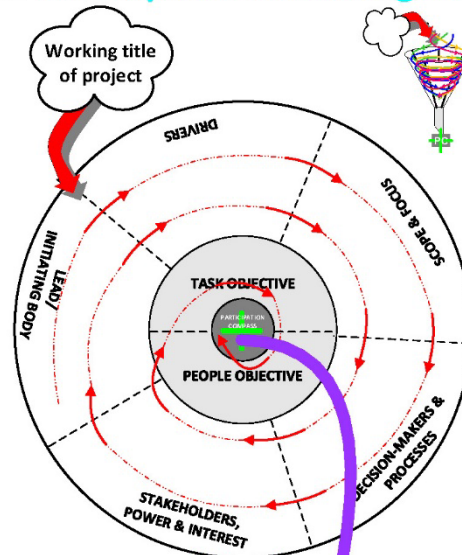


between PAI, the Participation Compass and the Participation Planning Guide, differentiating the essence of what each does.

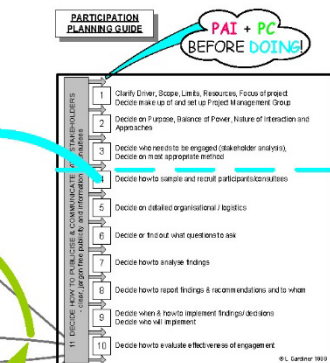
Figure A-18: *Positioning participation planning frameworks*

Positioning the PAI, Participation Compass and Participation Planning Guide

The PAI
Illuminates what is going on in the current context that might be calling for attention. The process brings coherence and agreement about way(s) forward that are fit-for-context



Participation Compass
Enables decisions about fit-for-purpose approaches & methods to engage stakeholders

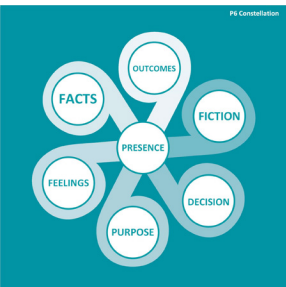


Planning Guide
Anchors practical & logistical decisions to support efficient, efficacious engagement with identified stakeholders

Outcomes emerge



PAI 2012 (derived from SCAP, 1999)
© L.J.N. Gardiner



PhD Statewaves:
 🎵 Aesthetic-Poetic
 💠 Intellectual-theoretic
 ▶ Navigator-Narrator
 ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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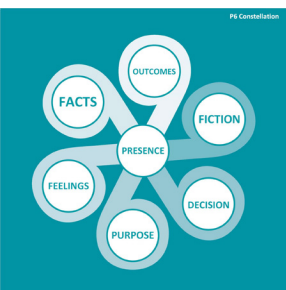
▶ 📌 Although our conduct of the Derbyshire CC contract was iterative in nature – as is typical of action research (Bradbury-Huang, 2010; Flood, 1998; McNiff & Whitehead, 2009; Midgley, 2015; Reason & Bradbury, 2006a) – we had not consciously set out to undertake ‘action research’. We reflected on what we had noticed in sessions, and I drew together my synthesis of these conversations by amending and honing the representations. We then (re-)deployed these in our next client exchanges... in ongoing fashion. We had no explicit agreement about having an end-point at which we would cease our active-reflective-integrative activity. As I recall, we were simply attending to what called for our attention, until the point when no more amendments were called out in us. Until now!

▶ 🎵 📌 Whilst I cannot speak for Rina’s view of her own internal processing, this way of being is very familiar to me personally – where my creative endeavours remain in an open-ended process of becoming. For Rina and I, in our work together, our collaborative processing served our learning, which enhanced our ability to serve the learning of our clients. And in this regard, we were deeply attuned in at least two crucially relevant ways: our intention (*conscious purpose*) to serve well; and our intention to facilitate the learning of others – both of which manifested in our actual behaviours and delivery with clients. Whitehead’s (1985, 1989, 2000, 2009) and Weber’s (Weber, 2016; Weber & Varela, 2002) uses of the term ‘value(s)’ broadly aligns with my use of the term ‘intention’ §5.4; §5.5.8.2.

▶ 📌 Also, although I do not claim to be an educationalist³⁹ in the way that Whitehead does, I do align with the case he makes, which I believe is manifesting as I turn the spotlight on each of my *abductive fruits* and myself as my thesis unfolds:

“that living educational theories could be constituted by the descriptions and explanations which individual learners produced for

³⁹ My energy is directed towards enabling personal and systemic transformation, and crucial to this is my passion for learning and development – starting with and emanating from myself (Gardiner, 2000).



PhD Statewaves:

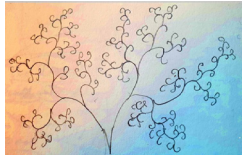
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- ▶ Navigator-Narrator
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Pre-PhD Abductive Fruits : 1998-2012

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

PhD Abductive Fruits:

- ❖ 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



their own learning as they asked, researched and answered questions of the kind, ‘How do I improve my practice?’ (Whitehead, 1985). The idea that such theories were ‘living’ theories was grounded in ‘P’ as a living contradiction and the idea that individuals could produce valid explanations for their own learning. The idea of ‘living’ theories was further reinforced by the idea that the explanation for an individual’s present practice would include an evaluation of the past practice and an intention to create something better in the future which the individual was committed to working towards” (Whitehead, 2000: p.97).



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▶ Although Rina and I moved on to different worlds of work in 2001, I continue(d) to deploy and further develop my understanding and practice with both the *SCAP/PAI* and the *Participation Compass* – which, as evidenced herein, I am still doing some 20+ years on from their births. As such, these two *abductive fruits* have become ever more integrated and embedded in my day-to-day thinking and praxis. I believe my ongoing *subjective empirical* engagement demonstrates my commitment to honing my ‘living theories-in-action’, and there is more. I find myself doing this in an action-oriented and relational way that differentiates and distances my conceptions from accusations of ‘mere’ subjectivity. My insight institutes immediate **crucial reconfiguring** >>:

“It is the act of commitment in its full structure that saves personal knowledge

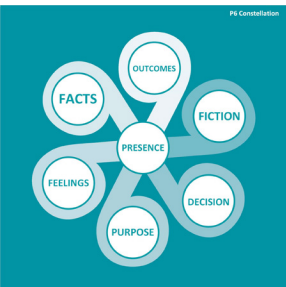
from being merely subjective. Intellectual commitment is a responsible decision, in submission to the compelling claims of what in good conscience I conceive to be true. It is an act of hope, striving to fulfil an obligation within a personal situation for which I am not responsible and which therefore determines my calling. This hope and this obligation are expressed in the universal intent of personal knowledge.

>> 🎵 🎵 🎵 CRUCIAL RECONFIGURING

Ok! Now I see what is going on. Yet another ‘not-so-dumb’ illumination. The pattern within the pattern. I cannot exercise subjective empiricism in isolation. Everything is always in play in context and in relationship with others in context. I am always implicated wherever I am; whatever I am (not) doing; whoever I am with, even if am not directly engaged with them.

The *P6 Constellation* comes rolling in, once again invading *PAI*’s space like the haar on Portobello Beach. I hear my own echoes coming through the fog from POPIA Place, the cabin in my garden in which I deliver my trainings and host my work with clients.

Just as von Foerster says of the rooster, chicken and egg, so do I say of [the 3Es](#) (*Facts, Feelings, Fictions*): we need all three to have all three [§5.5.1.3: Box A-2](#). None can exist without the other. This is no less true for my thesis. *Subjective empiricism* cannot stand alone without accessing other epistemologies. Declining Gerald’s mischievous suggestion to call my thesis: “ARSE: Active-Relational Subjective Empiricism”! I once again re-configure the title for my research: *Reincorporating subjective empiricism in systemic intervention theory and practice.*



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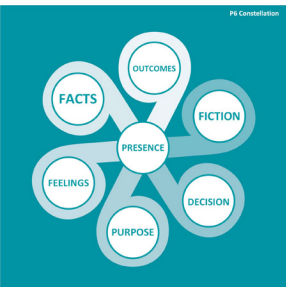


...any conclusion, whether given as a surmise or claimed as a certainty, represents a commitment of the person who arrives at it. No one can utter more than a responsible commitment of his own, and this completely fulfils his responsibility for finding the truth and telling it. Whether or not it is the truth can be hazarded only by another, equally responsible commitment” (Polanyi & Prosch, 1975: p.194).

▶ 📌 As mentioned earlier, in the formative years of the *SCAP/PAI* and the *Participation Compass*, Rina and I found it extremely difficult to communicate what they were, how they worked and what they delivered. This would have made it nigh on impossible for anyone to consider the validity of our claims about them unless they had directly experienced them.

Attempting to describe my experiential knowing could not stand in the place of propositional knowing (Heron & Reason, 1997, 2006, 2008; Rajagopalan, 2016; Rajagopalan & Midgley, 2015) §0.3 – which, likewise, in the absence of experience, could not convey experiential knowing. This interdependence between different types of knowing is neither fully acknowledged nor embraced in the Academy. My coming to appreciate this reality gave impetus to the shifting emphasis of my research, in which I find myself experimenting with using my Self as the research, and as instrument of it §0.3 §Chapter Three.

▶ 📌 In yet another looping, meandering turn, I find myself once again revisiting the [onto-epistemo-methodological interplay](#) (Bowers, 2011) in sway in these pages §0.3; §5.5.3.2. More and more, as I dance across diverse disciplines, I am realising (in both meanings of the word) the benefits and re-living the frustrations of adopting a transdisciplinary frame to my overall research. I keep finding different ways to label, define or describe what I am doing and how I am doing ‘it’ §5.5.12. ▶ 🎵 📌 I remind myself that all categories and labels are *Fictions* – words to which we associate explicit or assumed definitions and/or literal or metaphorical



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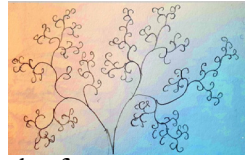
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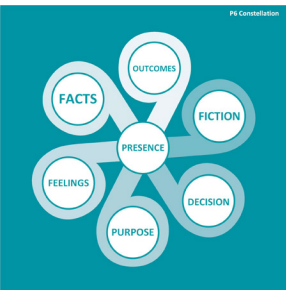
descriptions. They are not explanations. They are “merely abstractions which we make for our own convenience... they are not phenomena present in culture, but are labels for various points of view which we adopt in our studies” (Bateson, 1972b: p.73). They represent attempts to create a shared language with which to communicate comprehensibly.

▶ 🎵 🎵 🎵 But what happens when, as we move between different disciplines and communities of practice who speak different ‘languages’, we come across different terms ostensibly referring to the same phenomena – as I am experiencing? Frequently at the outset of this project, I have felt confused and sometimes despairing. Once I realised what I was encountering, more often, I began to feel relief, anticipation and excitement. On each exploration, I discovered resonances, similarities and usually then also differences – all of which helped me become clearer about what I am and am not doing §5.5.12. Where I have come across differences or gaps, sometimes I have resorted to creating neologisms that better describe or define what I believe I am doing. And sometimes, in my juxtaposition and consideration of two or more similar yet different realities or conceptions, some useful new connection or thought or pattern has emerged. Bateson’s (1972b: p.83-97) exposition of his own encounters laid the foundations for my growing confidence and trust in myself and what is coming through me, even though I still have no idea where I am heading.

▶ 🎵 🎵 🎵 In my expanded realm of overlapping disciplines, the frame of [heuristic research](#) (Moustakas, 1990) comes back to me⁴⁰. It sits sweetly but incompletely, as I reflect on and write about the coming into being of the *SCAP/PAI* and my other *abductive fruits*:

“ . . . a process of internal search through which one discovers the nature and meaning of experience and develops methods and procedures for further investigation and analysis. The self of the

⁴⁰ I recall that I adopted a heuristic approach in my MBA dissertation – a fact I had forgotten until a conversation with my partner inspired me to revisit what I had actually done. The outcomes of that research in 2000 laid bare the components (*portals*) of the *P6 Constellation*, but not its structural form and process.



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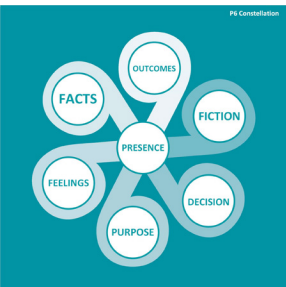
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researcher is present throughout the process and, while understanding the phenomenon with increasing depth, the researcher also experiences growing self-awareness and self-knowledge” (Moustakas, 1990: p.9).

“ . . . The heuristic process is a way of being informed, a way of knowing. Whatever presents itself in the consciousness of the investigator as perception, sense, intuition, or knowledge represents an invitation for further elucidation” (Moustakas, 1990: p.10).

". . . From the beginning, and throughout an investigation, heuristic research involves self-search, self-dialogue, and self-discovery; the research question and the methodology flow out of inner awareness, meaning, and inspiration. When I consider an issue, problem, or question, I enter into it fully . . . I may challenge, confront, or even doubt my understanding of a human concern or issue; but when I persist in a disciplined and devoted way I ultimately deepen my knowledge of the phenomenon ... I am personally involved... I may be entranced by visions, images, and dreams that connect me to my quest. I may come into touch with new regions of myself, and discover revealing connections with others" (Moustakas, 1990: p.11).



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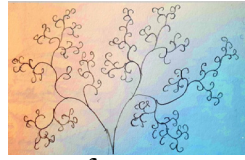
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▶♪ I notice I feel eased by my encounters with those such as Moustakas, whose experiences and revelations resonate so closely with my own. And yet, I am minded that my ease may simply be an indication that **fast thinking**, past-fuelled framing may have a grip again: having me believing (*Fictions*) that if others have similar experiences to me, then *'I am not alone'* and *'I will be safer from attack because other people are/think like me (i.e. there will be safety in numbers) and I will find it easier to defend myself!'* Laying bare my thinking releases me from my obvious



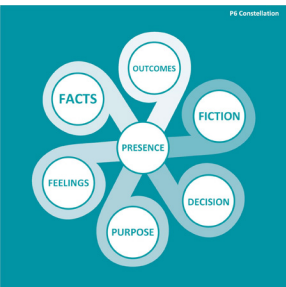
delusion. And, as I sit with that illumination, I realise too that heuristics, as a “process of discovery that pre-empts the formulation of a hypothesis” (Kenny, 2012: p.6), developed over 30 odd years by Moustakas (1990) and used extensively within counselling, art therapy and psychotherapy (Hiles, 2001, 2002; Kenny, 2012; Kleining & Witt, 2000), may simply be another term for abduction §Glossary; §0.3; §4.1.2; §5.5.12; §6.2; §6.3.

▶ ♦ The shift in *Scope & Focus* of my PhD – where I turned my research inquiry onto ‘me and mine’ (i.e. my *subjective empirical*⁴¹ process(ing) and what comes of it) affords a legitimate and invaluable opportunity to further illuminate and explore both the *SCAP/PAI* and the *Participation Compass* – and now also the *P6 Constellation*, in the light of knowledge new to me. My part in showing and telling is fully underway. Your part, dear Reader, is to remain engaged in the fray with me as I continue to roil, spin, flow and back-flow below.

Positioning across the Landscape

▶ ♦ In documenting the origins of *SCAP/PAI*, the *Participation Compass* and the *Participation Planning Guide*, I find myself thinking about the *Landscape Diagram* (Eoyang, 2003: p.23, 48-49; Eoyang & Holladay, 2013: p.74-78), introduced to me in 2010. Eoyang and others, notably Zimmerman et al (1998: p.136-143), drew from Stacey’s (1996a) *Agreement and Certainty Matrix*, which he now rejects (Davies, 2010; Thakadipuram & Stevenson, 2013: p.123), on the basis, he says, that life is **always** complex (never simple or complicated), and that there are no ‘levels’ of complexity. We cannot escape our innate tendencies to perceive and make meaning (i.e. conceive) of that which is. Complexity and simplicity are labels/constructs that we use to help us describe and grasp/comprehend ‘something’... so that we can ‘do’ something else with/about it. So, notwithstanding my general agreement with Stacey about that which we may call ‘complex’ being reduced unhelpfully by perceptual

⁴¹ Empirical data is usually accessed through observation or measurement of experiences or experimentation in the outer world, but adding ‘subjective’ as an adjective makes it relate to a person’s inner processes and processing and meaning-making of that which they experience/encounter.



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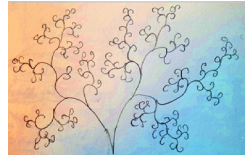
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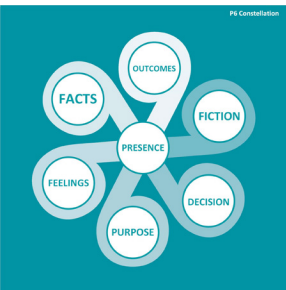


attempts to simplify (see (Bateson, 2016a, 2016b) on transcontextuality and warm data §5.4.1 §5.5.5.3), I also find Eoyang's adapted version (the **Landscape Diagram**) offers an accessible way to conceptualise Complex Adaptive Systems (CASs) in life, work and the world. Depending on degrees of constraint (Container), internal variety (Differences) and interconnectedness (Exchanges) §1.3 §4.1.2 §4.5.2, CASs may (appear to) manifest in states ranging between stability, emergence and instability (Eoyang & Holladay, 2013: p.74-78). Let me explain with an example.

▶ ≈ In the five minute video (Gardiner, 2012), I use the ≈ [Landscape Diagram](#) to illuminate the coming-into-being⁴², between 2010-2011, of a project called '*Inspiring Women Leaders... Dare we?*' I narrate an overarching trajectory of a self-organising planning group, as we transitioned from unorganised (unstable), through self-organising (emergent) to an organised (stable) state, culminating in a gathering of some 70+ women leaders in Edinburgh on 15 June 2011 (Gardiner, 2011). This video brings to life an explanation of the **Landscape Diagram** in use. It also serves as a prelude to my positioning of the *PAI*, the *Participation Compass* and the *Participation Planning Guide* §Figure A-19, so do watch it **before** reading on. I should note that, on the axes of the Landscape Diagram, I have used '*high*' and '*low*', whereas Eoyang & Holladay (2013: *ibid*) and Stacey (1996b) use '*close to*' and '*far from*', respectively.

§Figure A-19 captures the characteristics of the three simplified CAS states. It is important to note that CASs are always self-organising, even when seemingly 'organised' or 'unorganised'. This essentially means that nonlinearity persists even though, under some circumstances, we can 'safely' assume predictable causality: e.g. when the variables are sufficiently few and the constraints sufficiently limiting, as in the conduct of a scientific controlled experiment. Essentially, the conclusions we make, using such a diagram, reflect our perceptions and

⁴² This refers to the creative dynamic that ensued, resulting in the large event happening. Within the grand-scale arc that brought this into being, there were myriad complexities, multiple creative mini-arcs for sub-events like the Café Conversations; and tumultuous twists and turns as our planning process cycled unpredictably between unorganised, organised and stable patterns.



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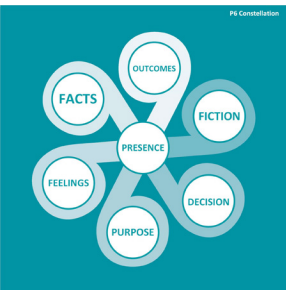
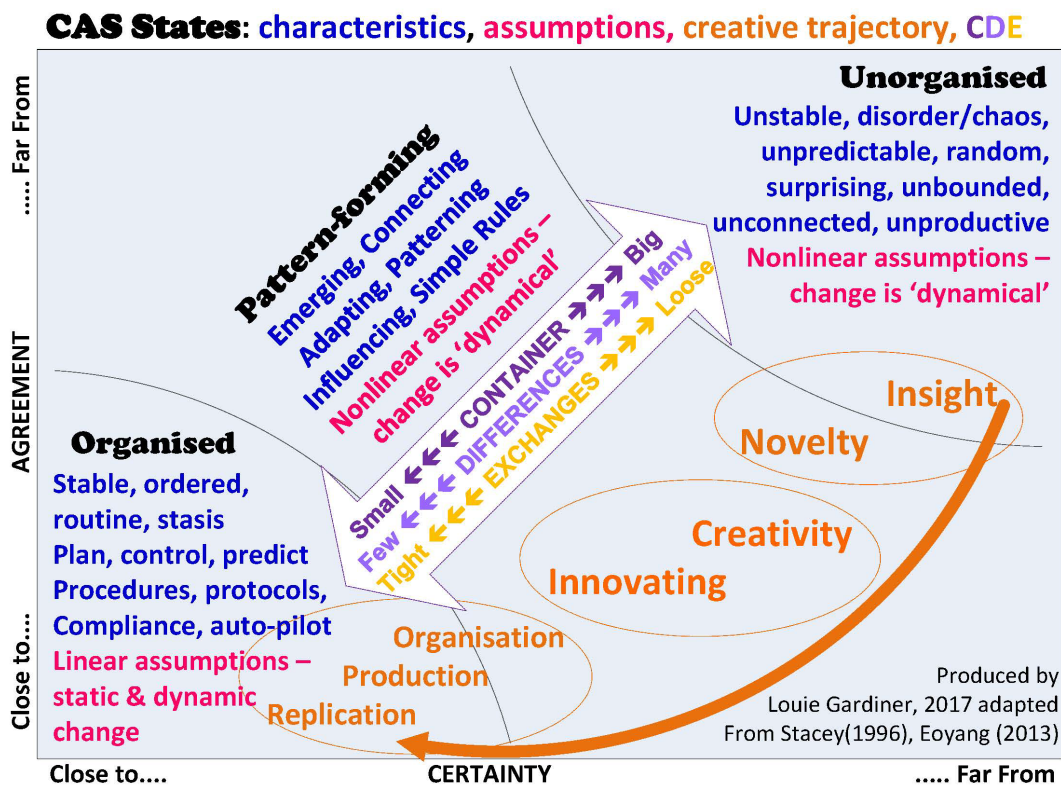
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conceptions of the situation; the patterns and variables we notice – which cannot help but be affected by who we are as perceivers/interveners, along with the experiences, *purposes*, values and skills we bring to bear. Nevertheless, I have found it a helpful bridging concept for people newly accessing the perceptual realms of complexity, facilitating their (possible) transition from a dominant linear thinking frame of reference.

Figure A-19: ≈Distinctions between CAS states



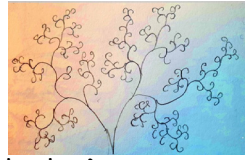
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§Figure A-19 overlays Eoyang's CDE (white double-headed arrow) on the Landscape Diagram: **Container** (boundaries) shifts between “small ↔ big”; **Differences** (variety/perspectives etc.) are “few ↔ many”; and the nature of the **Exchanges** (interrelationships) would be “tight ↔ loose” (Eoyang & Holladay, 2013: p.90-91).

▶♠Applying this to the emergence of *SCAP/PAI*, the *Participation Compass* and the *Participation Planning Guide*, I note that each framework arose by my engaging with ‘*not-knowing*’. I ventured into disciplines I did not know. Starting with the top right of §Figure A-19, as my experiencing, thinking and sensemaking developed (from ‘insights’ to ‘innovating’),

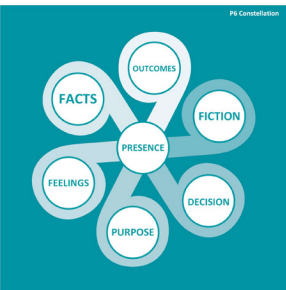


I found myself iteratively generating representational images and proformas (‘organisation’ and ‘production’) to capture and pass on (‘replication’) what was forming through our praxis. At this juncture, I note again §0.3: p.49 Heron and Reason’s (Heron, 1996; Heron & Reason, 1997, 2006, 2008) four ways of knowing (experiential, presentational, propositional, practical) manifesting in what I was doing – though certainly not in any hierarchical or circular fashion, as they are often represented (Heron, 1996: p.53).

▶ ♦ Through CAS lenses, my/our learning process can be understood using Eoyang’s theory of action, “in which change is driven by accumulation and resolution of tension within the system. Tension emerges wherever variation of any kind (difference) exists within a bounded space (container)” (Eoyang & Holladay, 2013). Thus, considering change across scales:

“Individual learning (container) resolves the tension between theory and practice (difference) when inquiry (exchange) supports mediation of the known with the unknown. Culture (container) changes when differences in beliefs or practices (difference) generate dialogue (exchanges), and the dialogue enables new, shared patterns of social interaction to emerge. A team (container) becomes productive when members with differing points of view and areas of expertise (difference) engage in shared work (exchange) to complete tasks and pursue goals” (Eoyang & Holladay, 2013: p.89).

▶ ♦ Interestingly, §Figure A-19 also captures the essence of Weaver’s (1948) synthesis, in which he suggests that physical sciences are best equipped to deal with the bottom left arena – “problems of simplicity” (Weaver, 1948: p.536-537); and quantitative statistics and probability techniques dealing with vast variables and big data determining average or median responses and patterns (Weaver, 1948: p.537-539) are best suited to the top right “disorganised complexity”. He points to the middle realm, that of “organised complexity”



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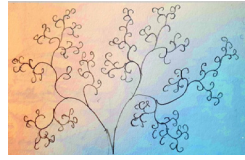
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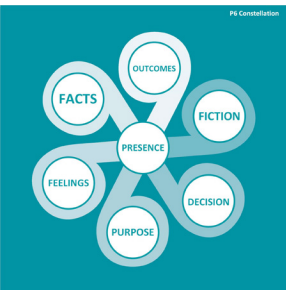
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(Weaver, 1948: p.539-544), which needs more than either the scientific method or high power computing can bring to bear:

“If science deals with quantitative problems of a purely logical character, if science has no recognition of or concern for value or purpose, how can modern scientific man achieve a balanced good life, in which logic is the companion of beauty, and efficiency is the partner of virtue? In one sense the answer is very simple: our morals must catch up with our machinery. To state the necessity, however, is not to achieve it. The great gap, which lies so forebodingly between our power and our capacity to use power wisely, can only be bridged by a vast combination of efforts. Knowledge of individual and group behaviour must be improved. Communication must be improved between peoples of different languages and cultures, as well as between all the varied interests which use the same language, but often with such dangerously differing connotations. A revolutionary advance must be made in our understanding of economic and political factors. Willingness to sacrifice selfish short-term interests, either personal or national, in order to bring about long-term improvement for all must be developed” (Weaver, 1948: p.547).

◆ Weaver recognised that, in the wartime years, developments in computing and “mixed-teams” heralded new possibilities for working in the realms of organised complexity. Burgeoning developments, e.g. in Operations Research, Cybernetics, systems thinking (Flood & Carson, 1988; Hammond, 2010; Jackson, 2000; Midgley, 2000, 2003b, 2003c, 2003d, 2003e), carried on apace (for a while, at least)... with a distinct increase in focus on inter-subjective moral/emancipatory dimensions (exemplified in Critical Systems Thinking);



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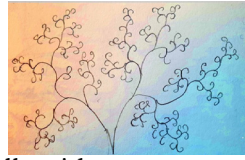
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- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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

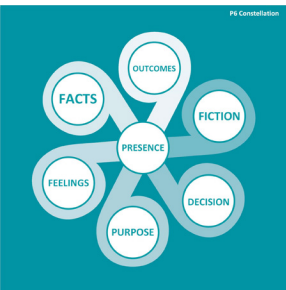
PhD Abductive Fruits:

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



and, as indicated previously §3.2, a noticeable lack of emphasis on engaging systemically with the first-person dimension. It seems that noticing what is ‘out there’ was/is considered of more ‘value’ than attending to what goes on within each of us. Eoyang, in taking an objectivist stance⁴³, treating human beings as CASs and applying part, whole, greater whole thinking and her CDE model to human systems, replicates the propensity amongst complexity scientists to cognitively abstract the self; and in so doing, to potentially lose sight of individual human beings **being (un)predictably, emotionally, (il)logically human**. In her own words: “HSD practitioners and scholars derive practice and theory from nonlinear sciences and mathematics and apply those insights to see and influence productive patterns for individuals, teams, organizations, and communities” (Eoyang, 2007: p.46).

◆ She is not alone in applying CAS theory to human beings in action (Allen, 1997; Allen & Strathern, 2003; Antonacopoulou & Chiva, 2007; Boulton et al., 2015; Byrne, 1998; Cabrera, 2008; Cabrera & Cabrera, 2015; Cabrera & Colosi, 2008; Davies, 2010; Freeman, 2000, 2007; Goldstein et al., 2007; Holland, 2006; Piers et al., 2007; Smith & Stacey, 1997; Snowden, 2000; Snowden & Boone, 2007; Stacey, 1996a). Yet with many of the above, the knowledge



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

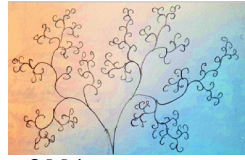
Fruits : 1998-2012

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PhD Abductive Fruits:

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- ❖ 10: Poetry Anthology

⁴³ A comment she made in an HSD Practitioner Training, Week 2 at Roffey Park Institute, Nov 2012 in response to a question I had about the ontological stance of HSD. I raised the point about taking account of people's differing perspectives. Drawing from Habermas, she works with the idea of “four truths: Objective, Subjective, Normative and Complex”. But rather than recognising different CDE ‘analyses’ (by different people) as diverse conceptions borne of people with different perspectives, she holds that CDE is revealing objective reality in which infinite patterns exist.



and principles of CAS are being applied by **so-called experts >> to others** (Knowles, 2001, 2002a, 2002b).

5.5.1.4 *From the SCAP to PAI: what's in the name?*

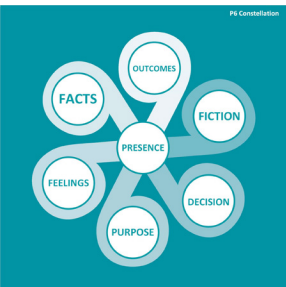
▶◆As previously stated, in 2010, following my introduction to complexity theory through Human System Dynamics (Eoyang, 2001a, 2001b, 2003, 2005a, 2009, 2010a, 2011; Eoyang & Holladay, 2013), I sensed that I might have found a body of work that would help explain the dynamics and efficacy of the *SCAP/PAI*. One aspect specifically caught my attention – attractor patterns: “Attractor patterns are particular kinds of recognizable patterns that can help us understand our systems. They are the ‘traces’ that are left in the system as a result of movement of its agents” (Eoyang, 2013: web). Eoyang suggests that:

“Chaos scientists use attractors as a tool to describe the overall behaviour of complex, interdependent systems. There are three general classes of attractors; Point, periodic and strange” (Eoyang, 2009: p.91).

▶◆In coming to appreciate these different types of attractor patterns, I found myself pondering on the dynamics of the *SCAP/PAI* and the imagery of point attractors: “A [point attractor](#) is the emergent pattern of system behaviour in which all parts of the system tend toward a single point” cha. The term ‘point attractor’ can mislead us into thinking that the ‘end-point’ is like a magnet drawing all towards it. In actuality, both the pattern and the point are emergent properties of the conditions and behaviours in a system; and in organisations,

>>♪◆ SO-CALLED EXPERTS

Whilst I too draw on this body of knowledge, I found myself increasingly uncomfortable with exercising my knowhow to ‘shape’ without being transparent about it and without passing on that knowhow. I realised that without critical self-reflection, the scope for (non)consciously affecting/ manipulating using HSD in consulting contexts was great. As my awareness of this increased, I became clearer about working more transparently... which meant exploring what was going on internally within me and others that moved us to do what we do. Here again, my urge to ‘pass on the wherewithal’ to others showed itself.



PhD Statewaves:

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- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

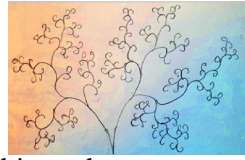
Pre-PhD Abductive

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the mission/purpose or ‘point’ also serves to shape the behaviours of those engaged in and with it. The ‘point’ in a point attractor is an emerging point of arrival, not an inevitable end-state, as in [equifinality](#) (von Bertalanffy, 1950: p.25) e.g. like a ball-bearing sent unpredictably spinning in a bowl, that eventually comes to rest at the bottom, due to some initial conditions such as gravity, the shape of the bowl, irrespective of other variables; and indeed, the life trajectories of human beings in which, though infinitely variable for each of us, we do all end up dead as our final outcome!

◆ ≈ Equifinality does not serve the scenarios that the *SCAP/PAI* seeks to handle, which involve multiple agents/agencies in complex human systems taking action(s) on matters of personal and (potentially) mutual concern. Unlike the scenario with the inanimate ball-bearing, the initial conditions affecting the lives and pathways/worldlines §4.1; §4.2 of each person are multifarious. Their past, present and future ‘realities/worlds’, converging and colliding in place in time, make it impossible to pre-determine what they might do; or anticipate the myriad consequences that might arise from their individual and collectively impacting actions and interactions, let alone predict with any certainty, what might be the cumulative, emergent outcomes.

▶ ◆ To return to the context of the *SCAP/PAI* and the massively entangled scenarios out of which it arose, and also to return to ‘attractor patterns’ (particularly point attractor patterns), these are **emergent properties brought into being** by the conditions in a CAS. Thus, given the scale and diversity of agents in the system and complexities and interdependencies at play, we cannot predict, manage or predetermine the interdependent behavioural dynamics, any more than we can bring the ‘point’ into being on command. Yet this is what **all** our clients were attempting to do, using conventional planning thinking and processes: they would decide on ‘The Point’ they wanted – i.e. a vision (usually expressing some abstract, grand ideal); and would set aims, goals and targets with appropriate measures

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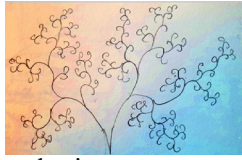
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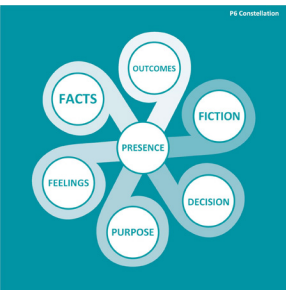
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by which to assess and evaluate success. They would then devise a detailed plan to make it all happen. This Cartesian-infused approach might suffice in ‘simple to complicated’ projects, like making a cup of tea or building an airplane, but increasingly it is being shown that it does not deliver on addressing dilemmas that are truly complex, ungraspable and uncontrollable by any single or small set of stakeholders (e.g. domestic violence in Scotland, or reversing climate change):

“...such networks, simply through local agent interaction, are capable of spontaneous self-organization to produce emergent, orderly, evolving patterns of behaviour, without any comprehensive, prior, system wide blueprint for the evolution of the network. No individual agent or group of agents determines the patterns of behaviour of the network displays, or how those patterns evolve, and neither does anything outside of the network” (Griffin et al., 1999: p.302).

◆ Many of those involved in, and writing about, the evolution of systems thinking (Best & Holmes, 2010; Boscolo et al., 2003; Bowers, 2011; Cabrera & Colosi, 2008; Checkland, 1981; Córdoba & Midgley, 2003a; Flood, 1990, 2010; Flood & Carson, 1988; Forrester, 1994a, 1994b; Fuenmayor, 1990; Hoffman, 2003; Ivanov, 1991; Jackson, 1985, 1987b, 1991b; Leveson, 2011; Midgley, 1992b, 1992c, 1996a, 1997b; Midgley & Ochoa-Arias, 2004; Midgley & Shen, 2007; Polkinghorne, 1983; Seddon, 2009; Shen & Midgley, 2007a; Snowden & Boone, 2007; Stermann, 2000; Ulrich, 1987, 1988b, 2017; Vance, 1962; Varela et al., 1974; von Bertalanffy, 1950; Warfield, 1976) and Cybernetics (Ashby, 1956; Bateson, 1972a, 1972b, 1979; Beer, 1979; Bertrando, 2000; Espinosa & Porter, 2011; Flood & Robinson, 1988; Froese, 2011; Froese & Stewart, 2012; Glanville, 1996, 2002, 2012; Heylighen & Joslyn, 2001; Midgley, 2003b; Mingers & White, 2010; Müller & Müller, 2011; Müller, 2014; Umpleby, 2000, 2010; Umpleby & Dent, 1999; von Foerster, 1978, 2003; von Glasersfeld, 2003;



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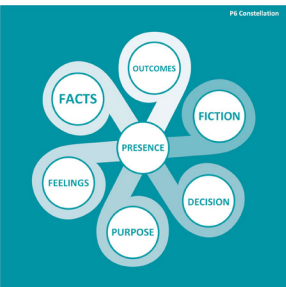


Wiener, 1948) recognise the limitations of the Cartesian project and seek to meet real-life challenge(s) by developing new approaches to working with inherent complexities §0.3 §Chapter 3 §4.1 §4.2. However, **this does not necessarily mean they have transcended it, in theory, nor indeed, in practice.** Hereon in, due to the constraints of the *Scope & Focus* of this thesis, and the fact that it is bounded as a doctoral project, I carry an intention to continue **interweaving** §5.5.5.5; §5.5.6; §5.5.6.2; §5.5.8; §5.5.10 my exploration of Ulrich's (1983) Critical Systems Heuristics (CSH). Why? Firstly, because its resonances with the *SCAP/PAI* drew me to read about it in greater depth; and secondly because it seems to exhibit some differences from *SCAP/PAI*, which I believe may be of significance.

▶ 🎵 ♦ Returning to my narrative about the emergence of the *SCAP/PAI*, I notice I am feeling uncomfortably aware that I may be in danger of stretching or even missing 'the point'!

I need to dive deeper to discover what I may be missing. In 2010/2011, I was introduced to the notion of attractor patterns. Based on my experiences of using the *SCAP/PAI* in actual cases, I made an intuitive leap §5.5.11; §5.5.12, associating its processing dynamics with the imagery of point attractor patterns. The *SCAP/PAI* seemed to establish the conditions for such patterns to materialise with greater degrees of clarity and coherence. The analogy⁴⁴ fitted both my visual-kinaesthetic representation – which was drawn from witnessing what happened when facilitating others, deploying it; and my 🎵 **Aesthetic-Poetic** experiences (Gendlin, 1982) of using it in projects in which I was personally engaged. I knew from experience that the *SCAP/PAI* enabled participants to arrive at a place of collective **coherence** which, at the outset, was unknown, unimagined and unarticulated by any single person/agency §5.4.3. This coherence (the emergent 'point') amounted to understanding, clarity and agreement (amongst those engaged in the exploration) about the nature of their

⁴⁴ I mean both a logical analogy in terms of similarities in structure, design or function; and affective analogy in terms of emotional or felt-sense resemblance.



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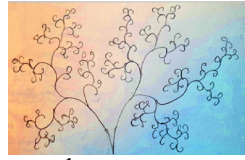
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challenge, how they might approach it, and who was equipped or best placed to take particular actions §5.5.2.1: Figure A-20.

▶ With all these associations roiling and cascading within me, I decided it was time to change its name to something that might be more consistent with its nature and form: the *PAI* (*Point Attractor Inquiry*). In the remainder of this thesis, to mark this change, I only use this acronym. What follows in form, process and dynamics will reveal to you and me if this remains apposite.

▶ 🎵 📌 Let me attempt to distil the story, essence and sense of the *PAI*: *When we⁴⁵ did what we did in the way we did it, the point/purpose of each project revealed itself to all those engaged in the PAI. No one could second-guess what was being called for, from those implicated, impacted and impacting the context. Now, through recursive deployment of the PAI on diverse projects, and by turning the PAI onto itself in this thesis, finally I have been able to pinpoint the point of the PAI!*

🎵 📌 Through this statement, you might be believing (*Fictions*) that I am trying to make a point through unnecessary (*Fictions*) wordplay! Actually I am playing, **and** in my synthesis, I am surfacing several matters of import that are supported by common/related conclusions converging from different disciplines, sources and eras. ▶ I mention them here as signals for what is to come. Firstly, Thomas (2015: p.560) reminds us of Peirce's remarks – that we know something, not by what it is, but by its *effects*: “we expected one thing or took it for granted and had an image in our minds, but experience forces this into the background and compels us to think differently” (Peirce, 1931: p.324). Also, Beer (2004: p.7) says, “According to the cybernetician, the purpose of a system⁴⁶ is what it does”: i.e. not what anyone thinks it should do! I illuminate, through the *P6 Constellation*, how my non-conscious purposes are revealed to me through my ‘*being~doing*’, and not necessarily by what I consciously declare

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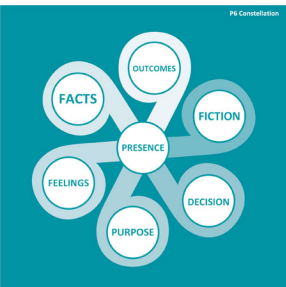
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⁴⁵ By this ‘we’, I mean Rina and I initially; then post-2001, me on my own plus the people engaged in a *PAI*.

⁴⁶ Here, we can take ‘system’ to mean ‘human being as a living system’.



my purposes to be §5.5.8.2. On countless occasions, I have also discovered that several purposes – expressed through what I do and do not do/say – can be playing out in/through me in any given moment (Searle et al., 1984: p.54), only some of which may be conscious to me until/unless I go deeper with my own [reflective-reflexive inquiry](#) §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2. Additionally, linking to Peirce’s and Beer’s points above, there is a distinction between systemic effects (what a system does) and the meanings (*Fictions*) you and I might attribute to what we witness. Zadny and Gerard (1974) have shown, in a series of experiments, that [intention attribution](#) is shaped first by what an observer expects an actor’s intentions to be; then, during their observation of the actor, they look for “intent-relevant action”; and then, after-the-fact, they recall those actions as evidence matching the intention they were expecting to see! Of course none of this is conscious, and it begs a question: *what purpose of the observer is being served through this non-conscious processing?* 🎵 Well, wouldn’t you know it, I have a response to that question! ♦ I have found in my research with the *P6 Constellation*, that what I refer to as [primal self-protection](#) comes into play! Indeed, Dodge et al. (1984) have shown that “school-age children are inclined to attribute hostile intent when action is ambiguous if they have previously observed hostile intentions in the actor” (Baldwin & Baird, 2001: p.172). As children, experiencing actions that generate ‘some kind’ of hurt to/in us, predisposes us [to be on alert](#) to ‘actions like the one that hurt us’ by ‘people like the person who hurt us’. On the face of it, this seems to resonate with **fast thinking** (Kahneman, 2011) and [predictive processing](#) (Clark, 2015). The **BIG point** I am illuminating is that **personal and collective purposes are messily intertwined; usually inaccessible** to us until/unless we attend to them; and **often are misconstrued by those witnessing** our actions – catalysing conflict and dissent rather than consensus and coherence. *PAI* + the *Participation Compass* do a great job in helping to avert deleterious tendencies in the collective realm; whilst, in the intra-personal realm, the *P6 Constellation* helps us surface and ameliorate internal inconsistencies.



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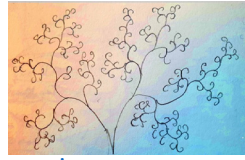
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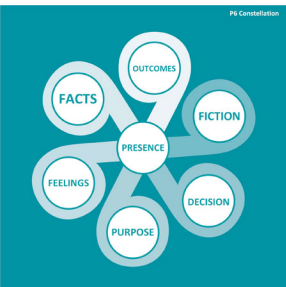


◆ Finally – and making an altogether different point – it was through many [recursive applications](#) of the SCAP/PAI that the purpose it serves became manifestly clear to me. According to Smith and Shaw (2019), [generative arisings](#) from repeated recursions signal conditions which they use to define an approach/method as ‘systemic’ §5.5.5.5: [Agency in view](#); §5.5.8; §5.5.8: [Passing muster](#); §5.5.12.4; §6.3:247-249.

🎵 And, in surfacing all these points, I am unashamedly, playfully, mischievously on a *proving/self-protecting* spree §5.5.8.3! Here, the traditional role of narrative in a PhD thesis, to defend an argument, coincides with my personal self-defensiveness.

5.5.2 Description – the PAI in pictures

▶ ≈ Visual-Kinaesthetic now presents the *PAI* through several annotated images. I invite you to **immerse yourself** and give free reign to your nonlinear sensemaking. Some of what you encounter will be a re-statement or augmentation of what I have already shared; some will be new to you, in that it runs ahead of what unfolds in §5.5.3 and beyond. In this section, I essentially declare my present-day synthesis (as of May 2020) – which represents a culmination of my knowing as it relates to the *PAI*. This may be confusing or disorientating to you, but it is consistent with the nature of my undertaking and fits with the downward trajectory of my research as illuminated in the ≈ [Systemic Research Framework](#).



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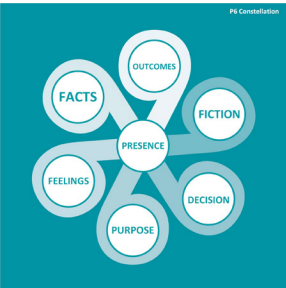
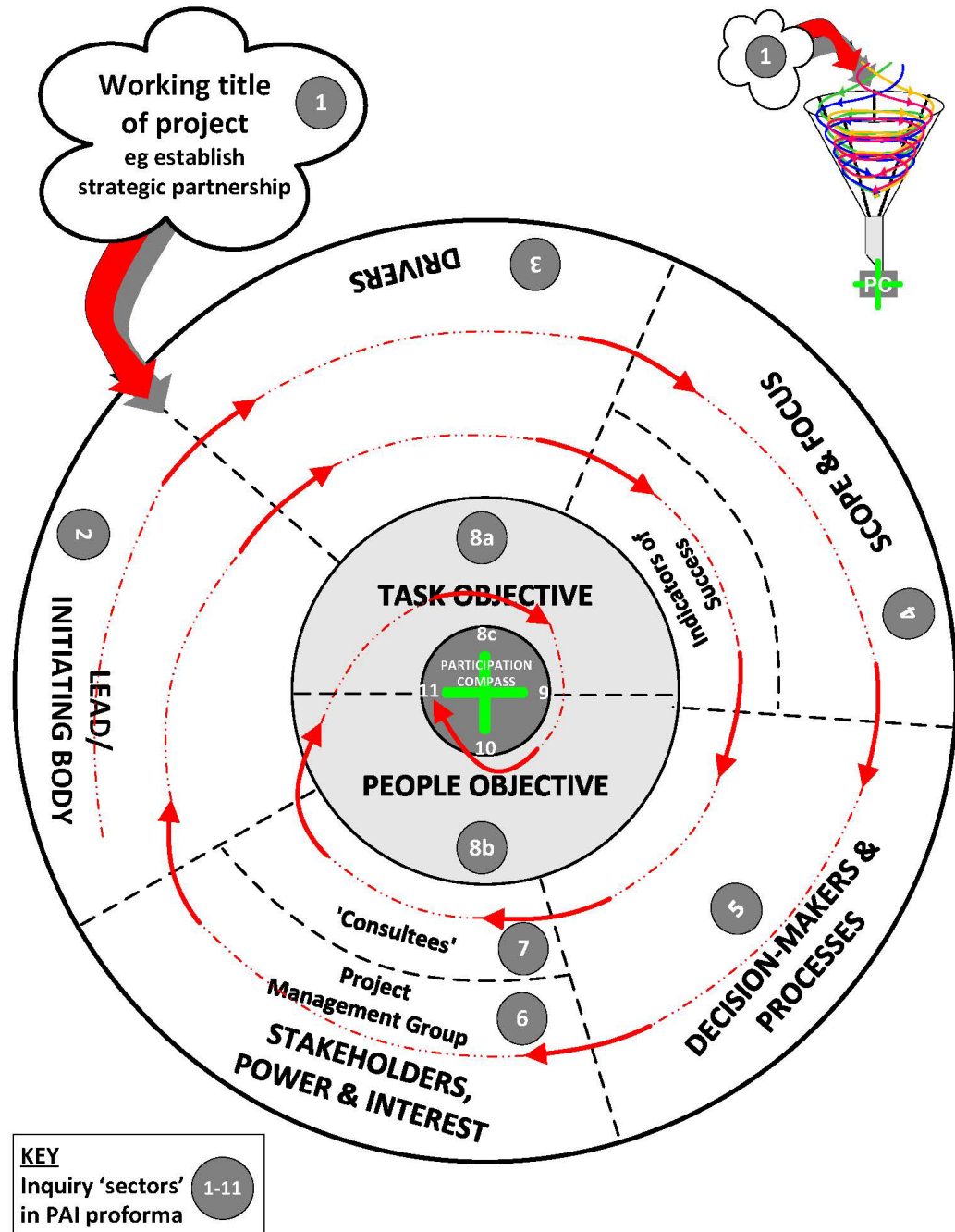
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5.5.2.1 Sectors of the Point Attractor Inquiry (PAI)

Figure A-20: ≈Sectors of the PAI



PhD Statewaves:
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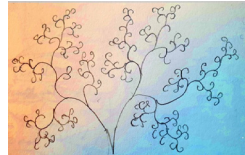
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PAI 2012 (formerly SCAP, 1999) © L.J.N. Gardiner





5.5.2.2 The PAI in context

Figure A-21: ~Situating and naming the PAI

The PAI (originally called SCAP³ – Scoping, commissioning and Partner/ Participation Planning) enables diverse stakeholders to engage in shared inquiry about complex dilemmas which need attention, but where there is no initial clarity or agreement about what is needed or could/should be done nor about who should be involved.

The PAI holds people in an expansive exploration that becomes increasingly focused. The inquiry reveals who and what is Present and active/current in the context ‘calling for something to be done’ (Drivers). Participant contributions guide the pace, direction and flow of the inquiry across the PAI’s sectors. This aids sense-making in an emergent, non-directive manner. At unpredictable moments, surprising insights and clarity manifest. These are distilled into TASK + PEOPLE Objectives which are used in the Participation Compass to discern and agree coherent fit-for-purpose ways of engaging with diverse stakeholders. The Task Objective focuses on ‘what needs to be done/decided’. The People Objective focuses on ‘how we want people to be changed through their engagement’.

The PAI provides a guiding container for handling complexity. It opens a receptive space into which difference is invited and expressed without descent into conflict. If all parties stay engaged, it facilitates emergent sense-making and brings about consensual, coherent agreement. Participating in the PAI, is to experience ‘BEING knowing’ and ‘BECOMING knowing’ together. It is variously exciting, frustrating, challenging and liberating. At its conclusion, participants often feel exhilarated, reassured, confident and clear about what to do, what in the context is calling for it, who needs to be involved and in what ways.

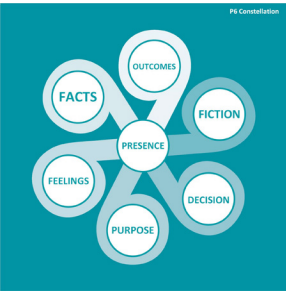
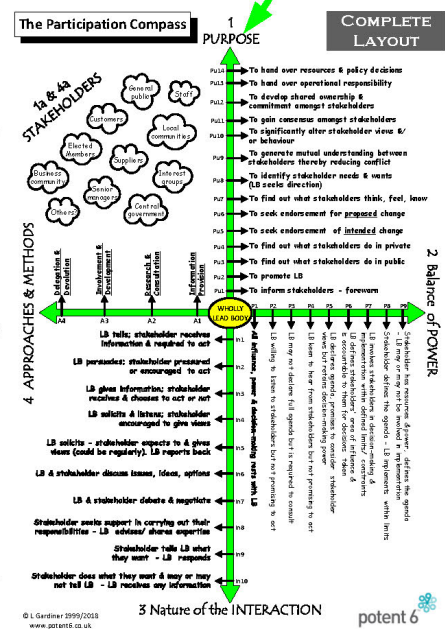
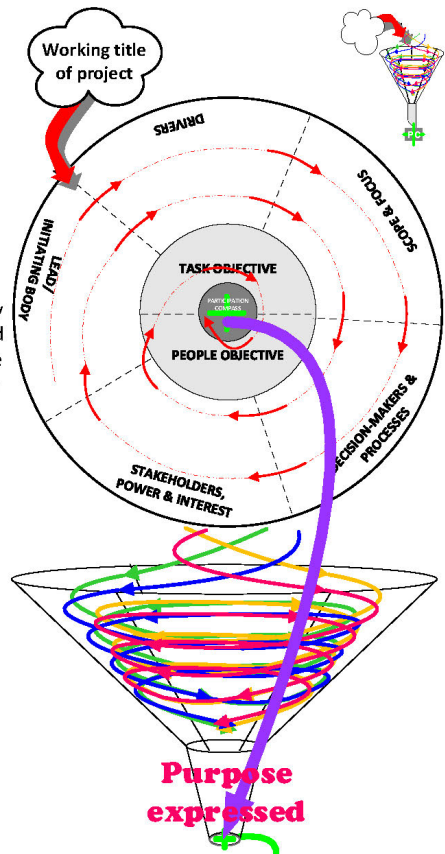
The efficacy of the PAI has been demonstrated empirically in diverse real-world projects. I make sense of its dynamics, drawing on principles from complexity sciences (Eoyang, 2003, 2009; Boulton 2016); and Natural Inclusion (Rayner, 2003, 2011, 2017). Natural Inclusion offers a coherent expression of the PAI’s dynamical form and process; its capacity to embrace and attend to tangible and intangible ‘influences, and to invoke attuned action and engagement.

The PAI and complexity

Human beings exist in a complex world. The theory of complex adaptive systems - CAS - has spawned useful ways to see, understand, explain and influence the dynamics and patterns that emerge in the world and in human systems (Eoyang, 2001, 2013; Cabrera, 2014). In 2010/12 I made an intuitive connection between SCAP³ and a type of pattern that arises in CASs: a Point Attractor. This presents as an event arising from behaviours and interdependent interactions of ‘agents’ which generate patterns - usually outside of our awareness. The event often manifests suddenly, sometimes shockingly, as in the case of 9/11; and when Bouazizi, the Tunisian man set himself on fire 17 Dec 2010. Such events can be understood as the result of a build up of energetic tension arising from conditions within one part of the ‘system’, which then tips into and triggers further similar ‘events’ at the next scale (bigger or smaller). So, the ‘tension’ of living in an autocratic state tipped Bouazizi into taking his own life in a horrifying way; this then appeared to trigger greater tension ‘tips’ catalysing the Tunisian Revolution and the wider ‘Arab Spring’.

My first intuitive (abductive) leap came when I perceived similarities between Point Attractors, SCAP³, my funnel metaphor AND the circular diagram I had created with its trace lines from outer expanse to inner focal point. In 2010/12, without any deeper reference to the literature, I renamed SCAP³ as the PAI: Point Attractor Inquiry! In the following pages, I introduce, position and briefly explain it through annotated imagery.

PAI 2012 (derived from SCAP, 1999), © L.J.N. Gardiner



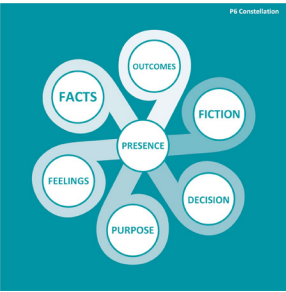
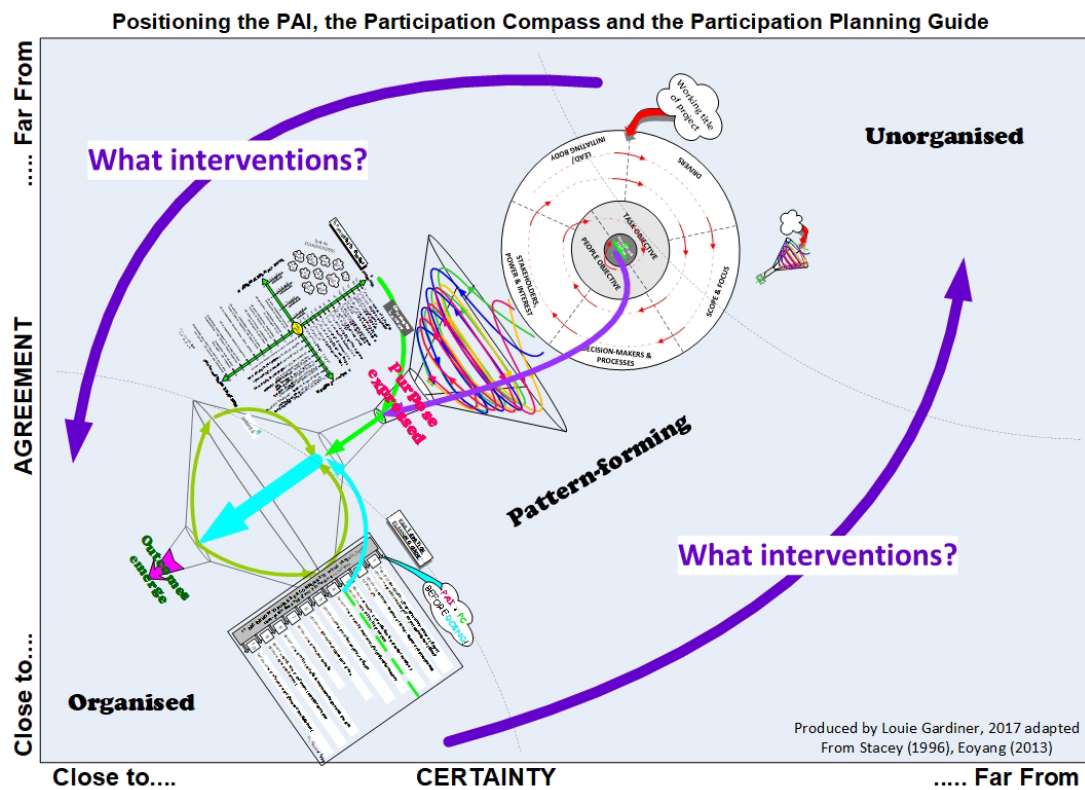
- PhD Statewaves:**
- ♪ Aesthetic-Poetic
 - ♦ Intellectual-theoretic
 - ▶ Navigator-Narrator
 - ≈ Visual-Kinaesthetic
- Pre-PhD Abductive Fruits : 1998-2012**
- ❖ 1: Participation Compass
 - ❖ 2: Point Attractor Inquiry (PAI)
 - ❖ 3: P6 Constellation
- PhD Abductive Fruits:**
- ❖ 4: Statewaves
 - ❖ 5: 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



5.5.2.3 Participating across the Landscape

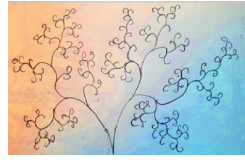
▶ §Figure A-22 helps us visualise these three linked frameworks in motion across the Landscape Diagram previously introduced in §Figure A-19. ♦ The *PAI* carries participants from inchoate thinking (top-right corner) through pattern-forming sensemaking to clarity of decision-making (via the *Participation Compass*); to in-concert action anchored by the *Participation Planning Guide* (bottom-left corner).

Figure A-22: ≈Participation planning & Landscape diagram



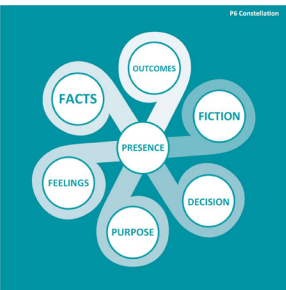
- PhD Statewaves:**
- 🎵 Aesthetic-Poetic
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♦ In looking at this diagram you might deduce that the *PAI* comes into its own (only) when uncertainty and complexity prevails. However, in practice – and referring back to Stacey’s assertion that complexity is ever-present – the *PAI* has a role at the outset of any new venture, even those that appear to reside in the stable, organised domain. Why? Because the *PAI* curtails fast thinking (Kahneman, 2011) meaning-making tendencies §5.5.5, which have us believe we know what we should do before we have actually noticed and considered **what** is actually going on §5.5.8.2. It therefore helps us deal with what is known alongside what is as



yet unknown and/or unformed, whilst recognising the inevitability of numerous unknowables (Churchman, 1968b, 1979; Flood, 1999; Ulrich, 1987, 1988a, 1993) §5.5.12. This is why, in **Figure A-22**, the ‘*What interventions?*’ arrows flow in both directions. In short, the *PAI* disrupts our individual and collective reactive cognitive processing pathways, enabling us to slow down long enough to attend to what we ourselves have been missing, which others (may) bring into view.

▶ 📌 The scope, limitations, partialities and applications of systems thinking and practice have been widely critiqued and explored as the field has developed and proliferated. Given the nature of my project, I am not about to venture deeply into the myriad avenues and expansive landscapes that have been well-covered and traversed by numerous others⁴⁷ – except with regard to those whose contributions are more directly implicated herein. In so declaring, I am establishing the ground for the *Scope & Focus* of my project and signalling the importance of boundary critique (Cabrera, 2006a; Churchman, 1979; Midgley, 2000, 2003a; Midgley et al., 2018; Midgley et al., 1998; Midgley & Pinzón, 2011; Ulrich, 1983, 2017).



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:

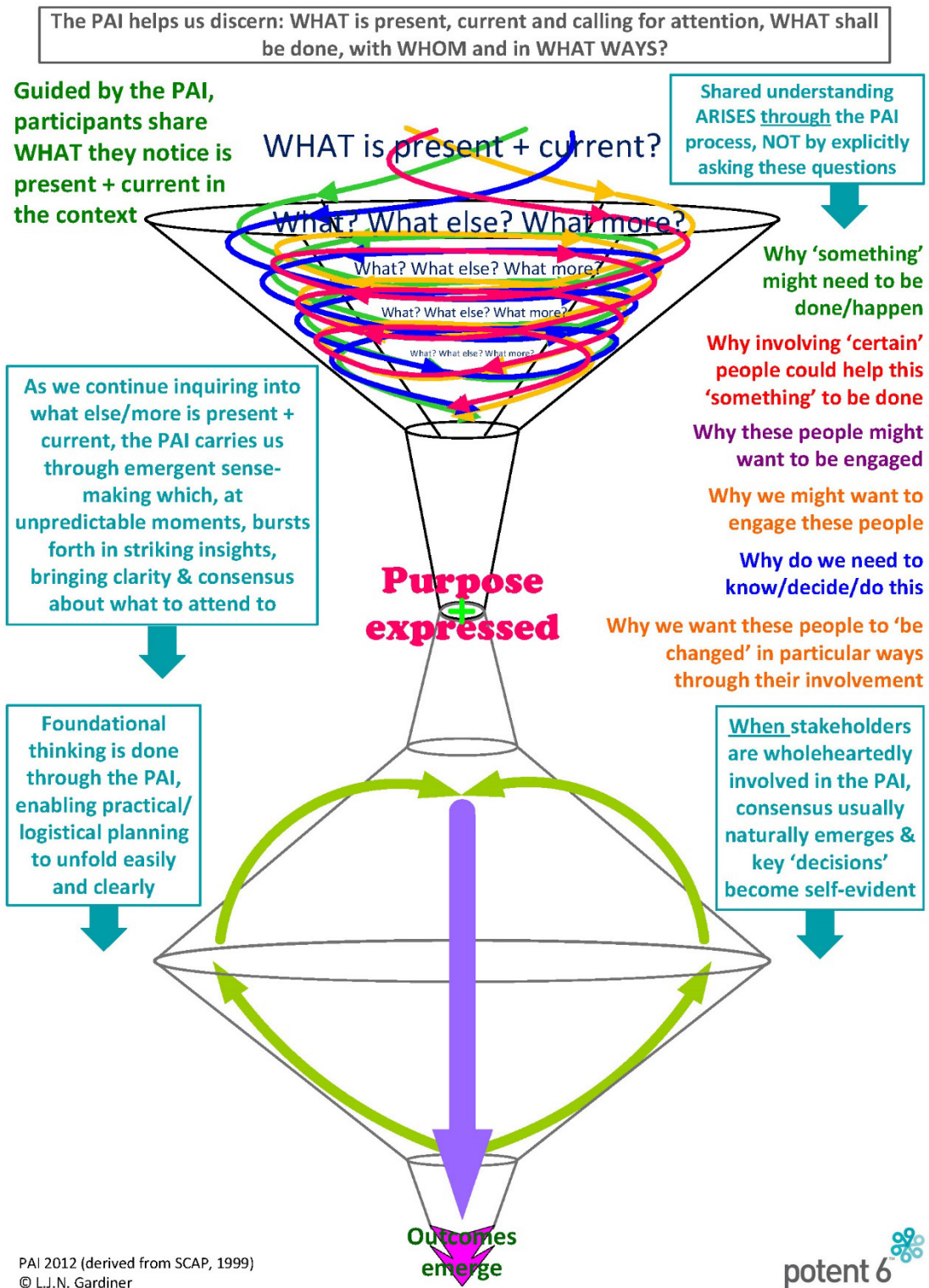
- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
- ❖ 6: Symmathesic Agency Model (SAM)
- ❖ 7: Systemic Research Framework
- ❖ 8: Presence in Action
- ❖ 9: Metalogic Coherence
- ❖ 10: Poetry Anthology

⁴⁷ (von Bertalanffy, 1950; 1956; Ashby, 1968; Churchman, 1968b; Varela et al., 1974; Bunge, 1977; Churchman, 1979; Checkland, 1981; von Foerster, 1981; Mattessich, 1982; Ulrich, 1993; Forrester, 1994; Gell-Mann, 1994; Ulrich, 1994; Romm, 1995; Flood & Romm, 1996; Gregory, 1996; Midgley, 1996; 1997a; Mingers & Brocklesby, 1997; Flood, 1998; Checkland, 1999; Jackson, 2000; Midgley, 2000; Flood, 2001; Jackson, 2001; Midgley, 2001; Espejo, 2002; Glanville, 2002; Sterman, 2002; Midgley, 2003a; 2003b; 2003d; 2003e; Wang & Ahmed, 2003; Warfield, 2003; Midgley & Ochoa-Arias, 2004; Ulrich, 2005; Cabrera, 2006a; Cabrera, 2006b; Piers et al., 2007; Shen & Midgley, 2007; Bateson, 2008; Chevaliers & Buckles, 2008; Midgley, 2008; Vetere & Dallos, 2008; Meadows & Wright, 2009; Whitchurch & Constantine, 2009; Williams & Hummelbrunner, 2009; Best & Holmes, 2010; Hammond, 2010; Mingers & White, 2010; Ulrich & Reynolds, 2010; Umpleby, 2010; Bowers, 2011; Espejo & Reyes, 2011; Froese, 2011; Midgley, 2011; Rayner, 2011b; Georgiou, 2013; Midgley & Pinzón, 2013; Mingers, 2013; 2014; Ormerod, 2014; Russell et al., 2014; Cabrera & Cabrera, 2015; Midgley & Wilby, 2015; Rajagopalan & Midgley, 2015; Rajagopalan, 2016; Boskovic, 2018; Elkins et al., 2018).



5.5.2.4 The 'whys' of the PAI: what it does and delivers

Figure A-23: ≈ Why the PAI?



PAI 2012 (derived from SCAP, 1999)
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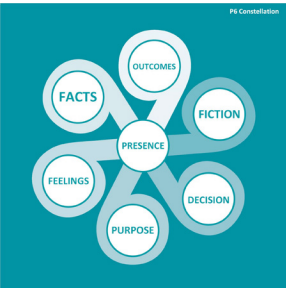
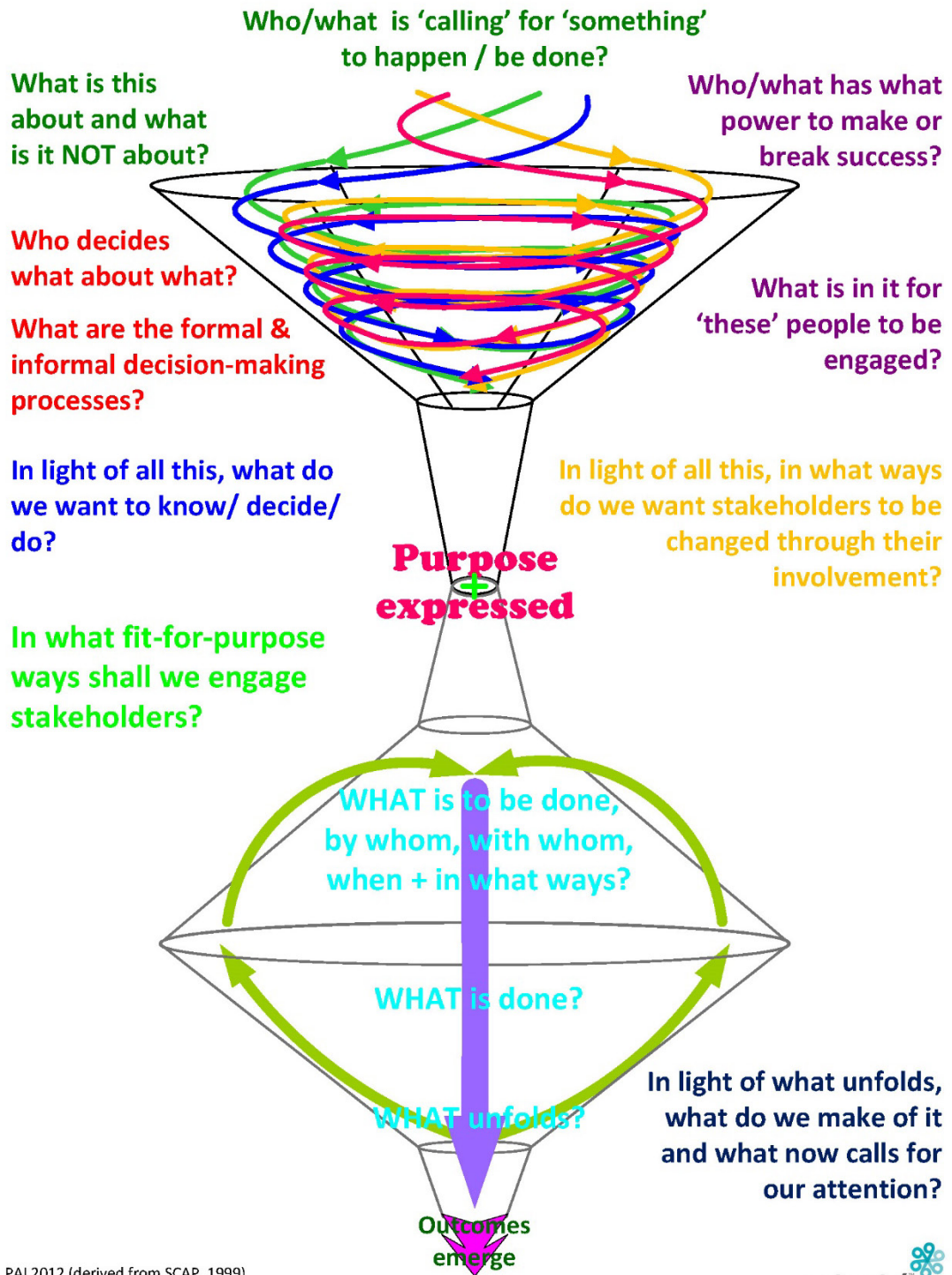


- PhD Staterwaves:**
- 🎵 Aesthetic-Poetic
 - ♦ Intellectual-theoretic
 - ▶ Navigator-Narrator
 - ≈ Visual-Kinaesthetic
- Pre-PhD Abductive Fruits : 1998-2012**
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- PhD Abductive Fruits:**
- ❖ 4: Staterwaves
 - ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
 - ❖ 6: Symmathesic Agency Model (SAM)
 - ❖ 7: Systemic Research Framework
 - ❖ 8: Presence in Action
 - ❖ 9: Metalogic Coherence
 - ❖ 10: Poetry Anthology



5.5.2.5 Crucial questions from the PAI to Participation

Figure A-24: ≈ “Who and 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

PAI 2012 (derived from SCAP, 1999)
 © L.J.N. Gardiner

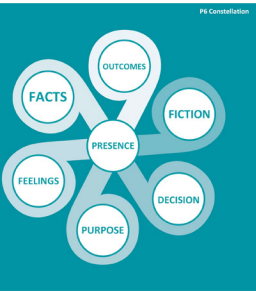
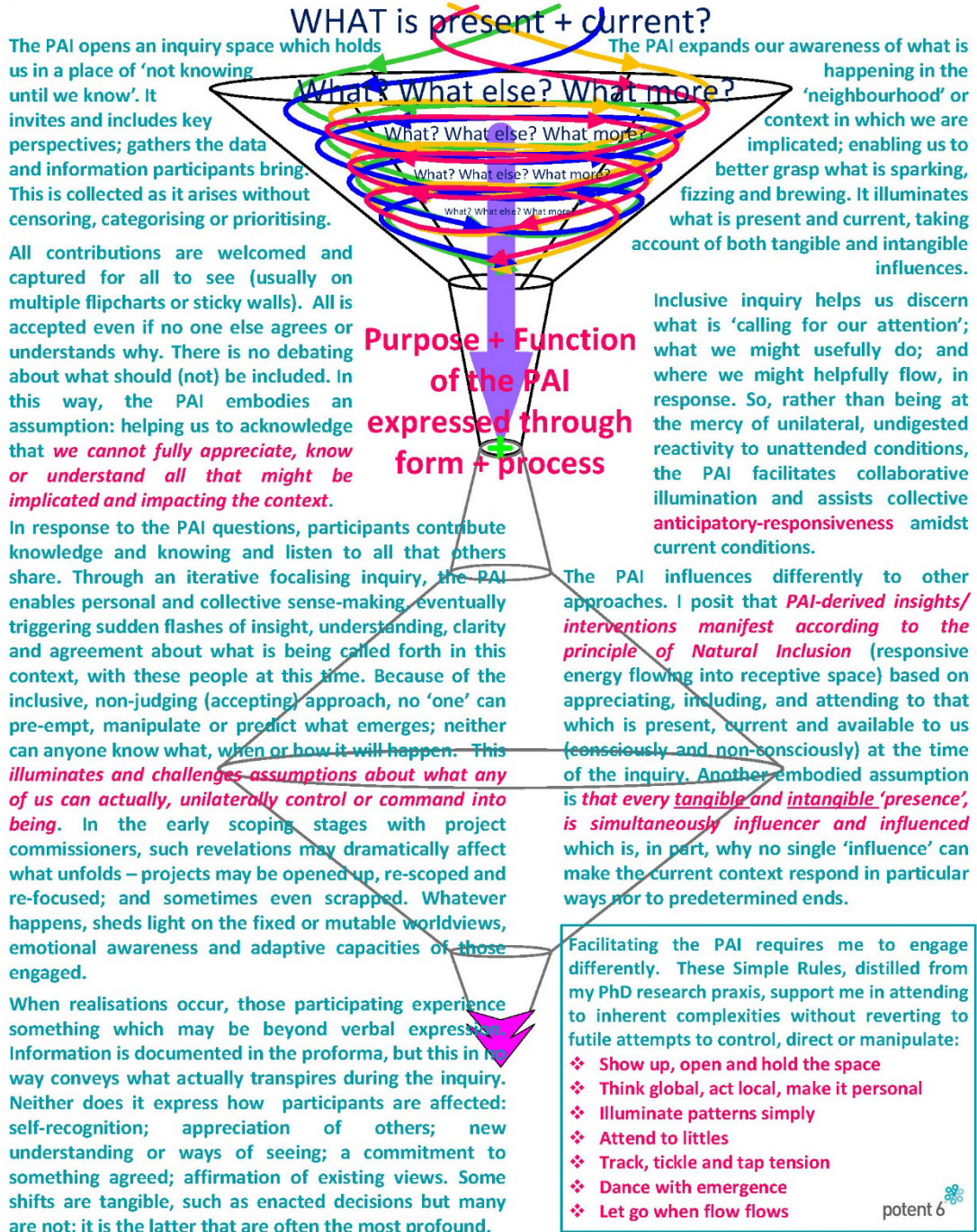
potent 6



5.5.2.6 The PAI and Natural Inclusion

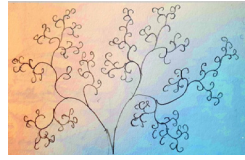
Figure A-25: ~The naturally inclusional nature of the PAI

“Natural inclusion isn’t some TANGIBLE THING to be grasped, connected to, engaged with, used as a tool or wrapped up in esoteric packaging. It is an INTANGIBLE AWARENESS of self-identity as a dynamic inclusion of neighbourhood that needs, with humility, to be ADMITTED in order to be able to live in co-creative, receptive-responsive evolutionary relationship with others. And it can’t be admitted so long as the definitive mental barrier between inner world and outer world is sustained” Rayner, (14/12/17:email correspondence).



- PhD Statewaves:**
- ♪ Aesthetic-Poetic
 - ♦ Intellectual-theoretic
 - ▶ Navigator-Narrator
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 - ❖ 10: Poetry Anthology

© L.J.N. Gardiner, PAI 2017 (derived from SCAP, 1999)



5.5.3 Reincorporating subjective empiricism

5.5.3.1 Coming to know the nature of my knowing

▶ 📌 Earlier, I mentioned that I had begun to use the *PAI* to *Scope & Focus* my PhD, but then set it aside §5.1; §6.4. What led to my choice? I did the same in 2010, in an attempt to help me grasp new ways offered by Human System Dynamics (HSD). In 2010, my knowing to do this was not based on any conscious appreciation of prior knowledge (Heron, 1996: p.52-54) §Chapter Zero – Chapter

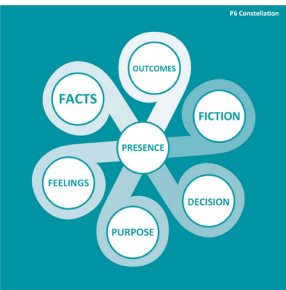
Three. I knew >>something without knowing why. To transpose into first-person, Polanyi's (1966: p.4) oft-quoted statement typifying tacit knowledge, "*I knew more than I could tell*". It was time to open myself up to what was available in the Academy, and to allow myself to flow into this vast new terrain.

▶ 🎵 📌 Following my five years of HSD immersion §4.5, I had developed new practical knowing and found propositional knowledge to draw upon. I had gained an appreciation of complexity thinking, and developed new ways to see,

>> I KNEW WITHOUT KNOWING WHY

Oh no! I feel so weary. Another re-opening of this document has me recall yet another reference that potentially could send me down another rabbit hole. When I write "I knew without knowing why" I realise Heron (1996: p.52-54) has something to contribute. He makes the distinction between "to know something" (a well-founded claim) and to have "a belief" (something is plausible, but which may not yet be 'well-founded'). I am uncomfortable with his distinctions, and not simply because I have suddenly woken up to them. I am recognising the degree to which both terms slip and slide in the realm I call '*Fictions*' §Chapter Five; "the meanings my mind makes...". Have I been sloppy in my use of the term "to know"? The trouble with both terms is the degree to which, in common vernacular, 'I know' is used when 'I believe' is more apt. Both seem to rely on amassing evidence that others (a) believe; (b) 'know' what they believe or (c) believe that they know. It is a game of substantiation on which the whole of academia is founded. I am here playing this game – up to a point: *'to move from assertions and plausible belief statements to well-founded knowing, make sure you have at least three references to make your case Louie.'* That is the sensurround voice of the third-person claiming to know how to evidence my knowing. How persistent and pervasive it is. How swiftly it closes in on and threatens to consume and destroy the foundations of that which I know I know; that which needs no proof nor validation from you or anyone else. *'That is one hell of a claim!'* I say to myself. When I say *I know without knowing why*, I am conveying something profoundly coherent for me, when all within me is in agreement and attuned: *There are times when I simply know what is so, for me; know it is time to do this thing; take this step – even when all around me might judge me as mad, stupid or deluded.* It is only later – sometimes much later – that I may find words to convey the myriad 'whats' and 'whys' of it. This kind of knowing – that all of my Being acts upon – incorporates, yet is beyond, rationality (*Facts*); incorporates, yet is beyond, belief (*Fictions*); incorporates, yet is beyond, emotionality (*Feelings*); incorporates, yet is beyond, past recall (*Purpose*) and future imaginings (*Outcomes*).

It has me knowing how to attend to that which is current and spinning in a present moment. It delivers me to knowing that has me act assuredly without attachment to pre-ordained outcomes. Those of us who experience this all-encompassing state of *becoming~knowing~being~doing* call it Presence in Action.



PhD Statewaves:

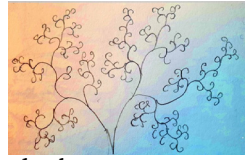
- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

- ❖ 1: Participation Compass
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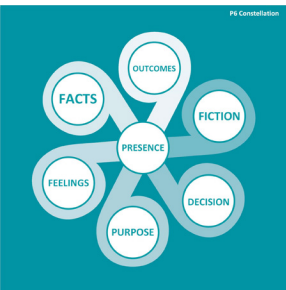
PhD Abductive Fruits:

- ❖ 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



understand, talk about and act upon and within complex human systems. I had also assimilated new tools and lenses for working with the patterns and dynamics I was witnessing. All this enabled me to recognise, appreciate and augment my evolving praxis.

▶ 🎵 📌 Yet, whilst my knowing appeared to reveal itself through increasingly coherent systemic practice, once I stepped into my doctoral container, I found big gaps in my [systemic literacy](#). I was beginning to know what I knew, and was beginning to appreciate what I did not. My ability to talk with confidence and authority about my approaches and ways of working was limited. At the outset, I did not comprehend the alien (to me) ways of the Academy §0.3. Nor did I appreciate basic distinctions between systems/systemic thinking and complexity; I also did not comprehend their convoluted, fragmented, pseudo-linear historical routes/roots §Chapter Four; the myriad diversifying terminologies surrounding philosophical distinctions, which grew way beyond simple objective/subjective/normative positions. And if that were not enough to confound me, I faced the complexities spawning within the proliferation of systems/systemic approaches that parallel the philosophical paradigms and perspectives of their advocates and the sub-disciplines in which they situate themselves and their research: e.g. systems thinking can be seen to evolve from hard/functionalist approaches, through soft/interpretive and emancipatory/post-modern ideas, to critical systems thinking and systemic intervention. For wide-ranging (though by no means complete) coverage of this vast terrain see, for example, Midgley (1992b, 1993, 1996a, 2000, 2001, 2003a, 2003b, 2003c, 2003d, 2003e, 2008); Jackson et al (Jackson, 1987a, 1987b, 1991b, 1999, 2000, 2009; Jackson & Keys, 1984); Flood et al (Flood, 1990; Flood & Jackson, 1991a, 1991b) and Hammond (2010) §Chapter Three. Added to this were seemingly comparable paradigms evident between the domains of complexity and systems thinking as illustrated by Midgley and Richardson (2007: Slide 4, p171), in their table below:



PhD Statewaves:

- 🎵 Aesthetic-Poetic
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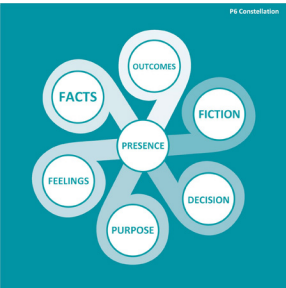


Table A-2: 📌 “Multiple paradigms of systems and complexity”

Complexity	Systems
Complexity Science (e.g., Gell-Mann)	General System Theory (e.g., Von Bertalanffy)
Agent-Based Modeling (e.g., Allen)	Hard Systems Thinking (e.g., Hall)
Interpretive Complexity / Social Interactionism (e.g., Stacey)	Soft Systems Thinking (e.g., Checkland)
Critical Complexity (e.g., Cilliers)	Critical Systems Thinking (e.g., Ulrich)

▶ 🎵 📌 In short, I did not have sufficient grasp of the systems/complexity landscape. I could not articulate my knowing and how this fitted with what might already be available and, more importantly, where there might be contributions to be made. I was overwhelmed then, and frequently am still, as I find myself persistently being called to follow leads to material that extends far beyond the centre-ground of systems thinking and complexity research.

▶ 📌 Facing the enormity of what I did not know brought me to my next seemingly-monumental threshold, calling me once again to step away from the comfort of my known terrain. I recognised that I needed to loosen my grip on the *PAI* and the *Participation Compass* sufficiently to let in the new. I realised that, without enrichment (requisite variety) from other bodies of work and perspectives from my communities of theory and practice, I could not trust the *Scope & Focus* I had (unilaterally) landed upon. To put this succinctly, if I was the only one feeding into *PAI*, I would only have access to what I already knew. I needed alternative perspectives, new knowledge, different contributions. I held firm to the autopoietic principle (Maturana & Varela, 1980; Varela et al., 1974; Varela, 1992): “The world is infinitely complex and the [self can only know and incorporate](#) what the brain⁴⁸ makes within itself” (Freeman, 2007: p.20-21) §0.3. 🎵 I believed that, if I wanted to learn anything new, I had to let the unfamiliar flood in; and I had to risk becoming overwhelmed by feelings



PhD Statewaves:
 🎵 Aesthetic-Poetic
 📌 Intellectual-theoretic
 ▶ Navigator-Narrator
 ≈ Visual-Kinaesthetic

Pre-PhD Abductive

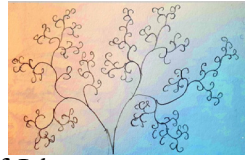
Fruits : 1998-2012

- ❖ 1: Participation Compass
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PhD Abductive Fruits:

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⁴⁸ I resist Freeman’s reduction of the creative act to functions of the ‘brain’ rather than something that I believe engages all of one’s being (Anderson, 2003; Cowart, 2016).

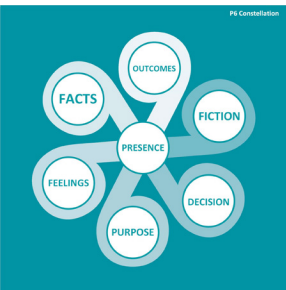


of confusion, panic and terror. Yet I also trusted myself enough to cope – that if I kept swimming, I would once again find myself on firmer ground.

▶ 🎵 ♦ Between October 2014 and October 2015 §Chapter Zero – Chapter Three, amidst the magnitude of literary verbiage I was wading through, I found myself repeatedly getting caught by the dominant, yet narrow, philosophical view dominating scientific convention. Ryle (1971) comments on this:

“Philosophers have not done justice to the distinction which is quite familiar to all of us between knowing that something is the case and knowing how to do things. In their theories of knowledge, they concentrate on the discovery of truths or *Facts*, and they either ignore the discovery of ways and methods of doing things or else they try to reduce it to the discovery of *Facts*. They assume that intelligence equates with the contemplation of propositions and is exhausted in this contemplation” (Ryle, 1971: p.215).

▶ 🎵 ♦ I realised I felt scared, believing that I would have to relinquish (as if that were even possible) §6.4 what I had come to know through my decades of praxis – that I might *have to sacrifice it all on the altar of knowledge-as-truth* (as if that was the only ‘knowledge’ of value)! My fears continued to alternately rise and abate, yet my deeper knowing also found expression, keeping me in touch with me §Figure A-26.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
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- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

Fruits : 1998-2012

- ❖ 1: Participation Compass
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- ❖ 10: Poetry Anthology



Figure A-26: ≈Potent Alchemy newsletter 1st March 2015

Potent Alchemy

[Campaign Preview](#)
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Potent Alchemy

... **simplicity in complexity** ... **possibility from improbability** ... **adaptability from fixidity**

'Knowing' comes before 'knowing we know'

[f Friend on Facebook](#)

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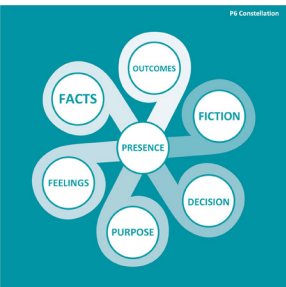
Last year I sent out a tweet: 'We can't see what we can't see until we can'. As ever, I was commenting on something that suddenly had become blindingly obvious to me. I was reflecting on how I had come to 'know' something and realised that it had 'come upon me' over time. My knowing had to be present and playing within me before I could see it - before I could become an observer of 'it revealing itself through me'. In other words, my knowing had become embodied (in me) long before I could consciously articulate it - long before I had the language to express it in a way that I could begin to pass on to others. Is this the Way of learning?



For Practitioners who work with/ support others
 ✿ **Embracing Complexity**
Edinburgh: 19 Mar, 17 Sept

▶♪♠≈ In my first two doctoral years, I felt shaky and unconfident about my own knowing within the academic context. It took time for me to recognise that it was not my 'knowing how' that I was doubting. I did not know the nature of my knowing, so could not [talk about it](#) with clarity and conviction in the academic space. I could not advocate for and support my potential contribution because I had so few trace-lines to those who were treading similar grounds of inquiry. For instance, on 6th January 2018, imagine my rush of delight and my right hand punching the air as, on flicking through the pages of a newly purchased book, I saw this:

“Ryle suggests that he, too, wants to turn the tables with respect to epistemic principles and argues, as does Polanyi, that knowing how to do something is prior to knowing that something is the case. The action of knowing as doing is logically prior and precedes the concept of knowing that” (Peck, 2005: p.11).



PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♠ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

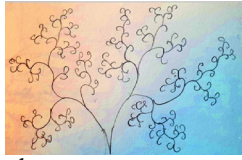
Pre-PhD Abductive

Fruits : 1998-2012

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PhD Abductive Fruits:

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▶ 🎵 ♦ I felt delighted to find myself somewhat aligned with Polanyi, Ryle and Peck: my **knowing how** did indeed seem to precede my **knowing that** §4.5; §5.5. And yet... the implied linear progression in the quotation above did not quite fit the messy, to-and-fro dynamic in my own learning patterns with regard to any of my *abductive fruits* – including the many years it took for the *enforming*⁴⁹ of the *P6 Constellation* (Gardiner, 2019).

▶ 🎵 ♦ Finding views more aligned with my own experience helped me in making sense of my previously-explored disquiet about Heron and Reason’s four ways of knowing (Heron, 1996; Heron & Reason, 1997, 2006, 2008) §0.3: in their pyramidal and circular representations, they place experiential knowing as the ground for presentational knowing, on which propositional and **then** practical knowing sit:

“Practical knowing is knowing how to do something, demonstrated in a skill or competence. We would argue that practical knowledge is in an important sense primary (Heron, 1996). It presupposes a conceptual grasp of principles and standards of practice, presentational elegance, and experiential grounding in the situation within which the action occurs. It fulfils the three prior forms of knowing, brings them to fruition in purposive deeds, and consummates them with its autonomous celebration of excellent accomplishment” (Heron & Reason, 1997: p.279).

▶ 🎵 ♦ Despite my disquiet about their positioning and representations, I did notice that I felt eased by their assertion of the importance of congruence:

“...we say that knowing will be more valid if the four ways are congruent with each other: if our knowing is grounded in our

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⁴⁹Enform: an obsolete word that I am re-incarnating because it most closely means what I am trying to express – ‘to form or to fashion’ (Wiktionary, 2017)



experience, expressed through our images and stories, understood through theories which make sense to us, and expressed in worthwhile action in our lives” (Heron & Reason, 2008: p.367).

▶ 🎵 ♦ Many months after writing the above, I found myself in tangential circumstances, revisiting their model... and finding myself bringing into confluence the above quotation and my feelings of ease, in a sudden cascade of sensemaking that gave rise to my [Radical Re-presentation](#) >> of their model §Figure A-49. The hyperlink carries you ahead of this current flow §5.5.11.6.

▶ 🎵 ♦ Through input from alternative sources (e.g. my literature forays §3.1-§3.6 and supervision discussions), I came to recognise that the *Scope & Focus* of my research needed to shift to make a clearer knowledge contribution in the systems thinking field §3.6. I was being called to consciously reincorporate⁵⁰ that which was usually marginalised – that which did not and could not rely on so-called rational analysis (Gregory, 1992, 2000; Midgley, 1992c, 1995; Midgley & Rajagopalan, 2021; Rajagopalan, 2016; Rajagopalan & Midgley, 2015): how to engage systemically with first-person subjectivity within systemic interventions is all but disregarded in the systems thinking literature §Chapter Three. I came to recognise that, for me to **fully** commit to this, I would, de facto, find myself challenging

>> [RADICAL RE-PRESENTATION](#)

🎵 ♦ 20/11/2018 Oh My! There I am in another container in IofC considering what its training offers could be. Suddenly Heron and Reason’s four ways of knowing spring to mind. I jump onto my phone to pull down a document from google scholar. As I scan it, I suddenly see what I did not see before. I have it! An alternative way of representing their insights which, I believe, are more consistent with a complexity-attuned, patterned understanding of learning.

I excitedly scribble out my concept of metalogic coherence and reveal how ‘practical knowing’ can be seen as the emergent property arising out of the other three: Experiential knowing is ‘doing’; presentational knowing is ‘form/being’ and propositional knowing is ‘knowing’. I concur that all are present and necessary; and that none comes before any other as Heron and Reason’s hierarchical representation suggests. The relationship between all forms of knowing is interdependent and nonlinear... and notwithstanding this... I find I cannot speak of the whole of my knowing until I have it within me, practically being expressed through me. Perhaps this is alluding to a meta-conscious knowing that facilitates illumination and verbal explication of all other knowings?

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Pre-PhD Abductive

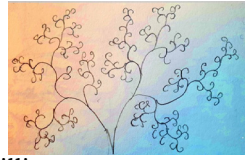
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⁵⁰ NB. I retain this term here and elsewhere, but later §6.4 illuminate my rationale for qualifying my use of it!



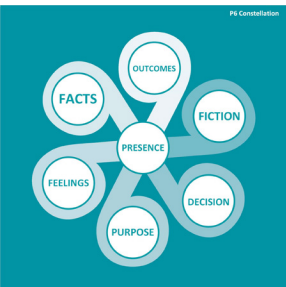
academic convention §3.5. I accepted that, for my project to ‘succeed’, I had to be willing to risk failure in traditional academic terms. I was ready and willing. ▶ ♦ Given the more recent arrival of the *P6 Constellation*, I considered myself well-positioned to explore this methodological gap for engaging systemically⁵¹ with individuals §3.6; §5.5.6.1; §5.5.10. In one regard, my shift in research *Scope & Focus* might be seen as being no different to my original deductively-defined starting point. Notably though, instead of taking a second-person stance, using the *P6 Constellation with other people*, to ‘test⁵²’ its efficacy, I re-turned my inquiry onto myself: i.e. my subjective reflective-reflexive process(ing) of my experiences §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2, and onto anything that was generated through me. How could I do otherwise!? Somewhere along the way, I realised, at an embodied level, that *subjective empiricism* was evident in my praxis. But, did I understand what that actually meant, in a way that I could talk about? No. Here and now, I am writing my way into that state-change!

▶ ♦ I was **reincorporating** *subjective empirical knowing* before I recognised I was doing so. How? Through deploying my four *statewaves*, and moving into the ‘eddy sidebar’ for *reflective-reflexive* processing interludes, guided by the *P6 Constellation*. From the beginning, I was admitting this kind of knowing into my systemic intervention and into my documenting⁵³ of this research... and interestingly, **not** to the exclusion of other sources of knowledge and data §5.1.7. ▶ ♦ My recognition of this fact brought about yet another amendment to the title of my research: *Reincorporating subjective empiricism in systemic intervention theory and practice* §5.5.5: Figure A-29. In noting this, I find myself called to pause and ponder: am I suggesting a *subjective empirical* dimension is always present in everything we do, even if we are blind to it? Yes. This suddenly seems so obvious to me! If a person is involved (i.e. alive), then *subjective*

⁵¹ I also came to the conclusion that the *P6 Constellation* could be a contribution within the field of enactivism and other psychical disciplines, adding to the range and availability of first- and second-person methods for studying living experience (Colombetti, 2014b: p.xvi) amidst the process of living it.

⁵² Note my original deductive framing.

⁵³ In other words, I am not excluding other epistemologies. I am merely giving space to that which normally is excluded, in the midst of undertaking an intervention with others within shared contexts.



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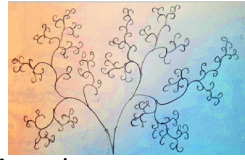
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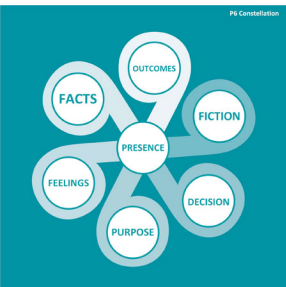


empirical sensemaking cannot not be underway. Thus, my [notion of ‘reincorporation’](#) carries my project beyond a singular epistemological approach because it situates the person inextricably in context, being/using/accessing all of themselves. This connects it to the [central premise of enactivism](#) – situated human beings enacting in context:

“both cognition and emotion turn out to be instances of the relentless sensemaking activity of the precarious living organism as it maintains itself via continuous processes of self-regulation and exchange with the environment” (Colombetti, 2014b: p.xvii).

▶ 🎵 🎵 🎵 And, in seeing these words land on the page, my recall carries me back to my opening pages quoting Glanville (2015) §0.1 and others. To include the first-person in the way that I am, renders my research strongly second-order in nature §0.1; §6.1. I am attending to what is going on in me as the observing system, who is also the active agent and instrument in this situated systemic intervention. I am attempting to make more of the implicit visible, and to see what comes of that. I have come full circle, initially – naively – seeking to ‘prove’ the validity of my ready-made *abductive fruits* §0.1; §1.4.1: Eddy bar – Beginning to bubble; then shamefacedly questioning my intentions §1.4.1; only to find myself legitimately returning to explore and examine myself and my ways of coming to knowing in all its forms – situated as I am, in my context §3.6.

▶ 🎵 🎵 🎵 As I re-visit and reflect on this section §5.5, I notice how I seem to be trampling the same ground over and over. I wonder how this might be for you dear Reader? It seems to be serving *me*. With each re-turning, I notice my thinking is shifting, and I am feeling more confident of my grasp. I am becoming [surer of knowing](#) my knowing. And the more I exercise my knowing in practice, the more efficacious I seem to become; and the more I exercise it and reflect on it, the more able I become in conceptualising and talking about it; and the better I do this, the more accessible it seems to become to others who are on the



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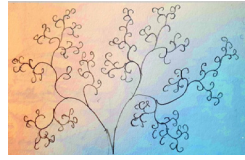
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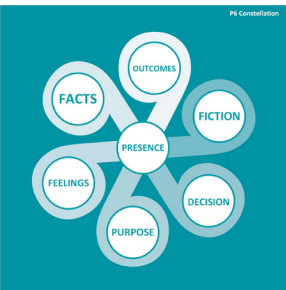


journey with me (i.e. within the *Presence in Action community-in-practice*: see [§Doctoral Data Splash](#): [Presence in Action → what people say → 2020 → audio reflections]).

▶ 🎵 🎵 🎵 I am coming to new **knowing**, with all of my being implicated in this, and not through the isolated application of some theoretical proposition by a dislocated mind that supposedly conducts my body (Ryle, 1949). In living through this, I find comfort in holding to the stance of living theory – I am not hiding behind propositional knowing; rather I am leveraging it [§4.1.2.1](#); [§5.1.5](#); [§5.3.3](#):

“I am arguing that the propositional form is masking the living form and content of an educational theory which can generate valid descriptions and explanations for the educational development of individuals. This is not to deny the importance of propositional forms of understanding. I am arguing for a reconstruction of educational theory into a living form of question and answer which includes propositional contributions from the traditional disciplines of education... In saying that the theory should be in a living form, I recognise that this creates a fundamental problem. The way academics think about theory is constrained by propositional logic. All academics working in the field of educational theory present the theory in terms of propositional relationships. However, the purpose of my own text is to direct your attention to the living individuals and the contexts within which a living theory is being produced (Lomax 1986)” (Whitehead, 1989: p.42).

▶ 🎵 🎵 This quotation affirms my new thesis title – bringing attention to my *subjective empirical* knowing, in service to what is emerging in and through me as a living individual working with other living individuals in the contexts in which we find ourselves. My propositional



PhD Statewaves:

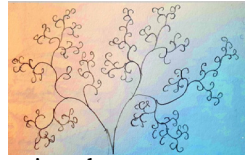
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knowing **is** developing – not in isolation, but in concert with my experiential, presentational and practical knowing. All are arising and expressing within and through me, in [generative interplay](#) §Figure A-68; §5.5.11.6.

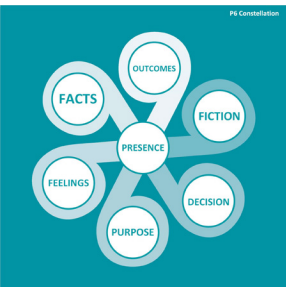
5.5.3.2 *Is my knowing real?*

▶ 🎵 📌 Let me now jump into the torrent, flowing from the eddy sidebar, relating to Heron's (1996) distinctions between [knowing and believing](#): **knowing something** (i.e. knowing that) being seen as a well-founded claim; and **belief** being that which may be plausible but not well-founded. ▶ To do this, I shall begin to use the *P6 Constellation*⁵⁴ §5.6.6.2 more explicitly – introducing you to it throughout the remainder of this §Chapter-Five-as-Appendix. Please refer to the image in the left-hand margin to orient yourself to the *portals* as I mention them.

◆ [Heron is implying](#) that **knowing** is **more** valid than **believing**. This seems consistent with common vernacular. If you were to use the *P6 Constellation* in a **fast thinking** way – you **might** want to place **knowing** in the *Facts portal* and **beliefs** in the *Fictions portal*. I realise that when I am using the term **knowing**, I am not referring to 'knowing that' (i.e. as *Facts* or 'knowledge') §0.1-§0.3 – at least, [not in isolation](#). Rather, it is as if I have come into a state of [agreement with myself](#). This is not about an externalised validity that relies on more and more people agreeing with me; nor on stacking up mountains of statistical evidence to substantiate my claims. I am attempting to express a state of *knowing~being~doing* that culminates in a response⁵⁵ to a particular (momentary or ongoing) situation in which I find myself. This experience arises through a process of *self-centering*, which releases me into an outwardly extending, **responsive** expression that has all of my being engaged. This kind of knowing finds me in, and moving from, the centre of myself, metaphorically occupying the *Presence portal* of the *P6 Constellation*. My 'knowing' has been growing prior to and since

⁵⁴ The *P6 Constellation* is the heuristic framework I and others are using to support our first-person interior processing – as I demonstrate in this thesis. This is the core approach I am using in working systemically with individuals.

⁵⁵ Which could manifest through my stillness or movement, my silence or uttering sound.



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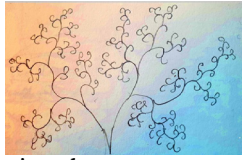
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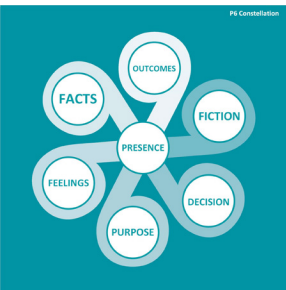


2012/13, when I first started sharing the *P6 Constellation* – long before I sought to consciously reincorporate my *subjective empirical* process(ing) .

▶ ♦ Now, I am uncomfortably cognisant of a distinct challenge with (what I believe to be) my abductive approach to this research: I am acting upon hunches and accessing gestalts of *knowing~being~doing~becoming*, long before I am able to offer articulate explanation(s). This gives a seemingly backwards-way-round experience for Readers expecting a formal, conventional research account. If I were doing the latter, you would come upon my conclusions towards the end. Instead, I am giving you privileged access to the ways in which my *knowing~becoming* shows up in and through my *being~doing* process(ing) ; and then gets examined, honed and chiselled emergently and iteratively through practising. This is my ‘real’, living process(ing) , which some people may experience as confusing, and may want to judge as messy, inefficient, impenetrable and unfounded! 🎵 I hope you will hang in there with me long enough to reach some alternative conclusions.

▶ ♦ My personal ‘claims’ are [not all there are §5.5.8.1](#). Accessing, augmenting and illuminating what was unfolding §5.5.8.2 happened over several years of [repetitive practice](#), with myself and many others §1.5; §4.5; §5.1; §5.5.8.1, using (a) the *P6 Constellation*; (b) a [simple Acuity Practice §5.5.11.2](#); and in time, (c) being guided by seven *Symmathesic Agency Behaviours §5.1.6; §5.5.11.5*. These three ‘things/no-things’ were nothing until they came into being/‘view’ through their dynamical interplay, in the context of individuals engaged in personal process(ing) , supported and witnessed by others §5.5.8.1. In 2017, those involved with me from the earliest inception of this praxis, landed upon the name *Presence in Action* to describe what we were ‘doing’ and what arose from our [in-the-moment embodied realisations §Glossary; §5.5.3.1](#).

▶ *Presence in Action* is founded upon many hours in which I have processed myself and hosted and witnessed others in process §5.5.8.1; it is affirmed by their second-person accounts



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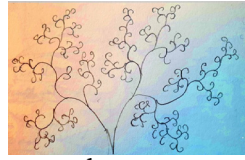
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§[Doctoral Data Splash](#) of how, in engaging in this praxis, their lives, relationships, agency and efficacy in the world are all changing for the better; it is based on their self-reported experiences of how they are recovering more easily from traumas and challenges in their lives, handling turbulence, distress and complexity with greater agility, equanimity and artistry. Each of us who has experienced it, knows that engaging in this praxis of *Presence in Action* can deliver [transformational state changes](#). When we speak of ‘knowing’ that it works, we are referring to our *subjective empirical* experiences – unequivocal, [undeniable internal validation](#) arising from our *self-centering* praxis. As such, we need no external stamp of approval. We are expressing knowing that is [real to us](#).

▶ 🎵 ♦ As I sit with the tension of not yet offering you tangible data to support the above (although I have it §5.5.8.1), I hear the whisper of a question: is *subjective empiricism* the term I am using to express [my experience of what is real](#), and my coming to knowing of or about what is real to me? Moreover, how does all this fit with a complexity thinking paradigm, if I accept the co-evolving interplay of [tangible and intangible presences](#) as represented in the *P6 Constellation* and the ≈[SAM](#), and manifested through the praxis of ≈[Presence in Action](#)? Again, my answers to these questions come to be revealed in the ensuing pages.

♦ I am noticing that I am holding *subjective empiricism* as an epistemology that **admits** my **sense data** (empirical experiences – including *Feelings*; i.e. *physical, emotional*) and my **meaning-making** (subjective – *Fictions, which include past, present and future imaginings*), as these interplay with the people I encounter and actual events (*Facts*) that unfold between us. But as I write this, something is bubbling in me... There can be no *subjective empirical* knowing without a knower experiencing ‘reality’. Does this mean *subjective empiricism* is an **onto-epistemology**? If each knower is a manifestation of nature, and nature is reality, then the consequence of a knower knowing (about) their reality is their continuing existence, assured only by successfully engaging with their reality as they know it! They have to be doing something

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with their reality in order to ‘be’ and ‘know’ (of) it. If this is so, then reality (ontology) and knowledge (epistemology) cannot exist without the dynamic engagement (methodology) of a knower §4.1 (also see (Fuenmayor, 1991a; Fuenmayor, 1991b; Fuenmayor, 1991c)). I seem to be suggesting that these irreducible elements comprise an [onto-epistemo-methodology](#) in which nothing can (be known to) exist without there being a knower, ‘successfully’ engaging (*being~doing*) in the world as they experience it. Bowers (2011), in making his case for a multiparadigm multimethodology framework⁵⁶ suggests that: “a ‘complete’ theory has three coherent and logically consistent parts—its ontology, epistemology and methodology” (Bowers, 2011:538). He offers process-structure as an ontology “designed as a metaphysical interface to the onto-epistemological paradigms of critical systems thinking and practice” (Bowers, 2011:537). His case for process-structure (PS) rests on arguing for the inseparability of subjectivity and objectivity. However, despite his claims to the contrary, in accepting the idea that there are multiple paradigms⁵⁷ where one can be anchored, and the notion of cognitive incommensurability, his proposition remains firmly anchored in the cognitive realm §5.5.5.1; §5.5.11.3. This obscures the fact that living *being~doing* bodies are not always/only rational, and that **we** feel and follow urges to move to do things without always understanding why! There appears to be no space for this within any of the paradigms that Bowers describes. As Follett (1924) illuminates:

“It is just here that Holt give us, in *Response and Cognition*, a fundamental part of his teaching: the activity of knowing including the knower and the known. After all what *Response and Cognition* does is not so much to explain knowledge as to abolish it – to abolish it in

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- 📌 Intellectual-theoretic
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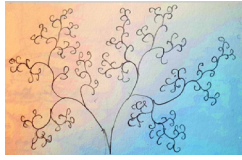
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- ❖ 3: P6 Constellation

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- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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⁵⁶ He moves the debate on from the System of Systems Methodologies (Jackson & Keys, 1984) and Total Systems Intervention (Flood & Jackson, 1991a), and develops a rationale for accepting incommensurability. His case is that systems practice “calls for the deployment of the critical systems paradigms and an engagement with the system of study within each perspective” (p.550), but it is this very position that shows he has not transcended notion of a paradigm as a cognitive construct. He is still stuck in considering perspectives and data-types as incommensurable rather than complementary and interdependent.

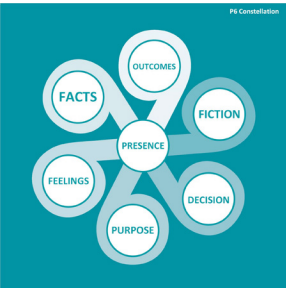
⁵⁷ i.e. “functionalist-structuralist, interpretivist, critical-emancipatory and postmodern-poststructuralist”(Bowers, 2011:537).



favour of knowing, of an activity, of a process which involved knower and known but which never looks from the windows of either. The knower knows (an active verb) the known; reality is in the knowing” (Follett, 1924: p.88).

🎵 🎵 So, in my research, in what am I engaging? **Being** a knower, knowingly interacting and inter-acting⁵⁸ (**doing**) in the world and with others, as I experience it and them; coming to new **knowing** in the process. This is pointing to second-order reflexivity: I am **becoming aware** of what is, and that which I am becoming, amidst all that I am amidst, and all that I am doing. I am becoming, never arriving: “there is no result *of* process but only a moment *in* process” (Follett, 1924: p.60). She continues:

“On the social level, cause and effect are ways of describing certain moments in the situation when we look at those moments apart from the total process... In the behaviour process, then we see the interlocking of stimulus and response, a self-sufficing process. ... We get completely away from the fallacy which dissected experience and took the dead products, subject and object, and made them the generating elements. The most valuable part of this teaching is that the reflex arc is the path of stimuli *received in consequence of* an activity of the individual. Thus experience is given us as a self-creating coherence” (Follett, 1924: p.61).



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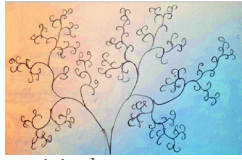
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⁵⁸ Refer to the ≈[Systemic Research Framework](#) to situate this distinction between interacting (relating) and inter-acting (doing something together).



◆ I hold that **no** researcher/intervener can completely exclude⁵⁹ their *subjective empirical* knowing from what they are encountering and doing. *Subjective empirical* knowing – by virtue of there being a knower (Glanville, 1982, 1999) – is de facto, always in the mix, even though there seems to be a collective delusion amongst those holding to some paradigms that what is considered subjective ‘should be omitted to ensure the objectivity (hence validity) of their research claims’.

◆ Knowingly ‘reincorporating’ subjectivity in the framing of *subjective empiricism*⁶⁰, I suggest, brings resolution to the conundrum in the philosophy of science that has been caused by splitting the subject from the object. We can shift away from the usual object-subject split that translates, respectively, into tangible-intangible. Ah! I think that this chimes with Natural Inclusionality:

“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

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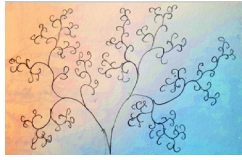
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⁵⁹ In saying this, I am asserting that our *subjective empirical* knowing is always in play, whether or not we are aware that it is, and even if we believe we are capable of side-lining it. I suggest that the best we can do is develop our critically-reflective awareness of our own assumptions, biases etc. and to engage others to appropriately leverage, moderate, mediate or neutralise influences.

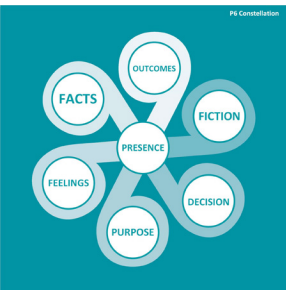
⁶⁰ Or the empirical-phenomenological analysis offered by Sheets-Johnstone (1999a), which I came upon much later in my inquiry.



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... rationalistic philosophies that depend on Sense alone, while excluding Sensibility, have the effect of Objectifying Nature: i.e. perceiving Nature, including human beings, as a set of definitively bounded objects isolated from one another by space and hence only capable of being moved by external force and of communicating with one another by some means of physical connection. There is no room or explanation in such intrinsically rigid and indifferent philosophies for what they perceive as ‘subjective’ emotion, imagination or sentience, and reasoning based on the latter is commonly characterised as ‘irrational’, ‘romantic’ or ‘mystic’” (Rayner, 2019a: no pagination).

◆ From the above quotation and that which preceded it, I am struck by resonances I experience between Rayner’s proposition and the *P6 Constellation* as it relates to attending to the situated first-person: e.g.

- the nonlinear vortical imagery/form/analogy of the *P6 Constellation* with *Presence* at its centre – aligning to the energy circulating into, around and out of “local gravitational centres”;



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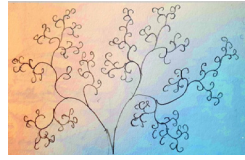
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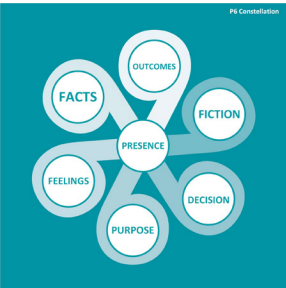
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- the framing of the *P6 Constellation* as a way to hold an individual’s interior process(ing) (inward and outward flow) as they engage with themselves, **within** their relational and wider-world realms, not separated from them (as per the objectification of nature);
- attending to our senses (through *Facts* and *Feelings*) and sensemaking, including our capacities for meaning-making, creative imagination, remembering and moving towards purposeful action (*Fictions*, *Outcomes*, *Purpose* and *Decisions*);
- the recognition of materiality (Beingness), immateriality⁶¹ (Knowingness) and energy flow (where immateriality and materiality combine through e-motion and motion; i.e. Doingness), not by separating or objectifying these ‘elements’ into objective and subjective, but rather recognising that tangibles and intangibles are (a) not all of ‘one type’⁶² §Box A-2, and (b) are in dynamical interplay in/as nature’s [inclusional dance](#).

It seems, perhaps, that my project is one of Natural Inclusionality, and not simply bringing attention to, nor giving off-balanced primacy to, *subjective empiricism* §5.5.11.3?

▶ 📌 To elucidate a little more, let me introduce the three [primary portals](#) of the *P6 Constellation: Facts, Feelings, Fictions*⁶³ – see §Box A-2.



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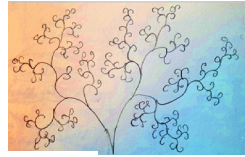
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⁶¹ Immateriality or incorporeality; i.e. state or quality of being bodiless, not composed of matter, having no material existence.

⁶² *Facts* can be both material (tangible) and immaterial (intangible); some *Feeling* states can be measured, whilst others cannot.

⁶³ Each *portal* has front and rear-side text. The front indicates the *data-type*, and the rear serves as a prompt to the nature of the *data-type*: e.g. on the rear-side of *Feelings* is “*Emotional, Physical*”; on the reverse of *Facts* is ‘*Past, Present*’; *Fictions* has ‘*What my mind does with...*’



Box A-2: ♦ 3Fs introduced – Facts, Feelings, Fictions

Facts (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 (Physical, Emotional): a single term that includes our physical, physiological and affective states §6.4: Footnote 140; 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 (‘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.

♦ Sometimes we assume that our thoughts are ‘rational’ and ‘objective’ (i.e. we treat them as if they are *Facts*, which implies there is no subjective interference⁶⁴). This is impossible on two counts. Firstly, it is our collective (inter-subjective) meaning-making that apportions labels to things/happenings. Naming/categorising/labelling affords the **possibility** of communicating with and understanding each other. Without words or images, we would have to rely on gestures and ‘grunts’! Secondly, our perceptual process(ing) filters **what** we

⁶⁴ Alvesson and Sköldbberg (2009) differentiate two source types: **remnants** and **narrative**: “by ‘remnant’ is meant any source which cannot have been exposed to subjective distortion. In a narrating source... the information has passed through a subjective medium, and hence is always exposed to risks of distortion. A remnant is regarded... as a sign that something has happened. A narrating source says something about something that has happened. The remnant is regarded from its aspect of being the *effect* of an event; the narrating source from its aspect of *expressing* an event” (Alvesson & Sköldbberg, 2009: p.109). In the 3Fs, **remnants** align to *Facts* and **narrating sources**, to *Fictions*.

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- 🎵 Aesthetic-Poetic
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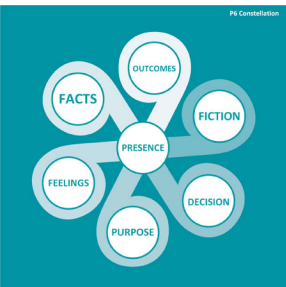
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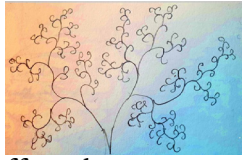
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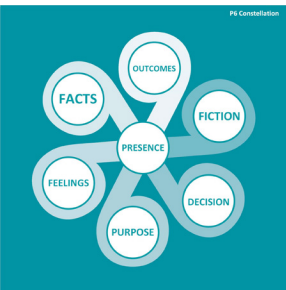


notice. We do not notice all there is; and what we actually notice then affects and is affected by what we ‘believe’ is present/fact/true/real. Added to this, we tend to notice what we are encountering in the world outside ourselves. Attuning to our interior realms gives us access to other *data-types*, which in turn expand the scope of what we notice exteriorly. The *P6 Constellation* supports us to attend inwardly **and** outwardly, helping us to recognise that all *data-types* are always implicated in what we **admit**, and what materialises in and manifests through us. This is not about splitting apart data-types; it is about recognising interacting particulars enforming patterned responsivity:

“cognition is not separated from perception, perception is not separated from movement, and movement is not separated from an environment nor from a larger category designated as a behavior; on the contrary, the movement–perceptual system is behavior in the sense that it is the actual ‘real-time’, ‘real-life’ event as it unfolds” (Sheets-Johnstone, 1999a: p.218).

▶ 📌 You will notice in §Box A-2 that I use the single term *Feelings*. I do so because, in practice, I have noticed that this suffices in drawing attention to our interiorly-accessed physical, physiological and emotional felt-senses and sensations. My pragmatic decision to use one label is usefully clarified/affirmed by Sheets-Johnstone (1999a), drawing on the work of Bull (1951):

“Bull’s comment about the subjects’ general lack of distinction between bodily feelings and the feeling of an emotion is significant... clearly, definitions and distinctions are less important than the recognition and descriptive analysis of a basic corporeal matter of fact: *affective feelings and tactile-kinaesthetic feelings are experientially intertwined*. That subjects generally do not distinguish between the two



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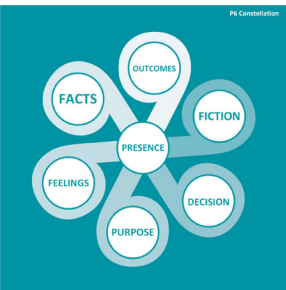
feelings is testimony to the fact that they are regularly experienced holistically, not as piecemeal parts that become progressively apparent, and not as causally sequenced phenomena, but integrally. It thus suggests that bodily feelings and feelings of emotion are divisible only reflectively” (Sheets-Johnstone, 1999a: p.264).

▶ 🎵 📌 I agree in general with her final comment, and I believe this may be more about the attunement/honing of our acuity than a fundamental impossibility to differentiate reflexively (in the moment). I say this based on my personal experience, and on what I witness in others. Through regular practice using the ©Emotions Palette⁶⁵, we as *Presence in Action* practitioners find ourselves becoming increasingly attuned to discerning what we are feeling moment-to-moment rather than simply after-the-fact.

▶ 📌 In the praxis of *Presence in Action* – it matters to [notice what is current](#) amidst all that is present. In my personal an interpersonal experience, the simple distinctions of the six *portals* in the *P6 Constellation* is as far as we need to go in being able to differentiate what is activated/current. Revelation shifts the patterns playing out within/through us. The *3Fs* afford a simple, immediate entry into our interior realms, which then opens us up to past and future ‘data’ through the other *portals*, that both inform and interfere with present-moment coherence.

▶ 📌 My use of such commonplace terms in the *P6 Constellation* helps individuals transcend conventional objective/subjective splits generally applied through outside-in, second or third person representations/abstractions. This is made possible and held without paradox through the praxis of *Presence in Action* (comprising the *P6 Constellation*, the *Acuity Practice* and *Symmathesic Agency Behaviours*). This praxis enables first-person engagement in an iterative,

⁶⁵ A colourful set of cards with ‘feelings/emotions’ words (e.g. anger, delight, grief, hope, etc.), which we use to help give names to what we are feeling.



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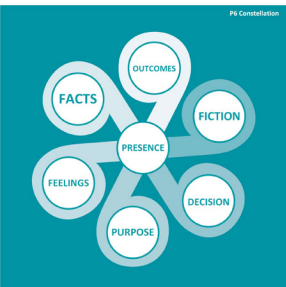
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inside-outside-inside dance, in which individuals come to notice more of what is present and presenting within and beyond them, at any given moment, wherever they are. What matters for each individual is to notice what is current for them, amidst all that is present. The simple distinctions of the six outer *portals*, is as far as we need to go in terms of differentiating the distinctive nature of each data-type. The *portals* enable the illumination of specific ‘contents’ that are activated/alive; i.e. ‘current’ in a person. This inquiry reveals a person’s interior process(ing) to themselves; in the process, catalysing shifts in the patterns playing out through them. These transformative shifts give rise to personal coherence.

♦ Crucially, the *P6 Constellation* as a framework supports a situated, first-person approach that is neither diagnostic nor overly categorical; i.e. it does not categorise people (e.g. narcissist); conditions (e.g. depression); thoughts, feelings, intentions or behaviours (e.g. good/bad; right/wrong; ethical/corrupt). It serves the individual using it, helping them enhance their own *acuity* – which is the foundational capacity of *Presence in Action* §5.5.8.2 and *symmathesic agency* §5.5.5.2 that catalyses interior coherence.

▶ 🎵 ♦ Given all the above, and knowing what I know I know, I find myself concluding, with some self-assurance, that *Presence in Action* is a naturally inclusional approach that holds the space for first-, second- and third-person contributions to come together in generative communion. Let me return to myself: it helps me uphold and equip myself as an individual – whilst, crucially, never losing sight of my situated relational and wider-world realities. What does this mean for *subjective empiricism* in this research? I am thinking this means it is de facto, present in all that I am doing, and in how I am framing what I am doing. This has coherence for me – is [real to me](#). ▶ If this is not fully/yet apparent to you, dear Reader, I hope that it will become clearer, as you engage with more/all that comprises my nonlinear, composite submission.



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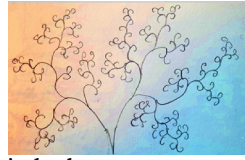
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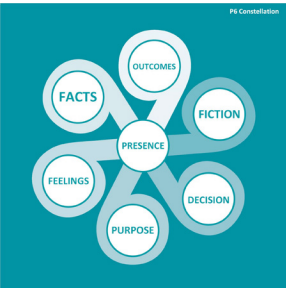
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▶ 🎵 My sensemaking through writing brings us back to what drew me into this rabbit-hole: my exploration of [knowing and beliefs](#) prompted by my discord with Heron's (1996) distinctions about the 'four ways of knowing'. ♦ Heron (1996: p.52-54), using the same distinctions he applies to knowing, suggests that "believing in" can be similarly categorised according to "different kinds of provisional and tentative, but not fully substantive, knowing", i.e.

“propositional... belief **that** something is the case...
 presentational... belief **in** one's intuitive feel for a meaningful
 pattern... practical belief in one's developing skill... experiential...
 belief in one's dawning sense of a presence” (Heron, 1996: p.52-54).

♦ In the *P6 Constellation*, both terms – **as he describes/defines them** – would find themselves in the *Fictions portal*. Why? Because they are based on well-founded/substantive or plausible 'claims' that are not actual things/people or events/utterances (i.e. they are not *Facts*). Thus, Heron's (1996) distinction implies that some *Fictions* are [more plausible](#) than others, according to certain criteria, or based on particular types of evidence, and there being sufficient other people making the same claim. 🎵 ≈ *The red flag of FAKE NEWS is flapping violently before me*. In the *P6 Constellation*, claims, conjectures, hypotheses, conclusions, interpretations, assumptions, future imaginings and, yes – [all theories](#) – sit in the place of meaning-making (*Fictions*), no matter how little or how much seemingly valid 'evidence' might be accumulated to substantiate them. What is accepted as 'validating' depends on the paradigm in play. ♦ Just because many or even millions of people might believe something, does not necessarily mean it is well-founded – it simply means many/millions acquiesce to the same *Fiction* – and this, unexplored, is where/how prejudice, institutional and micro-discrimination creep into our lives. There is something amiss.



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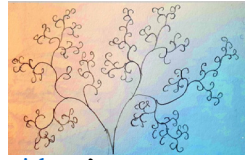
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Pre-PhD Abductive Fruits : 1998-2012

- ❖ 1: Participation Compass
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- ❖ 4: Statewaves
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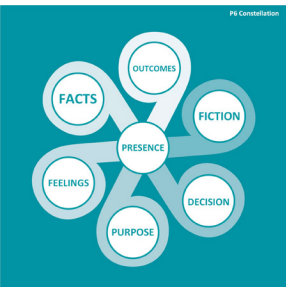


▶ 🎵 📌 In the *P6 Constellation*, I use the term *Fictions* to distinguish ‘[what my mind does with...](#)’ whatever I/we encounter §5.5.3.2:Footnote 44. In a neutral⁶⁶ sense, *Fictions* (as with *Facts* and *Feelings*) are neither ‘right’ nor ‘wrong’; ‘good’ nor ‘bad’. *Fictions* are simply meanings we are making of what we notice, witness, experience, feel, think, remember, imagine. Recognising that our meaning-making is just that – meaning-making (i.e. our *Fictions* are *Fictions*) – is a critical step to the radical *acuity* that the *P6 Constellation* invites. Our meaning-making also acts as a non-conscious filtering mechanism affecting what we actually do and do not notice. So how does this all come together with **knowing**, in the way I seem to be using the term which (at the moment, I am believing) attunes to what Heron (1992; 1996: p.33-35, 52-54) is attempting to convey?

▶ Dear Reader, I am feeling an urge for us to get ahead of ourselves in this section so that I can lay some ground for you in grasping what is to come immediately below. To this end, before continuing with what flows from the next paragraph, please **follow this hyperlink** [clarifying the distinctions](#) between **actual**, **empirical** and **real** used by Bhaskar (1975) §5.5.6.2. Having these in mind will help you in discerning and differentiating what manifests in and through the *P6 Constellation* §5.5.8.2. as this continues to play its part in all that unfolds in the pages ahead. [Return here from §5.5.6.2.](#)

▶ 🎵 So, returning from the foray above, **here is my [stake in the ground](#) about what is real:** I am taking **real** to be the **emergent pattern arising from the interactions between**, not only that which is **actual** and **empirical**, but also **other intangibles** that are implicated, as identified in the *portals* of the *P6 Constellation*. Implicit in this framing is my [acceptance of CAS principles §5.1](#) and the nonlinear dynamical interplay between variables such as *Facts*, *Feelings*, etc.

⁶⁶ By this, I mean ‘without adding moral or ethical judgements’ which, of course, also fall within the *Fictions portal*



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▶ ♦ Earlier, I intimated that every epistemology – even *subjective empiricism* – offers a [partial perspective](#) (Bowers, 2011). In this research, I am attempting to reincorporate it alongside all others. But how do I do this at the level of the individual using the *P6 Constellation* (see spiral in left margin)? Perhaps I can find my way to answering this question with an analogy. A pile of keys is a pile of keys. We can group them by shape, size, material, colour, even by whether or not we like them, but what does that tell us? What use is a big pile of keys categorised by some variable and put into a series of smaller piles? A pile of keys and an array of doors in a long corridor, signals a [potential connection](#). Without a person being in the corridor, noticing the keys and the doors – and feeling the urge to do something with those keys and doors – particular connections between them all cannot play out. It is only in the different [elements coming together in relationship](#), that patterns might emerge and become apparent. Simplistically, without a person engaged in finding a specific key to a particular door, we may never know what lies on the other side of the door – short of smashing it down or finding another way into the room! A person is thus involved and necessary to the whole endeavour. If all we want to do is get in the room, then understanding anything about the keys may be irrelevant. But if we want to keep the doors and rooms intact and fit-for-purpose, then it matters to work out if there is any relationship between them and the keys.

▶ ♦ Returning to the *P6 Constellation*: A key, by itself, is simply a ‘thing’ in place, in space, at a moment in time. So, we notice a pile of things, i.e. objective data (*Facts*), and accept a normative agreement⁶⁷ to call them ‘keys’ (based on their shape and assumptions about what ‘things like that’ generally do; i.e. a collective *Fiction*⁶⁸). What can we do with them? We can count and/or categorise the units in the pile. Similarly, if we have a range of meanings/categories (i.e. *Fictions*) that individual people may make of those things, then we

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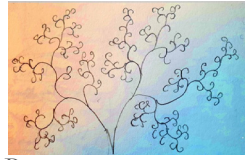
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⁶⁷ Language is founded on normative agreements. Without words and symbols we would not be able to communicate with others. So, whilst all words are technically ‘fictions’, we can take object-related words like ‘keys’ to be factual enough.

⁶⁸ This could be a *Fact* based on a person’s empirical encounters with things like that in the past.

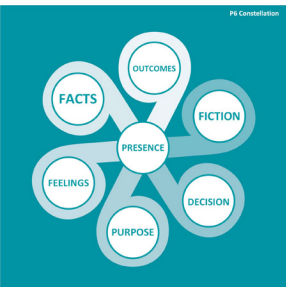


could count and further categorise these too! We (can) do the same with *Feelings* or *Purposes* or *Outcomes* or *Decisions* that people may have/make related to those things. I can categorise all the *Facts*, independently of all the *Fictions*, etc. But categorising within any category (i.e. outwith the context and persons in which they come to light) and denying what arises when each is in relationship with the others, renders them meaningless rather than meaningful.

▶ ♦ In [categorising](#), we might start with factual similarities. Yet, even this simple act is not so straightforward because, as human beings, we non-consciously look for what is obviously similar/different, and as soon as we do this, we tip into *Fictions*. A [filtering effect](#), unique to each person involved, begins. I might want to group according to type, but you may go for size. We categorise according to what we (do not) recognise and according to what we judge as right/wrong, good/bad, safe/dangerous, like/dislike, etc. If we remain unaware of our natural propensity to do this, we can find ourselves locked into believing that what we are believing is *Fact* or '*real*' or 'true' or 'moral' or 'ethical' or 'right'... or ...or! Here, we can find ourselves treading precariously on the ground in which [fake news](#) and fundamentalism may be seeded §1.3; §3.6.1. Throughout history, people have fought to the death for what they believe to be real/true/fact/irrefutable/right! When in actuality they are fighting about the meanings they are making of the words and the meanings they are making of what they are witnessing and experiencing. What is the point I am attempting to make? That categorising the bits in isolation from each other and their context is often pointless. When it comes to understanding what we are 'believing' and 'knowing', and to what is 'real', it is the interrelating between the different bits that matters; and that this interrelating gives rise to patterns that mean something to and for the person engaged in the interior inquiry.

▶ 🎵 ♦ All those years ago, in my journal writing⁶⁹ §4.3, I began noticing repeating patterns in my thinking, being and doing. Those patterns were real to me and were of me. Then I began

⁶⁹ And woven throughout this thesis and Chapter-Five-as-Appendix.



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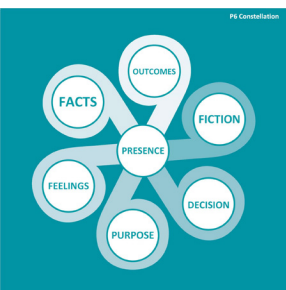


to notice what was feeding those patterns – feelings, thoughts, memories, future imaginings I had not noticed nor differentiated before... and when I did begin to distinguish between them, some patterns began changing, sometimes quickly, sometimes over many years (as with my bulimia). I realised my patterns were neither fixed nor absolute – that they were changing, and I was too. When I admitted to myself what I had been denying, or noticed what I had previously missed, my patterned experiences changed too. Over time, something extraordinary began to happen – my experiences of internal dissonance (e.g. signalled by my intense feelings of discomfort, loathing, disgust, self-hatred, etc.) began turning more often to experiences of internal coherence (e.g. feeling acceptance, curiosity, ease, self-love). Both experiences were/are **real** to me. ▶ 🎵 Ah! So, when I find myself [using the term knowing §5.6.1](#), I have been conflating this with [coherence](#)⁷⁰. But why am I equating ‘knowing’ with coherence rather than dissonance? Am I making a value judgement where there need be none, or am I tuning into a difference that makes a difference?

▶ 🎵 📌 Though I do seem to have come full circle with what I was expressing at the start of this sub-section, I am clearer about some things. I have come to appreciate that the **dissonance** I sometimes experience is **no less real** to me than is coherence. Even though I **believe** I ‘know’ what is going on, I have come to recognise that this dissonance arises from [skewed patterning](#) – over-weighted by my imperfect recall of historical data, and a scarcity of other interiorly-accessed data⁷¹. This may be illuminated by an absence of ‘types’ of data as represented by the different *portals* in the *P6 Constellation* (i.e. seemingly, there may be no ‘content’ in one or more *portals*). **Admitting** all of myself into my process(ing) maelstrom with the aid of the *P6 Constellation* helps me access data I (non-)consciously may have side-

⁷⁰ As you proceed through these pages, you will find me using these terms interchangeably and sometimes together. This is indicative of my transitioning as I find my way towards terminology that accords with what I am struggling to grasp and to convey.

⁷¹ In systems thinking, this could be explained as insufficient requisite variety; and in terms of CAS, insufficient difference in the system, both of which amount to the same consequences – limited generativity of sensemaking and options for action.



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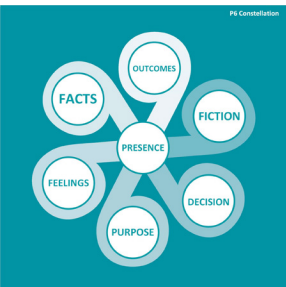
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lined or may not have been ready or able to access (e.g. particular *feelings*; or *fictions* I am believing about me, someone else or the situation). The *Acuity Practice* §5.5.11.2 invites me into a *self-centering*, re-balancing dynamic, that delivers a qualitatively different experience of **coherence**, accompanied by a sense of **knowing** that is **equally real** to me. In this state of coherence, I experience clarity, attunement and alignment, accompanied by feelings of calm resolve, self-assuredness and sometimes excitement, anticipation or trepidation. I arrive at a place in relation to myself with regard to a particular person or situation, in which *I simply move into being and doing what shall be so*.

▶ ♦ What I was **believing** a moment before (in my off-centred state of dissonance) was real to me, but it was based on referencing outdated and/or scant interior data. When I enrich my data-pool (e.g. aided by the *P6 Constellation + Acuity Practice*), my *self-centering* process(ing) brings forth new emergent patterns that I experience as coherence⁷². In an instant, by attending to updated, expanded interior data, I access **knowing** that is as **real** as the dissonance before it, yet is infinitely more resourcing and galvanising. I may be moved to stillness, or moved to move differently, with greater clarity and conviction, not driven by panic, fear or craving as I was in the moment before. So, I am equating **knowing** with **coherence** – as a **real**, resolved state or pattern knowable only within me. I do not know it until I know it. I think this aligns with Heron (1996: p.52-54) suggesting that beliefs are not well-founded in the way that knowing is. However, my concern with his formulation is that he externalises the judgements about what is well-founded, which fails to recognise quite how personal this is to each of us. **What may be well-founded to me may not be to you.**

⁷² So as not to further distract myself or you dear, Reader, I am anchoring this footnote to pick up at some later point, which may not be in this thesis – it serves as an example of knowing being always in a state of becoming. In this moment, I am thinking that the distinction between the states of coherence and dissonance seems to boil down to preference: I like and want more of coherence than dissonance. Though, as I see myself writing that sentence, I realise the potentially limiting consequences of holding onto my preference for coherence as an aspirational state. Dissonance – when I attend to it rather than run from it – opens the space for something new and different to emerge. I experience coherence as an arrival (coming into agreement with myself); and a readying state in which all of my being aligns and focuses my energy inwards or outwards. Dissonance is the womb from which coherence is birthed. I realise I need, and **now firmly want** both! Deploying the *P6 Constellation* personally and the *PAI* collectively, gives me ways to play and thrive in the dance between these states.



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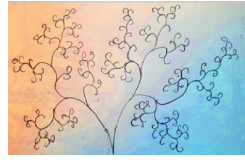
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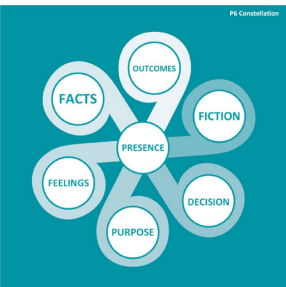


Why? Because you are not drawing on what I have drawn upon; you are not experiencing what I have experienced. You are not me.

▶ 📌 To conclude thus far, whatever goes on within each of us – dissonance, coherence and every state in between – is real to the person experiencing it. All, I suggest, are born of the same non-stop, nonlinear processing dynamics arising in and through individuals; the emergent patterns of which depend on what feeds into those processing dynamics. If ‘knowing’ and ‘real’ are recurring emergent patterns arising uniquely in and through each person, they cannot necessarily be held as fixed/definitive states that can be externally and absolutely verified. For example, my knowing to walk in the way I do, is different to your knowing of walking your way. Both are walking. Both work for us. We might assume that they are generally the same, but they may be different in their particulars. I cannot precisely know how to walk like you; nor you like me, because we do not have access to all that is interacting within each of us that has us both move in quite the ways we do. My experience of walking is real to me; that I walk is merely *fact* to you. In general, we can externally verify that we both walk, and that we walk differently.

◆ However, with our interior ‘knowing’, external verification through outsider-observer methods is simply not possible. Any changes we experience interiorly (e.g. a shift from dissonance to coherence), may not be noticed by anyone outside ourselves, if we are not seen to be doing or saying anything at all, or anything different to what we said or did before. Does this mean that interior knowing⁷³ can never be accepted as valid if no one else can verify that it exists or that it has changed? Knowing what I now know through *Presence in Action*, I can self-assuredly say, 🎵 NO! But not as an outrageous assertion based on unfounded beliefs (*Fictions*).

⁷³ I am on the edge of something I cannot quite grasp. In holding CAS lenses, processing in nonlinear ways and drawing on data across different epistemological domains, I am finding the subjective empirical distinction somewhat jarring. I suspect I need to sit with this until whatever it is finds resolution in me §5.5.11.2.



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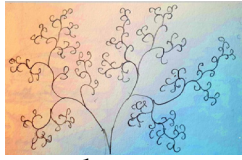
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▶ 🎵 ♦ Through using the *P6 Constellation*, I have come to experience, first-hand, a **real** distinction between [knowing arising through self-centering](#), and **believing**, where I am [locked into beliefs](#) in the *Fictions portal*. I know that I experience knowing and that this is real to me. I know that all I experience is real (to me); and I know that not all that I experience is knowing; i.e. believing is not the same as knowing, even though both states are real. When hosting and witnessing others, I am informed by my first-person experiencing of my felt-sense distinction between believing, knowing and something else. I have become attuned to noticing in others subtle gestural tics, verbal cues and energetic shifts in their *being~doing* states, that signal when coherence comes upon them. Amongst *Presence in Action* practitioners, we recognise these state-shifts as *Presence in Action*... when we become presences in action.

▶ ♦ So, in returning to the question posed by this sub-section title: **is knowing real?**

Extending [Bhaskar's definition of real §5.5.6.2](#) to include a broader range of intangible (as well as actual and empirical) data **as accommodated** in the *P6 Constellation*, my answer, is, for now: Yes. Knowing is real to the knower whose knowing it is. Dear Reader, by the end of your encounter with my work, I hope your knowing knows that my knowing is not only real but “well-grounded... sound... and of adequate warrant” (Heron, 1996: p.57).

▶ ♦ My challenge in undertaking what is essentially situated first-person research is to offer you an experience somewhat comparable to mine (in process(ing) dynamics) [§5.5.11.6](#), through which your new knowing, at some point, may sufficiently concur with mine!

▶ To this end, I offer an enriched data-mix that comprises: my composite submission presenting my *abductive fruits* through different *statewaves*; in-the-moment, personal process(ing) accounts using the *P6 Constellation*; reflective learning and audio-visual contributions from others about how *Presence in Action* is supporting them; quantitative and qualitative data about participants, community members, learning encounters; the evolution of our learning ecosystem and creation of a Community Interest Company; and evidence

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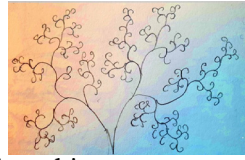
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how our reach is extending into institutional settings. Examples of this data can be found in this [§Chapter-Five-as-Appendix](#); in [§5.5.8.1](#) and shared in these prezis: [≈Presence in Action](#); [≈Doctoral Data Splash](#).

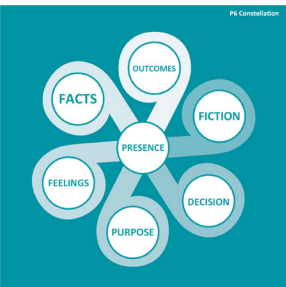
▶ Additionally, in my viva I might invite you to let me host you process(ing) on the floor mat so you can experience engaging in the *P6 Constellation* first-hand. But this will only serve us if you are ready, open and willing to surrender to the personal nature of the encounter and have this witnessed by others. I might also walk the mat myself, if something occurs that activates me. In this case, you may witness my *self-centering* process(ing) live.

5.5.3.3 *The Nature of the Point Attractor Inquiry*

▶ ♦ This brings us right back to the *PAI* and the collective space it opens; the nature of the inquiry it accommodates [§5.5.4](#) and what it [admits](#). In the *PAI*, we find ourselves exploring *Drivers* [§Chapter One – Three](#), recognising that what is present (i.e. tangibles/intangibles; and actual, empirical and/or real) is implicated. The *PAI* **admits**⁷⁴ them all, raising awareness about what is in play within, between and around us; thereby opening up the possibilities for collective consideration. If used in support of the *PAI*, the *P6 Constellation* [§5.5.8.2](#) serves as an additional framework for illuminating, discerning and making sense of the distinctions between these tangible and intangible ‘types’ of data. So, as per action-oriented research, both the *PAI* and the *P6 Constellation* invite objective (impersonal), subjective (personal), inter-subjective (interpersonal) contributions to show up; and in addition, the *P6 Constellation* can help participants to recognise that all are interacting and bringing about the presenting patterns amongst them in their shared situation. When the patterns and what is contributing to those patterns becomes evident to those engaged, new connections and insights erupt into view, bringing about changes in thinking and possibilities for individual and collective action.

My repeated process(ing) and revelations in this document bear testament to this occurring

⁷⁴ I LOVE and **admit** the rich range of meanings of the word **Admit**: acknowledge/recognise; allow/take in; allow the possibility/validity of; accept as valid/possible [§0-4+6: Glossary](#).



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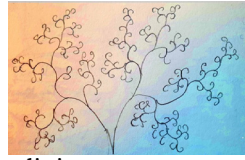
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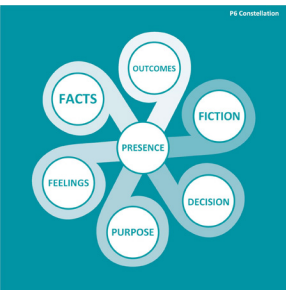
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at the level of me as an individual. The *Presence in Action community-in-practice* is a living manifestation of this collectively happening – even though most people within it are unaware that I have been deploying the principles of the *PAI* + the *Participation Compass* implicitly since agreeing to deliver the prototype training in 2nd-3rd March 2013. How we engage at our *community-in-practice* gatherings and *PLA Collective Director* retreats is infused by my embodied knowing of these approaches.

🎵📌 I slow for a moment, digesting what I have just written. *All I do is infused by my embodied knowing. How many times⁷⁵ do I need to 'see' this and say this to really get it?!* I proceeded with this research under the delusion that I could *set aside* explicit use of the *PAI* framework §6.4. In so doing, I was failing to appreciate that the knowing is incorporated **in me**, not the representation! How could I possibly believe that I could 'set aside' these ways of thinking when they are inextricably embedded and embodied in my ways of *being~doing*-engaging in the world – and have been for the last 23 years? ▶ The nature, extent and limitations of my knowing are made manifest throughout §Chapter-Five-as-Appendix – as my process(ing) weaves and coils forward and back on itself; and as I draw attention to when and how the sections of the *PAI* (using hyperlinks and section referencing) come into play; and how these are similar and different to other third-person bodies of work.



5.5.4 Putting the *PAI* + the *Participation Compass* to work

▶ Returning to the task in hand, below I introduce my original thinking about my PhD using the *PAI* and the *Participation Compass*, beginning in December 2014. The raw material is captured within the proforma I use with clients. Because of my (delusional) decision, i.e. believing I could relinquish it early on, the proforma is incomplete. However, in light of my embodied relationship with these two frameworks, I am able to demonstrate how my

⁷⁵ You are witnessing this realisation revealing itself to me over and over in this thesis. This repetition serves as an example of self-organised criticality / the tipping point §1.3 represented in a [Power Law](#) relationship, expressed in one of my *aphorisms*: *Little's seed Mediums, seed Bigs, eventually* §5.5.11.3.

PhD Statewaves:

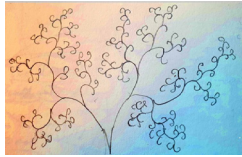
- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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-as-Appendix



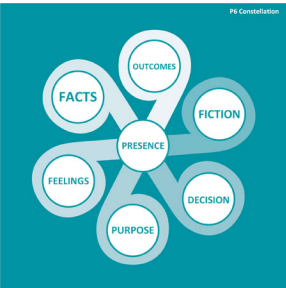
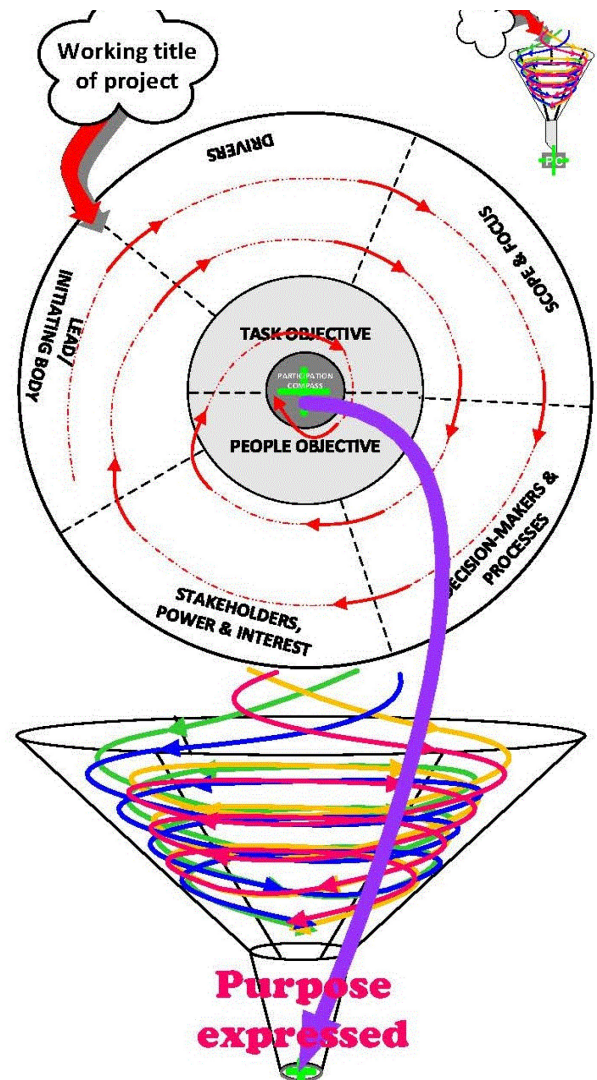
thinking continues to be guided by them: firstly, as I conceptualised and designed my systemic intervention with IofC (which commenced in April 2015); and then in how I distilled this within my first year Formal Assessment report. I use snapshots of previous documentation to illuminate the unfolding.

▶ The nature of the proforma suggests neat linearity §5.5.1.1. However, my somewhat solitary process of inquiry, ploughing through literature to gain sufficient diversity of perspectives and knowledge (requisite variety) coupled with my emergent approach made for a rather slow, evolving, haphazard dance across the sectors of the PAI over several months and years. Ordinarily, when facilitating stakeholder groups (where diversity of knowledge, experience and perspectives may be present in the room at the same time), rich data flows and spirals fast and seemingly

Figure A-27: ≈Nonlinear focalising maelstrom of the PAI

chaotically into the shared space; e.g. with the Local Partnership Education Board §5.4.3.1.

≈Visual-kinaesthetic offers us a three-dimensional metaphor of a funnel §Figure A-27 into which diverse streams and types of data flow, mix and meld. The imagery portrays the turbulent, dynamic quality, essence and experience of the PAI. ▶ Navigator-Narrator continues to act as guide and keeps us within the bounds of the 'form'.



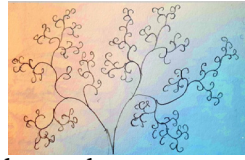
- PhD Statewaves:
♪ Aesthetic-Poetic
♦ Intellectual-theoretic
▶ Navigator-Narrator
≈ Visual-Kinaesthetic

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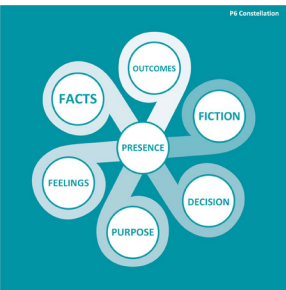
◆ **Intellectual-Theoretic** enables the tussle between propositional/explicit knowledge and experiential/practical knowing; and 🎵 **Aesthetic-Poetic** continues to show up when the dry scratching noise of the ◆ **Intellectual-theoretic** becomes too much to bear.

5.5.4.1 *What to expect*

▶ In the following exploration, I attempt to interweave four streams: 1) I introduce the sectors and questions of *PAI*... 2) ...in action through my responses to its questions vis-à-vis this research; 3) I explore similarities and differences with approaches from systems thinking, CAS theory and other disciplines; and 4) I illuminate what arises in and through me, offering past, present and future practice-meets-theory (i.e. praxis) ruminations.

5.5.4.2 *An introduction through application: Notes about notes*

▶ ◆ At the outset of introducing the *PAI* with clients, I share its imagery but do not share the proforma; the latter I only offer after-the-fact as a reminder of the information gathered⁷⁶ during the process. At the start of our engagement, I verbally convey the ‘Important notes’ as set out in the grey box (see **purple encircling/lines**) in **Figure A-28**; and I reiterate these as we move through the *PAI*. In its formative phase (1997-2000), I was unable to talk about the difference between linear and nonlinear causality and the different paradigms of thinking at play in each because I simply did not know of them. My HSD training and doctoral immersion over these last few years have transformed my praxis and my ability to articulate (insofar as I know) the hows, whys and wherefores of what I do or do not do. My expanded comprehension (represented in the ≈ **Systemic Research Framework**) has dramatically changed the way I now set the stage for what I offer, how I work and how I illuminate the distinctions between different approaches that I and other consultant practitioners employ. This enables me to find fit with clients who are in a **state of readiness** §5.5.5.5: **PIA Apprenticeship Learning Ecosystem, & Learning bodies**; §5.5.8.2: **Accounting for my knowing**; §5.5.11.2: **Readiness** to engage



PhD Statewaves:

- 🎵 Aesthetic-Poetic
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Pre-PhD Abductive

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⁷⁶ The proforma in no way captures the experiences that give rise to the transformative shifts through which people transition



with what they are sensing but do not yet know; it also enables me to explore the openness (or not) of those seemingly wedded to traditional science and rational objectivity ‘as if that is the only knowledge worth knowing’.

Figure A-28: *≈Entering – Notes, Working title, Lead Body*

PAI Partner Participation Planning Process

IF YOU KNOW BEYOND DOUBT WHAT NEEDS TO BE DONE THEN DON'T ENTER HERE!!
 HOW CAN YOU ARRIVE SOMEWHERE WITHOUT UNDERTAKING THE JOURNEY?

Important notes about this pro-forma:

This guided inquiry takes you through a two-stage process which will help you clarify and agree the purpose of your venture. Clarity will unfold by the end of the process – so have faith and don't expect it to happen instantly. By the end of this process you will not only have gained real clarity about what you are wanting to achieve, you will also have undertaken a great deal of practical and stakeholder engagement planning ready for implementation in stage III

Stage I - in this stage you will be:

- Clarifying the context surrounding a prospective venture (points '1 - 3')
- Developing shared understanding about the scope & focus of the venture (point '4')
- Identifying & deciding which stakeholders need to be involved; clarifying decision-making processes & structures and finally, making decisions about the actual 'task' and 'people' objectives of your venture (points '5 - 7')

Stage II – using the Participation Compass:

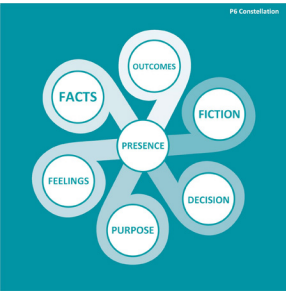
In some instances it may be necessary to

- finally clarify and agree your venture's purpose (points '8a - 8b')
- Discuss & decide about the balance of power & the nature of interaction required between stakeholders - that will enable the purpose to be achieved (points '9 - 10')
- Finally you will be in a position to decide on & subsequently design appropriate ways to achieve your purpose (point '11')

Stage III – moving to action:

- Distilling your key actions and messages as you logistically organise each intervention/engagement with the system's stakeholders

1. Venture - Working Title	<ul style="list-style-type: none"> Exploring the systemic credentials and impact of P6C on generative adaptive capacity on human systems.
2. Who or what is the 'Lead body'?	<ul style="list-style-type: none"> Initiator - Louie Gardiner HUBS offering a PhD place to Researcher
• ie project initiators/ commissioners	• Membership Conditions
• Tenure + function (the occupation of an official position, or the length of time that an official position is occupied) of people on the venture/ partnership group?	<ul style="list-style-type: none"> Three years commitment to PhD: <ul style="list-style-type: none"> Louie undertaking the Research; required to submit and pass Upgrade Report May-June 2015 HUBS supervisors - Jennifer Wilby (1st) and Gerald Midgley (2nd) offering regular supervision sessions, guiding Louie's progress of Researcher IofC Guide - Jean Brown (45+yrs lifetime volunteer) offering guidance to align and ensure coherence with IofC, past present and the future Louie's work with IofC could unfold beyond three years



5.5.4.3 Working with a 'working title'

◆ With the exception of the Local Partnership Education Board §5.4.3.1, I have rarely had a prospective client come to me saying 'we think we need to do something but we don't really know why we think this; we don't know what it is nor do we know who else we need to engage in thinking about this... can you help?' In my actual experience of consulting, people usually come with a specific project to be done (which they believe⁷⁷ is **the** solution to a problem they think they understand); and an outcome they want to make happen (because they believe they know how it could/should be and that they/we/I can make it so). This is usually presented as a

⁷⁷ When I use the term 'believe', I am consciously indicating this resides in the *Fictions portal*. The client may actually express what they want as 'know-for-sure' *Decisions* without grasping the partiality in play in their cognitive processing. My job is to help open the space for an expansive generative inquiry that delivers coherence from dissonance.

PhD Statewaves:

- ♪ Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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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



project title or description that tells us explicitly, or implies, what needs to be done, but gives no information about what gave rise to it.

🎵 Now, the *PAI* arose in response to handling *the fall-out of ill-considered scenarios thwarted by myopic perspectives, tunnel vision and power-distorted decision-making processes* §5.5.1. Giving voice to my torrent of judgements in the preceding sentence (*Fictions* §5.5.3.2: **Box A-2**) does nothing to help me or the client. However, noticing my *Fictions* does, because this helps me put them in the context of me and my meaning-making and not as irrefutable *Facts*. In so doing (enabled by the *P6 Constellation* §5.5.3.2 §5.5.8.2), I free myself to engage more efficaciously with my clients.

⬢ So, the fact that there is a *Working title* for an initiative does not infer that the idea is based on a whim or overly-narrow self-interest of the lead body (although this could be so); nor that it arose without due consideration (though this too might prove to be true). Whether or not these are ‘true’ proves to be immaterial because, through *PAI*, initial views and framing are usually transformed.

⬢ So, at the outset, I invite the client to hold their initial *Working title* lightly and to see it as a simple entry point into exploring the territory that surrounds it, with the caveat that it may change along the way. By the end of a *PAI*, people realise the degree to which their first thinking and project ideas were based on undigested, reactive conclusions drawn from limited knowledge and partial perspectives on the wider context; usually most strongly affected, directly or indirectly, by the expressed positions, interests and needs⁷⁸ of those who are most vocal, highest in the hierarchy, or those perceived to have greater power in relation to the issue/situation §5.4.3.1: **Caux Call to Action; Authority-wide poverty and inclusion strategy.**

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ⬢ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

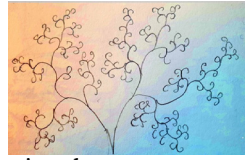
Fruits : 1998-2012

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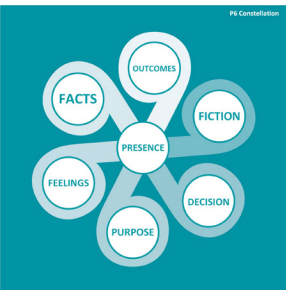
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⁷⁸ A model used in mediation/conflict resolution with the image of two triangles overlapping at their bases, helping to illuminate the Positions (distantly separated points of each triangle), Interests (mid-band where there may be some overlap, depending on the proximity of the triangles); and Needs (common ground where there is nearly always some overlap) of stakeholders implicated in a given situation.



This is not to say that their first conclusions were/are wholly irrelevant; rather it is simply that, in lacking other perspectives and contexts, their thinking misses being shaped by what else is moving and shaping the situation/system. Each person notices what their context, past experiences and meaning-making patterns [predispose them to notice](#) (Kahneman, 2011; Powell, 2007) §5.5.3.2 §5.5.6.2 – that which persistently attracts their focus of attention. Thus, in commissioning groups with several strong voices, each asserting that their versions of the project title and lines of thinking are the most valid, the *scope* can become wide and the *focus* fuzzy, with views and relationships becoming divergent and conflicted §5.4.3.1: **Potential Research Consortium; Metropolitan Authority Leisure Strategy**. In such scenarios, I have used the *PAI* to help project teams get back on track by establishing the inquiry conditions in which every participant is enabled to share their perspectives, their ‘knowings’ and ‘noticings’ pertaining to the relevant context §5.4.3.1: **Local Strategic Partnership; Education Authority Strategic Planning Team**. The simple act of listening to and accepting people’s contributions as ‘their’ contributions – and not, at any point, launching into categorising⁷⁹, debating or prioritising – allows for a different kind of personal/collective (nonlinear) process(ing) and sensemaking to ensue. This also shakes up conventional ways of thinking about and dealing with the *power* & *interest* of stakeholders.



From a reactive to a reflexive turn

▶ 🎵 📌 §5.5.4.3: **Figure A-29** reveals my own September 2014 *Working title* for my thesis. I and it are not exempt from my above comments on partiality: inevitably, what applies to clients also applies to me, although I have consistently sought methods to throw light on what is going on in/for me. Even this ‘first’ title was the culmination of several years of synthesis, which had been bubbling and brewing since 2010 §4.3-4.6. Nevertheless, it still represents a partial, partisan perspective. With regard to the *P6 Constellation* and HSD §4.5, I had

⁷⁹ As with the *P6 Constellation*, the *PAI* opens an accepting space in which all knowings can be **admitted**, thus averting premature and prejudicial judgements, categorising and decision-making.

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

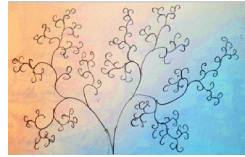
Pre-PhD Abductive

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Chapter-Five-as-Appendix



something to *prove* (fuelled by some distress) §1.5-1.6 §4.1.2 §4.5; I had a community context (IofC) §Chapter Two in which to *prove* it (fuelled by my deep sense of calling to serve and support); I had my sourcing group of pioneer practitioners urging me for validation for the P6 Constellation §4.5.3 (fuelled also by my own curiosity and passion for what I was discovering); and I was now undertaking a PhD in which I wanted to *prove* myself to be worthy of the title. It would be fair to say that initially I was strongly attached – thereby, falling short of one of the “special skills” of Action Research, that Heron advocates: “non-attachment... not investing one’s identity and emotional security in the action, while remaining fully intentional about it and committed to it” (Heron, 1996: p.58-59; 125-126). **And**, in 2014, I also did not know the enormity of what I did not know §5.5.5. Coming through the challenge of my Formal Assessment⁸⁰ (which invoked the first of several title changes) coupled with my supervisor switch in 2015 §0.3:Another story within, I was beginning to appreciate and grasp more of what my doctoral project entailed. As my reading and perspectives extended, my comprehension began to shift and my titles morphed – becoming ever more attuned to that which was calling for attention in me, in my relational context and in the disciplines into which I was venturing §Figure A-29.

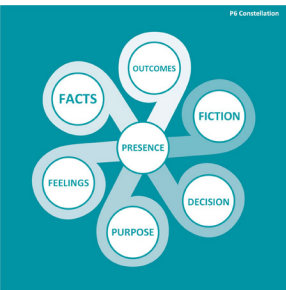


Figure A-29: Changing titles over time

<p>1. Venture - Working Title</p>	<ul style="list-style-type: none"> • 2014-11-05: Exploring the systemic credentials and impact of P6C on generative adaptive capacity in human systems. • 2014-12-11 from Systems Methods and P&E assignment: 'An Adaptive Action Research experiment to enhance and leverage engagement and systemic adaptive capacity (learning) within and beyond Initiatives of Change: Can working systemically with individuals bring about whole-scale learning that is 'fit' for the present and future of the case study community?' • 2015-03-26: An Adaptive Action Research experiment to enhance and leverage systemic adaptive capacity (learning) within and beyond IofC: can working systemically with individuals bring about generative whole-scale learning? • 2015-10-03: Abductive Fruits - a case for subjective empiricism in systemic interventions
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PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

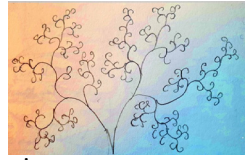
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♦ That this section on my *working title* is included in the *PAI* chimes with Kahneman’s (2011) synthesis of **fast** and **slow thinking**. He explains that, in our fast, simplistic, automatic

⁸⁰ The document submitted at the end of a doctoral student’s first year, which, if passed, gives approval to proceed.



thinking mode ([System 1](#)⁸¹) – which we cannot turn off at will – we draw on experience, from which we reach rapid conclusions. In familiar, repetitive scenarios, oftentimes our decisions and short-term predictions and reactions (and ‘intuitions’) may prove accurate. However, this mode of thinking also carries biases, which generate repeating patterns which might be considered errors in specific situations. In this mode, we categorise according to [what is recognisable](#); we reject/deny/disregard that which is unfamiliar, unpalatable or does not fit our worldview; and we delight in discovering what we already know, because it enables us to prove what we set out to find! Adopting the notion of *working title* offers a starting (not an end) point. It introduces the idea that there is room for manoeuvre in the process. It allows our reactive (fast) thinking to be expressed, yet opens the space for a different kind of thinking to be engaged.

◆ Soros (2009, 2013) has a perspective which further supports the need for caution in decision-making. He offers two propositions which Umpleby (2007) suggests are “quite compatible with second order cybernetics” (Umpleby, 2007: p.515). The first connects with the recognition in systems thinking that comprehensive knowledge of a system or situation is an impossibility (Churchman, 1979; Midgley, 2000; Midgley & Ochoa-Arias, 2004; Ulrich, 1983). As Ulrich sums up:

“The systems idea, understood as an ‘unavoidable’ critical idea of reason, does *not* presuppose that we can know ‘the whole system’ (i.e. that we can reach comprehensiveness of our maps) but only that we undertake a critical conceptual effort to reflect on the inevitable *lack* of comprehensiveness in our maps, by conceiving of the unknown

PhD Statewaves:

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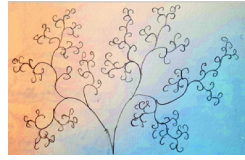
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⁸¹ I am aware that the Viable System Model (Beer, 1981, 1984) refers to ‘System 1’ and ‘System 2’ within its five system model. So as not to confuse the reader, I shall use the colloquial terms ‘fast thinking’ and ‘slow thinking’, adopted by Kahneman.



totality of conditions that might distort them” (Ulrich, 1983: p.224-225).

◆ Follet also challenges the notion of comprehensiveness, but whilst Ulrich focuses his argument on “maps” and the “principle of reason”, Follett draws attention to the interweaving activity of and between people and the environment:

“This total situation is often looked at as a total picture; it is thought that you can get all the factors if you examine the picture in sufficient detail. But a total situation is never a total picture; it is a total activity in which the activity of the individual and activity of the environment constantly interweave” (Follett, 1924: p.105-106).

◆ Her focus on people’s interweaving interactivity reflects Nora Bateson’s premise for her Warm Data Labs §5.4.1 §5.5.5. This emphasis on people brings me back to Soros (2013) and the principles of fallibility and reflexivity which he brought to the fore in the world of economics after the 2008 global crash:

“I can state the core idea in two relatively simple propositions. One is that in situations that have thinking participants, the participants' view of the world is always partial and distorted. That is the principle of fallibility. The other is that these distorted views can influence the situation to which they relate because false⁸² views lead to inappropriate actions. That is the principle of reflexivity. For instance, treating drug addicts as criminals creates criminal behavior.

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ⬢ Intellectual-theoretic
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- ❖ 10: Poetry Anthology

⁸² The way in which Soros uses the term ‘False’ is akin to how I use the term *Fiction* within the *P6 Constellation* §5.5.3.2: **Box A-2**. However, his term offers a categorical judgment that implies duality: true or false. In using the term *Fiction*, I do not imply right/wrong, good/bad. I use it simply as a descriptor of a type of internal ‘data’ i.e. *what my mind does with...*



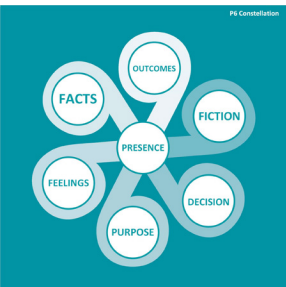
It misconstrues the problem and interferes with the proper treatment of addicts” (Soros, 2009: p.4).

◆ This is akin to Churchman’s (1979: p.14) notion of the “environmental fallacy”. He too challenges how simplistic and partial thinking, taken out of context/environment (i.e. with no systemic appreciation of wider factors and potential ramifications), can lead to counter-productive decision-making and damaging consequences.

◆ Follett (1924: p.60), long before Soros and Churchman, set out the importance of understanding the nature of the circular response and how it is found “operating on infra-personal, personal and social levels” (Follett, 1924: p.59). Soros (2013: p.309) recognised he was not the first to raise such ideas, but no one had applied and gained traction for them in his specialist domain – modern-day economics (Umpleby, 2007). The world economic crash changed that. Many people woke up to how deeply flawed the assumptions are upon which traditional economics is based (Raworth, 2017). And Soros, a highly successful businessman, found himself better equipped than most to handle the fallout and offer alternative explanations for what was playing out. Although his thinking is shaped by the first order scientific thinking of Popper⁸³, he does at least take account of the human dimension: “I replaced the postulates of rational expectations and efficient markets with my own principles of fallibility and reflexivity” (Soros, 2013: p.309).

◆ Let me connect all this to Kahneman’s two modes of thinking. To reiterate, [System 1 thinking](#) is **fast**, based on familiarity (and is often partial and distorted), involuntary and always ‘on’. In contrast, **slow thinking** (System 2) is effortful and can be invoked voluntarily. Both are needed, but the latter requires us to focus our intention, attention, effort and commitment, and to follow through. When faced with never-before-experienced situations,

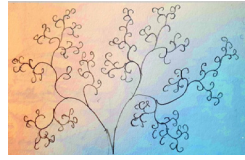
⁸³ Popper and Soros do not appear to address the complexities and subtleties with which Ulrich (1983) grapples i.e. in challenging the elevation of truth-oriented inquiry over values inquiry and what else might be taken into account to enhance decision-making.



PhD Statewaves:
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 ▶ Navigator-Narrator
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 ❖ 10: Poetry Anthology



being unaware of and relying on our simplistic, **fast thinking** can be problematic §5.5.8.2.

Errors are hard to prevent because we miss the cues that our **slow thinking** might pick up.

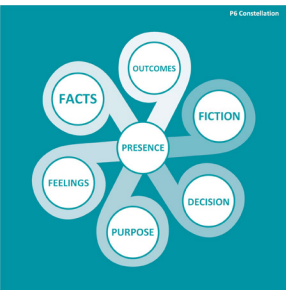
Accessing **slow thinking** can thus help reduce the partiality and distortions in our decision-making.

◆ In terms of reflexivity §0.1 §0.2 §0.3:Footnote 21 §0.3:Extending boundaries, Footnote 36 §1.4 §3.2 §3.6 §5.5.8.2, Soros adopts a position similar to the feedback loops operationalised in System Dynamics⁸⁴ (Forrester, 1985, 1994a, 1994b). He illuminates the usually non-conscious circular feedback loop that occurs, for example, between a person's thinking (their cognitive function), their actions (manipulative function) and events/external reality.

“In the real world, the participants' thinking finds expression not only in statements but also, of course, in various forms of action and behaviour. That makes reflexivity a very broad phenomenon that typically takes the form of feedback loops. The participants' views influence the course of events, and the course of events influences the participants' views. The influence is continuous and circular; that is what turns it into a feedback loop” (Soros, 2009: p.6).

◆ This subverts the mechanistic assumption of a one-way causal connection in which subjects ‘act on’ an object creating a predictable result/effect (Follett, 1924: p.60). Like Follett (1924), Soros comments on the reflexivity between a person and external reality (reflexive events); between persons (reflexive relationships); **and** when an individual reflects on the dynamics in their internal realm (self-reflexivity) – recognising that each of us is not only situated in a wider-world and relational context (the ≈SAM), but that we have an inner realm that needs

⁸⁴ Thinking in terms of ‘stocks and flows’, feedback loops and delays (Raworth, 2017: p.137-141)



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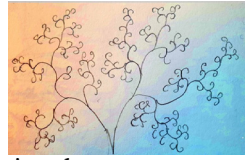
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attending. It is this personal realm that has been so denied⁸⁵ and obliterated in the Cartesian/Popperian perspective of the philosophy of science, which some people within academia have been challenging (e.g. (Bateson, 1979; Bateson & Bateson, 1987; Bateson, 2016b; Burchell, 2010; Gergen, 1973, 1996; Gregory, 1992, 2000; Hiley, 2006; Hodgson, 2016; Hutchins, 2014; Midgley, 1992b; Polanyi, 1959; 1966; 1969; Rajagopalan & Midgley, 2015; Rayner, 2011a, 2017d, 2018a, 2018c; Varela, 2000a; Varela & Shear, 1999; Whitehead, 2009, 2010, 2016; Whitehead & McNiff, 2006; Whitehead & Rayner, 2009)).

◆ Cunliffe similarly asserts the need for self-reflexivity: “by reframing management learning as a reflexive dialogical practice, critique is situated in practice and self, rather than concepts and ideologies – self-reflexivity rather than meta-reflexivity” (Cunliffe, 2002: p.36). She does not mean ‘circular response’ in the same way as Soros and Follet. She advocates for radical reflexivity and new learning processes that help us access our “knowing-from-within” through “embodied talk-entwined activity rather than in disembodied intellectual acts” (Cunliffe, 2002: p.38). I notice I have some affinity with her framing, and with Kahneman’s **fast** and **slow thinking**. She differentiates between **reflex**, **reflective** and **reflexive**. The first, she takes as in-the-moment, non-conscious reactivity, manifesting in default/habitual, repeating patterns of behaviours borne of past experiences and/or tacit knowing (i.e. **fast thinking**). I prefer to use the term **reactive** so as not to confuse **reflex** with **reflexive**.

◆ Cunliffe takes **reflective** thinking as outside-in, looking back in time on past events decisions, actions and consequences in a typically logical, objective, analytical process, often using theory to illuminate, augment and challenge current practice (Alvesson & Sköldbberg, 2009; Bailey et al., 1997; Bamberger & Schön, 1991; Coward, 2011; Gorli, 2003; Kelso et al., 1990; Kinsella, 2010; Russ, 2002; Schön, 1983, 1987, 1988; Yanow & Tsoukas, 2009). Within

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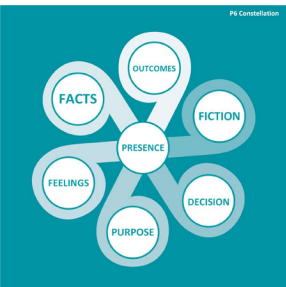
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⁸⁵ PIA Collective is being invited to support staff within the University of Edinburgh and a family of local schools to resource them to better navigate the personal distress and mental health challenges they are facing.



the practice associated with the *P6 Constellation* §5.5.6.2 §5.5.8.2, I additionally take reflective capacity to include the simple (though not always easy) act of noticing words and deeds and, mirror-like, reflecting these back, with *nothing added and nothing taken away*, to the individual displaying them. Finally, Cunliffe distinguishes reflexivity as an inside-out (starting with oneself), rather than outside-in (starting from an objectivist, theory-based position) dialogical practice that supports the illumination and exploration of a person's assumptions and the impact these appear to have on what unfolds in the relational realm, as well as on their personal learning. Thus, in the way she describes both reflective and reflexive modes, both seem to be past-oriented, with the locus of the former inquiry starting 'out there, beyond me'; whereas the latter starts 'in here, within me'.

◆ Nonetheless, the surprising moments of insight arising in Cunliffe's (2002) **Reflexive Dialogical Practice** and indeed, Weick's (1995) **Sensemaking**, have striking resonances and correspondences with the outcomes of the emerging praxis accompanying the *P6 Constellation*. ≈ [Presence in Action](#) seeds and nurtures **in-context**, in-the-moment [self-reflexivity](#) that *simultaneously reveals, reframes, transforms and transcends a practitioner's inner state of being, and moves them into a state of coherent in-flow, being-knowing-doing*. The revelatory, transforming aspects of this seem to be reminiscent of some first-person approaches to consciousness: Introspection, Phenomenology and Contemplative Traditions such as Mindfulness (Depraz et al., 2000, 2003; Varela, 2000a; Varela, 1999, 2000b; Varela & Shear, 1999; Varela et al., 1991). The framework of the *P6 Constellation* and its process(ing) dynamics afford supportive [scaffolding](#) §5.2 (Andersson, 2015; Andersson et al., 2017: p.241-294; Clark, 2015) for depth personal inquiry. With practice, the *P6 Constellation* enables timely, situated, reflexive process(ing) that can be done solo (see many of my eddy bar reflections for evidence of this) as well as with the support of others. Resultant transformative shifts are palpable to the person and evident to anyone hosting and/or witnessing them [§Doctoral Data Splash](#).



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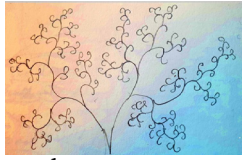
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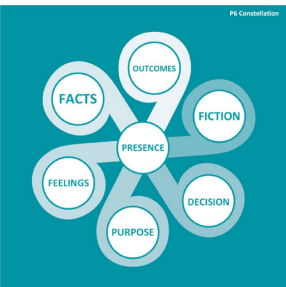


🎵 Unsurprisingly (to me), 🎵 given her Social Constructionist bent, Cunliffe situates her distinctions within dialogical activity: reflex **interaction**, reflective **dialogue** and reflexive **dialogue**; i.e. emphasising the intersubjective, second person domains (Torbert, 1972, 1991; Torbert et al., 2004). Ostensibly, Follett, Soros, Cunliffe and I seem to be talking about the same thing: the reflexivity of individuals, in relationship, doing things in context; affecting and being affected by it all (Hodgson, 2016: p.61-66). However, I suggest that Follett and Soros refer more to the notion of **fast thinking** (System 1): i.e. the non-conscious, ([reactive](#)) [reflex](#). Critical reflexivity, in contrast, is about developing our **slow thinking** (System 2) faculties, bringing more of what is non-conscious into our conscious awareness; and engaging in both inside-out and outside-in inquiry (Cunliffe, 2002: p.39).

🎵 🎵 The inside-out dimension brings special challenges because it concerns that which is out of view, so developing our interior acuity and attunement is key (Burchell, 2010; Gardiner, 2000, 2013a, 2014c, 2014d, 2015, 2016b, 2018a, 2018c; Hiley, 2006; Polanyi, 1958, 1959; 1966; 1969). Nagata's contribution acknowledges this, whilst alluding to relational dimensions:

“self-reflexivity can be understood as having an ongoing conversation with one's whole self about what one is experiencing as one is experiencing it. To be self-reflexive is to engage in this meta-level of feeling and thought while being in the moment. The strength of being reflexive is that we can make the quality of our relationships better at that time in that encounter, without having to wait for our next interaction” (Nagata, 2004: p.140-141).

🎵 Stettler (2018), drawing from von Foerster (1984a) and Pakman (2003), more strongly affirms the notion that self-reflexivity is not about an isolated self but a self in relationship, in context:



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“Yet, (self-)reflexivity—understood as a circular relationship and capacity of an individual person to recognize or respond to forces of socialization—reaches beyond the dimensions of an ongoing reflexive conversation with one’s whole self about what one is experiencing. It follows from Nagata’s view and von Foerster’s notion that human beings see themselves “through the eyes of the other” (von Foerster, 1984, p. 108) that reflexivity is more than an “isolated introspective exercise, which would be necessarily blind to the interactive nature of our actions, and the effects of our interventions ... and languages,” as Pakman (2003, p. 121) notes. Reflexivity, Pakman argues, is about “mutual observation, multilateral decision making negotiation” (Stettler, 2018: p.80).

◆ A similar perspective about our mutuality is expressed in the Zulu principle of Ubuntu, in which the greeting **sawubona** literally means ‘I see you’, and the response, **ngikhona**, affirms that **because** you see me, I exist (Gardiner, 2019: p.109).

◆ Furthermore, this notion of relational and contextual situatedness brings alive an attunement with the principle of [Natural Inclusion](#) (Rayner, 2017d, 2018c) which also expresses the fluid dynamics of our relational exchanges, the nature of our Becoming⁸⁶ and the emergence of that which becomes through us. Reflexivity can therefore be understood as an expression of “the changeable, open-ended and ‘fluid’ dimensions of our existence, and experiences” (Stettler, 2018: p.81). This resonates with my own experience of self-reflexivity⁸⁷

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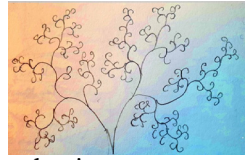
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⁸⁶ And of course, our ‘Be-going’! The nature of nature is that there is a (re-)generative and degenerative cycle in eternal sway. When our responsive energy ceases to flow, we cease to exist as material beings yet space and energy persist. This ties in with an ontology based on von Foerster’s (1984a) logic of becoming (Stettler, 2018: p.81) – which I suggest is implicit within a complexity thinking paradigm made explicit when augmented by the principle of Natural Inclusion.

⁸⁷ I am noticing that the phrase ‘self-reflexive’ seems somewhat tautological. Reflexivity (as it is being described/defined) cannot be done without a person turning inwards to attend to what is present and current in their here-and-now context. I have noticed myself moving to use the term *self-centering* in preference, as to me, it better conveys the situated, ongoing dynamics at play ≈SAM §5.5.5.2. The P6 Constellation scaffolds *self-centering* (i.e. *reflective-reflexive, receptive-responsive*) interaction.



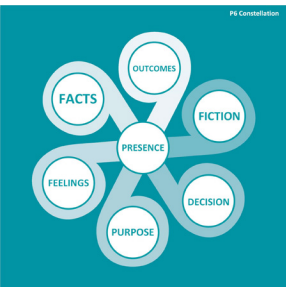
as a simultaneously [self-centering](#), expansive dynamic which I recognise within my synthesis of the [≈SAM](#).

◆ And yet, as I repeatedly illustrate in this document, even though I like to think that I am strongly reflective and reflexive, and generally competent at noticing my own frames of reference, assumptions and patterned-responses in unfolding situations, I still find myself constrained and caught by what falls outside my awareness at any given moment – more so in some contexts than others. Without continually exercising my reflexive capacities, as a human being, I remain at the mercy of my non-conscious reactivity (**fast thinking**); which, left unchecked, dominates in circumstances that it is ill-equipped to handle.

▶ 🎵 Let me find my way back to the point of this seemingly protracted exploration of why the *Working title* section within the *PAI* is necessary. I shall do this by summarising my thinking thus far. I will then bring attention to me and what has unfolded in relation to my doctoral inquiry – in light of my having attempted to explicitly set aside the *PAI* and the *Participation Compass*.

◆ Without critically reflexive faculties and appreciation of what else is present and current in the wider system, we come to **fast thinking** conclusions about what actions to take. When Donald Trump promises to solve the ‘problem’ of Mexicans entering the US by building a wall across the entire US-Mexico border, he seems⁸⁸ to be operating from **fast thinking**. If I had blindly proceeded with my initial doctoral title, I too would have been caught and would have left myself (more) open to justifiable accusations of partial, distorted thinking (principle of fallibility) and false assumptions, leading to inappropriate actions (i.e. Soros’ principle of reflexivity). Our **fast thinking** cannot fail to be affected by our own experiences, worldviews and the pervading cultural paradigms in which we exist. **Fast thinking** traps us

⁸⁸ I say ‘seems to be’ as, on the face of it, the ‘solution’ to the ‘problem’ is simplistic. Of course it could just as well be a conscious Machiavellian manipulation by those who think in those terms.



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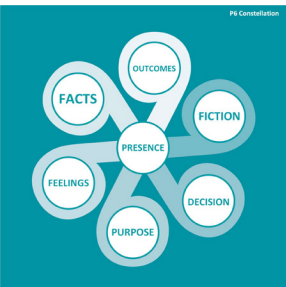
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in linear causal thinking. The reflexivity principle of Soros binds us to a non-conscious circular causality, which can be coupled through an outsider-observer perspective to the notion that we can map such causalities (Forrester, 1985; Forrester, 1999; Lane, 1999). Complicated though this would be, it seems far too simplistic a concept for what I believe is in way. Why? Because it implies reciprocal interactions in two directions between interacting agents/agencies: let's say between me and each of the several hundreds of people with whom I have interacted in my systemic intervention; then the 2,700+ references I have discovered along the way; plus the countless serendipitous encounters, in the wider world, at conferences, on the TV and radio, or whilst travelling between Edinburgh, London and other parts of the world. And then what about my 57+ years of living with all my past and present experiences, that (re-)enter, affect and are affected by each present moment encounter; and then... all my future imaginings that somehow also show up in each present moment?

▶ 📌 As I follow this train of thought, I recall how my **fast thinking** tendencies did indeed kick in during the first year of my PhD studies. By consciously 'deciding' to relinquish the *PAI* and the *Participation Compass* (so as to open myself up to new learning), I paradoxically found myself falling back into reactive/**fast thinking** patterns, and doing exactly what those frameworks help to avert: I jumped into thinking about approaches and methods *before* getting anywhere near to understanding the scope, focus and nature of the inquiry I would undertake. How do I know? Because I found myself playing with online mapping programmes to see how I could track, and map (i.e. demonstrate and 'prove') my efficacy! The only remnant I retain is the [representation](#) §[Figure A-3](#) of my *aphorisms* and *Symmthesic Agency Behaviours* using the online platform [kumu](#).

▶ 🎵 📌 When I was in the mode of testing a hypothesis (as per my initial title), I was looking for ways to demonstrate causal links between my actions and changes within other individuals and in their relational realms and wider-world contexts. Very early on in my



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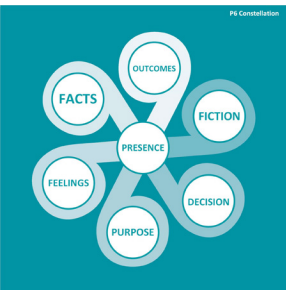
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systemic intervention within IofC, I realised that my tracking-mapping attempts were alien to the fellowship's ways of being in the world – and that to continue in this vein, ostensibly to serve my ends, would be an infringement on those I was proclaiming to serve! As soon as I became clearer about the nature of my inquiry, I let go of that pseudo-rationalistic-evaluative approach and chose instead to rely on autoethnographic process(ing) (also see Tavella (2018)) and the serendipitous gathering of ethnographic [data as it materialised §5.1.6 §5.1.7](#). Over time, I came to realise it would have been virtually impossible to isolate – and more importantly – irrelevant to attempt to map my learning and the multifarious human and other variables affecting me and those with whom I was engaged. As Cunliffe, in somewhat understated fashion, acknowledges: “I am suggesting the learning process is often complex and nonlinear, and encompasses informal ways of sense making that are often taken for granted” (Cunliffe, 2002: p.37). She further adds that “Our knowing-from-within is continually being re-constructed and updated in once-occurrent relational moments and acts of being” (Cunliffe, 2002: p.38). Given that my current project now has me focusing on the fruits of my *subjective empirical* process(ing) within the context of a wider systemic intervention, and given the nonlinearity and perpetual becomings of ‘knowing-from-outwith-and-within’, my early attempts at causal mapping quickly became redundant. Ongoing reflexivity helped me let this go – a decision made easier by the re-orientation of my inquiry.

Yet, consider what might/does unfold when multiple stakeholders, with varying *reflective-reflexive* capacities [§Glossary](#); [§5.5.4.3](#); [§5.5.5.1](#); [§5.5.6.2](#), are engaged in discerning what could or should be decided or done? This is the terrain of the *PAI*.

🎵 📌 Cunliffe's comments resonate with my living experience, and I make a connection which I reveal by explicitly introducing Complex Adaptive Systems (CAS) into the frame. I notice I am somewhat wedded to the principles and nonlinear dynamics of CAS, as embodied by Human System Dynamics (HSD) [§1.3](#) [§1.5](#) [§4.1.2](#) [§4.5](#) (Eoyang, 2012). Here again I reveal another example of **fast thinking**, in which I see the world through my favoured lenses and



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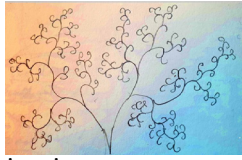
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[discover what I am looking for](#), thereby demonstrating validity in my position. In illuminating this, I could congratulate myself in manifesting second-order, radical reflexivity – and yet simultaneously, I show myself up by exposing the nature and partiality of my knowing:

“Radical reflexivity turns the reflexive act upon ourselves to deconstruct our own constructions of realities, identities, and knowledge... radically reflexive researchers explore how we as researchers and practitioners constitute meaning through our own taken-for-granted suppositions, actions and linguistic practices...”

(Cunliffe, 2003: p.989)

🎵 🎵 Rather than falling into self-aggrandisement or self-judgment, I instead reassure myself that I am, perhaps, not so different as to be immune from all that makes me human; and not so similar, that I might not have a unique contribution to make through this current endeavour. I am, at least, amongst those who recognise (some of) what is influencing me and can call this out when my awareness surfaces it. As Gergen points out, referring to Kuhn’s debate on paradigms:

“...as he reasoned, the scientist carries out research and interprets the findings in terms of a theoretical (and meta theoretical) framework or set of a priori assumptions shared within a particular community. Much the same conclusion was reached albeit on a different terrain, by the literary theorist, Stanley Fish. As Fish (1980) convincingly argued, when readers attempt to understand a text they do so as members of an interpretive community. Their interpretations will inevitably bear the conventional understandings of the community” (Gergen, 1996: p.118).

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 🎵 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

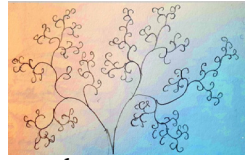
Pre-PhD Abductive

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- ❖ 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
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- ❖ 10: Poetry Anthology



🎵🎵 In undertaking this transdisciplinary exploration, I somewhat free myself from the dominant interpretations that persist in singular disciplines. And yet, in relation to Cunliffe, I realise I feel surprised (*Feelings*) that she makes no mention of systems thinking, Cybernetics, CAS; nor does she use any complexity science references, from which the principle of nonlinearity might have been drawn. That I even comment on this (and considered deleting it) indicates that I am projecting my filtered framing onto her. I notice too that I feel irritated (*Feelings*) because I am believing (*Fiction*) she is not acknowledging sources beyond her primary discipline. There we have it! **Fast thinking** again – alive and kicking in me. Based on tiny fragments of data, I make up my own meanings/judgements (*Fictions*) §5.5.3.2: **Box A-2**. Yet I show too how swiftly I am able to recognise and navigate what I am making of this scenario, using the *P6 Constellation* §5.5.8. The *reflective-reflexive* nature of my praxis §Glossary; §5.5.5.1; §5.5.6.2, enabled by the *P6 Constellation* – invokes **slow thinking** – slowing my process(ing) sufficiently to catch what is spinning within me, connecting me with what I am feeling and thinking about myself or others, in this scenario right now. In fact, I have no idea what Cunliffe is drawing upon other than what she says in the article and sets out in her references. My meaning-making is just that – meaning-making – and it will remain in the realms of *Fiction* until or unless illuminated as *Fact*.

▶ 🎵🎵 Another quick aside I deem to be worth mentioning: I realise that, when the *PAI* and the *Participation Compass* came into being, I did not have access to the *P6 Constellation*. Now I do. And here, as I have been writing, I have begun to experience and witness how potentially valuable an adjunct it might be, enabling individual **slow thinking** process(ing) amidst a wider systemic scoping held by the *PAI*.

▶ 🎵🎵 Now, at the outset of my PhD, I found myself in a cauldron of experience with few recognisable anchors to hold on to or guidelines to follow. I appreciate, only in hindsight, critical factors that supported me and contributed to shaping the *Scope & Focus* §5.5.2.1: **Figure**

PhD Statewaves:

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- 🎵 Intellectual-theoretic
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- ≈ Visual-Kinaesthetic

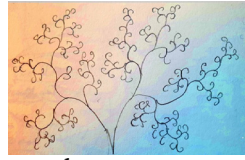
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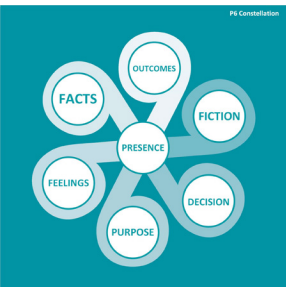


A-20 of this project becoming what it is (von Foerster, 1984a): opening myself up to the challenge and support of my supervisors (*stakeholders* and their *power & interest*); immersing myself in the wider world and academic realms (*drivers, scope & focus, decision-makers & decision-making processes*); choosing to engage with my case cohort (*stakeholders* within Initiatives of Change) as an ‘agent in and amongst’, not an ‘intervener/observer beyond’ (*stakeholders power & interest*); extending my inquiry to include my sourcing/emerging *community-in-practice* (*stakeholders power & interest*); and widening the *scope* of my research to embrace my personal-professional process(ing) over a broader time-frame. Through the interplay of all these factors, my research turned to *focus* on me and my *subjective empirical* process(ing) within the context of my systemic intervention. Through ongoing reflexive engagement – with new-to-me-knowledge, events, people and myself – I liberated myself from the deterministic hypothetico-deductive straitjacket I had assumed at the outset. I have been living through each change of my working title and with the final change, my research came alive in me. I found myself in (what is to me) a fascinating, compelling, complex and congruent endeavour. I did not plan for this; and neither did I anticipate what has been unfolding ever since.

▶ 🎵 📌 In this process of reflexively engaging with myself, others, knowledge and ‘events’, I am subject to *influence*⁸⁹ and am *influencing*; I am being changed and am changing; my project is shaping and being shaped – by me and by what is *becoming* in, through and beyond me. This is probably one of the most challenging and provocative aspects of my thesis: that I am consciously, reflexively re-introducing and deploying that which has arisen and continues to arise in my engagement with others throughout this doctoral process. I am introducing you to the *PAI* as I use it to illuminate what this research is becoming⁹⁰. I have used the ≈ [Systemic Research Framework](#) (please click on the link to access its introduction) to situate and illuminate the shape of my research – doing so, even though both it and my research were

⁸⁹ As per Natural Inclusion, I am being influenced i.e. drawn in / invoked by others, and am drawing in / invoking others...

⁹⁰ Having attempted to relinquish it in 2014-2015 – only to realise, in these closing years, that I could/did not



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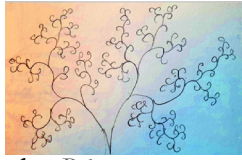
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interdependently and iteratively coming into being. I am ongoingly, reflexively using the *P6 Constellation* as my constant guide – and I share my use of it as my process(ing) aid, introducing you to it, in the process of deploying it. *Everything is in everything* I am doing. This does not make for an easy ride for me, nor perhaps for you. As McGilchrist (2009) says of Husserl, who is credited with bringing phenomenology to the fore:

“He too, emphasises the importance of context: things only are what they are because they find themselves in the surroundings in which they find themselves, and are connected to whatever it is they are connected to. This raises the spectre of epistemological circularity, since achieving an understanding of any one thing depends on an understanding of the whole.... The world arises from a circular process that circles and searches its origins, more like a picture that comes into focus all at once, than a linear address to a target” (McGilchrist, 2009: p.144).

▶ 🎵 ≈ I am circling and roiling. This project and everything arising through it are manifestations of nonlinearity; emergences coming into being in their own time. Imagine billions of pixels randomly materialising in three-dimensional space, sometimes presenting a discernible, yet complex, landscape which, far from being a static image, continues to flicker and shift – there, but not always there; in an ever-fluid state of becoming and becoming different. I imagine multiple thinking streams, sparking like lightning; or like the flight path of many house flies, each darting across the territory in short, sharp, zig-zagging bursts and never in a singular straight line. I have traversed every millimetre of this terrain you are encountering for the first time. Nothing presented here arose in me extracted from context and relationship. Reflexivity, uncertainty, inter-relatedness, emergence and indeterminacy

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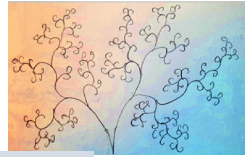
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are inherent (Glanville, 1999). I am caught in a perpetual state of becoming (Stettler, 2018; von Foerster, 1984a) – a seemingly never-ending **nonlinear dance** >> (see overleaf), in which I am subject to a multitude of experiences and *Feelings*, even though much goes unnoticed and/or unexpressed.

◆ Follett takes the idea of reciprocal effect further, in a way that adds dimension to what I have just written:

“This reciprocal influence, this evolving situation fundamental for politics, economics and jurisprudence, is made clearer if for the words thought, purpose, will in a description of the behaviour process, we substitute thinking, purposing, willing. It is not thought which Watson is writing about, but thinking.... As long as we use the word thought there is a tendency to think that bodily mechanisms are the expression, the organs, of thought whereas they *are* thought or rather, they are *thinking*. There is a tendency

>>NONLINEAR DANCE

🎵 I am in a perpetual state of **uncertainty** in and with this thesis.

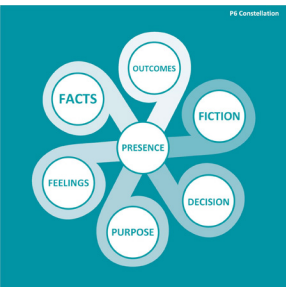
From one day to the next I have no idea what I will actually achieve. When she asks me what I will do on this day, I tell her what I think. It never flows that way. Never. That has an impact. On me. On her. On us.

At other times, I say I don't know. That too has an impact. On me. On her. On us. My response 'sounds like' I am withholding, disengaged, disinterested. It doesn't make for satisfying conversation. I am being truthful and authentic yet saying 'I don't know' when I don't know affects our exchanges. Tension rises; subsides. Choices daily. We are inescapably, inextricably, **inter- relationally** bound in this context. I chose to do a PhD; she did not. We both endure the consequences.

I tell him I will submit my next section on that date, for his consideration. I miss the date. Again. It is not that I am not writing. It is that I am engaged in reflexive encounters with all that constitutes my life. I am not in control of any of them. And I am unwilling to submit incomplete sections, believing they will lack coherence. In this project in which metalogical coherence (whatever that really means!) with complexity is key, I manifest incoherence arising from my attempts to be coherent with emergence. I surrender, again, to **indeterminacy**. I struggle to submit 'emerging incoherence' for fear (*Feelings*) of how I might be judged (*Fictions*). My refusal (*Decision*) to submit 'on time' to hit an arbitrary milestone that bears no relation to my final deadline is quite simply, an act of self-protection (*Purpose*) seeking to avert *Outcomes* I do not want and am afraid of reaping.

These scenarios evoke *Feelings* in me, connected through the interplay between what I say/do; what she says/does; what he says/does; *Feelings* connected with the meanings I make (*Fictions*) of what I say/do; what she says/does; what he says/does (*Facts*); and what I recall has happened in the past (partial *Facts*) and what I imagine might unfold in the future (*Outcomes*).

I cannot control this eternal interplay but I can illuminate it... and when I do, I change; it changes; this dance changes.



PhD Statewaves:

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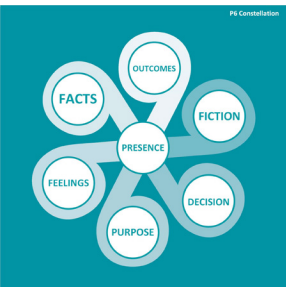
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to conceive of thought as the thing we have left over when we have finished thinking, the thing which thinking produces” (Follett, 1924: p.57).

🎵🎵 It is this tendency that I am also confronting in my research and in the writing of my thesis. I am not writing pre-digested thoughts. I am my writing. I am my thinking. I am writing my thinking. My thinking is emerging in the act of reading and writing; and my reading is emerging from my writing and thinking. Over and again I feel shaken by suddenly becoming aware of that which I had previously not been aware – seeing that I had not been seeing what I was not seeing (von Foerster, 1984b), until I did. My autological (von Foerster, 1984b), i.e. self-referencing process is effortful, illuminating, frustrating and sometimes even fast-flowing and thrilling. I am attempting to put insights and my emerging knowing into words and images, much of which has previously been beyond my awareness and capacity to articulate. My writing-process(ing) calls me to slow down and to attend to the words and meanings in the literature I am accessing; to what I am sensing and feeling, to my sensemaking, my remembering and my imagining. In so doing, I am expressing in ways that might never otherwise have materialised (in me). And I write this, knowing that the nature of how I am writing (including through my use of pictures, poetry and self-reflections/reflexions) is itself an *arising into being* (Heen, 2016; Mann, 2016; Marshall & Mead, 2005: p.39-40). It is something akin to the state of “being abiding” (Rajagopalan, 2016: p.287) rather than a process of documenting what I already know; whereas, following a Cartesian construct, I would have determined the shape for, pathway through and end-point of this document at the outset... and I would have **stuck to it** (or at least given the illusion that I had)! In §Chapter Zero I attempted to do this by defining the edges, structural anchors, routeways and destination. However, my greater intention was to be coherent with my project in the context of the complexity thinking paradigm I sought to embody (Boulton et al., 2015: p.29) §0.2; §0.3: Footnote 33. This called me to follow and ‘be present to and with’



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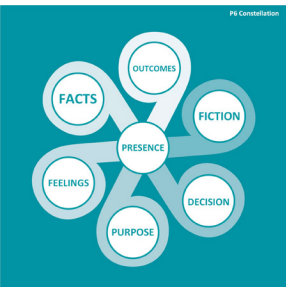


what was emerging. The divergence from my first imaginings is not insignificant, and once again, I discover useful illumination through another of Bateson’s metalogues, this time about the outlines in and of conversations:

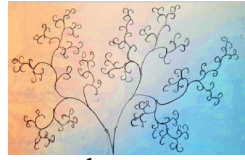
“D: Has this conversation had an outline? F: Oh, surely, yes. But we cannot see it yet because the conversation isn’t finished. You cannot ever see it while you’re in the middle of it. Because if you could see it, you would be predictable – like the machine. And I would be predictable – and the two of us together would be predictable. D: You say we cannot see the outlines of our conversation till it’s over”
(Bateson, 1972b: p.32).

▶♦ All of me is immersed, inseparable from, implicated in, impacting and impacted by all that I do, wherever I am, whoever I am with... in unpredictable ways. So, the final outlines and ends of my thesis will not be knowable until it is done. This ties in with Follett (1924: p.55-77), drawing on the insights of Holt (1915), who recognised the nature of “circular response”:

“What physiology and psychology now teach us is that part of the *nature* of response is the change it makes in the activity which caused so-to-speak the response, that is, we shall never catch the stimulus stimulating or the response responding...there is no result *of* the process but only a moment *in* process...the most valuable part of this teaching is that the reflex arc is the path of stimuli *received in consequence* of an activity of the individual. Thus experience is given us as a self-creating coherence” (Follett, 1924: p.60-61).



- PhD Statewaves:**
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◆ She moved beyond the simplistic explanations of causal ‘adjustment’ commonly espoused in her era. Instead, she saw that:

“the whole matter of adjustment was carried a step forward with the use made here of the term ‘[progressive integration](#),’ and with the emphasis placed upon the ‘novelty’ in the moment of synthesis, the ‘critical moment’ of evolution... We have now a scientific explanation of the ‘new’” (Follett, 1924: p.118).

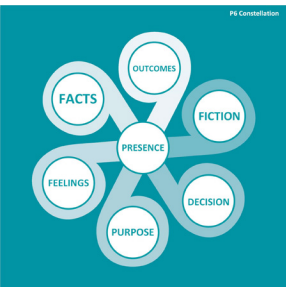
◆ Her thinking pre-dates the principles of self-production set out in the theory of autopoiesis (Maturana, 2011; Maturana & Varela, 1980, 1987; Varela et al., 1974) and the mutual specification of structure and behaviour/cognition inherent in theories of embodied/enactive cognition (Anderson, 2003; Cowart, 2016; Lakoff & Johnson, 1999a; Varela et al., 1991).

◆ McGilchrist (2009: p.120) similarly illuminates the convergence between Husserl’s phenomenology, psychology, neuroscience and embodied/enactive developments in cognitive science. Quoting Lakoff and Johnson, he says:

“The very structure of reason itself comes from the details of our embodiment. The same neural and cognitive mechanisms that allow us to perceive and move around also create our conceptual systems and modes of reason” (Lakoff & Johnson, 1999a: p.4).

Why ‘Working title’ matters

🎵◆ I am pausing; reflecting. I am perusing the landscape of this sub-section and noticing with astonishment how much I have written about this tiny, seemingly immaterial section about *PAI*. I simply had not appreciated what a ‘*working title*’ represents and what makes its presence so important to the overall process and integrity of the *PAI* – until I gave space for



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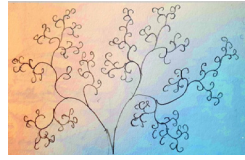
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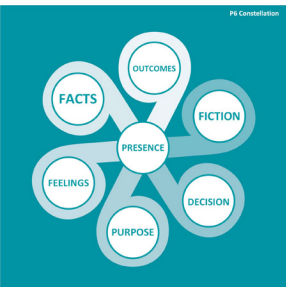


my thinking to flow from within, channelled through my fingertips into the words you now read. I see too that, just as my thesis is the container into which my thinking is being revealed as it finds form, so too is the *PAI* a vehicle that facilitates collaborative sensemaking and attuning within and between participating individuals, situated as they are in their context or “total situation” (Follett, 1924: *ibid*).

▶ 🎵 A *PAI*⁹¹ starts somewhere, flows its own way and resolves when coherence arrives amongst the participants engaged in process(ing) and sensemaking together. I pause again. There is a message here – for me and for you – in this project. **When coherence comes upon and through me, it will be time for me to stop. Be warned! It may not have straight edges and the neat entry and exit gates you might expect of a PhD.** I will find an opening in which to close, so you, dear Reader, may move on. Will I be able to hold the tension of presenting such a ragged, open-endedness? That, I do not yet know. Either way, my project will continue in and through me... and possibly beyond me, in those who subsequently enter the fray.

▶ 🎵 For now... I need a stepping stone to remember where I am in this document and why I am here. 📌 So, by including a space for a *Working title*, the *PAI* **invites fast thinking** assumptions that are already in sway amongst those engaged. Rather than attempting to exclude those assumptions, under the misguided premise that by ‘not making them explicit’ they would not affect the research, the *PAI* actively draws out, welcomes and incorporates them alongside factual and empirical data. This is crucial. Our *Feelings* and thinkings (aka *Fictions*; i.e. meanings we make, such as values, beliefs, assumptions, memories, imagination, judgements, conclusions, theories etc.) are present in and affecting every relationship and situation in which we find ourselves. They are intangible and frequently unexpressed – and,

⁹¹ Referring to the *PAI*, I am not meaning the use of the proforma nor the framework imagery. I am referring to a *PAI* – a point attractor inquiry – an active inquiry in process; the confluence of tributaries of partial perspectives, knowing and knowhow converging to bring forth new insight, awareness and enriched mutual comprehension.



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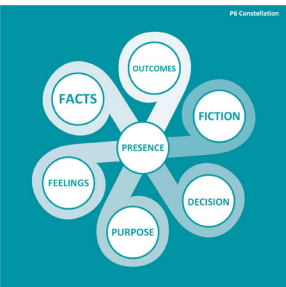
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as such, they may be unknown to others, and often even unknown to ourselves. Soros (2013) includes all such human-related ‘uncertainties’ within his description of the *human uncertainty principle*. He is not alone in acknowledging that effect comes from both tangible (observable, measurable) and intangible (inchoate, tacit, emotional, energetic) realms (Colombetti, 2007, 2010, 2014a; Colombetti & Thompson, 2008; Polanyi, 1959; Polanyi, 1966; Polanyi, 1969; Polanyi & Prosch, 1975; Rayner, 2004a, 2005, 2008, 2011b, 2017b; Weber, 2016; Whitehead & Rayner, 2009).

▶ 📌 Thus, in giving space to a *Working title*, in *PAI*, we acknowledge to those involved that some thinking has been done. We do not need to know if it is the consequence of **fast thinking** and/or **slow thinking**. Categorising them does not assist in the actual inquiry; and attempting to do so can divert attention from what is present and presenting. In accepting the client’s *Working title* as it is, we set the tone for a welcoming process in which open inquiry can be undertaken. The actual *Working title* also gives clues and guidelines to what (context, people, data, factors, inter-relations, etc., combined) brought it into being – and what may have been missed. Questions in the other sectors of the *PAI* facilitate a broader, deeper exploration, bringing more voices, different perspectives and types of data into consideration. Documenting the commissioning client’s *Working title* ‘as-is’ at the outset signals a context/pattern of acceptance and inclusion; calling it a *Working title* prepares the client for the possibility that their thinking might evolve and their conclusions might change. Having it re-presented in the *PAI* proforma ‘at the end’ of the *PAI* illuminates the historicity of the experience (their thinking was not what it is now) and reinforces their new state of clarity and coherence §5.4.3.1. Without knowing anything else about what is to come in the *PAI*, starting with a *Working title* signals that a different kind of process is underway – and sows the seeds for a paradigm shift in planning as well as the kind of thinking and process(ing) that goes into it.



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- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

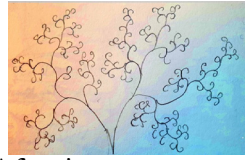
Pre-PhD Abductive

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



🎵🎵 I feel amazed and profoundly struck by the import of this section of the *PAI*. After its formative deployments, the need for having a *Working title* became self-evident, but until writing about it here, I had given little conscious consideration as to why it mattered so much.

5.5.4.4 *No way to pass on the PAI!*

🎵🎵 Only here in this thesis, have I begun to find verbal expression for (some of) my tacit knowing (Polanyi, 1958; Polanyi, 1966; Ryle, 1949) related to the *PAI*. Is this coming alive on the page? I am attempting to do what I fear may be impossible – translating embodied knowing into a form that cannot carry it. Will you grasp the power and potency of the *PAI* simply by reading what I have written? 🎵 *But why am I writing about this? I want you to ‘get’ it (Outcomes)! I want to prove it is valid; that it ‘works’; that my offerings have worth; protect myself from the possibility that, if I do not ‘prove’ well, then you will find me unworthy (non-conscious Purposes)!* 🎵🎵 Is this a monumental mutual act of denial/delusion our part (or at least on mine) to even engage with this, as if learning of this nature can come through this kind of exchange? I stop. I remember. I need to keep reminding myself – this document is not all I am sharing. It is one component in a composite submission. 🎵 **Intellectual-Theoretic** is doing her best with an imperfect proposition and needs reassurance that her offering is not all there is and cannot, on its own, do the job!



“Skills are embodied, and therefore largely intuitive: they resist the process of explicit rule following... cannot be formulated in words or rules... can be learnt only by watching and following with one’s eyes, one’s hands and ultimately with one’s whole being: the expert himself is unaware of how he achieves what it is he does...”
(McGilchrist, 2009: p.121).

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 🎵 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

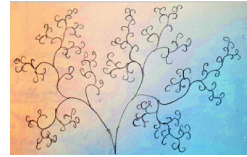
Pre-PhD Abductive

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Chapter-Five-as-Appendix



◆ Rajagopalan (2016, 2020) illustrates an important distinction between ‘expert’, as described above by McGilchrist and ‘Master’ (as compared with student). The Master has both expert skill **and** the capacity to articulate a process of learning aided by immersion. Also, whilst this excerpt in §Figure A-30 implies physical skill, it is no less apposite to language acquisition and the skills of language-in-action (Baldwin & Baird, 2001: p.173). Learning, in part, seems to rely on imitation (of others) and on “our apprehending”⁹² the all of something and trying to feel what that might be like from the inside by ‘so to speak’ inhabiting the other” (McGilchrist, 2009: p.121). With this in mind, I willingly proceed with our ‘mutual delusion’... in the hope that what you glean from your encounters here, will meld with all else that is (in) you, along with all you absorb through my other *statewave* contributions!

Figure A-30: 🎵 ‘Cutting up an Ox’ (Merton, 1965: p.46)

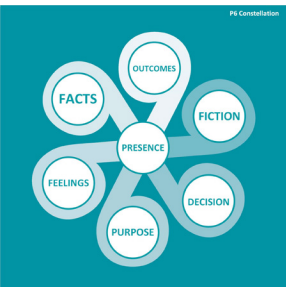
“After three years
I no longer saw this mass.
I saw the distinctions.

“But now, I see nothing
With the eye. My whole being
Apprehends.
My senses are idle. The spirit
Free to work without plan
Follows its own instinct
Guided by natural line,
By the secret opening, the hidden space,
My cleaver finds its own way.
I cut through no joint, chop no bone.

“A good cook needs a new chopper
Once a year—he cuts.
A poor cook needs a new one
Every month—he hacks!

“I have used this same cleaver
Nineteen years.
It has cut up
A thousand oxen.
Its edge is as keen
As if newly sharpened.

“There are spaces in the joints;
The blade is thin and keen:
When this thinness
Finds that space



▶ So, I shall continue introducing you to the *PAI* to assist your sensemaking. I offer a *simplistic* correlation §Figure A-31 with Eoyang’s **CDE** §0.3, §1.5, §4.1.2, §4.1.2.1, §4.5.2 and Cabrera’s **DSRP** §0.1, §0.3, §4.1.2.

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

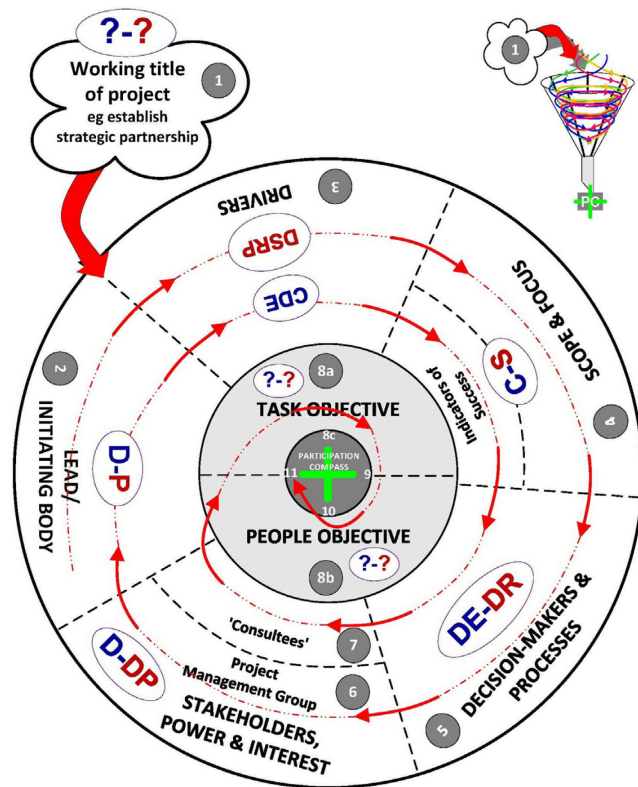
PhD Abductive Fruits:

- ❖ 4: Statewaves
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- ❖ 10: Poetry Anthology

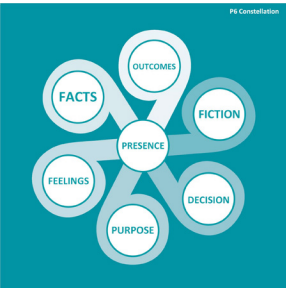
⁹² McGilchrist (2009) refers to the ‘Cutting of an Ox’ in *The Way of Chuang Tzu* (Merton, 1965: p.45-47). This is a favourite of mine which I came upon in January 1990, in a guest house on a beach in Benin, whilst travelling with seven others in two Land Rovers across North, West, Central and East Africa, to raise awareness of the threatened extinction of the Black Rhino in Africa.



Figure A-31: \approx PAI, CDE, DSRP



KEY
 Inquiry sectors → matched to numbered section in PAI proforma 1-11
 Eoyang's CDE – Containers, Differences, Exchanges
 Cabrera's DSRP – Distinctions, Systems, Relationships, Perspectives



◆ In so doing, I am in danger of being seen as repeating one of the misunderstandings made by those critiquing Cabrera's (2008) DSRP: i.e. seeing the constituents of CDE and DSRP as separate 'elements' rather than as a coherent form of interdependently relating "conditions" as in CDE (Eoyang, 2001b), or "patterns" (Cabrera & Colosi, 2008: p.312) as in DSRP. I also might be judged as taking something I know about (i.e. the PAI) and trying to make it fit something I do or might

not yet understand well enough (Cabrera & Colosi, 2008: p.313). I believe I am doing neither. I am seeking to illustrate visually what I hope becomes self-evident in §5.5 – namely, that the PAI is consistent with CAS-related formulations (CDE and DSRP) and yet it works in a very different way to these two frameworks. If we accept the propositions of these authors (i.e. that any methodological idea can be interpreted using these two high-level abstractions) then the PAI being consistent with them should not be a surprise. In other words, *if I look through particular lenses, I will (learn to) see and understand the world through them*. Said differently, if it serves my own unacknowledged purposes then I will likely (find a way to) make what I see fit. This repeating pattern will persist if I remain unaware of my **fast thinking** tendencies and I do not learn how to activate my **slow thinking** faculties §5.5.4.3.

▶ ◆ It was with (at first tacit and then later conscious) knowing that I *attempted* to set aside my own creations (the PAI and the *Participation Compass*) as I stepped into learning about

PhD Statewaves:
 ♪ Aesthetic-Poetic
 ◆ Intellectual-theoretic
 ▶ Navigator-Narrator
 ≈ Visual-Kinaesthetic

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Human System Dynamics (HSD); and then into this PhD in 2014. In so doing, I came to know about CDE and how to skilfully deploy it and other HSD models and methods⁹³. Similarly, with my PhD, I entered wholly new realms, the learning from which directly and indirectly impacts my past and new knowing. Interestingly, despite my extended forays into both HSD and my PhD, I found myself returning to my *abductive fruits*, with new insights; a deeper understanding about what they are (not); how they appear to work; what functions they serve; and crucially, how better to talk about them. In light of what I am learning, I am adapting and honing my praxis and gaining fluency in expressing it. I am living Living Theory Action Research, not only as a PhD project §5.1.5, but as a life-long *living~learning* inquiry.

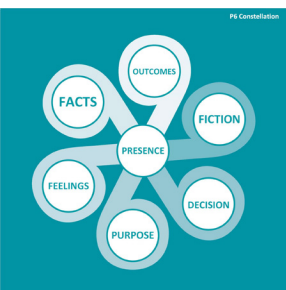
▶ 📌 Now, despite becoming a skilled HSD practitioner, increasingly I found myself bumping up against its limitations or my limitations with it. The language and application of high-level abstractions such as CDE, though seemingly simple, often is obscure to the uninitiated. To deploy them requires intensive (un)learning. Mostly the methods are facilitated by experts who know something of the complexity sciences from which they have been derived; and who act **upon** their unknowing clients. Also with CDE and DSRP, I suggest, these abstractions⁹⁴ amount to a different kind of reductionist thinking (Rayner, 2011b, 2018c, 2019g, 2020a) that distances us from engaging in a presence-ful way (Depraz et al., 2003; Varela, 2000a; Varela, 1999, 2000b; Varela & Shear, 1999) as our fully incorporated, animate selves (Sheets-Johnstone, 1999a, 1999b, 2009a), with whatever is going on within, around and beyond us. 🎵 📌 My experience of using CDE (which I admittedly project onto DSRP) called on me to separate my rational thinking from the rest of me §1.5 §5.5.8.2. It took me

⁹³ There are numerous mid-level abstractions with CDE as their foundation. These are supposedly more accessible to the uninitiated and are applied in more particular situations whereas the claim for CDE (and DSRP) is that they are universally applicable.

⁹⁴ From “A brief glossary of Natural Inclusion” (Rayner, 2020e) - <https://en.wikiversity.org/wiki?curid=142246> :

“Abstraction: a mental process that isolates naturally occurring forms from their spatial context in order to consider them independently as self-contained objects.

Abstract rationality: a form of reasoning which assumes discontinuity between material things and space and so divides or integrates reality into isolated units or portions (wholes and parts; integers and fractions).”



PhD Statewaves:

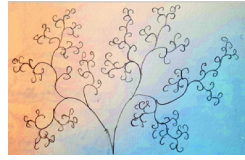
- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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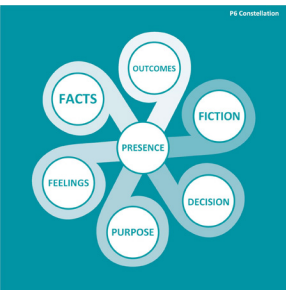
away from being fully and simultaneously researcher/researched and *influenced/influencer* §0.3.

It had me step away from my situated self. It drew me into a cognitive realm in which I could certainly manipulate situational conditions, affecting the dynamics and experiences of those present. And in the process, I became other, thereby denying me free reign to be wholly who and what I am in the moment with all of my being engaged – free from stunted, imbalanced cognitive interference or the premature suspension of my bodily, comprehending process. In being unwilling to deny myself access to this (re-)incorporating way of being, I find I am aligned with Rajagopalan (2016) §0.1; §0.3; §3.2; §4.1.2. I am further illuminating the nature of the challenge needed for the paradigm and practice shifts we are championing – ways to support people to handle complex change and stay attuned to themselves and each other wherever they are.

◆ McGilchrist (2009) explains this in terms of neurological research and the (broadly, though not exclusively) different yet complementary capacities of the left and right hemispheres of the brain:

“What is offered by the right hemisphere to the left hemisphere is offered back again and taken up into a synthesis involving both hemispheres. This must be true of the processes of creativity, of the understanding of works of art, of the development of the religious sense. In each there is a progress from an intuitive apprehension of whatever it might be, via a more formal process of enrichment through conscious, detailed analytic understanding, to a new, enhanced intuitive understanding of this whole, now transformed by the process it has undergone” (McGilchrist, 2009: p.206).

◆ Elsewhere he stresses that he is **not** making a case for the separate functions of the two hemispheres; rather, he is recognising apparent distinctions that play out between them in



PhD Statewaves:

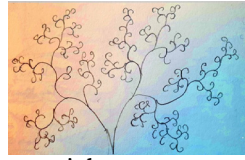
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relation to the other in the context of a functioning brain / human being. Both are essential to a healthy, iterating, incorporating mental processing. Just as when one muscle group becomes over-developed or another is weakened, the body's structural balance and movement pattern becomes compromised, he suggests that if one mental faculty is over-emphasised, it distorts or diminishes our sensemaking, pattern-forming capacities.

◆ In the quotation above, he could just as well be describing Bateson's abductive process §0.3; §4.1.2; §5.5.12, which I see resembled in my thesis: e.g. in how §Chapter Zero sets out an imperfect and incomplete gestalt before detailed work has been done (the latter, when undertaken, variously negates, changes or augments what came before). It offers a way of understanding how my *abductive fruits* (have) come together – starting with some sense of knowing (Polanyi, 1958; 1966; 1969) enforming concepts I can play with, before I can articulate in words what they (might) do and how they might 'work'. The *PAI + Participation Compass* §5.4 (and the *P6 Constellation* §5.5) are in later phases of experimentation, examination and re-integration upheld by "new, enhanced intuitive understanding" McGillchrist (2009: p.206) (see quotation above), whereas my conception of *statewaves* §0.3; *Symmathesic Agency Behaviours* §5.1.6; §5.5.11.5; the ≈SAM §5.5.5.2 and the ≈Systemic Research Framework may be considered as "intuitive apprehension[s]" (ibid) born of abductive, iterative, embodied praxis, with varying degrees of "detailed analytic" (ibid) exploration in sway.

🎵◆ McGillchrist's transdisciplinary thesis suggests that logical, analytical, reductionist tendencies have come to dominate the Western world with disastrously unfolding consequences. Ironically, his account is written in the third person. Nevertheless it appears to me to offer a sufficiently lucid case that broadly affirms my first-person experiences – the pain, distress and dissonance that arises within me when I discount or sever aspects of my Self (Colombetti, 2007; Gardiner, 2018c; Rayner, 2017d, 2018c). My unwillingness to subject myself to this separation led me to setting aside HSD. And here in my doctoral endeavour,

PhD Statewaves:

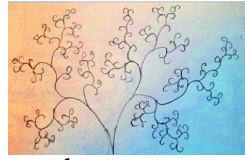
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my unwillingness to surrender to first-order science convention (believing it to be inconsistent with my project) brought me to coin and deploy the neologism⁹⁵ *statewave*, and to attempt a project that honours using all of my being. This was my response to attempt to reincorporate *subjective empiricism* in systemic intervention theory and practice (hence my once-again amended thesis title). Something was amiss about all this, and yet something in me *knew* I needed to enter the formal academic fray⁹⁶. I wanted access to whatever seemed lacking in my repertoire of knowing – something that would help me feel more confident and surer of the ground on which I was standing. I smile, realising (again) the second-order nature (Müller & Riegler, 2014: p.10) of my inquiry. Here I am, through my ♦ **Intellectual-theoretic** voice, also turning the application of a concept – rational analytic inquiry – onto itself... myself... wondering where it is getting me!

▶ ♦ So, useful though I find CDE to be, for me, it was insufficient. Cabrera's (2008) defence of DSRP, in which he lists six different types of thinking that 21st Century systemists need (critical, creative, systems, scientific, interdisciplinary and prosocial) similarly appears to miss the dimension of bodily emotionality – the missing of the person being and doing the so-called 'all important' thinking. I suggest that DSRP, therefore, too is both useful and insufficient because it seems to be similarly off-balance – relying as it does on discerning systems from an abstracted position, essentially disregarding what it means to be a human being using all of their being. I believe that the *PAI* has the potential⁹⁷ to include all, and because of its non-abstractive nature, it can be put into the hands of anyone willing to engage

PhD Statewaves:

- 🎵 Aesthetic-Poetic
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Pre-PhD Abductive

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⁹⁵ 'Neologism – a new word' – *statewave* §0.3. I found no satisfactory word to convey my experience of my own 'particle-wave' duality... until 2017, when I stumbled upon 'flow-form' (Tesson, 2006; Whitehead & McNiff, 2006). This word comes close but is connected more to the flowing inherent in the tangible biological form. *Statewave* alludes to the intangible *being~doing* state expressing through the living form that is me.

⁹⁶ As an aside, I notice that I often use the word 'fray' when referring to the academic arena. Certainly, I have witnessed and experienced the Academy as individualistic with strong adversarial patterns in play. Yet, as with any human system or organisational context, I note too that this is not a universal cultural pattern. I have also experienced profoundly supportive interactions with fellow students and some senior academics.

⁹⁷ Supported by knowing accessible when practising Presence in Action



with *not-knowing* long enough for clarity to materialise about ‘*the what*’ and ‘*how*’ of ‘*something to be done*’.

◆ And... just as those methods are found wanting, so too is this linear verbal format. If my [enduring urge](#) / espoused intention (*Purpose*) is to pass on the *PAI* (and indeed anything of my doctoral fruits), then on its own, I believe this written format is not fit-for-purpose⁹⁸!

5.5.5 Lead Body opens inquiry

5.5.5.1 [Leading or following?](#)

◆ The *PAI* and the *Participation Compass* embrace the notion that someone or some ‘body’ acts as an initiator of an idea, action, project, programme or venture. This is not necessarily an indicator of formal leadership authority (though in any given venture, it could be); nor is it simply an indicator (Hazy & Uhl-Bien, 2015) of an ascribed role (though this too could be true). *Lead Body* indicates a differentiation between agents/stakeholders – identifying those who initiate and those who might be drawn into the frame of inquiry and activity. ‘Agents’ is a term used in CAS theory §1.3 §4.1.2 §4.1.2.1 §4.1.2.4 §4.5.2 and by Midgley (2000). I use the terms ‘agent’ and ‘body’ as Midgley does, to refer to both [singular and collective](#) entities.

Stakeholders is the term more frequently used in the practitioner context, which also can refer

⁹⁸ *Purpose* in the *P6 Constellation* illuminates something that is usefully teased out by Holt (1915). He challenges the assumptions of those who think of behaviour as reflex activities: “the man is walking past my window; no, I am wrong? It is not past my window he is walking; it is to the theatre; or am I wrong again? Perhaps the man is a journalist, and not the theatre, nor the play, but the ‘society write-up’ it is to which the creature’s movements are adjusted; further investigation is needed. This last instance is important, for the man ‘walking past my window’ is generally doing so in no more pertinent a sense than does the dead-leaf fall to the ground ‘past my window’. Both are doing something else” Holt (1915: p.368-369).

What he is saying is that we cannot know what *purpose* is playing out in the *being-doing* of another, unless we investigate their **total situation** to appreciate **what function their movements are serving** – which we can rarely, if ever know, because we are not them, and do not have access to their living context, nor to all they have experienced and all that is interiorly present and current within them. Indeed, I rarely know what *purposes* may be alive in me until I attend to what is manifesting in and through me. The *Purpose portal* in the *P6 Constellation* draws attention to our ‘*being-doing*’ actions, thereby surfacing [functions and \(non\)conscious purposes](#). In thinking about *purpose* we need to consider what brings about the urge/impetus to ‘move’ to do something. [Living beings are needful](#) (Rayner, 2006b, 2011b, 2017c, 2017d) in that, to create the interior conditions for our continuing existence, we need to draw from our environment, that which is life-sustaining e.g. nourishment, air, shelter, tolerable temperatures, and even love. *Purposeful* action arises from the confluence of interior (to the person) contents and exterior (to the person) context – as I represent in the *portals* of the *P6 Constellation* and the imagery of the *SAM*. In actuality, standalone contents in any given *portal* are meaningless; it is in relationship with specific ‘contents’ in all other *portals* that their particular and combined significance arises; and it is through such [coordinating dynamics](#) (Kelso, 1995), we find ourselves moved to move (Sheets-Johnstone, 1999a, 2009a, 2011, 2016a, 2018).

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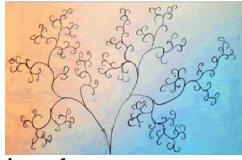
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to individual and collective entities. Being the *Lead Body* does **not** mean having the singular wherewithal to bring an initiative to successful fruition.

◆ In using the term *Lead Body*, I might be accused of clinging onto the outdated yet still prevalent Cartesian management mindset, in which leaders lead, and followers follow on command. Certainly, the legacy of command and control from the scientific management tradition, popularised by Taylor (1914), is about analysing the efficiency and effectiveness of work processes, largely neglecting the workers and others who have experiences and opinions about the value and effectiveness of what the organization does. It infiltrates our psycho-social human world (Hutchins, 2014; McGilchrist, 2009).

◆ There are alternative discourses on leadership, such as **adaptive** (Heifetz et al., 2009; Heifetz, 1994, 2003); **systemic** (Caldwell, 2011; Collier & Esteban, 2000; Geer-Frazier, 2014; MacNamara, 2014; Tate, 2013); **complexity** (Hazy & Uhl-Bien, 2015); and **collective leadership** (Sharp, 2018) – approaches advocating a new order for our complex world. Yet it is precisely because [conventional management thinking](#) and practice is so pervasive (Gardiner, 2019) that I continue to use this term. *Lead Body* is more attuned to common vernacular and, I believe, offers a more immediately accessible entry into the *PAI*.

◆ Despite abundant literature ostensibly championing alternative thinking and approaches to leadership, management, organisation and people development, conventional paradigmatic thinking and practice persists⁹⁹ (Antonacopoulou & Chiva, 2007; Argyris, 2004; Argyris & Schön, 1974; Bolden, 2016; Brown, 2006, 2012, 2015; Crossan, 2003; Devi, 2000; Elkjaer,

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
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Pre-PhD Abductive

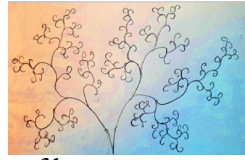
Fruits : 1998-2012

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

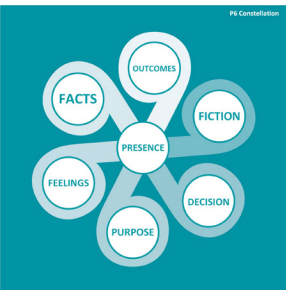
PhD Abductive Fruits:

- ❖ 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
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⁹⁹ I am not going to expand on this thread in which I could illuminate how, despite claims for alternative thinking, many of the contributions cited, offer models that reveal embedded assumptions tied to reductionism and mechanistic thinking. As Bolden (2016: p.15) comments: “Despite the fact that trait and behavioural theories of leadership have proved unsuccessful in isolating a definitive set of leader characteristics, the [competency approach](#) to leadership development and assessment is becoming increasingly widespread. Leadership standards, qualities and/or competency frameworks now form the basis of the management development and review processes within most large organisations”. He goes on to conclude (Bolden, 2016: p.16) that such approaches [rarely work in practice](#) and that “With an increasing awareness of the emergent and relational nature of leadership it is our opinion that the standards approach should not be used to define a comprehensive set of attributes of effective leaders, but rather to offer a ‘lexicon’ with which individuals, organisations, consultants and other agents can debate the nature of leadership and the associated values and relationships within their organisations.”



2004; Hays, 2010; McDaniel, 2007; Sessa et al., 2011) – as it did in Follet’s era, in spite of her vanguard contributions in civic, political and business realms (Tonn, 2008). For example, in 1900, on her return from studying in Paris, it was she who brought about the opening and use of school buildings for community recreation and study (Heon et al., 2014: p.6-9) – a move that became incorporated into the Boston public school system in 1917 and thereafter in other US cities (Graham & Kanter, 1996: p.15-16). Contrast this with the contributions of Heifetz (1994) on adaptive leadership. He recounts how, in 1983, William Ruckelshaus, the head of the U.S. Environmental Protection Agency (EPA), sought to engage citizens in exploring the complex dilemma facing their biggest employer, Asarco (American Smelting and Refining Company) in Tacoma, Washington. Amendments in the 1970 Clean Air Act had potentially far-reaching, complex implications affecting pollution, health, company viability, jobs, homes, history, community relations, etc. Far from receiving affirmation as a bold, inclusive leader with foresight and systemic appreciation, he was excoriated from all factions within the situational context. He faced accusations and resistance from every quarter, including within his own organisation – some even suggesting he was abrogating his leadership responsibilities. He persisted and a complex, citizen engagement programme unfolded over several months during which no one – not even Ruckelshaus – could have foreseen the possibilities and the unintended, unanticipated consequences. Despite Asarco (unilaterally) deciding in 1984 to close its local plant a year later in 1985 – the community, by this time, had galvanised and developed the adaptive capacity, confidence, agency and self-determination to address similar environmental disputes thereafter. Such progressive examples do not dominate the academic literature, nor media headlines. In fact, social media is rife with diatribes simplistically blaming others for the ills and woes that befall us. Whether we describe this as **fast thinking** §5.5.4.3 or linear thinking (or any other theoretical frames of reference), in practice, it amounts to the same thing: the pervasive nature of the mechanistic paradigm that has us attempt to set aside aspects of our Selves, separates us from



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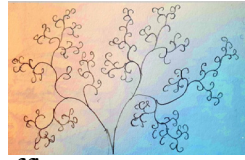
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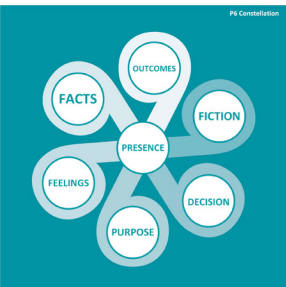
each other and our wider world (Rayner, 1997), and creates illusions about our own efficacy and personal and social agency.

🎵 🎵 But wait. Why did I re-introduce Follet and then Ruckelshaus at such length above? I notice I want to make a causal link between her initiative and the opening of schools to communities **across the world!** Of course, that is patently unverifiable, so perhaps my urge is indicative of my attachment to her impact on me and my perception of the latency of her legacy §4.1.2.2 §4.1.2.3 §4.1.3)? Setting aside ‘me and my stuff’, I realise there is another more pertinent reason for mentioning her and Ruckelshaus here: neither was constrained by the remits of their formal role and status §5.5.6. Follett initiated [according to the “total situation”](#)

§5.5.2.1: Figure A-20:

“We cannot study the ‘psychology’ of the workman, the ‘psychology’ of the employer, and then the ‘facts’ of the situation, as so often seems to be the process of investigation. We must study the workman and the employer in their [relation to the facts](#) – and then the facts themselves become as active as any other part of the ‘[total situation](#)’. We can never understand the total situation without taking into account the evolving situation. And when a situation changes we have not a new variation under the old fact, but a new fact” (Follett, 1924: p.69).

◆ Now, in Follett referring to the psychology of the workman and employer, I am taking this to mean those aspects which, whilst not explicit in the *PAI*, are made so in the *P6 Constellation*. She goes on to suggest that it is the [law of the situation](#) (Follett, 1924; 1942: p.58) §4.1.3 that determines who might lead at any stage in a process or project; which means that [leadership shifts](#) according to who is best placed, ‘in flow’, or who simply acts next. Indeed, I give an



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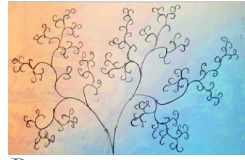
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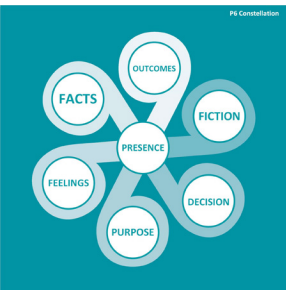
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account of how such dynamics were at play in the emergence of the *P6 Constellation, Presence in Action* and *PIA Collective* (Gardiner, 2019: p.103-125) §5.5.8.2.

◆ Ruckelshaus acted similarly to Follett. He reached out to meaningfully engage others whose lives would be directly impacted by any decisions made. Inherent in this idea, for Follett, is the notion of ‘[power with](#)’ not ‘power over’¹⁰⁰ §5.5.6. The former, for her, is the kernel of “true democracy” (Follett, 1918: p.156-161) – as opposed to representational democracy – and, for her, is the basis for “integrative solutions” (Graham & Kanter, 1996: p.21). Thus, in the Boston School movement, she was undoubtedly the *Lead Body* – the initiator and developer of an idea – but it was her capacity to engage others that had those ideas accepted and implemented. It was not simply **what** she did but whom she involved, **when** she engaged them, and **how** she did it §5.5.2.1: [Figure A-20, Task & People Objective](#). She attended to, and sought to understand, the total situation, which included what was going on for the individuals. Her thinking and practice was grounded in local action – in specific communities, in government and in business organisations. So, her sense of the “total situation” took account of an emerging, evolving bounded context §5.5.2.1: [Figure A-20, Scope & Focus](#) in which there were diverse actors (e.g. employer and employee) whose individual needs, interests and perspectives §5.5.2.1: [Figure A-20, Stakeholders Power & Interest](#) were of equal importance, alongside the collective imperative. She included them as *Decision-makers involved in decision-making processes* §5.5.2.1: [Figure A-20](#). Ruckelshaus’s actions demonstrated similar insight, commitment and daring. The effects rippled through the local community, his own organisation and many smaller and larger companies within and beyond the locality. Both characters displayed a capacity to balance the complementarity and interdependencies between the individual, the collective and the emerging situation in ways that transcend classical understandings about power, agency and leadership. They did not ‘make’ things

¹⁰⁰ I am noting the conventional framing of [power as an abstraction](#), as if it is ‘something’ people have or do not have – can wield or yield.



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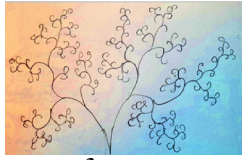
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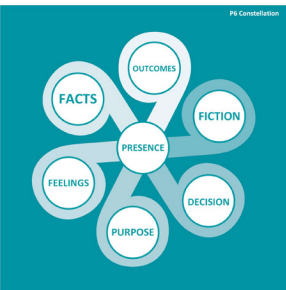


happen; they opened the space in which things could co-evolve and, certainly in the case of Ruckelshaus, got out of the way.

◆ Leveraging the framing of **self-action**, **inter-action** and **trans-action** given by Dewey and Bentley (1949), Simpson (2016: p.173) draws together these terms (i.e. [power, agency and leadership](#)), and offers [a typology](#) distinguishing [three philosophical positions](#): the independence and free-will of individual agents (**Leader-Practitioner**); the mechanistic view of causal inter-action (**Leadership as a set of practices**), with agents (leaders) acting upon others and the world whilst themselves remaining unchanged; and then the notion of agency as ‘trans-action’ (**Leadership in the flow of practice / Leadership-as-practice**, which “invokes a processual ontology that attends to emergent becoming rather than substantive being” (Simpson, 2016: p.160; Tsoukas & Chia, 2002). The latter has tones that resonate with the principle of Natural Inclusion. However, in suggesting that each type of agency has its place, Simpson does not quite manage the integrative solution and the paradigm leap she appears to be seeking – arguably because she is still caught in seeing each as incommensurable §5.5.3.2; §5.5.11.3 rather than inextricable.

◆ Rayner (1997) offers a synthesis that is attuned to the complex realities handled by Follett and Ruckelshaus; and reconciles the splitting inherent in Simpson’s formulation. He refers to the tensions between self and group, which in western thinking is set up as a polarity. He suggests that living systems and the natural world illustrate “primal modes of being” (Rayner, 1997: p.vi) which manifest in unstable relationships which are perpetually shifting between:

“....collective and individual, association and dissociation, reaction and diffusion, constraint and freedom, yin and yang... none can exist in isolation; in a deep sense they are complementary and interdependent rather than conflicting. It is the interplay between these polarities rather than the selection of one or other of them that



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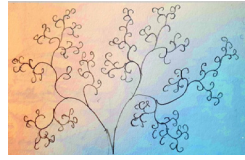
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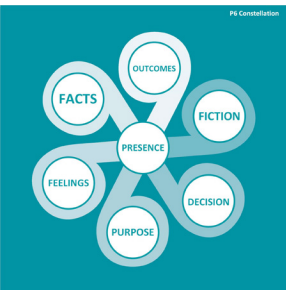
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is responsible for the rich diversity of life. The varied forms which emerge from this interplay depend extraordinarily sensitively on local circumstances that dictate where the balance, not compromise, is struck between associative and dissociative processes” (Rayner, 1997: p.vi).

◆ So, two things of note: Follett and Ruckelshaus honoured the natural interplay that Rayner illuminates; and, informed by their situations, they both moved to action, extending into realms in which they had no formal authority. In other words, they were not constrained by abstract conceptions of power, leadership, authority and organisational ‘boundaries.’ These points highlight a crucial consideration within the *PAI*: the importance of not confusing *Lead Body* with formal roles or ascribed authority; nor the limited conceptions about what power is and is not, nor who has ‘it’ – which of course objectifies it, as if it is a material entity that can be wielded upon, or yielded by, others §5.5.2.1: **Figure A-20, Stakeholders Power & Interest**; §5.5.4.5. The *Lead Body* is simply an initiator – a person or collective body that moves to act. The crucial distinction to be discerned is this: do they **follow** the invitation, responsively [drawn in by the total situation](#); or do they, uninvited, assert or withdraw themselves, believing they know what could/should be done? The former is attuned to the principle of Natural Inclusion in which *receptive space invokes inflowing responsive energy* §5.5.11.4; whilst the latter tends to be driven by non-conscious purposes, often reaping deleterious, unintended consequences. The key question arising for me is, how do I/we know the difference? Time to turn inwards to illuminate.

▶ 🎵 📌 ◆ In this, my PhD, I initially saw myself as the lone *Lead Body*. I did not have a scholarship to tie me to the interests of the university and its supervising agents. I was not commissioned by anyone to undertake it. On the face of it, I alone decided to do it. However, there is something missing from this perspective: the reality that several streams of my **total**



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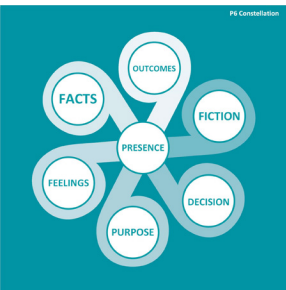
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situation have invoked me to act. Firstly, over several years, I had been responding to repeating invitations to contribute to the global fellowship Initiatives of Change (IofC). That I am doing this PhD at all was initially in response to an inchoate inner urge that arose in me in 2012 §5.5.6.3. I had a sense that there was something more I needed to be doing in service of IofC, and that whatever it was (to be), inexplicably(!) needed to be linked to a PhD (Gardiner, 2014b) §Chapter Zero – Chapter Three; §3.6; §4.5. I moved to seek a doctoral candidacy, with my early sensemaking about IofC shaping what I thought my contribution might be §5.5.2.1: Figure A-20, Working title, Scope & Focus. By the time I actually began my studies, I had been involved in IofC for five years: noticing, attending and contributing to what I was witnessing §5.5.2.1: Figure A-20, Drivers. My re-immersion in academia brought shockwaves and changes I could never have foreseen §Chapter Three. Added to this, another stream flowing in my **total situation** was gathering momentum: my practitioner community was calling for some kind of professional credentialing for our emerging praxis, and I realised that I had a responsibility to meet this need in a way that would be attuned to what we were doing. These streams converged. I did not know that my inquiry would take the course it has; I did not know how central the *P6 Constellation* would become, nor that my other (prior and new) *abductive fruits* would likewise play a part. Additionally, I did not appreciate the extent to which all this would change the nature of who might be invested and involved in it §5.5.2.1: Figure A-20, Stakeholders Power & Interest; §5.5.6. I reach for Rayner and his fungal world to express the indeterminate nature of my emerging undertaking:

“What fungi have taught me to appreciate is the enormous significance of indeterminacy or ‘open-endedness’ amongst all kinds of life forms. Indeterminacy is due to the continual interplay between association and dissociation that results from the possession of a dynamic boundary between a system (something containing matter or energy) and its surroundings... indeterminate systems are able both



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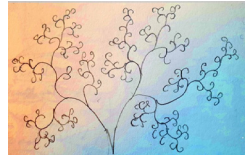
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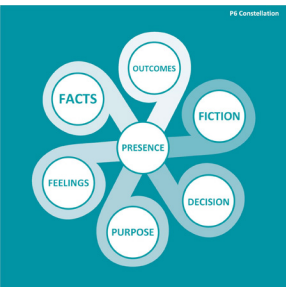


to change and be changed by their local environment and cannot be understood as simple assemblies of fully discrete, building-block-like units. They are therefore continually creative as they gain, distribute and discharge energy, and their long-term future cannot be predicted – no matter how much is known about them at a particular instant in time¹⁰¹” (Rayner, 1997: p.vii).

🎵🎵 **And yet**, so taken was I with my calling to undertake this PhD, that I did not discuss it with my life-partner §5.5.2.1: **Figure Approaches & methods**. As far as I was concerned, it was mine to do – even though I did not fully comprehend why; nor did I appreciate what it might entail. I spoke to people in IofC about the idea of doing the PhD, as well as people in my professional practice circles, because I recognised they were implicated parties to my undertaking. I did not consider (and did not involve my partner in talking about) any implications there might be on her, on us or on me §5.5.2.1: **Stakeholders Power & Interest**. And even though she had encouraged me to do it, when it came to the moment of choice, I decided unilaterally §5.5.2.1: **Decision-makers & Decision-making processes**, signalling that she had no active part to play in my decision-making §5.5.2.1: **Figure A-20, Task & People Objectives**; §5.4: **Figure A-8, Approaches & Methods**. At the core of me, I *knew* I could not *not* do it. But I was caught – reactively acting upon my non-conscious decision. It is only in hindsight – and incrementally – that I am coming to appreciate the multitude of factors at play within me. So, I did not engage in a dialogue with her (*Fact*). I recognise now that, at some level, I was believing (*Fiction*) that to do so would have meant *pretending* that she did have a say in whether or not I undertook the PhD at all.

🎵🎵 As I write those words, I **feel** discomfort, shame, fear and panic. In disclosing all this, I realise I am believing I am making myself vulnerable (*Fiction*). I sense the urge to silence

¹⁰¹ The final sentence exemplifies my doctoral research process and experience



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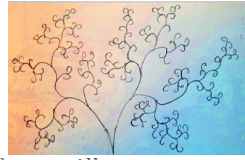
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myself (Heen, 2016; Mann, 2016). I catch a torrent of *Fictions*: e.g. *I am exposing myself; you will think I am a fraud; I must be a fraud if I can't actually do what I am professing*. Yet **now** I see it for what it was.

🎵 Damn! I am revealing a repeating pattern of mine which has, at a few crucial times in my life, arisen when I have been

faced with someone or something I *desperately* want

(illuminated by intense *Feelings* of desire, panic and fear): *If I*

don't do or have 'that' thing or that person in my life I will lose it/ them; I

will lose my mind. My life won't be worth living. I will lose myself. I see

how, once again, I **non-consciously** got caught in

believing (*Fictions*) that: *someone else had the power to deny me; that my*

future existence was at stake (*Outcomes aka future Fictions*); that

I would not be able to hold out for what really mattered to me to do.

And in believing all this, I was holding yet more *Fictions* about

me: that *I am weak; incapable; I cannot take care of myself and my*

needs; I cannot stand up for me and

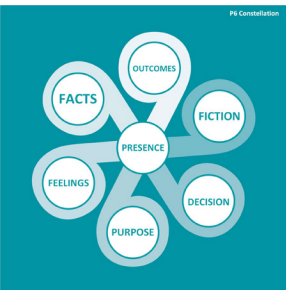
>> ▶ 🎵 FIGHT FOR MY SURVIVAL

There it is. Memories flooding back. Summer 2012, I am alone. I am in a 'bad' way. I am struggling to keep a hold of who I am in my relationship; what I stand for; what makes me uniquely me. My partner was abroad on six months sabbatical; and at that time, every part of me needed her to be gone. Before she went, I had 'felt like' (*Fictions*) I was *going under* – and believed (*Fictions*) I was on the threshold of losing myself *forever*. I needed time to remember me. That Summer proved to be a turning point.

One day, lying in the conservatory, I found myself revisiting a childhood incident from my early years in Zambia. My mother went away for three months, taking my brother to boarding school; and then, for the final month she was away, my father left me with family friends while he went to London on business. As a little girl of 7-8yrs old, I felt devastated, bereft. The only sense I could make of this, was that I had been left behind and it was because of me: *they didn't want me. There must be something really wrong with me. I must be really bad for them all to leave me*. Then one night, whilst staying in chalets in the Zambian bush, near Victoria Falls, the kids of the family I was left with started fighting me. Whilst buried beneath their bodies and fists, I heard my nightie ripping. The kids suddenly stopped pummeling me long enough for me to pull myself away. I stood up and, without a word, walked out of the chalet. In that family, the story of this incident became known as: *The night Lesley ran away into the bush*. It was *our secret* – untold to my parents until I was in my 30s. My *poor-me, nobody loves me, shameful victim* narrative I created from this experience had been playing me for over 44 years.

Reflecting on the journal entry I had just written, I noticed something I had recounted hundreds of times before yet had missed its significance: "I walked out the door in my nightie, in my bare feet, along the dirt track into the bush". I walked. I WALKED. I DID NOT RUN!!! As I let myself connect to that single *Fact*, I experienced a tumbling, rushing sensation. Everything I had been believing about myself being a victim fell away. I sat bolt upright, shouting out loud to myself *I DID NOT RUN! WHAT a cool kid!* I accessed a different state of being from that childhood moment – a deep sense of knowing that I did not have to stay. I could take care of myself. As I have done, on countless occasions throughout my life.

Since 2012, I have remembered many more times when the Cool Kid in me has stepped in. I gained ready access to knowing that, no matter what I experience, I have agency and can choose what I do. Applying to do a PhD in December 2012, came on the back of this deep internal reconfiguring of my sense of self. I accessed a resolve that nothing and no one was going to stop me doing what I am called to do... and yet, reactivity still had its grip: when conflict presented itself and words failed me, I resorted to what I learned that night in the bush – to *keep me safe*, I would let my body do my talking... by walking away...



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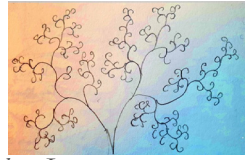
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- ❖ 10: Poetry Anthology



for what is important to me when in relationship; that what is important to me is not worthwhile; that I am not worthy. 🎵 I sit with the reverberations of this tumbling disclosure. When I am unaware of believing these *Fictions* as if they are *Facts*, my reactive *Decision* is to withdraw, go silent. Then my actions speak for me – and I do what I am driven to do, without recourse, in this case, to my partner. This stuff is so deep; has such a grip. 🎵 Oh my! I was behaving **as if** I was in a **fight for my survival >>!**

🎵 A rush of compassion (*Feelings*) floods my body-being: these, my non-verbal, [ingrained patterned behaviours](#) will have started when I was very young, long before I had (adequate) words to express myself any other way.

▶ 🎵 🎵 🎵 With regard to moving to undertake my PhD, I see now that my resolve was not anywhere near as clean and clear as I imagined and would have liked. I avoided having the conversation with my partner, [justifying my actions](#) with ‘worthy’ *Purposes* (which are true enough, albeit incomplete) – when in effect, I had a strong current of non-conscious, self-protection (*Purpose*) activating me. I was afraid of losing her, but I was more afraid of losing me. In terms of her as my life-partner, and therefore a key stakeholder impacted by my decision, I unambiguously and shockingly missed the mark. And yet, accepting the emotional turmoil I was in, I did the only thing I was able to do at the time: let my body-being speak through my actions¹⁰². 🎵 I am aware how easy it would be for you, dear Reader, to begin to think I must be an unusually unstable individual! I am not. I know that the kind of insights I am sharing about myself above, are common amongst **everyone** with whom I have worked using the *P6 Constellation* § [Doctoral Data Splash](#). These processing patterns can be brought to the surface, and when they come to light, they begin to lose their grip over our lives. While

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- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

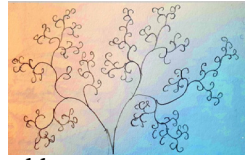
Pre-PhD Abductive Fruits : 1998-2012

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PhD Abductive Fruits:

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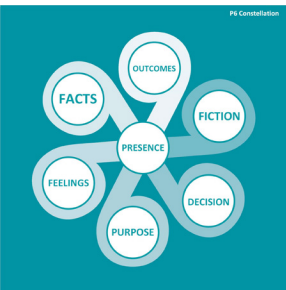
¹⁰² May 2020: reflecting on my pattern with my partner, I came to another realisation about my walking into the bush that night in Zambia in 1969. I knew it was dangerous. We were in a Game Reserve. There were wild animals. The words I uttered to her were: *it was better to be wanted and dead, than to be unwanted and alive!* Wow! Better to be wanted/eaten by animals than unwanted/left behind by people whom I believed did not want me... another seam of processing for another time!



we remain unaware of them, they act as non-conscious *Drivers* affecting what we do and how we do it §5.5.2.1: Figure A-20, Task & People Objectives; §5.4: Figure A-8, Approaches & Methods. Ultimately, the outcomes of not attending to these ingrained repeating patterns (the foundations of which are set in childhood) can be devastating on ourselves and others.

◆ Let me distil this scenario relating to me and my partner (as one of my stakeholders¹⁰³) using the *Participation Compass* – see §Figure A-32 overleaf:

- *Purpose (Pu1): To inform stakeholders – forewarn*
- *Power (P1): All authority¹⁰⁴, power & decision-making rests with Lead Body (LB)*
- *Interaction (In1): LB tells; stakeholder receives information and is required to act*
- *Approaches & Methods (A1): Information Provision*



PhD Statewaves:

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¹⁰³ There were many other stakeholders, seemingly whom I engaged in more fit-for-purpose ways. I come to this conclusion on the basis of the §[Doctoral Data Splash](#) and §5.5.8.1.

¹⁰⁴ I have amended P1 on the Power axis – replacing the word 'influence' with 'authority'. Going forwards, when I use the word *influence* in italics I am reverting to its original, archaic meaning (draw in, invoke) which attunes to Natural Inclusion.

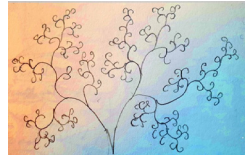
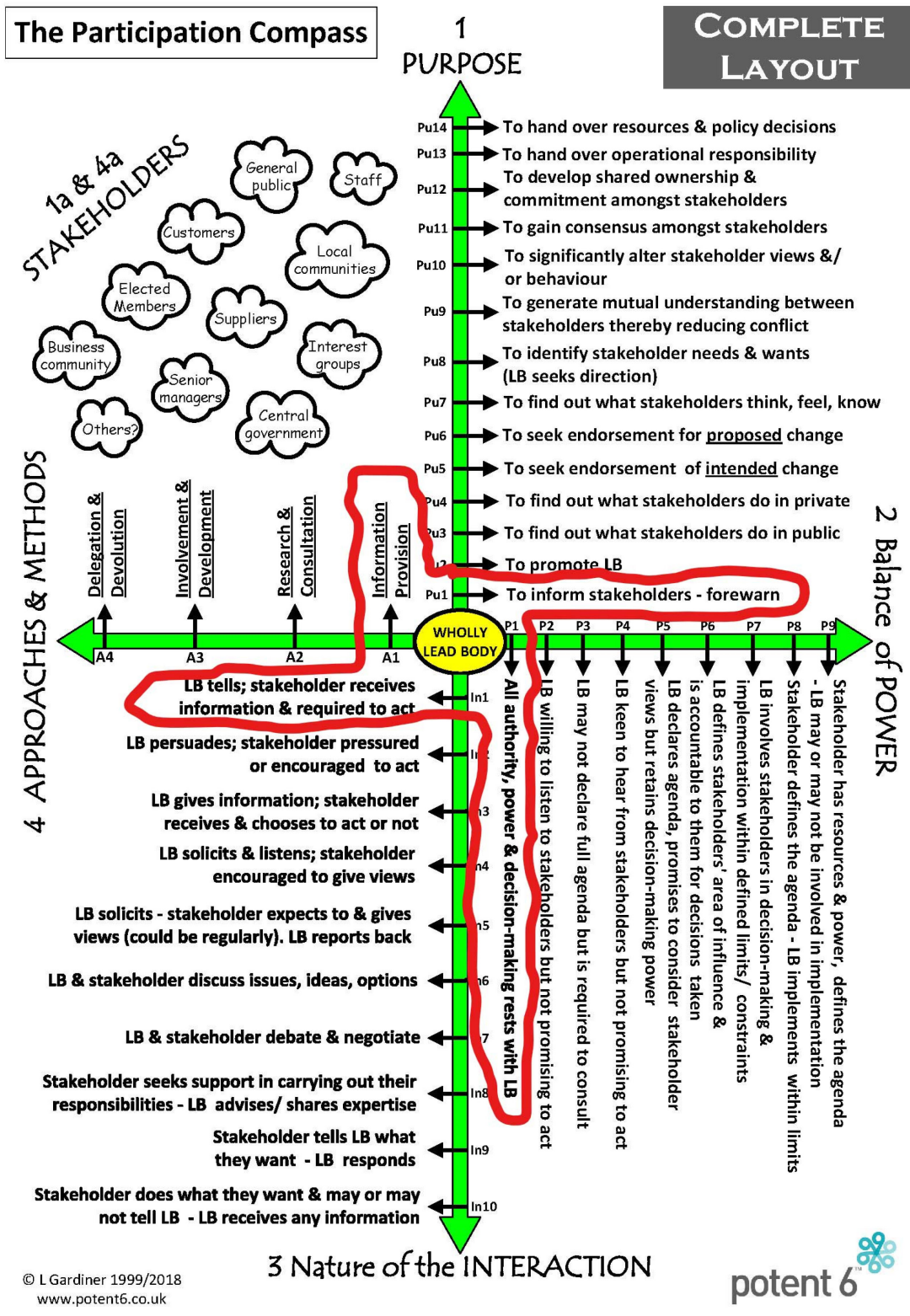


Figure A-32: ≈Lead Body – Louie missing the mark



- PhD Statewaves:**
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Chapter-Five-as-Appendix

♪♦ On the face of it, this left me ‘free’ to do what I wanted, though paradoxically shackled and driven by the content and nonlinear [dynamical interplay](#) of my [automatic](#), reactive processing which had me acting on the belief that I was *fighting for my life!* Further interrupting the crumbling structure of this thesis that I set out in §Chapter Zero, the **P6 Constellation claims its place**>> §5.5.8.2.

♪♦ My reactive patterned behaviour was certainly present as I headed into my PhD... but it was not all that was current within me – my deeper, resolute knowing had me venture forth, despite my fears that my partner would leave me. The bare-footed Cool Kid from Zambia that is also me has remained steadfast in walking the path that was mine to take, despite all the challenges, perturbances and tensions I have subsequently encountered.

♪♦ My experience illustrates Follet’s point in the previous quotation about needing to [attend to the psychology](#) of those involved in relation to the *Facts* of the situation.



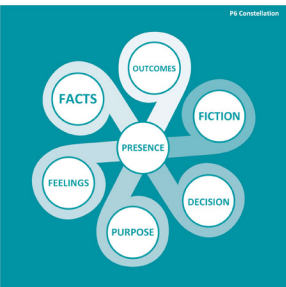
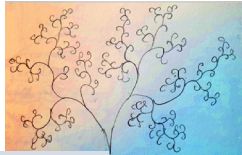
>> P6 CONSTELLATION CLAIMS ITS PLACE

♪♦ Once again I am sharing in real-time, my reflexive unfoldings. I am using and illuminating (my) internal ‘contents’ locked in dynamical interplay, that are implicated in my repeating pattern. That I am doing so is another recursive act in which I show how ‘*everything is in everything*’: I am writing about the *PAI* and find the *P6 Constellation* coming into view, to help me make sense of something I had missed in my earlier PhD *PAI* processing. This has happened on numerous occasions throughout my thesis – providing a bank of real-time, real-life ‘**data-on-the-page**’, illuminating the *P6 Constellation* in action, even though I have not explicitly introduced you to it. It is present, and I am present to it. It is the all-encompassing, all-pervading framework in which my *reflective-reflexive* processing reveals me to myself.

♦ [My ‘Data’ includes](#) what is present (in the mix) and current (active/activated), which includes tangibles and intangibles: what I notice, what I know, my feelings, thoughts, imaginings etc. I do this on the basis that if ‘it’ is present and current, then it acts as an agent, interacting with **different** other agents, even if those agents are not living beings. In this way, I liken my internal processing to self-organising emergence in CAS (Depraz et al., 2000; Gardiner, 2016a; Kelso, 1995; Kelso & Engstrom, 2006; Thompson & Varela, 2001; Varela et al., 1974; Varela & Shear, 1999; Varela et al., 1991); to the structure and process of tacit knowing (Polanyi, 1958: p.xviii) §5.5.4.5 and to Follett’s process of integration: “the core of the social process is not likeness but the harmonising of difference through interpenetration” (Follett, 1918: p.34).

So, when I take time to illuminate, discover and attend to what is present and current within me, something shifts. My misguided reactive conclusions give way to a new, coherent state arriving within me – without fanfare, shame or blame. All my inner accusatory noise and emotional disturbance melts away amidst a deep sense of acceptance and knowingness. I call this state ‘*Presence in Action*’. When it ‘becomes’ me, I simultaneously ‘know what to do’ and flow into its ‘being-knowing-doing’, without any off-centre reactive or (pseudo)rational cognitive interference.

Stacey (1996a) asserts that human beings are more complex CASs because of our emotionality and extended cognising faculties. The praxis associated with the *P6 Constellation* admits this complexity in a way that enables us reflexively (i.e. in the here and now moment) to bring more and more into our awareness; and in the process, being changed by that augmented awareness.



PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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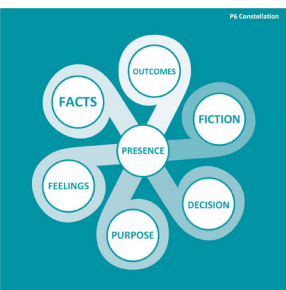


◆ Whether or not we are aware of it, all of us are processing inwardly all the time (Bergen, 2012). Throughout this exploration, I show how I use(d) the *PAI*, the *Participation Compass* and the *P6 Constellation* reflectively and reflexively (Cunliffe, 2002, 2003) to illuminate some of what I was experiencing and facing. I am living through the personal and relational consequences of what I did; and what I now comprehend.

🎵 ◆ It is not possible to stop my internal processing. I could deny that what goes on within me has impact externally on my relationships and the world beyond me. I could pretend to know all that is running within me, when I patently do not. I could pretend that I can subvert, avert or halt my inner processings by **not** declaring what I know to be going on within me. I could pretend to be more aware, more sorted, more rational, less emotional, more neutral – less human – than I am. To believe I can be less than human, is a delusion of monumental proportions – a *Fiction* §5.5.3.2:Box A-2. To believe that it is necessary to be less than human e.g. by ignoring my *subjective empirical* processing – as traditional scientific communities demand – **and to believe that this would not not affect me and all that I do** – in my view, would be an even greater delusion (Hutchins, 2014). I recognise I slide into *Pretence* (the flip-side of the *Presence portal* in the *P6 Constellation*) when my *proving/ self-protective* patterns are activated. Trapped in believing I need to protect myself from others and/or the world, finds me pretending I am not as I am. When this happens, I deny myself the opportunity to bring all of my being into all that I do. I deny myself access to invaluable data that only becomes meaningful in relationship (finds coherence) with what else is there §5.5.3.2 §≈PIA to SAM.

Everything is interrelating, tangibly or intangibly §5.5.11.4.

▶ ◆ Essentially, through this entire thesis, I am demonstrating the self-referencing, non-deterministic nature of my inquiry and what is *becoming*, through it and me. I am also suggesting that it is impossible for any of us not to be self-referencing, **even though, at any given moment in time, we may be unaware that we are**. Swathes of contributors in



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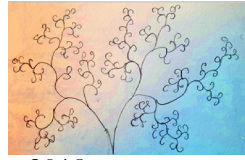
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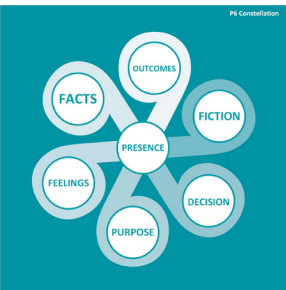


diverse disciplines have risen to the clarion call for critical reflexivity (Andersson, 2018; Argyris & Schön, 1974; Axelrod, 2012; Bamberger & Schön, 1991; Brewis & Wray-Bliss, 2008; Carroll, 2010; Flood, 1990; Flood & Jackson, 1991b; Gergen & Gergen, 1991; Gorli, 2003; Ingrassia, 2013; Ivanov, 1991; Kinsella, 2010; Koch & Harrington, 1998; Midgley, 1995; Nairn et al., 2012; Perez, 2014; Reedy, 2008; Romm, 1995; Russ, 2002; Schippers et al., 2014; Schön, 1983, 1986, 1987, 1988; Smith, 2011; Taket, 1994b; Ulrich, 2000; Weil, 1998; Yanow & Tsoukas, 2009). I have come to recognise that enhancing my capacities and contributions; and ameliorating potentially deleterious consequences on myself, others, and indeed the wider world, are both served when I attend to that which is screaming/calling for my attention – even though, oftentimes, I do not want to look at ‘it’ or myself, for fear of what I may find. My repeating use of the *P6 Constellation* has demonstrated to me how radically important it is to be able to engage reflexively with myself; and how valuable an adjunct this relationally situated, intrapersonal process(ing) approach could be for others, alongside the *PAI + Participation Compass*.

Self-referencing turns to self-centering

◆ Beyond what might seem (to fundamentalist objectivists) to be an assertion of the need for undiluted solipsism – on what grounds might my advocacy for such radical self-referencing be considered legitimate in my doctoral inquiry? Let me offer three ‘scientific’ bases drawn from different, though related, disciplines. First, Varela (1975) presents mathematical grounds for the self-referencing nature of human beings as complex living systems:

“the starting point of this calculus, following the key line of indications, is the act of indication. In this primordial act we separate forms which appear to us as the world itself. From this starting point, we thus assert the primacy of the role of the observer who draws distinctions wherever he pleases. Thus, the distinctions pertain more to a revelation of where the observer stands than to an intrinsic



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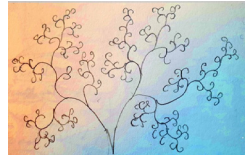
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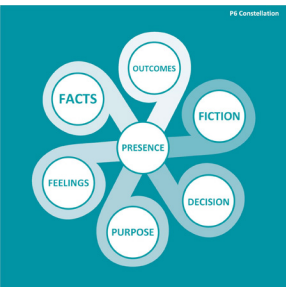
constitution of the world which appears, by this very mechanism of separation between observer and observed, always elusive. In finding the world as we do, we forget all we did to find it as such, and when we are reminded of it in retracing our steps back to indication, we find little more than a mirror-to-mirror image of ourselves and the world. In contrast with what is commonly assumed, a description, when carefully inspected, reveals the properties of the observer. We, observers, distinguish ourselves precisely by distinguishing what we apparently are not, the world” (Varela, 1975: p.22).

◆ Building on this and the theory of autopoiesis (Maturana & Varela, 1980; Varela et al., 1974), von Foerster (1978) further asserts the inseparability of observer from the observed:

“...the essential pillars for a theory of the observer had been worked out. The one is a calculus of infinite recursions (Weston, P. E.; von Foerster H. 1973); the other is a calculus of self-reference (Varela, F. J. 1975). With these calculi we are now able to enter rigorously a conceptual framework which deals with observing and not only with the observed” (von Foerster, 1978).

He thus challenges the cognitive blind spot of so-called ‘objectivity’, which suggests that “the properties of the observer shall not enter the description of his observations” (von Foerster, 1978: p.7). In other words, in describing what is observed, the Observer is **commenting on themselves** >> (see overleaf).

◆ Second, Quantum Physicists offer further substantiation (Bohm & Loewe, 1986; Feynman, 1948; Hawking & Mlodinow, 2011; Wheeler & Ford, 2000): “Useful as it is under everyday circumstances to say that the world exists ‘out there’ independent of us, that view can no



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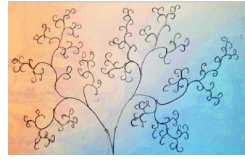
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longer be upheld. There is a strange sense in which this is a ‘participatory universe’” (Wheeler, 1996: p.126). As Levy sums up:

“According to quantum theory, the idea of a world independent of our observation has conventional meaning, but ultimately speaking, is incorrect. Our perception of the universe is a part of the universe happening through us that has an instantaneous effect on the universe we are observing. It makes no sense to think of ourselves as a self-enclosed, encapsulated, independent agent existing separate from the universe. Quantum theory has opened up the door to a profoundly new vision of the cosmos, where the observer, the observed and the act of observation are inseparably united... It is impossible to gain information without changing the state of the system being measured, as we invariably bring about a different world by the very act of trying to determine the state of the world. In quantum physics, we are no longer passive witnesses of the universe,

>> COMMENTING ON THEMSELVES

► Imagine this: It is 7th June 2020 and I am re-reading this quotation from von Foerster. Another revelation: *This is the key to reflective contribution!* 🎵 I feel so excited realising that, back in 2017 whilst delivering the REAL Change programme in Caux, Switzerland, I honed an alternative approach to ‘feedback’ that deals with this conundrum: *Reflective contribution*. Since that time, those engaged in the *Presence in Action* apprenticeship learning process, practice this as an embedded part of their experiential learning. ♦ [Reflective contribution](#) replaces traditional notions of ‘giving feedback’, which are tantamount to permitting someone to share their *Fictions* about/to another – as if their *Fictions* are *Facts* and/or *Feelings*, thereby implying that what they are saying is irrefutable, rather than personal and contextual.

Why is *reflective contribution* necessary? Let me use myself to elucidate: remember, as a human being, I am [predisposed to notice](#) what I am looking for, to serve my, usually non-conscious proving/self-protecting urges/purposes! You, dear Reader, see this revealed repeatedly through my own processing herein. So, when I notice something you do (as opposed to all the other things you do that I do not notice) I am **revealing something about myself**. *Reflective contribution* utilises this propensity, thereby helping **me to support my own learning**; and potentially, only serendipitously, that of anyone else.

The practice of *Reflective Contribution*: This is introduced in triad sessions when practitioners take on the roles of *Host*, *Witness* and a *Person on the mat (POM)* being supported in their interior processing by the *Host*. Following a processing session, each person takes it in turn to reflect into the group (a) one thing they noticed (i.e. a *Fact*) that the *Host* did/said; (b) a *Feeling* experienced by the person sharing; and (c) a *Fiction* – something the sharer is believing **about themselves**. They **do not share** any *Fictions* about the *Host* nor the *POM*. The *Host* shares first; then the *POM*, then the *Witness* §0-4+6:Glossary.

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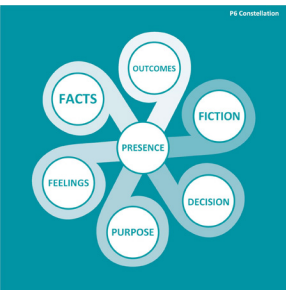
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but rather, we unavoidably find ourselves in the new role of active participants who in-form, give shape to and in some mysterious sense “create” the very universe we are interacting with” (Levy, 2016: unpaginated).

◆ And thirdly Rayner (2018c), from the Life Sciences (Mycology being his specialism), offers a strikingly consistent view with regard to our inseparability from nature and anything we study – with one crucial difference: he reconnects us to that which is disregarded or misrepresented in (most) other disciplines. He draws our attention to the dynamic interplay between responsive energy and the ever-present, intangible presence of space. I quote him extensively below because I believe the clarity and precise nature of his phrasing offers the best entry into the case he makes:

“As human beings it seems that many of us... are susceptible to a powerful temptation and predisposition to abstract ourselves as observers from what we observe. No sooner do we do this, then we develop a sense of definitive discontinuity between ourselves as ‘subjects’ and our environment as an assemblage of one or many ‘objects’. We imagine that, as Albert Einstein put it, ‘the environment is everything that isn’t me’. All our attention focuses upon what we perceive in our environment as tangible ‘things’, which we can measure and count. We discount or subsume the intangible natural presence of space everywhere as ‘nothing’ – merely a gap or distance between things, which we can nonetheless measure as if it were a substance keeping things apart from one another. We mentally sever our personal identity from our environmental neighbourhood, even though we may realize full well in our hearts and guts that we couldn’t



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possibly live in isolation from our surroundings as other than inert, hermetically sealed entities devoid of space!” (Rayner, 2018c: p.12).

◆ When we accept that space is present, *influencing*¹⁰⁵ and therefore implicated in all of life, it becomes impossible to see ourselves as separate from all that is nature, wherever we are. Instead, I have come to appreciate that I am always in the centre of the place in the universe in which I find myself. So, if I recognise myself as being in and of nature, then I cannot not include myself in/as the focus of my inquiry as well as being the instrument with which to undertake that inquiry §Section I: Particular Abyss; §Chapter Three.

▶ 🎵 In 2017, my bodily sense of this Natural Inclusionality >> precipitated in me a cascade of comprehension, affording legitimacy to seeing and experiencing myself as being ‘[at the centre](#)’ of my own existence.

▶ 🎵 ◆ Then, in May 2019, in a training team meeting at Initiatives of Change UK, I found myself [offering](#) ‘[self-centering](#)’ as an [alternative, augmented term](#) combining self-reflection and reflexivity. This active phrase moves beyond the more usual, value-laden notion that a focus on oneself means being ‘self-

>> INCLUSIONALITY

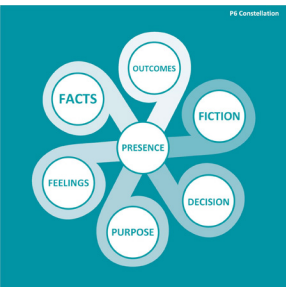
In the midst of a rather crude open mic poetry rendition in a tatty pub in Hull, UK, I found my attention turn to the faded wallpaper behind the poet. Pondering on the repeating design I noticed what looked like vertical columns made up of vases stacked, one on top of another. My attention drifted into the space between the columns of vases. I came to realise that what initially had appeared to be ‘something’ (i.e. columns of vases) were only what I was making of them; and that the space between was not no-thing. A string of words tumbled into my consciousness and I found myself scrabbling for a pen and grabbing a serviette to catch them. 🎵 **Aesthetic-Poetic** found words (23/06/2017) to express my grasp of Natural Inclusion long before ◆ **Intellectual-theoretic** had caught on and caught up:

“The space between defines the place of immateriality. The thing you see is no such thing, as no such thing can be. That which we see in time in space is concentrating energy that flows in form in place through space, informing receptivity. For space imbues; embraces all without exclusivity. This grace-ful flow is nature’s way, it’s called inclusionality.”

(Gardiner, 2018c: p.342)

Later in 2021, this insight led to an amendment to one of my aphorisms from: *everything is something to everything is something and no-thing* §5.5.11.4.

¹⁰⁵ The [original meaning of influence](#) is ‘in-flowing’ and not **effecting** outward change. Whenever I write of Natural Inclusion, I draw on the original meaning and use italicised text – that receptive space *influences* i.e. *draws in, invokes, induces* responsive energy flow (Gardiner, 2019: p.108; footnote 21; p.122)



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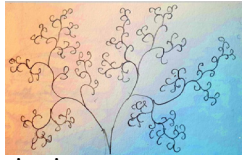
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- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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

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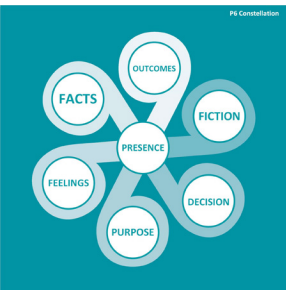
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- ❖ 5: Aphorisms of Nature’s way + Symmathesic Agency Behaviours
- ❖ 6: Symmathesic Agency Model (SAM)
- ❖ 7: Systemic Research Framework
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centred’ and ‘selfish’. In using *self-centering*, I found coherence. I realised it was bringing together a dance between *reflective-reflexive* interior process(ing) §Glossary; §5.5.4.3; §5.5.6.2, and the interior-exterior, [receptive-responsive](#) dynamics of Natural Inclusion:

“I envisage all living form as an expression of space and energy in receptive-responsive, mutually inclusive relationship, with energy circulating around a receptive centre of space – a ‘centre of gravity’. In living cells and organisms, this circulation of energy is gathered around the common receptive centre of a collective of atomic centres, while in a dead one it is localised around individual atomic/subatomic centres” (Rayner, 2019b: 5th July 09:17h).

◆ So putting myself and *reflectivity-reflexivity* into this context of Natural Inclusion: I am essentially *self-centering* in place (everywhere I am, I am), within my relational realms (with those with whom I interact) in space (in the contexts in which I act, in the wider world and the kosmos). Thus, when I am *self-centering* I draw on myself, as I am drawing in and making something of that which I encounter outwith and beyond the bounds of my Self – be it physical nourishment, data coming through my senses, sunlight, air, etc. I take in and give of my makings, waste and by-products into the realms beyond me. Each of us is engaged in nature’s reciprocal exchange. We cannot but be *self-centering*, while ever the energy of life flows to, within and between us – just as, after exhaling, the relaxation of my vacated lungs opens a receptive space for the responsive inflow of air; so my exhalation is space’s inhalation, drawing air back into itself. It seems that all of life and learning is predicated on nature’s mutual receptive-responsive exchange: one that is simultaneously *self-centering*/expanding, regenerating/de-generating, integrating/disintegrating. I take the [regenerative and degenerative](#) (‘becoming’ and ‘be-going’) dance of life to be nature’s inclusional principle at play. I see this as neither selfish nor self-centred. It simply is. Yet I notice in me (and others),



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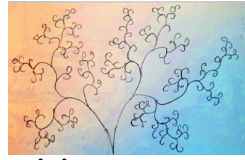
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that this [receptive-responsive dynamic](#) can [become distorted](#) when **invitational receptivity** (e.g. being open, inviting, drawing in, inducing, embracing) turns into a **forced** inward-directed motion, as in sucking, pulling, grabbing and recoiling; and when **induced responsivity** (e.g. extending, flowing out, exploring, releasing) becomes a forced outwards-directed motion, as in pushing, thrusting, punching, expelling or fleeing¹⁰⁶. To an observer/witness, viewing through their own perceptual lenses, these ‘to-from/from-to’ motions may **appear to be the same**. However, the **experiences and meaning-making of the movers/receivers could be markedly different to any interpretations formulated by another** §5.5.5.4; §5.5.6.3.

Box A-3: 🎵 *Witness (observer) misinterprets*

In a group supervision session, I invited one of the participants to close their eyes and visualise what they were doing relating to the situation they were in. At some point, they lowered their head and curled their shoulders inwards towards their chest. Later I asked them what was happening to them in that moment. They said they had become aware of an intense tension in their back, shoulders and neck beginning to release, and that curling forwards extended the stretch, helping the tension to release more. I then asked another group member what meaning they had made of the movement. The witness said they thought the person was feeling overwhelmed by their situation and crumpling under the pressure.

◆ Oftentimes, the [noticings and meaning-making](#) an observer has about the actions and intentions of another human being are fiction-fuelled; i.e. based on their own interior frames of reference, ([filtered noticings](#)) and therefore, inevitably, partial personal data §Box A-3. It simply cannot be otherwise, because the observer has no direct access to all that is available and capable of being experienced, at the interface between the other person’s interior and exterior realms; nor all that is present¹⁰⁷ interiorly in them. This potentially brings into question the validity of any interpretations, conclusions, judgements or assessments made by

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¹⁰⁶ In accounting for the centrality of animation to living, Sheets-Johnstone (2009a) draws attention to the contributions of Bull (1951) who presents the interiorly ‘felt’ postural attitudes expressed/described by hypnotised subjects accounting for emotions they were experiencing; and De Rivera (1977) analysing movement attitudes i.e. the way in which bodily motion exteriorly manifests, when experiencing different emotions. Drawing on their work and others, Sheets-Johnstone (2009a: p.379) illuminates how “emotions move through the body at the same time as they move us to move”.

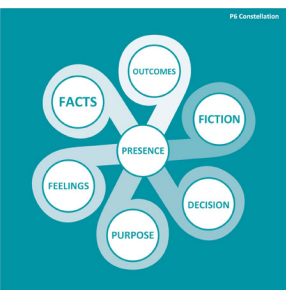
¹⁰⁷ Though not necessarily immediately accessible.



one person of another's behaviours and intentions. **Recognising this exposes, challenges and, in some contexts, potentially destroys the very ground on which conventional external feedback and evaluation is predicated and given pre-eminence** – see §5.5.5.4: **Reflective learning**. This partiality might lead some to conclude that we should disregard any commentary from others not directly engaged. Others might say that such partiality is 'reason enough' to disregard any and all subjective empirical offerings, believing that objectivity stands above and apart from it all.

♦ I am not saying that traditional feedback/evaluation has no place. The first question I ask is: when is it fit-for-context and when is it not? This mode of feedback has relevance when skills, expertise or processes for doing things are particular and precise, i.e. there is a right(er)/wrong(er) way or order for doing something to achieve prescribed ends, e.g. heart surgery; building a suspension bridge; driving safely around a city. These are contexts bound by linearity and mechanistic thinking; and the know-how of an expert offered through mentorship, can be an invaluable source of learning to an apprentice. Paradoxically, in complex realms, when what we are experiencing is unknown and unpredictable, the only resource we have to fall back on is ourselves – all of our *being~doing~knowing* capacities. Instead of jettisoning subjective-empirical knowing, I see the need for reincorporating all of my being into all of my doings: expanding and honing my acuity i.e. fine-tuning the instrument that is me, to be more attuned, aligned and situationally coherent.

🎵 ♦ Let me bring this back to me: I am the only person who can truly have any chance of discovering what is going on in/for me – but only if/when I choose to 'go there' with myself. The confluencing of these complex, exterior-interior dynamics has us move to do what we do, in the ways we do it (Sheets-Johnstone, 1999a, 2016a). Engaging in situated, *self-centering* inquiry – in my case, through *Presence in Action* using the *P6 Constellation* – helps **me** set aside whatever is erroneously being projected onto me by others; attend to my own interior-



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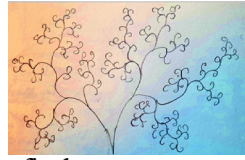
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exterior data, notice my (frequently distorted) meaning-making; and, in so doing, to find a new coherence reconfiguring and expressing through me. This kind of *self-centering* frees me from the 🎵 “devilish hands [which] pull our puppet strings and command our dance” §Section I: Particular Abyss.

🎵 As I ponder the above extract from my poem, *Particular Abyss*, I remember working with women recovering from drug and alcohol abuse at Phoenix House in Sheffield in the late 1980s – a period which coincided with my own profound emotional distress. Sitting on the steps outside their Victorian residential house, waiting for a group to finish their Friday morning community meeting, I recall thinking that these women were so fortunate to have access to such bold, personal, social and practical support. My outward presentation to the world implied I was OK, but internally, I was as lost and as close to the edge as some of them were. My coping strategies were hidden from view. Little did those women know quite how much a part they played in my healing process and coming out as a Lesbian §Chapter Zero – Chapter Four – inspired, as I was, by the staff and the nature and depth of the group process that held the self-reflective dimension of their recovery programme. I took to heart the Phoenix House philosophy, which hung in the entrance hall of the house:

“We are here because [there is no refuge](#) finally from ourselves; until we confront ourselves in the eyes and hearts of others, we are running. Until we suffer them to know our secrets, we can know no safety from them. Afraid to know ourselves we can know no others. Where else but in our common ground can we find such a mirror? Here at last we can appear clearly to ourselves, not as the giant of our dreams, nor the dwarf of our fears, but as people, part of the whole with a share in its purpose. Here together we can take root and grow,

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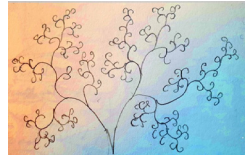
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not alone as in death but alive in ourselves and in others” (Phoenix-House, 1987).

▶ 🎵 As a young woman aching to be ‘a person I actually wanted to be’; and, at the time, aspiring to be the kind of ‘leader’ I had never experienced, this sentiment seeped into me, helping to shape my emerging [self-centering praxis](#).

5.5.5.2 Symmathesic Agency Model (SAM)

▶ This *self-centering* dynamic that had been [manifesting through me](#) for years, first found visual expression in 2015 in scribbles in my notebook. It took me several years and countless iterations to craft its current digital form and to find adequate verbal expression. I coined the term *Systemic Agency* for the concept, later changing it to *symmathesic agency*. [Four years later](#), I found myself using the words ‘*self-centering*’. The previous few pages give voice to some of what has informed and enformed the concept – and in [§Figure A-33](#), I offer its humble origins.

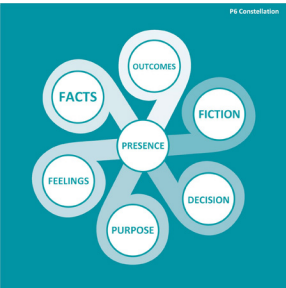
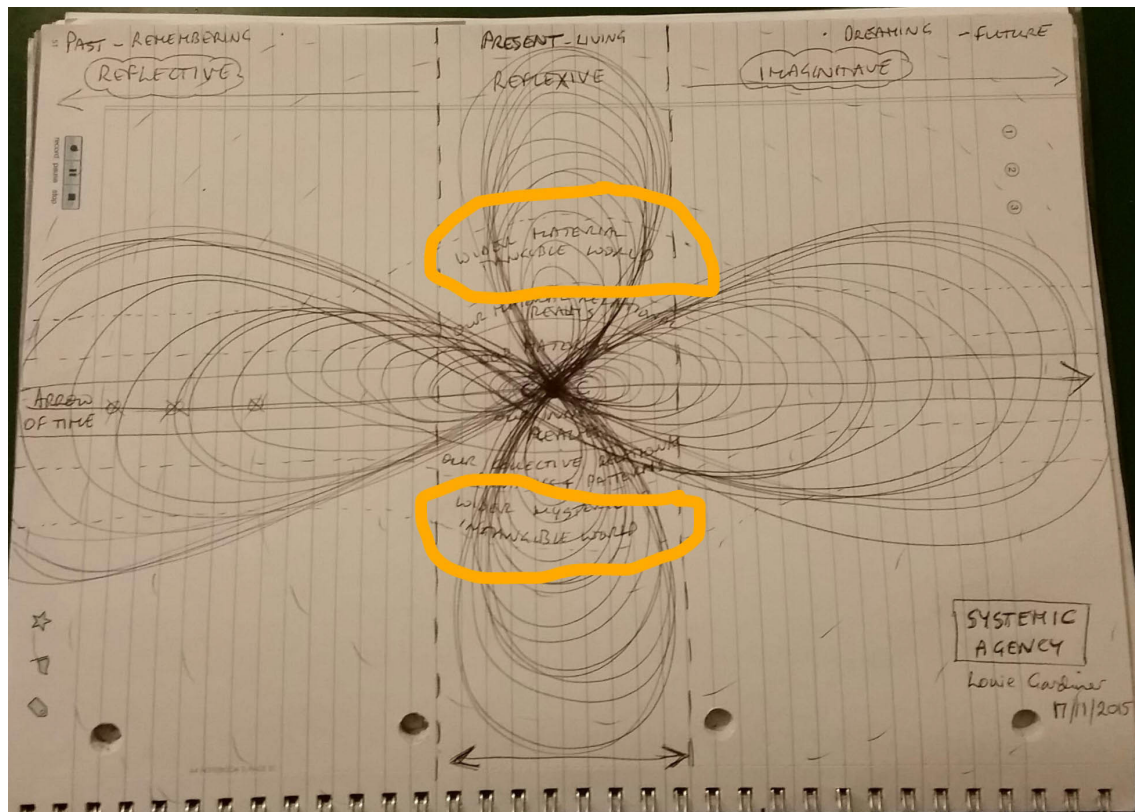


Figure A-33: [≈Birthing the SAM](#)



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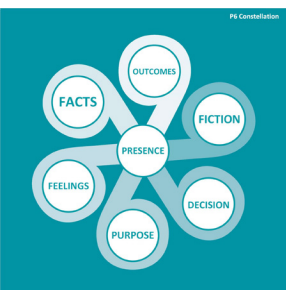


▶ 🎵 In the past, I have tended to denigrate my propensity for playing with imagery. Yet as I have lived with, noticed and attended to myself and my emerging actions through this PhD project, I have come to trust that something of note may be emerging, even though I have no idea what is becoming until it arrives. I have since been heartened and reassured by others' recognition of the value – indeed necessity – of presentational knowing (Burchell, 2010; Heron & Reason, 1997, 2008; Marshall, 2008; Seeley & Reason, 2008) and nonverbal processing:

“One of the most eloquent spokespersons for the nonverbal characteristics of certain thoughts is William James (1890), who noted that many important insights are reported to have occurred in the absence of words: ‘Great thinkers have vast premonitory glimpses of schemes of relations between terms, which hardly even as verbal images enter the mind, so rapid is the whole process’ (p. 255). Albert Einstein (cited in Schlipp, 1949) later provided eloquent support for James’s claim that creative insights often precede their translation into language, noting that ‘These thoughts did not come in any verbal formulation. I very rarely think in words at all. A thought comes, and I may try to express it in words afterwards’ (p. 228)” (Schooler et al., 1993: p.166).

▶ 🎵 Now I am not claiming to be of the calibre of James and Einstein. I am simply claiming to be as human as they were, and therefore subject to the same capacities for generating insights that may precede words, or indeed suffer a loss of integrity at any premature attempts to put them into words (Schooler et al., 1993).

▶ 🎵 It is also possible, beyond the lifetime of this PhD, that, as I live into the imagery of the ≈ *Symmathesic Agency Model* ≈ [SAM](#) and continue to explore other bodies of work, new insights



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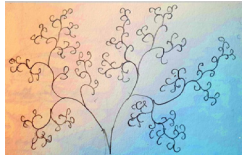
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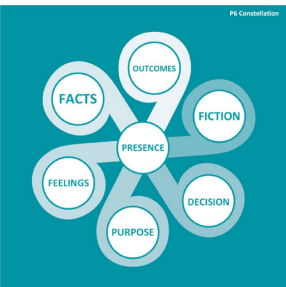


might call for me to make changes. ▶ For all the reasons of which I am currently aware, I invite this current version to ‘speak for itself’ with the aid of ≈Visual-Kinaesthetic. When you have watched the accompanying animated presentation, what comes in the following pages will, hopefully, make more sense.

BEFORE reading further, please click this link: [≈Symmathesic Agency Model \(SAM\)](#).

▶ ♦ The genesis of the ≈SAM §Figure A-34 pre-dated my discovery of Rayner’s work in the Spring of 2017. It began as an intuitive, abductive conception §0.3: *Voices past and present* (Bateson, 1979; Shank & Cunningham, 1996) §4.1.2; §5.5.12.1, grounded in my first-person experiences and sensemaking of living this life. Since then, it has continued to evolve as I have explored, shared, drawn in, and honed insights from my second- and third-person excursions. In subtle yet profound ways, it has been informing through my deepening encounters with the principle of Natural Inclusion.

Figure A-34: ≈Symmathesic Agency in context



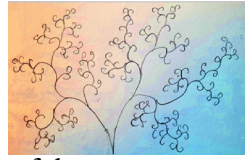
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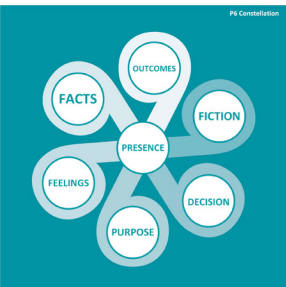
▶ 🎵 ♦ Here, I do not attempt an expansive verbal explanation of the ≈SAM. The scale of that undertaking extends beyond the scope of this PhD research and will be for myself and others to explore and examine in my post-doctoral endeavours¹⁰⁸. Instead, I offer it as a gestalt – a dynamic, visual-kinaesthetic, naturally inclusional artefact – that situates and illuminates the relationship between those of my *abductive fruits* which have been utilised, amended and honed through real-world application, and those that are on their first outings in the world. It holds all that has, and still is, Becoming – that which, currently, is beyond the reach of my ♦ **Intellectual-Theoretic** capacity to comprehensively and comprehensibly explain. I want you to access a felt-sense of it (as I have), not through a torrent of words, but through the metaphor, imagery, poetry, music and animation of ≈ **Visual-Kinaesthetic** and 🎵 **Aesthetic-Poetic**. I do so mindfully, knowing that its function here in this project is to be ‘true’ to itself; ‘true’ to its form and dynamics; ‘true’ to the way in which it has materialised; and ‘true’ to its current state of development.

♦ In the briefest of explanations, the ≈SAM represents my attempt to convey the perpetual, recursive, flowing and simultaneously *self-centering* and *extending* dynamics of each of us – manifesting as *reflective-reflexive*, “receptive-responsive presences” (Rayner, 2018c: p.11) engaging with other *reflective-reflexive* §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2, receptive-responsive presences, situated in our relational realms and wider world. Rayner’s explanation expands on my statement:

“Natural Inclusionality replaces the idea of ‘vital force’ with vital influence¹⁰⁹ – the receptivity of an intangible centre, which, hurricane-like, draws energy into responsive circulation around itself as a temporary embodiment (see Rayner 2017a). Without such

¹⁰⁸ I have engaged in digitally representing the ≈SAM §5.5.5.2 to facilitate ongoing interactive second-person inquiry and participation with anyone interested who, by way of their engagement, will help in its co-evolution and attunement.

¹⁰⁹ I add the italics to indicate concurrence with the original archaic meaning of the word – i.e. drawing in; inducing; invoking.



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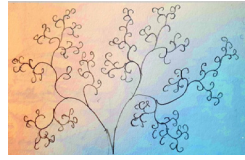
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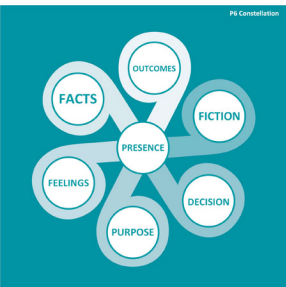
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receptive *influence*, material existence itself would be impossible. So, from what and where does it emanate?... Quite simply, ‘the intangible’ is the continuously present aspect of reality we are aware of from first-hand personal experience even though it lacks substance and so is incapable of being cut, displaced or imposing or resisting pressure upon or from a material body. It literally cannot be grasped physically or mentally and so we are unable to quantify it in discrete units of measurement or to detect its presence directly using our sensory organs or equipment. But, providing we do not try mentally or physically to abstract ourselves from it, we can readily infer its presence through a combination of contemplative reasoning and feeling” (Rayner, 2018c: p.11).

♦ Rayner is referring to the inextricable co-existence of space, flux and materiality (as the manifestation of responsive energy). ▶ Pre-dating my encounters with Rayner’s work, you can see my appreciation of the impacting [presence of intangibles](#) within my first sketch ([yellow encircled text](#)) §Figure A-33 and in the ≈SAM §Figure A-34. Again, pre-dating my connection with Rayner, this imagery of circulating flux ([six outlying portals](#)) around a central receptive space (*Presence*), is also evident within the representation of the *P6 Constellation*; as well as in the *self-centering* dynamic evident in the praxis of *Presence in Action*.

▶ 🎵 ♦ Now, when the ≈SAM first came into view, I had not made a conscious connection between it and the *P6 Constellation*. All fell into place whilst pondering the question I had posed to myself, in relation to *Symmathesic Agency: How do we realise it?* Of course! It has to start with *me* – being the individual at the centre of my own existence. I recall my excitement on realising that the *P6 Constellation* translated and transmitted exchange between the universal, relational and personal. The notion of *self-centering* being **situated** relationally in space, in



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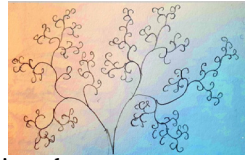
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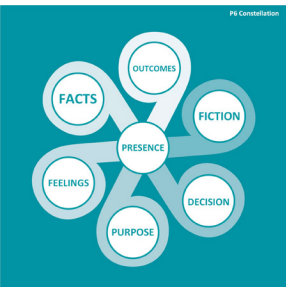


place, in time, is key. It is not self-centred, selfish nor separatist. It is inclusional – incorporating a past-present, *reflective-reflexive* (i.e. responsible) and present-future, receptive-responsive (i.e. response-able) dynamic, enabling us to be and become Beings exercising personal, relational and *symmathesic agency*. Later, I discerned how the *PAI* and the *Participation Compass* play their part in facilitating the emergence of *symmathesic agency* in relational realms within the wider-world context. How interesting that all of this is showing up here in the section in which I am introducing the idea of *Lead Body* in the *PAI*. 🎵 I sense a frisson and tussle between paradigms – one in which [usual constructs](#) about leading, following and agency apply; and one where those usual notions are upended. Where is this taking me? What might be the consequences of continuing...?

Receptive-responsive presences

▶ 🎵 Incrementally, I am recognising and comprehending the implications of the receptive-responsive dynamic between tangible and intangible presences that Rayner shows is inherent in nature:

“if we pause to contemplate how any of us could exist as pure material, devoid of space, we quickly recognize that to do so we would have to be an undetectable dimensionless point without volume. And if we try to imagine space devoid of matter, we are left contemplating a featureless universe. So we are led, inescapably to the inference that all material form naturally includes and is included in space. A little more imaginative work reveals that for this to be possible, not only must space be an intangible presence of stillness everywhere but whatever it is that distinguishes matter from space alone must be in continuous circulatory motion (see Rayner 2017a). Hence, matter is a co-creation of space as a receptive, *permissive* presence and energetic flux as a responsive, *resistive* presence in



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 🎵 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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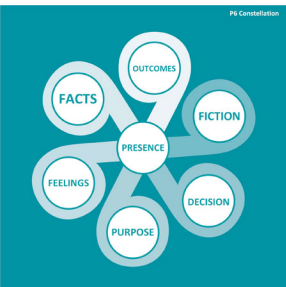


mutually inclusive relationship—a dance of each in the other’s influence, akin to that recognized biologically as female and male. The very basis of abstract materialism, which presumes that tangible substance and intangible space are either *mutually exclusive* or *coextensive*, is not realistic” (Rayner, 2018c: p.11-12).

◆ As I understand this, Rayner illuminates how space (intangible) and flux (tangible) are inextricably in dynamical interplay. Recent publications related to ‘Bijective Physics’ (Rayner, 2019b; Šorli, 2019a, 2019b) anchor Rayner’s work to the “superfluid quantum vacuum model [which] is replacing space-time as the fundamental arena of the universe” (Šorli, 2019b: p.1). In this model, “time measured by clocks does not exist as a primary physical reality but is only an emergent mathematical quantity measuring the numerical order of material changes” (Fiscaletti & Šorli, 2017: p.361); i.e. it is simply a measure of motion running in space:

“In this picture, the observer exists and changes run in space; time t is a numerical order of a given change... Time only exists mathematically speaking—past, present and future are merely mathematical realities. This point of view makes it impossible for the observer to exist in a temporal dimension intended as a primary physical reality, because past, present and future only have a mathematical existence” (Fiscaletti & Šorli, 2017: p.358).

◆ What this suggests is that we exist in space in place in time, where time is only ever **now**. In practical terms, the past is no more and the future never arrives. Accordingly, our notions of time can be acknowledged as **intangible conceptions** (*Fictions*) that, **nonetheless**, bring about patterned responses in us, because what we **believe** ‘happened’ and **believe** ‘will happen’ (*future fictions; i.e. Outcomes*), interacts with actual past and present (*Facts*) and empirical-to-me (*Feelings*) data, accessed through my bodily senses and sensations. This recognition,



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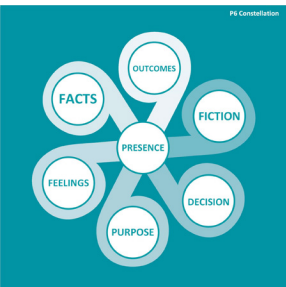
which I have attempted to synthesise and represent in the *SAM*, was manifesting through the *P6 Constellation* before I had any third-person material to inform what I was experiencing and witnessing.

5.5.5.3 Presence as receptivity

◆ So, the suggestion that time does not exist as an independent **physical** dimension is not to deny its potency as an intangible presence, that affects us through our capacity to recall events from the past (activating ‘*primal*’ *Purposes*); and to imagine possible happenings in the future (*Outcomes aka future Fictions* that we do or do not want). The dance between past, present and future plays out within the *P6 Constellation*. 🎵 If my cognitive associations with events from the past and future projections get out of balance, they can collapse into the ‘here-and-now’, drowning out what actually is. I fall headlong into my non-conscious patterning until/unless I access other data that, when in communion with what else is there, returns me to [self-centering balance](#) – with all of my being experiencing and expressing coherence, as I engage in my relational realms and wider world.

◆ The *P6 Constellation*, as a framework, holds the space for [illuminating ‘content’](#) associated with these (perceived as) ‘time-bound’ intangibles. A *Presence in Action practitioner* becomes practised at noticing and attending to that which is current/alive for them, in each moment.

‘*What are you noticing?*’ invites them into the *Presence portal*. This *self-centering* invocation draws them to attend to what is showing up within themselves, in the context of what is arising in their relational realms and wider world. This inquiry [admits ‘data’](#) that has its source in what is *present* (available) and *current* ([accessible and activated](#)), yet which might have its source(s) anchored in past occurrences or in projected imaginings about the future. Time-related and other types of interior data may not be tangible; nevertheless, they interact. This intangible, interior dynamic has a profound impact on our existence and our experiencing of our existence. Illuminating what is active interiorly; and noticing what is interacting with what else is ‘there’, reveals and releases locked-in patterns of seeing, feeling, thinking and taking



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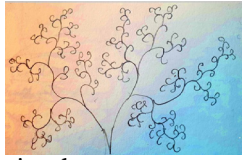
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action. The act of illumination with this framework catalyses transformative shifts in the person concerned.

🎵 ♦ Without the *self-centering* invitation of *Presence*, I can find myself non-consciously drawn off-centre into the vortex of an outlying *portal*. I can get overwhelmed by physical sensations or emotional turmoil (*Feelings portal*). I might feel panic-stricken and find myself driven to take action (*Decisions portal*) based on what I am believing (*Fictions portal*) about myself, others or life; or by what I am imagining might happen (*Outcomes portal*). I might fixate on (my imperfect and partial view of) objective data about a situation (*Facts portal*) and find myself feeling confused about why no one else is coming to the same conclusions (*Fictions portal*) as me. I might reactively rush into doing something I later regret; or find myself paralysed by indecision, as I try to work out the ‘pros and cons’ as if this analysis will bring me to the ‘perfect rational response’ (*Decisions portal*). I might come up with a seemingly plausible rationale for pursuing some worthy cause, and yet find myself acting in direct contravention of what I am espousing (*Purpose portal*).

♦ The *P6 Constellation* and its [portals open a space](#) for noticing much that previously would have been non-conscious. As our acuity develops, everything that we notice finds its distinctive place in relation to what else is presenting: present-moment, contextually-situated happenings (*Facts*); physical, physiological and emotional sensations (*Feelings*); the results of what my ‘mind’ does with what I notice (*Fictions*); my imperfect past recall, filtering/skewing (*Fictions*) what I notice and what I miss; recycling future-focused imaginings of the benefits I am grasping for, and consequences I am desperately trying to avert (*Outcomes*); and the tipping out of my reactivity or pseudo-rationality (*Decisions*) into *being~doing* behaviours (*Purpose*) that expose what is [non-consciously ‘driving’ me](#). This complex, unpredictable dynamic is made accessible through the *P6 Constellation* §5.5.3.2, which, through its form, accommodates the nonlinear interplay of tangibles and intangibles in *past-to-present, reflective-reflexive* §Glossary;

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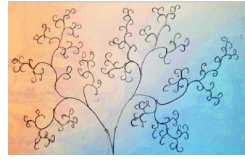
- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
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§5.5.4.3; §5.5.5.1; §5.5.6.2 and *present-to-future*, receptive-responsive §Glossary; §5.5.5.1; §5.5.5.2 process(ing) . With practice, this simple representation opens and holds the space for individuals to engage in an interior-exterior exploration, on their own as well as in the presence of others §5.5.8.1. Once again I find myself asking: *So, what has this got to do with the Lead body in the PAI?* Something is coming into view for me.

5.5.5.4 *Dancing with emergence – leading differently*

▶ 📌 I am recognising how the *P6 Constellation* and the *PAI* enable a *Lead body* to **respond** more efficaciously to what is presenting. These frameworks set conditions for **opening a receptive space** for fit-for-purpose inquiry, enabling those implicated, impacting and impacted to discover what they might be being called to do, alone and together. Both frameworks accommodate emergence and invoke a different kind of *leading-by-following*, typified by a receptive-responsive §Glossary; §5.5.5.1; §5.5.5.2; §5.5.5.3 *dance with emergence* §5.5.11.5. This belies approaches that codify leadership capacities – even those seemingly pertinent to [skilful engagement with wicked issues](#) (Jordan, 2011, 2014; Jordan et al., 2013). In contrast to such capacity/competency models, I posit that, key to engaging efficaciously with emergence, is our *acuity*. This is the ability to notice what is going on in, around and between us: i.e. *self-centering* in place in space in time, recognising that we are inseparable from our relational and wider-world context. *Self-centering* (as in the praxis of *Presence in Action*) is the generative (re)sourcing dynamic in which our [acuity expands](#) – and from this, all else generatively flows; i.e. our responsive agility, fluency and ultimately artistry can arise.



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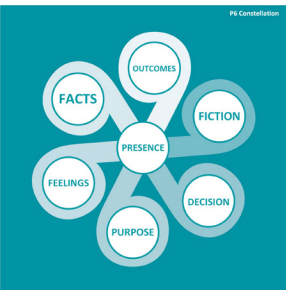
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2013: “Through the work we did I gained a profound understanding of the repeating patterns in my professional life that have held me back and the part I have played in the propagation of those patterns. I had always assumed these patterns were the result of external factors such as bad luck and the unfair actions of others. Understanding that the root cause is within me was simultaneously



painful and liberating, the latter because knowing that the damaging patterns emanated from me meant the corollary was self-evident: if I cause the patterns, I can stop them. This profound realisation was tremendously empowering. Having understood these patterns in my professional life, I then began to see clearly how they had impacted, and continue to impact, personal relationships in my life. In some ways the process was like psychotherapy, and I wasn't expecting that, but now it seems obvious that to release one's true potential one has to address the deep psychological factors holding one back. I can recognize negative patterns developing and address them before too much damage is done. It's not always easy; I'm trying to break a 40-year habit. Recently at work I realized I was encouraging a client to take an adversarial position with a 3rd party I was demonizing in my mind. Once I realized this, I changed tack; and, having thought through the 3rd party's objectives, set about including their perspective and showing the value of our proposals specifically to them: it worked" Coaching client, 12 hours over six months, 2013.



◆ ≈ The *Symmathesic Agency Model*, through its ≈ **Visual-Kinaesthetic** form, situates the *P6 Constellation* and the *PAI + Participation Compass* in the realms in which they are deployed. They meet the kinds of complex challenges to which Jordan et al. (2013) refer. Involving and interviewing others, and drawing on his own and other comparative analyses, he categorises deliberative methods according to **functions** and the **means** of scaffolding them: §5.4: **Figure A-11, A3 – Involvement & Development:**

“to contribute to the development of knowledge about and insight into the intricacies of strengthening individual and collective

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capacities for managing complex societal issues” (Jordan et al., 2013: p.35).

◆ His inductive approach delivers descriptions for 6 categories and 24 functions. Irrespective of the content, such treatment abstracts complex capacities from the spatio-temporal contexts and people in which they **came** alive and **had**¹¹⁰ meaning. Such treatment is essentially reductive in (at least) two ways: (a) by splitting apart that which may actually be irreducible (i.e. complex capacities into [isolated functional descriptors](#)); and (b) by separating that which is inseparable (i.e. the knowing/know-how from the supposed knower) – in other words, ‘the means’ from the persons exercising those means; and the ‘experts’ who have ‘the’ know-how from those who do not. I notice too that, in taking this approach, he is essentially positioning those who ‘have the know-how’ as interveners **on** the ‘system’, thereby failing to acknowledge that as soon as these people intervene/engage, they become ‘insider’ active agents (*Stakeholders* and/or *Lead Body*), affecting and being affected by the dynamics in the context.

▶ ◆ I pick up some of these issues going forward, but for now, I simply posit that *Presence in Action* and the *PAI + Participation Compass*, in the context of the ≈[SAM](#), afford scaffolding at individual and collective scales, that enable us, with [coherent practice](#), to develop the kind of skilful engagement with ourselves and the complex issues that Jordan et al. (2013) and others expound. My approaches do so, but not in ways that may be immediately [recognisable](#) to, or causally verifiable by, researchers, facilitators, management scientists, social/political

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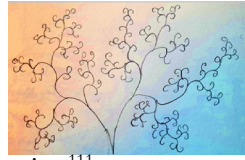
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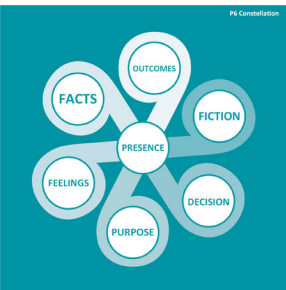
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¹¹⁰ I deliberately emphasise that such approaches are historical in nature. They focus on past situations and bring an observer's interpretation to what is witnessed. We cannot be sure that what is discerned will be useful in the future.



change consultants, educationalists, etc., using either (a) familiar delivery and evaluative¹¹¹ means within their professions (i.e. those based on assumptions of ‘command and control’ such as the Logical Framework Approach (LFA) discussed by (Dale, 2003; Samset, 1999) and Samset (1999); or even (b) those who champion complexity and systems thinking approaches (Forss et al., 2011; Midgley, 2006b; Parsons, 2010; Reynolds, 2007; Reynolds et al., 2012; Torres-Cuello et al., 2018) §5.5.12. I am aware that, to anyone who does not have first-person experience of the nested approaches held within the ≈SAM, my claim might seem (*Fictions*) outrageous and unfounded! So, I offer two examples that support my comments:

2013/2019: “Whilst in Caux in 2013 I had the opportunity of seeing Louie work with a small group of individuals using the *P6 Constellation*. She worked alongside a married couple. They each explained a family situation whilst Louie guided them in using the *P6 Constellation*. Whilst watching Louie and the couple work together I saw something I had not seen before. Not only did the couple get a clarification of the differences between fact, fiction and feeling, but they had to physically move their body in space to match which one they were talking about. (Individuals work by standing on a mat, the mat has different ‘portals’, each of these six *portals* represent fact, fiction,



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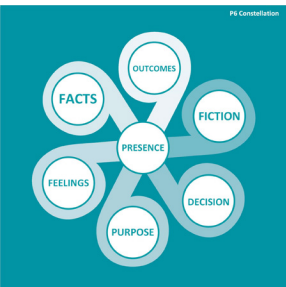
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¹¹¹ This relates to the concept of Theory of Change (Centre for Theory of Change, 2020a, 2020b; Reynolds et al., 2012) and challenges notions of what it means to ‘design, deliver and evaluate’ interventions (Guba & Lincoln, 1989, 1994; Schwandt et al., 2007). From the paradigm of complexity thinking, the idea of evaluation seems to me, to be a curious concept on several counts. I appreciate that the idealised purpose of evaluation is to learn from the past and adapt what we do in the present to improve intended future outcomes. However, too often evaluation is infused by causal thinking and is used to blame and shame those whose actions are judged to have ‘failed’ to ‘deliver’. No current situation is ever **exactly** the same as the instance before, so to suggest that we can look back on it, and on what we/others did (as if we do not know what we now know), and decide, based on the current situation, what we/they **should** have done differently, is profoundly flawed. Clearly, if we/they had knowingly acted unethically/maliciously then, yes, we can justifiably be called to account. However, in other instances, it may be as simple as this: we did what we did with what was available and accessible to us and that was all we could have done. Also, because the present situation is already different to what it was before, anything we do choose to do on the basis of retrospective analysis, **may not** meet the exact same conditions and therefore, may no longer be fit-for-context i.e. *Best practice is fit or myth* §5.5.11.4. Attuning to our context and deeply attending to what is current in what is present in the here and now, is the crux of working more efficaciously and with greater agility with the complex situations in which we find ourselves: *emergence emerges beyond reason or control* §5.5.11.4. The mechanics of traditional evaluative approaches are not fit-to-context – hence, perhaps, the need to augment and hone our abductive capacities §5.5.12.



feelings, outcomes, purpose and decision). So rather than a jumble of – ‘When so and so said this it made me feel ... and I felt this because I think she is..... because of’. The *portal* enabled the individual to separate the different threads. Whilst physically standing in the fact *portal* the participant would say – ‘I noticed so and so say’ (exact body language can be described and quote of what was actually said) Then the participant would move to feeling *portal* to say – ‘I felt ...’ Next to the fiction *portal* to say – ‘I believed this and that about.....’ I watched the participants move themselves from the facts to fictions *portal* on realising that some things that they had believed to be facts in their life were actually fictions. These insights led to a big shift in their perception of the family situation. By teasing out the facts, fictions and feelings using the *P6 Constellation* the situation was illuminated to the individuals, which brought real clarity and realisations about what they could do differently. I had at this point in time attended years of conferences in Caux and had personally attended 8 years of talking therapy. When I saw Louie work I thought, this is something new and this is something that I want for myself, for my work and to work with others. I felt I had genuinely witnessed personal change take place. To see it used in an IofC context filled me with hope that we can continue to help facilitate honest conversations that lead to lasting change” Witness 2013, POPIA participant, 2017; REAL Programme 2018-2019.

2014: “A deeper dive into the concepts underpinning the *P6 Constellation* and a better understanding of complexity principles...I’m beginning to see how it offers an integrating frame for my coaching



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practice...though it all still feels very new. I finally got why complexity science as an intellectual or rational discipline wasn't the full story (for me)... the *P6 Constellation* embraces both the emotional and the rational...and therefore feels much more complete and human than other approaches from the systems world. It was fascinating to see the different ways the ideas landed with us...and I learnt a lot from my colleagues too. I find myself looking for the complexity principles at play. I'm trying to pay more attention... noticing what is... increasing my sense of systemic awareness I guess. I also notice that I'm desperate to learn more! This is deeply thought provoking and inspiring work... and for me, a potential game changer." Participant after 1-day training, 2014.

5.5.5.5 *Naturally inclusional recursions*

◆ The above reflections offer some grounding that feeds the confidence I have in my claims, more of which can be found in the [§Doctoral Data Splash](#).

Becoming 'PIA Collective'

▶ Moving forward, I offer an account of a [real manifestation](#) that arguably could be seen as a [primary case](#) affirming the value of reincorporating subjective empiricism in systemic interventions. The following hyperlink takes you to a document describing the [PIA Collective becoming itself](#) (Gardiner, 2019: p.103-125). Its origins are found in this doctoral inquiry: emerging from the ongoing dynamical interplay of individuals engaging with me within IofC and amongst privately contracted clients, supported by the *P6 Constellation*. All of us, though our receptive-responsive engagement, contribute(d) to all that is and has been co-evolving between us: the enforming of *Presence in Action* as a praxis; becoming a *community-in-practice* and then transitioning into a more complex self-organising entity (January 2019). Through the lenses of complex adaptive systems (CAS), we can think of this transition

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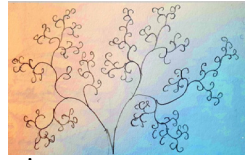
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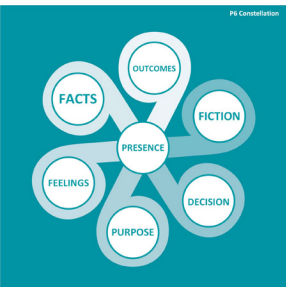


as a new dissipative structure (Prigogine, 1978, 1980; Prigogine & Nicolis, 1971; Prigogine & Stengers, 1984) arising from some instability in the emergent dynamics within the *community-in-practice* §0.3. Leading up to this shift, we were expanding and I was reaching a point when I could no longer, on my own, hold/host the increasingly complex dynamics and demands for additional learning opportunities. That all this continues to unfold is indicative of our collective stability and generativity, enabled by the similarities that draw us together (practising our practice and wanting to extend this way of being with ourselves and others, into the world); and the differing, yet expanding, capacities of those involved.

♦The principle of Natural Inclusion adds another dimension to what is in play¹¹² in my project. A naturally inclusional, dynamical dance rests on the invitation, inductive qualities of [receptive space](#) invoking (drawing in) responsive energy. Think of receptive space as emptiness and a potential [indication of needfulness](#). The differential between emptiness and fullness induces energy flow, **from full to empty**, until empty becomes full; at which point the direction of flow turns again, invoked by and towards receptive space. ♪When I have not eaten for a few hours and my tummy is empty, I feel hungry and find myself foraging for food. When I exhale, a space is vacated in my lungs, and I draw breath. In such cases, my responsivity mostly happens spontaneously and non-consciously although sometimes I might consciously decide when to go in search of food, or to engage in a meditative practice in which I concentrate on my breathing. Beyond these directly life-sustaining bodily examples, the same inclusional dynamic is in play in *Presence in Action*.

▶♪♦The *P6 Constellation* was invoked into being [following the invitation](#) of a group of supervisees who wanted more from me §4.5.3. Even though I was, and still am, holding a formal role as their supervisor, does this make me the *Lead Body*? I did not initiate the

¹¹² Traditional conceptions in systems sciences would refer to feedback and feedforward loops or back-and-forth oscillations. The difference is that impetus in these movements is assumed to be initiated from one acting upon or thrusting in/towards another.



PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

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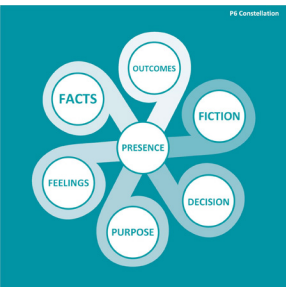
formation of the group. I [responded to requests](#). To me, this reality challenges [usual notions of power](#) §5.5.6, leadership and agency. Furthermore, the initiating supervision group co-evolved into a *community-in-practice*; and then into the *PLA Collective Community Interest Company*. What was my part? I responded to what they were calling out in me. Through our personal practice supported by each other – our numbers and the generative capacities of those engaged, are commensurately expanding. More members are stepping forward, individually and collectively, to generate opportunities for newcomers to experience *Presence in Action*. This is an indication that more of us are engaging with more and more complexity. Our learning ecosystem is expanding. Practising our practice is enabling us to become who and what we currently are, both as a *community-in-practice* and a member-based collective¹¹³ operating as a formally constituted Community Interest Company, opening this way of being to others. None of what currently exists was choreographed by me as some grand designer!

It has come through all of us in our own time and at our own pace, learning to *dance with emergence* and attuning to nature's principle: not [driving an agenda](#) but [following an invitation](#).

Patterns revealing themselves

▶ ♦ Now, I am aware that what is emerging through and with the *PLA Collective* potentially raises questions about (some of) the assumptions on which the *PAI* and the *Participation Compass* were founded. For example, relating to the *Lead Body* (i.e. who is leading, who is following?) §5.5.5.1; notions of *Stakeholders, Power & Interest* (i.e. what is power and who 'has it'; who is/should/could be involved and what is 'in it' for them to be so?) §5.5.6; and *Decision-makers & Decision-making Processes* (i.e. to what extent is [decision-making](#) conscious, purposive and rational or non-conscious, purposeful, reactive?) §5.5.2.1; §5.5.2.5; §5.5.8; §5.5.6. **However**, in practical applications, these frameworks have illuminated and extended participant thinking **beyond** the dominant subjective and normative assumptions that are usually

¹¹³ I which I am now a paying member along with all others.



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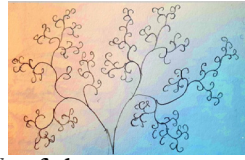
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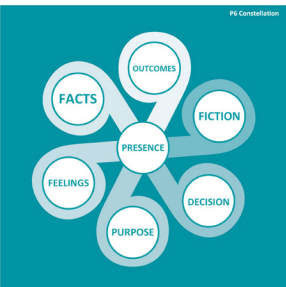
associated with the [considerations attended by the PAI §5.5.2.4; §5.5.4](#) and the *portals* of the *P6 Constellation*. How do they do this?

◆ The nature and scope of the inquiry for both is inclusionary by virtue of the diversity of data and perspectives invited in §5.5.2.6; and in that, each is grounded in the present context, inviting those engaged to attune to what is catching for their attention. We start with ONE question: [What do I/you/we notice?](#) All inquiry threads (guided by each framework) follow and flow from what shows up – for individuals, with the *P6 Constellation*; and collectively with the *PAI + Participation Compass*. That which is illuminated sources what else comes into view and ultimately what becomes.

▶ ◆ In writing this section, I have begun to appreciate that the *PAI + Participation Compass* and the *P6 Constellation* seem to be bound by some [common dynamics](#) and principles which I am drawn to explore §5.5.11.4. In early 2019, I found myself writing that ‘Natural Inclusion is naturally recursive’. I paused, pondering the validity of my statement. I sought clarification from Alan Rayner. His response in a personal correspondence, 18th March 2019, was this:

“What springs to my mind in relation to [‘Natural Inclusion is naturally recursive’](#) is that this was indeed the primary theme of my recent book, *The Origin of Life Patterns*: that the ‘receptive-responsive evolutionary relationship between space and energy’ engenders recurrent patterns, processes and relationships over nested spatio-temporal scales ranging from subatomic to galactic. Does this correspond with what you had in mind?” (Rayner, 2019g).

▶ ◆ In answer to Rayner’s closing question: It does! I was excited by his response which, to me, aligned with my [≈dynamic representation of the SAM!](#) Indeed “recurrent patterns, processes and relationships... over nested spatio-temporal scales” (ibid) is what you, dear



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Reader, are witnessing in my repeating recursions across these pages and in the visuals I share §5.5.1; §5.5.5.1; §5.5.5.5; §5.5.8; §6.3.

▶ 🎵 Whatever you might experience, feel and think about my iterative recycling, I notice that, beyond my own recurring feelings of irritation, frustration and despair, I am also feeling increasingly confident, comfortable and self-assured. ♦ I am noticing how my comprehension is finding its way into words more easily and fluently as my exploration of my interior-exterior terrain expands, focuses and deepens. My ≈ **Visual-Kinaesthetic** propensities bring to life my embodied knowing, through representational forms, as well as actual and imagined motion as in the ≈ [SAM §5.5.5.2](#), the ≈ [Systemic Research Framework](#) and ≈ [Presence in Action](#). These animated representations open spaces into which my imagination allows me to enter, move, soar, grasp and play. I wonder what they evoke in you? 🎵 **Aesthetic-Poetic** invokes my emotion-fuelled, wholehearted engagement, enabling me to succinctly synthesise all that is and has been coming through me. She expresses in ways that speak to and from the heart of me and serve as an antidote to the sometimes choking, turgid torrents delivered by ♦ **Intellectual-theoretic**. All of me needs all of me to be all of me. But what is this telling me (and you) about what it means in practice to be the *Lead Body* of an inquiry?

▶ 🎵 ♦ This – my – *living~learning* inquiry bears uncomfortable and delightful testament to what it takes to admit my *subjective empirical* contributions, as I attend to the unstoppable interaction between the intangibles and tangibles I encounter within and beyond me every moment of every day (Maturana & Varela, 1987; Ross, 2005; Thelen & Smith, 1996).

▶ ♦ Pre-dating my PhD I found myself ‘coming to *knowing*’ through my emerging practice which, over time, found representational forms. Repeated application of these constructs brought about personal insights and transformative shifts in those of us engaged (as colleagues, peers, trainer/supervisor, practitioners hosts and clients); and have invoked modifications in form, structural content and process(ing) dynamics of those constructs.

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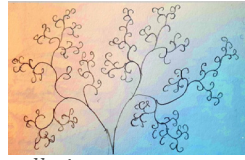
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▶ ♦ Since then, and central to my doctoral inquiry, I have been sharing the *P6 Constellation* with growing numbers of people §5.5.8.1. Those of us who continue to engage, come to recognise the *nature of the power(s)* we have as agents in our own lives, as well as *what is in it for us* (i.e. our *Interests/Purposes*) to keep stepping in with ‘all of our beings’; and to keep opening up ‘all of our beings’ to being supported by, and to supporting, each other. The [recursive praxis](#) we now call *Presence in Action* came into being through repeatedly practising together – using our simple *Acuity Practice* supported by the *P6 Constellation* and [Symmathesic Agency Behaviours](#). Our repetitions continue to deepen and extend our understanding of our own patterns as well as each other’s. Through more people experiencing and engaging with *Presence in Action*, transforming ripples tip(ped) into the relational realms of us all – families, friends, colleagues, communities, organisations. As *Presence in Action* extends further into our lives and the wider world, others are recognising that we are ‘doing’ something different. In receptive-responsive fashion, more individuals (friends and family members) and organisations are now coming to us¹¹⁴ asking if we can support them. By way of example, in 2019, *PLA Collective* secured its first contract with the Mathematics Department of University of Edinburgh to engage with six female staff members as part of its STEM¹¹⁵ programme of development. We were explicitly invited to undertake this work, based on other people within the University having experienced the difference that *Presence in Action* was making in their personal and professional lives. We opened a receptive space into which they flowed; they opened a receptive space into which we flow – and as 2019 turned to 2020, other departments within the university reached out to us to support them in supporting students and staff. In September 2020, we commenced a five-year contract with another department supporting doctoral candidates; and staff within a family of independent schools in Edinburgh. Sourced

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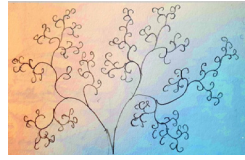
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¹¹⁴ An indicator of which was my being asked to speak at a Health and Spirituality Conference in October 2019 as someone practising *Presence in Action*. I was surprised that the message of our work had found its way into the public realm at a point when there are only several hundred folk who have had some experience of it and 27 practising members of *PLA Collective*!

¹¹⁵ Education and careers support in science, technology, engineering and mathematics (STEM) focusing primarily on encouraging more girls and women into disciplines traditionally dominated by men.



by our living commitment to engaging in our own personal work in community, we are finding ourselves in receptive-responsive interplay with more and more others who are experiencing what we experience: the release and relief that comes from no longer believing that we have to disengage with or deny our interior realms §[Doctoral Data Splash](#) §5.5.8.1. This brings alive in me, renewed appreciation of the value/necessity of *self-centering* (e.g. as an individual engaging in the praxis of *Presence in Action*), in the context of *symmathesic agency* §5.5.5.2.

▶♠ Between 2016-18, I recalled Nora Bateson’s justification for referring to ‘[living~learning systems](#)’ as “symmathesies” (Bateson, 2016b: p.169-194). I accepted her rationale for this alternative to the term ‘system’, the latter of which predisposes us to abstracted inquiry about actual or perceived entities/systems consisting of parts and wholes. She challenges the irreducibility of any issue or system to its component parts, and instead, focuses on their trans-contextual interrelationships, interactions and associated [mutual contextual learning](#) (Bateson, 2015, 2016b, 2020b). She refers to “Warm Data” as “information about the interrelationships that integrate elements of a complex system” (Bateson, 2020b: no pagination). The term [symmathesy](#) affords an incorporating expression that resonated with me, creating the clear distinction between mechanistic tendencies in systems thinking:

“The existing word, “system”, while useful for discussion of many kinds of systems, does not communicate contextual fields of simultaneous learning as is necessary for life. The inclusion of mutual learning in the terminology is specifically meant to preclude the models of engineering and mechanism that are implicit in much systems theorizing today” (Bateson, 2020c: p.1).

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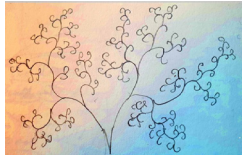
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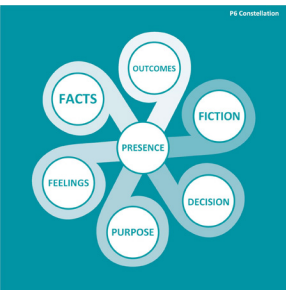
▶ 🎵 🎵 🎵 In a [tumbling rush of insight](#), all that I had been composing within the [≈SAM §5.5.5.2](#), finally found coherence when I changed its name from ‘systemic agency’ to [Symmathesic agency](#), (see [§≈SAM](#)) which I describe as:

...the meta-conscious capacity to engage in mutual, contextual learning through self-centering interaction, in place in space in time.

◆ Now, the notion of individual ‘agency’ [§0.3: States/agency](#) is, for Bateson¹¹⁶, [seemingly at odds](#) with her emphasis on interrelationality. However, I suggest that to ignore the distinctive capacities of individuals **as symmathesies**, is to deny the natural reality that each of us is both relational and has the capacity to act individually (Mead, 1934) – a distinguishable material “flow-form” (Rayner, 2005: p.6; Tesson, 2006), not independent of, nor separated from, our all-pervading spatial context, but engaging as “complex-self-identities”, *in place in space in time*. In other words, we are not individual ‘units’ severed by chasms of space; rather, we are imbued and embraced by space, and responsively flow through it (as it flows through us) as our tangible, material selves; or intangibly through our communicative (energy flow) means with others: e.g. talking, artistic and animate gestures, poetry, etc. As such, we find ourselves continually engaging and co-evolving as “‘complex selves’, with both individual (distinctive) and collective (continuous) identities” (Rayner, 2005).

“These ideas are based on regarding the Human ‘Self’ as a complex, dynamic coming together of inner and outer through intermediary aspects, in much the same way that we can understand a river as a creative interaction between stream and landscape mediated through its banks and valley sides. Each aspect simultaneously shapes the other” (Rayner, 2005: p.5).

¹¹⁶ Something communicated briefly to me in a personal exchange in 2018.



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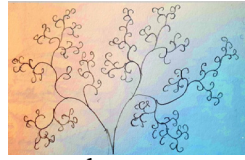
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▶ ⬢ Geddes (1915), known primarily for his ideas on, and contributions to, civic, town and country planning, in the decades either side of 1900, came to similar understandings:

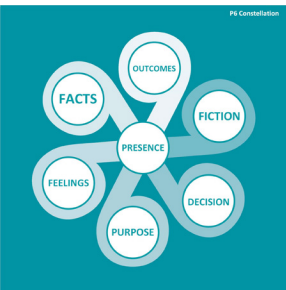
“...the world as remade by effective men of action becomes in turn the environment that shapes other men, stimulates their mental life, which in turn leads them on the change the world still further”
(Geddes, 1915: p.196).

⬢ Alongside this and his reported use of the motto “vivendo discimus” – by living we learn (Higgins & Nicol, 2011; Thompson, 2006) – he was recognising the *living~learning* co-evolution of people and their landscape/environment. Nora Bateson, too, captures this in her [concept of symmathesy](#) as an entity or process arising through “contextual mutual learning through interaction” (Bateson, 2016b: p.169-194).

⬢ Geddes (1915) was passionate about experiential learning and education, seeking to illuminate and:

“understand the essential qualities and processes behind the development of human culture, between people and their environment. His theorising, frequently using visual images as tools for the imagination, drew on aesthetic experience as much as rational knowledge to create analytic tools that would reveal the universal in the particular, the essential truth behind the individual manifestation”
(Thompson, 2006: p.80).

Rayner, Bateson and I, in our differing attempts at communicating our messages, all use poetry and poetic prose along with visual art, film, conceptual imagery or pictorial representations to explicitly complement more traditional forms of explanation.



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◆ Geddes (1915: p.194-213) created his ‘Notation of life’¹¹⁷ – a four x nine quadrant model – not simply as a theoretical representation but as methodology for improving the human condition. In this, he was action-oriented. I notice I have an antithetical reaction to ‘quadrant models’, instead favouring spiral representations (as is self-evident in my own *abductive fruits*). Interestingly, his model – referring to people (folk), knowledge/known (work), and places/spaces – does depend on both inward-outward as well as circulating dynamics:

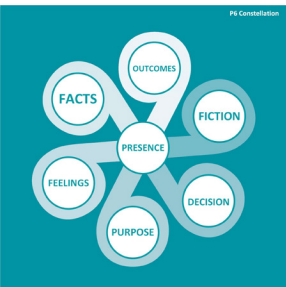
“thus we may diagram the whole process of history, the succession of human generations by means of lines symbolising this unending interplay of the four parts of life. Thus also is it vividly shown how history both ever and never repeats itself” (Geddes, 1915: p.196).

▶ ◆ In his model he is attempting to convey, representationally, the kind of transcontextuality advocated by Bateson and the dynamical interplay evident in nature as illuminated by Rayner. Now, I am not wanting to enter into a comprehensive comparison between models, as that would be a different (perhaps future) project. 🎵 ◆ What, then, am I doing? OK. I notice I am abductively drawing attention to patterned similarities and differences that (may) help illuminate the distinction I am making in defining *symmathesic agency*. In this, I expand Bateson’s concept of symmathesy with an appreciation of Natural Inclusion and *Presence in Action*, incorporating:

- the *reflective-reflexive* dimensions of awareness that seem to be unique to human beings, and distinctive in each individual: i.e. meta-consciousness as enhanced acuity¹¹⁸, whereby we notice **that** we are noticing, as well as **what** we are noticing;

¹¹⁷ Very unfortunately, the simplistic representation of his Notation of life resembles the Nazi swastika. Its four quadrants include, in anti-clockwise direction starting from top left: 1 – Simple practical life; 2 – Simple mental life; 3 – Full inner life; 4 – Full effective life. He holds the downward vertical trajectory on the left as Bio-Psychosis and the upward right as Psycho-Biosis.

¹¹⁸ *Acuity* – in the realm of *Presence in Action* and the *PAI* – out of acuity arises *agility*, *fluency* and ultimately, potentially, *artistry* – not in a linear sequence but rather as emergent properties one from another – as if the next is birthed from the existence of the one that precedes it, until all find themselves mutually co-evolving.



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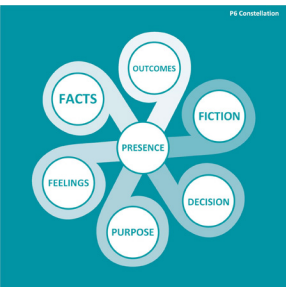
- our situated realities – i.e. we are relationally and dynamically interconnecting *in place in space in time* (Fiscaletti & Šorli, 2017; Rayner, 2019b; Šorli, 2019a, 2019b) through receptive-responsive §Glossary; §5.5.5.1; §5.5.5.2; §5.5.5.3 exchange;
- the synergy of *reflective-reflexive* §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2 and receptive-responsive engagement in a *self-centering~expanding* dynamic (Hodges, 2008; Swimme & Tucker, 2011) that is evident in/as the recursive patterning of the kosmos §Glossary; §5.1.3.

◆ Thus *symmathesic agency* arises as a collective, meta-conscious capacity, accessed through personal (e.g. the praxis of *Presence in Action*) and collective (e.g. the *PAI + Participation Compass*) scaffolded means. It reciprocally depends upon and facilitates *self-centering* persons in mutual contextual inquiry, thereby illuminating individual and collective, fit-for-purpose responses to each presenting context. In this conceptualisation, personal knowledge/knowing is not subjugated to the interpersonal¹¹⁹ nor to the impersonal.

▶ ◆ The ≈SAM §5.5.5.2 is my attempt at representing the communion and dynamism of personal, relational and wider-world interplay. Geddes (1915) attempts this through his *Notation of Life*; whereas Bateson (2016b) offers no graphical representations, perhaps for fear of falling foul of part-whole distinctions and graphical bounding that implies fixity? Rayner uses paintings, photographic images and some abstract graphics.

◆ Geddes, Bateson and I, in very different ways and for different contexts, offer methods/methodologies. Geddes's offering seems cognitively complicated and specific to place-shaping. Bateson's 'Warm Data Labs' start with a convening inquiry on a named complex issue, and offer pre-ascribed contexts/lenses around which small group conversations take place. Mine comprises: nested and inter-linked representations (deploying animated visual imagery, music and poetry), supporting a simple approach to inquiry, upheld

¹¹⁹ Unless I am misunderstanding Bateson's stance, the 'person' does seem to be subjugated to the interaction.



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PhD Abductive Fruits:

- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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by paradigm-attuned praxis. I bring together a suite of concepts and scaffolded approaches which may be deployed separately, or in combination, to serve individuals and/or groups in any context.

▶ ⬢ In the ≈SAM §5.5.5.2, I draw on affinities from theoretical propositions from diverse disciplines; as well as from serendipitous encounters with ancient spiritual traditions such as Buddhism (Canfor-Dumas, 2013; Causton, 1995; Ikeda, 2007; Varela & Shear, 1999; Vessantara, 2000), T'Chuang Tzu (Merton, 1965) and Taoism (Heider, 1986). However – and crucially – as a practitioner first, in the way (Ross, 2005) identifies herself, none of my *abductive fruits* have been initiated from abstract theorising. Their sourcing ground has been my *subjective empirical* experience, living relationally in context, reaching out to other knowledge resources when I have been moved to do so.

▶ ⬢ I have been engaging with, absorbing, digesting and emergently synthesising that which I have been encountering over decades §1.6 §2.4 §3.4 §3.5 §4 ≈Systemic Research Framework. I have drawn upon many disciplines and have not been constrained by any single one. With all my *abductive fruits*, I have drawn upon third-person knowledge (impersonal) and second-person (inter-personal) contributions **repeatedly over many years**, and increasingly have found myself utilising and trusting that which, through nonlinear synthesis, comes through me. My current knowing finds distillation and representation in my *abductive fruits*; and clarification within my distilled descriptions of *self-centering*, *Presence in Action*, *Symmathesic Agency* §5.5.5.2, *metalogic coherence* §5.5.11.6 and *abduction* §5.5.12; §Glossary. All find expression through my bodily presence as I am moved¹²⁰ to issue forth in all the ways I do. I did not envision, decide nor plan to create any of my *abductive fruits*. They arose through me, with all of my being expressing myself in primal play, inter-acting with others situated *in place in space in time* §3.6.

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ⬢ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

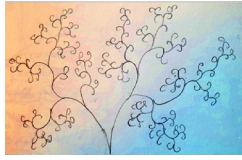
Pre-PhD Abductive Fruits : 1998-2012

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¹²⁰ See Sheets-Johnstone (2009a, 2011, 2016a, 2016b, 2018) offering primal animation as way of understanding how our *body-beings* bring our knowing alive.



▶ 🎵 As those last few sentences appear on the page, I can see I am turning my attention onto myself and my past. I am looking at my *living~learning* process(ing), wondering what it is revealing to me – and what this has to do with my undertaking? OK. So, my research is bringing more and more of my processing into view, as it is revealed to me. Ah! All my *abductive fruits* are expressions – ways and means of surfacing my tacit knowing. That I am bringing them together here, is because... *I want to share with others what has been given birth through me. I want to leave something behind of value to others. I want to believe that my life – and that I – matter. I want to be remembered (Outcomes). I want something of me to endure beyond my lifetime to bring good into the world (Purpose). And as I find myself teetering on the edge of self-judgement for my seemingly self-serving (Fictions) purposes, and before shame (Feelings) fully gets a grip of me, a line from a poem trickles into my consciousness, releasing floods of self-compassion >>:*

>> SELF-COMPASSION

14/06/2020: I am waiting for an appointment with a Dermatology consultant about a skin lesion on my nose, that my GP has said could be a basal cell carcinoma. My father had many surgeries to his face because of this condition. June 2020: We are in COVID-19 lockdown which has precipitated significant delays in accessing diagnostic appointments and treatment. I feel worried and concerned, not knowing what might happen to me...

“And what of She... obscured by see-through walls?... the She who passed on motherhood” 🎵 [Poetry Anthology: Attending, Responding, Becoming](#) (Gardiner, 2021: p.47)

▶ 🎵 I smile a smile of recognition. I *chose* not to have children. And occasionally, I experience deep sobbing grief about that decision; and I fall into questioning the meaning(lessness) of my life. I am not ready to die, and I have been feeling worried about my skin lesions. I know what my father endured because of skin cancer and I do not want this for myself. I catch my *future fictions* / imagined *outcomes* flirting on the edges, borne on the question ‘*what if...?*’ Added to this, I realise, is the impact of being in lockdown for the first time in the UK because of COVID-19 – I could not go to my GP to get them checked.

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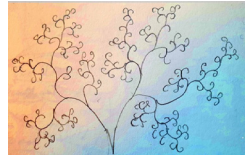
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- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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Chapter-Five-as-Appendix



▶🎵 My worry was bubbling away non-consciously, until I turned to meet my feelings of fear and shame. Then, on one of my regular morning runs on Portobello Promenade, a kite-tail string of words caught my attention, lifted me up and carried me away into free-flowing space: **I heard the news today>>**.

▶🎵 Attending and responding to what was opening up in me released me from the grip of fear; reminding me that I am alive and capable of contributing meaningfully, until the moment I am not, and I cannot. And when I am no longer alive, insofar as I know, I will not know about it, so I need not fret about whatever comes of my creations!

▶🎵 I remind myself that, long ago, I gave up attempting to choreograph a future I thought I should and could control. In surrendering to the recognition (again) that I did not how the future should or could be for me, let alone anyone else, or indeed the entire world, a deep, knotted tension in me began to release. I feel a releasing sensation trickle through my body as I write. I am groping for something. I slow down to let words find their way through me;

>> I HEARD THE NEWS TODAY

🎵 I heard the news today. I'm going to die.
If I go out and touch your hand; or touch
the place your hand has touched, then brush
my fingers on my face...
I'm going to die.

I heard the news today. I'm going to die.
It's news I knew; chose to deny as if I'm
immune to nature's law; could dodge what
shall befall us all.
I'm going to die.

I heard the news today. I'm going to die.
I let this in: I will not live forever more; and
with those words I find relief; am strangely
not consumed by grief.
I'm going to die.

I heard the news today. I'm going to die.
For nature takes away our ill and old;
dissolves what's needing shed. It puts to bed
what's done its best; so for a while, it rests.
I'm going to die.

I heard the news today. I'm going to die.
I'm asking when? But then - I see I'll come
to pass when passing comes. Until that time,
I'll pace my life to nature's drum.
I'm going to die.

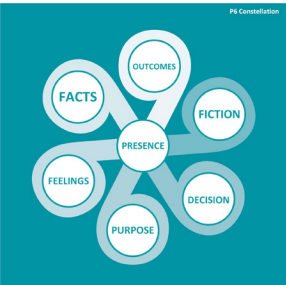
I heard the news today. I'm going to die.
Perhaps not now nor sometime soon. But
when my life-force starts to wane, I promise
you I'll not complain.
I'm going to die.

I heard the news today. I'm going to die.
This energy that informs me will come to
life some
other way. Hooray! What once was me shall
never fade; this may be you, someday.
I'm going to die.

I heard the news. Today I am alive.
I hear the birds in daily song. Again, I run
on Porty prom; absorb sun, sea and salty air;
am eased by all whose space I share. I'm full
to brim with gratitude. Today...

[I am alive.](#)

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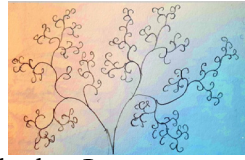
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to find expression for what is wanting to be conveyed: what matters is how I be and what I do, here and now – not what I have done or might do, [then and there](#).

▶ 🎵 I remind myself that (non-)consciously playing with *not-knowing* has been essential to realising (comprehending and manifesting) much of what you are witnessing in this document, dear Reader. At the outset, adopting a complexity thinking paradigm in this research called on me, in oxymoronic fashion, to embrace *not-knowing* consciously. Holding to this, despite all the pressures to conform to (not always) covert Cartesian constructs, has brought challenges, surprises and generativity beyond anything I could have imagined. I have found myself (in both meanings of this phrase) in a *naturally inclusional playspace* in which concepts, frameworks and approaches have arisen – all helping me navigate and meet myself, my life, my relationships and the work I am undertaking, differently – in ways I experience as more generative, joyous, fulfilling and efficacious. What is utterly crucial in what I have just written, is recognising that my experience is sufficient validation **for me** to stand self-assuredly in defence of my research approach, and my creations. I am aware, nevertheless, that you may (believe you) need more!

Myself as Lead Body

▶ 🎵 🎵 🎵 A pause for breath >>. Once again, I notice my ponderings carrying me ahead of, or far away from, the unfolding narrative I am attempting to document – so let me return to being here now. I am the *Lead Body* of this project, engaged in processing my processing with my past *rememberings* and future *becomings* folding into that which becomes current in the present.

>> 🎵 A PAUSE FOR BREATH

Amidst the hum and static of conference conversation, at last hearts conjoin in corridors designed for fast exits.

Don't linger long. Meet and go in mindless flow.

Go fill your head! There's more to know!

Don't sit. Don't rest. Don't pause for breath.

Yet. I do. On that bench, against that wall; cross-legged,

buddha-like in blue convict-striped denim outfit that cost more than I dare share. And still. I sit at peace; with ease. Released.

Sweet contradictions as one, then two, three, four and five each stop to chat; don't pass me by. Though brief, eyes meet;

hearts open wide as hugs and hands embrace.

We mean what we say. We will connect again.

Another day.

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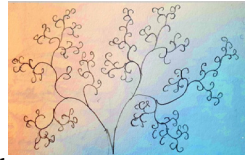
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▶ 🎵 Throughout this document I have been revealing that, when I do not attend to my internal signals, I render myself more vulnerable to ‘being played’ by my own frequently unhelpful, non-conscious, reactive sensemaking. When this happens, others are affected, often deleteriously. Whenever I move into *reflective-reflexive* process(ing) §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2, I move into a state of greater consciousness (Depraz et al., 2000, 2003; Varela & Shear, 1999; Varela et al., 1991) – an awareness of being aware. I find myself transcending or transforming my reactivity and stuckness – not on demand – but because, quite simply, in that moment I resource myself to notice what is beyond the limitations of my **fast thinking** (Kahneman, 2011). When I do this, I add data (requisite variety) to my sensing, potentially activating and enabling my sensemaking faculties to comprehend differently. I open a receptive space for myself and begin to tune into what is dancing within. I notice what is going on in me, that I was not noticing before. I notice more, in the context of others and the world around me, and more and more often – though not always – I come to realisations that simultaneously release me into *Presence in Action*: a coherent state of being in [responsive flow](#)¹²¹ (Gardiner, 2019; Rayner, 2017d, 2018b, 2018c). I find myself moving, and in so *being~doing*, manifest agency of a different quality. Thus, I find my *being~doing* self and my knowing always to be in a state of (be)coming – always [arising before the words](#) I later find, to express what my *being~doing~knowing* has become or is becoming.



PhD Statewaves:

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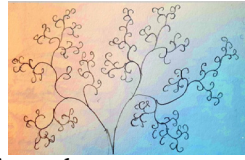
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♦ As I set out in §0-4, most first-order science (Rayner, 1997, 2004b, 2006b, 2011a, 2017b; Rayner & Jarvilehto, 2008) and hard/functionalist systems science research is conducted on the Popperian (Popper, 1934) assumption that we can and should set aside our so-called subjective¹²² Selves. Through my doctoral process, I am illustrating that – at a somewhat [prosaic level](#) – even if I were not attempting this ‘reincorporating’ first-person inquiry, I

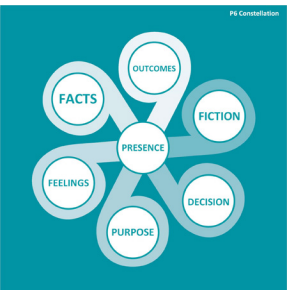
¹²¹ I suggest this is different to the way in which (Csikszentmihalyi, 1996, 1997, 2013, 2016) refers to flow §0.3, which he aligns to happiness, competence and stretching into new territory.

¹²² Subjective – this term is used pejoratively in ‘science’ as if an individual’s views are somehow arbitrary (Polanyi, 1958) and therefore suspect; and as such (should) have nothing to do with claims about objective knowledge.



practically would not be able to remove aspects of myself, nor indeed myself as the researcher, from my research; for if I did, there would be no research and you would have nothing from me with which to engage! I am in it and it is coming through me. I am present, in relation to others – implicated, impacting and impacted – everywhere I am, and in everything I do.

🎵 ♦ I notice feeling a frisson of irritation on writing (in the paragraph above) ‘so-called subjective selves’. What is that about? I note that the ‘subjective’ is derided in many circles and disciplines – science, management, government, industry, etc. Indeed, I recall, at a Coaching conference in 2019, I heard a practitioner-researcher, respected in the field, saying: “it was proper research; it wasn’t subjective!” I felt shock and surprise. I noticed how quickly I judged (*Fictions*) them as *naïve and incompetent* and *damaging the reputation and validity of our shared field of practice*. Ah! There lies my rage! I took what they said personally! Non-consciously, I was believing they were making a comment about me and my practice and my research, and I was ready to fly to my own defence (*reactive decision*). I quickly realised there was no need. They did not know anything about what I was doing. Through my process(ing), I realised they were revealing something about themselves, their views about research and what they believed constitutes valid data. Their stance is not mine. Returning to myself: the issue, for me, is not about eradicating my subjectivity (as if I could); rather it is about recognising, honing and leveraging these extraordinary, uniquely-human faculties, which enable *subjective empirical* sensemaking to happen at all. The notion that we need to (and can) isolate this from our scientific endeavours¹²³, suggests these capacities are unnecessary and unwanted... and



PhD Statewaves:

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- ▶ Navigator-Narrator
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Pre-PhD Abductive

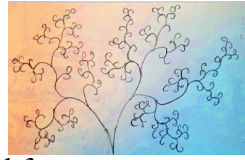
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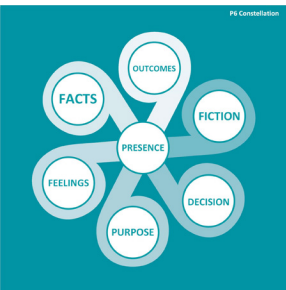
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¹²³ E.g. to achieve so-called objective ‘independent observation’ in the way that Popper (1934, 1972a, 1972b) means, whereby observation of a phenomenon is constructed in such a way that the observation would be the same regardless of who is making it. Midgley (2008) makes a case for **admitting** scientific observation *as* a kind of intervention (rather than seeing observation as an avoidance of intervention) that, in some circumstances, is entirely fit-for-context. In this, and consistent with the *PAI*, he is recognising the need for different kinds of decision-making processes involving researchers/intervenors/stakeholders that take account of their entangled contexts §5.4; §5.5.6; §5.5.9; §5.5.10.



yet without it we would be unable to access the imaginative leaps that lay the ground for us to do what we do in conventional scientific spheres §5.5.11; §5.5.12; §5.5.13.

🎵🎵 I find myself aching for an alternative term to ‘subjective’ that is less abstract and therefore potentially more accessible than, for example, ‘second-order’ as is used in cybernetics/science to indicate the (non-)conscious impacting-impacted presence of the ‘observer’. I want something that **admits** and upholds “the personal participation of the knower in all acts of understanding” (Polanyi, 1958: p.vii), whilst also acknowledging that the knower is neither isolated from nor subsumed by their context (Gardiner, 2018b; Rayner, 2011b, 2018c, 2019c). Torbert et al (Reason & Torbert, 2001; Torbert, 2000, 2006, 2013) refer to first-person action inquiry alongside second- and third-person – acknowledging that what comes to us through our own experience, albeit in context, is not only valid but crucial to the process of our coming to know that which we did not know before. If it were not, would or could we ever come to know anything? What would be the point of having a body with senses and sensemaking capacities if they serve no useful function to our continuing existence as living beings? Indeed, how is it possible to validate one aspect of our ‘coming-to-knowing’ process(ing) (e.g. our intangible mental faculties), yet invalidate the tangible bodily faculties that feed them – i.e. those that serve as conduits for non-material ‘material’ between exterior and interior realms? And what is this ‘material’ we work upon and where does it ‘come from’? Surely this isolationist thinking is, by its very nature, nonsensical and has us fall into the trap of reductionism? The use of first-, second- and third-person distinctions by Torbert and many others (including me!), whilst helpful in some ways, also creates a kind of split. It as if what happens between people (second-person realm) is somehow separate from what goes on in the individual; and that prior (third-person) knowledge can be or is something that stands alone and exists apart from any person, rather than being nothing until a person engages with it.



PhD Statewaves:

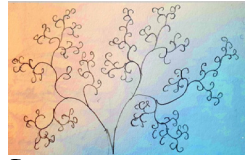
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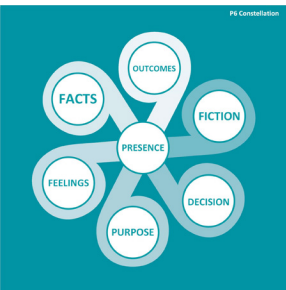


Chapter-Five-as-Appendix



◆ Phenomenology (Gendlin, 1978; Haugeland, 1982; Heidegger, 1962; Husserl, 1991; Lester, 1999; Merleau-Ponty, 1948, 1964, 1968; Romdenh-Romluc, 2014), as a first-person approach to research, seems deeply consonant with the praxis of [≈Presence in Action](#) and *Symmathesic Agency* (the [≈SAM](#)):

“phenomenology develops a complex account of temporal awareness (within the stream of consciousness), spatial awareness (notably in perception), attention (distinguishing focal and marginal or “horizontal” awareness), awareness of one’s own experience (self-consciousness, in one sense), self-awareness (awareness-of-oneself), the self in different roles (as thinking, acting, etc.), embodied action (including kinesthetic awareness of one’s movement), purpose or intention in action (more or less explicit), awareness of other persons (in empathy, intersubjectivity, collectivity), linguistic activity (involving meaning, communication, understanding others), social interaction (including collective action), and everyday activity in our surrounding life-world (in a particular culture)” (Smith, 2018: no pagination).



PhD Statewaves:

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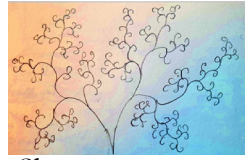
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◆ Its pioneers, along with others that followed (Jha, 1995; Jha, 1998; Peck, 2005; Polanyi, 1958, 1959; 1966; 1968, 1969; Polanyi & Prosch, 1975), for a while, opened the way for such inquiry to be taken more seriously. Further developments brought us autopoiesis, embodied cognition and enactivism (Maturana & Varela, 1980, 1987, 1998; Varela et al., 1974; Varela, 1992; Varela et al., 1991) §5.5.11.3. More recent contributions demonstrate how crucial the first-person experience is to our being, becoming, knowing and doing in the world (Bergen, 2012; Clark, 2015; Colombetti & Thompson, 2008; Cowart, 2016; Depraz et al., 2000, 2003; Di Paolo & Thompson, 2014; Ellis, 2013; Froese, 2011; Ross, 2005; Smith & Thelen, 1993;



Thompson, 2007; Thompson & Stapleton, 2009; Thompson & Varela, 2001; Varela & Shear, 1999). Yet even with such authors, propositions become skewed when some aspect of what it is to be a human being being human falls out of view¹²⁴. Consider what is absent in this quotation from Bergen (2012), which on first reading, found me feeling excited:

“people perform perceptual and motor simulation while they’re processing language. They do so using the same parts of the brain they use to perceive the world and execute actions” (Bergen, 2012: p.238).

🎵📌 Why did I feel excited? Because, through his theory of simulation, I found myself believing (*Fiction*) he was offering vindication for my floor mat representation of the *P6 Constellation* (my *proving/self-protecting Purpose* once again showing itself). Individuals walk between the *portals*, using them as they talk. In so doing, they discern and bring into their awareness the nature and *contents*¹²⁵ of their interior realm. Drawing on Bergen’s theory of simulation, I can claim¹²⁶ that the floor mat, as an external artefact, offers an opportunity for embodied simulation of the nonlinear sensemaking dynamics at play within an individual. Several years on from first including this quotation above, [I noticed something missing](#). He makes no mention of *feelings/emotions*. I feel surprise, shock and embarrassment that I did not notice this omission¹²⁷. I feel doubt rising in me. So, I check the index in his book and find... not one single mention of ‘feelings’ or ‘emotions’. Yet, I know that these are always

PhD Statewaves:

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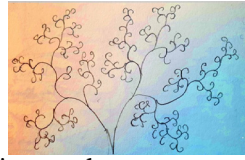
- ❖ 4: Statewaves
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¹²⁴ See the work of Sheet-Johnstone who puts forward a compelling (to me) case, following her comprehensive exploration of the cognitive sciences, philosophy and other disciplines.

¹²⁵ *Contents*: is an inadequate term because it implies material ingredients yet I have been unable to find another more suited to conveying what I mean. In the context of the *P6 Constellation* I use ‘contents’ to mean intangible interiorly accessible, data, differentiated by the *portal* distinctions: *Facts, Feelings, Fictions, Purpose, Outcomes, Decisions, Presence* e.g. *Facts*: “I walked out of the chalet into the bush in my bare feet – I did not run”; *Fictions*: “I was believing that no one wanted me around”.

¹²⁶ I can demonstrate this in action and provide evidence [§Doctoral Data Splash §Figure A-38](#) for the externalised interior processing dance that occurs when someone is using the *P6 Constellation* floor mat and its associated processing worksheets.

¹²⁷ But then I realise that in my *proving/self-protecting purpose* being activated at the time, I would have been (in blinkered fashion) looking for, and finding what I was looking for – which at the time, was third-person confirmation of some link between movement perception and language!



rising, ebbing and flowing in me – and they serve as vital qualitative data, informing and enforming my sensemaking and responsivity. I find it hard to grasp what is at play in me, without accessing my *feelings*, alongside the interrelating *contents* in all the other *portals* of the *P6 Constellation*.

♪♦ Undoubtedly, the case for accepting and leveraging ourselves as ‘incorporated/ing’ beings in all we undertake, is growing; but even those at the forefront offer theoretical propositions that omit some of the most basic ingredients of our humanness. In so doing, they fail to address **how** we can wholeheartedly, authentically, and with greater awareness, access and deploy all aspects of ourselves in our academic research, our professional practice and in our daily lives. << In light of my insights on the previous page, imagine the scale of my delight on coming across <Sheets-Johnstone, 2012 #52094@@author-year;Sheets-Johnstone, 1999 #51817@@author-year;Sheets-Johnstone, 2009 #51917@@author-year;Sheets-Johnstone, 2010 #51909@@author-year;Sheets-Johnstone, 2011 #52095@@author-year;Sheets-Johnstone, 2012 #52094@@author-year;Sheets-Johnstone, 2018 #52022@@author-year> during the summer of 2020 when I was in the final stages of thesis-writing, prior to submission¹²⁸. Overall, she confronts the ontological distinctions of the philosophy of science, and also exposes what she suggests is awry in cognitive science, including its sub-discipline, enactivism:

“Given the current practice of applying lexical band-aids in an attempt to marry mind and body, subject and world, third-person and first-person accounts of subjectivity, time, and other topics – lexical band-aids on the order of embodied action, sensorimotor

PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

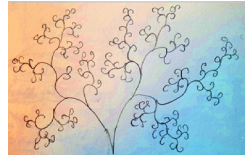
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¹²⁸ In including this material bracketed by << >> at this moment of time, I am disrupting the processual-temporal flow of Chapter-Five-as-Appendix. I do so mindfully, recognising that this may result in some temporal inconsistencies in my sensemaking accounts. If this transpires, I hope it is not overly disorientating and disconcerting to you dear Reader.



subjectivity, embedded cognition, enactive emotions, and so on...”

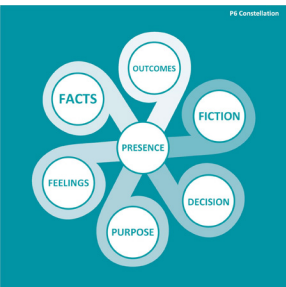
(Sheets-Johnstone, 2012: p.29).

◆ Her thesis claims that animation is “the fundamental, essential, and properly descriptive concept to understandings of animate life” (Sheets-Johnstone, 2009a: p.375). Furthermore, in attunement with others (Donaldson, 1992: p.12-15; Foolen et al., 2012; Polanyi, 1966: p.75-80), she notes:

“our kinetic aliveness and sensemaking are apparent in our initial explorations of the world and in our curiosity about it to begin with... in the dynamic congruency of movement and emotion (Sheets-Johnstone, 1999a): we move in ways coincident with our feelings, which is to say that our bodily attitudes are affectively as well as kinetically resonant” (Sheets-Johnstone, 2012: p.30).

Her thesis accords with Natural Inclusionality. And together, these bodies of work (Natural Inclusion and animation) afford an overarching coherence to my project that 🎵 fills me with delight. The shortcomings of my attempts at creating animated representations of my *abductive fruits* matters not. The simple fact that I am deploying *staterwaves* in an attempt to express what is coming through me, is both telling and congruent; as is the way in which I commonly express myself by using gerunds; e.g. ‘I am attempting...’ rather than ‘I attempt...’. I bring visual imagery, emotions and motion – “dynamic, processual happenings” (Sheets-Johnstone, 2009a: p.379) – to this encounter through ≈ **Visual-Kinaesthetic** and 🎵 **Aesthetic-Poetic**¹²⁹ and ▶ **Navigator-Narrator**, and 🎵 feel so very excited to have found affirmation for what clearly has been moving me to engage in these ways:

¹²⁹ I remind you dear Reader, that in using the term ‘aesthetic’, I am drawing on its original meaning which includes sensory perception and emotional sensitivity §Glossary.



PhD Statewaves:

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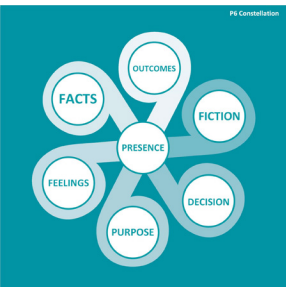
“As empirically and phenomenologically shown elsewhere (Sheets-Johnstone, 1999a, 2006), there is a dynamic congruency of affectivity and movement in the everyday lives of animate forms” (Sheets-Johnstone, 2009a: p.376).

In short, also, the constitution (nature, content and form) and dynamics (moving imagery) of the *Symmathesic Agency Model, Systemic Research Framework* and my prezi introduction to the *P6 Constellation + Presence in Action* (which serve as ≈ **Visual-Kinaesthetic** anchors/cues) allude to the nonlinear and emergent linear dynamical dance alive in us all, as the *living~learning*, **animate** beings we are. Even though I do not give the same animated treatment to the visual representations of the *PAI + Participation Compass*, I do, instead, rely on the motion-based, logical analogies¹³⁰ that gave rise to their names (Point Attractor patterns and a navigational compass, respectively). Common to the *P6 Constellation* and the *PAI + Participation Compass*, is deploying them in ways that engage stakeholders/participants in ‘moving around’ in the midst of illuminating and sensemaking. >>

▶ 📌 In this project, I am in process – addressing the methodological conundrum which has not been explored in depth within systems thinking §3.6: ‘how to’ (re-)incorporate my first-person, researcher-practitioner self, in ways that are efficacious. You might ask why? The dominant academic form (mis-)leads us, advocating that it is ‘good practice’ to conduct one’s research from a distinct ontological and epistemological position (Cunliffe, 2003); whilst, somewhat contradictorily, also giving greatest credence¹³¹ to ‘so-called’ objectivity. Rayner (2019c: p.1-2) has something personal to say about this:

¹³⁰ A logical analogy draws on similarities in structure, design or function to make connections between something that is familiar and something that is not. This is in contrast to an affective analogy which seek to offer emotional resemblances; e.g. ‘I feel like a bear with a sore head’. Not that any of us actually knows what a bear with a sore head feels like!

¹³¹ Top-rated academic journals predominantly fall within traditional science disciplines and paradigms. The ranking of journals also serves to symbolise and perpetuate the derogation of other disciplines and paradigms that are granted lower status in the academy.



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“I have wondered what stops people... either from seeing what I see or from giving voice to and living in accordance with my vision of the natural world and our human place in it... Aware as I have become of the profound paradox that arises when an individual identity is mentally cut off from or completely subsumed within the company in which it occurs, a pressing and persistent question for me continues to be ‘how, *honestly*, i.e. with due respect for natural truth, can anyone live with this *nonsense*?’ This question arises from the fact that no-one can live entirely outside or sealed off from the influence of the natural or cultural context into which they are born. The notion of individual independence upon which analytical opposite-mindedness (and, for that matter, the Darwinian notion of ‘survival of the fittest’) depends cannot hold true for any life form that needs to assimilate energy from its surroundings in order to sustain itself. There is a life-inviting context that simply goes unrecognized by analysis alone. By the same token, no distinctive self- or group-identity can be completely dependent upon or interconnected with others if it is to have any room for individuation, growth and movement. The receptive, intangible space into which that self or group is free to grow and move cannot be excluded from its reach” (Rayner, 2019c: p.1-2).

◆ Rayner (2019e) expands on this in a personal correspondence with colleagues, explaining the nature of receptivity and responsivity in the context of polarity swings between first and third person:

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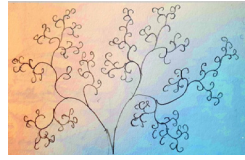
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“this receptive centrality is nothing less than the ‘first person’ or ‘inner calling’ within each and every ‘one’ of us sentient flow-forms (from quarks to galaxies), which we can only become consciously aware of (i.e. aware of our awareness) through a reflexive imaginative leap to ‘third person’ that enables us to perceive ourselves as others perceive us (sometimes assisted by seeing a mirror or photographic image).

The tragedy of objectivistic science arises when that extraordinary imaginative leap results in the divorce of first from third instead of the embrace of each in the other that comes with Natural Inclusional perception. And the tragedy of ‘anti-science’ arises when that divorce results in a revulsion away from third-person to pure self-absorption (the merger of ‘all’ into ‘self’ as ‘one’). Both tragedies result in a lack of ‘empathy for other’” Rayner (2019e: email).

▶ 🎵 📌 Rayner’s insights amplify my ongoing dis-ease with the pejorative interpretations associated with the term ‘subjective’, so much so, that I notice my attention (re)turning to my research title with its reference to *subjective empiricism*. Empiricism (i.e. knowing from experience), whilst upheld within practice arenas, is also subjugated in the Academy, where rational objectivity is elevated above all else. Given reactions I have had from friends and colleagues, I worry too, that *subjective empiricism*, as a term, may be inaccessible to the ordinary person. Given the nature of what I am attempting, I wonder if such inaccessibility is perhaps a contradiction too far for me? I could replace the term with Polanyi’s paradoxical phrase “Personal Knowledge¹³²” (Polanyi, 1958: p.vii)? But I have already embraced the notion of ‘knowing’ over ‘knowledge’ §0.1; §0.2:pause before progressing; §1.5 – on the basis that without

¹³² This phrase points to both first-person ‘knowing’ and third-person knowledge.



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a living person engaging with life, theories, concepts, etc., so-called knowledge is reduced to scribbles on the page or code in digital servers. Knowledge may be deemed impersonal, universally established, objective and therefore seemingly inviolable; but it is utterly useless without human beings knowing what and how to do something with it. My project has become a quest for reincorporating parts split apart §Poetry anthology: [Lay to rest, Descartes...](#) and slowly, emergently, I am finding my way to bringing coherence to what is in sway. Perhaps I could change my title to *Reincorporating personal knowing... in systemic intervention theory and practice*? But this does not account for the perpetual 'coming-to-knowing' process inherent in what is unfolding... so, for now... I shall carry my ponderings [subsidiarily](#)¹³³ (Polanyi, 1958; Polanyi, 1966) and play with the idea of having [two titles](#)¹³⁴.

◆ Despite my frustrations with the assumptions pervading traditional science, I feel heartened in coming across increasing numbers of academics and practitioners advocating the inclusion of self in various subsets of **action research** and **living inquiry practice** (Burchell, 2010; Heen, 2016; Heron & Reason, 2006; Marshall, 1999, 2004; Marshall & Mead, 2005; Nolan, 2016; Peck, 2005; Reason & Torbert, 2001; Rod, 2011; Russ & Saleem, 2004; Scharmer & Kaeufer, 2015b; Torbert, 2013; Whitehead, 1985, 1989, 2016; Wicks et al., 2008); and in **systems thinking** (Gregory, 1992, 1996b, 2000; Hodgson, 2016; MacGill, 2012; Maturana & Varela, 1998; Midgley, 1992b, 1992d, 1995, 1996a, 2000, 2003a; Rajagopalan, 2016; Rajagopalan & Midgley, 2015; Stacey, 1996b; Tavella, 2018). I have discovered none who have, quite so fully, dared attempt to (re-)incorporate their *subjective empirical* contributions in their research endeavours. In the absence of oneself, I wonder quite how third-person knowledge can ever translate into knowing (knowing-how)?!

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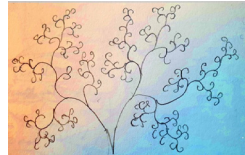
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¹³³ Out of or on the edges of awareness, trusting that what I am focusing on will be informed non-consciously (tacitly) until it comes into explicit view.

¹³⁴ Recycling back to my title is a sign of the meta-pattern in play – that I am working with a 'working title' which will not be settled upon until my processing reaches a natural ending (which of course will also be a beginning and a middle, contemporaneously).



Knowing (how): Approaches & Methods

◆ In some psychical disciplines and cognitive sciences (Freeman, 2007; Grigsby & Church, 2007; Piers et al., 2007), especially the emerging sub-disciplines of embodied cognition and enactivism (Aron, 2000; Colombetti, 2007, 2010, 2014a; Colombetti & Thompson, 2008; Colombetti & Torrance, 2009; De Jaegher & Di Paolo, 2008; Di Paolo et al., 2010; Froese, 2011; Froese & Ziemke, 2009; Ross, 2005; Smith & Thelen, 1993; Thompson & Stapleton, 2009; Torrance & Froese, 2011), there is acceptance that ideas about self-organising (CAS) and autopoietic principles ‘make sense’ of our sensing, sensemaking and learning processes. Despite this, there appear to be few accessible *Approaches & Methods* translating this knowledge into knowing-how for use by non-experts in the heat and intensity of daily relational and working situations.

◆ In the spheres of management and public sector governance, there is some recognition of the challenges. Sharp (2018), in her evaluative programme with *Collective Leadership for Scotland*, summarises the case for accessing “valuable intelligence” (see the quotation in full below) that goes beyond usual social science quantitative and qualitative measures: “it will be necessary to look for small-scale signs of change beginning to emerge” (Sharp, 2018: p.59); and of course, where better to tune in to such signals than through and in those people most closely involved; i.e. those implicated, impacting and impacted. She asserts the need to:

“find ways to make the usually hidden elements of the change process part of the conversations, in the midst of ‘work-as-we-are-doing-it’, in order to increase areas of choice for individuals and groups... It can help to establish positive ways of relating that enable exploration of perhaps previously uncharted territory; for example, our achievements and valued practices; our perceptions and the distortions, denials and projections we construct (whether we are aware of them or not); how we use language and our awareness of

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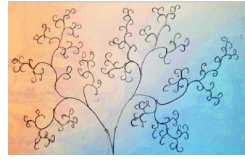
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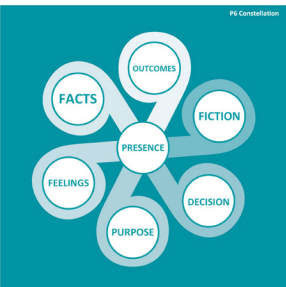
feelings and energies, both positive and negative, as a source of valuable intelligence” (Sharp, 2018: p.59).

♦ Again, as previously stated §Chapter Zero – Chapter Three, Rajagopalan (2016) concludes that in systems thinking theory and practice most second and, indeed, third wave (Midgley, 2006b) methodologies (e.g. Critical Systems Thinking, Critical Systems Heuristics) give primacy to dialogical rationality, seeing this as bringing critical and ‘right-ful’ effect on proceedings, ostensibly in pursuit of an emancipatory agenda (Flood, 1990, 2010; Jackson, 1985, 1991a, 2001; Kay & Halpin, 1999; Ulrich, 1983, 1996b). Like Rajagopalan, I question the efficacy of approaches in which the first-person contribution is either side-lined, driven out entirely or partially disabled, based on the assumption that some aspects of our humanity are deemed to be unhelpful, irrational, irrelevant and therefore unwanted. 🎵 ♦ The glaring (at least to me)

unattended question in all these accounts is: **how to attend to, and take account of**, the knowing that arises through the fully incorporated dimensionality and interplay of those individuals implicated, impacting and impacted? If an intervention were to be inherently **symmathesic**¹³⁵ §5.5.5.2, surely the researcher, using themselves as a *reflective-reflexive* instrument, would need to incorporate all of themselves and their knowing into the alchemical mix of all others, amidst present-moment process(ing) of their individual and collective endeavours and not after-the-fact? 🎵 But wait. I am noticing a judging undertone leaking into my leading question. I am believing this is what I am doing in **this** project, and I can see how the nature and tone of my questioning is – backwards-way round – an attempt at *proving* my offering is **the** answer! It is not! It is a response. For sure, you are witnessing second-order science in full swing! This is the challenge **I have chosen to embrace**.

🎵 ♦ However, this metaphorical drum I have just been banging **will not be fit-for-purpose for all projects and all stakeholders**. And if I had proceeded non-consciously with my

¹³⁵ As per Nora Bateson (Bateson, 2016b, 2020a) and my own derivation of *Symmathesic Agency* as in the ≈SAM §5.5.5.2), I adopt ‘symmathesic’ as my preferred term indicating mutual contextual learning in living systems.



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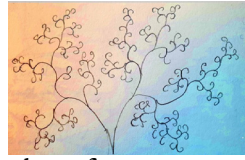
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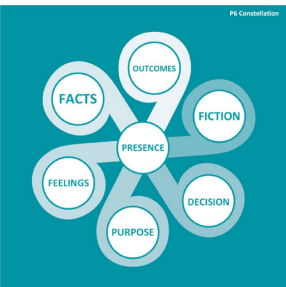


accusatory tones above, I would have been in danger of losing sight of the practical value of the *PAI* and the *Participation Compass*. ▶ 🎵 🎵 🎵 Notwithstanding their contribution, my use of the *P6 Constellation* throughout my doctoral journey, and repeatedly within my writing of this thesis, demonstrates its contribution to in-the-moment, *self-centering* process(ing) .

▶ 🎵 This brings me back to what is being illuminated to you and to me, dear Reader, in this document, with regard to the *Lead Body* in the *PAI*. The term is not simply a label indicating who or what agent/body is initiating something. Asking who is the *Lead Body* in **any** project, opens the space for the people involved to begin to recognise that there are always other *stakeholders*; and that traditional notions of power, interest, authority, leadership and responsibility can disguise, distort and distract all participants from recognising and accessing their personal and [collective agency](#), because of those/their assumptions (*Fictions*). Just because one person or a group moves to act first on a particular project, does not mean they have the wherewithal to make it happen unilaterally; nor does it mean they are forever **the** leaders – as if this is something people are or are not §5.5.5.1!

Everyone is a Lead Body

▶ 🎵 Let us explore this a little more in the context of my doctoral undertaking, in which I **could** hold myself as the *Lead Body*. **Yet**, remember, between 2010-12 §4.5.3, and before I had moved towards my PhD, a group of supervisees asked me to put on a training programme because they wanted to learn ‘to do what I was doing’ with them. After their third time of asking, I agreed to reflect on what (if anything) I might be able to share with them. Had I not done so, there would be no *P6 Constellation*. I was moved to act, so was I not the follower? And did they not [lead the way by asking?](#) They opened a receptive space, and I responded. By 2013, I felt confident that I had something of value in the shape of the *P6 Constellation*, even though I was aware that using this representation would carry us all into uncharted territory. When I invited them to attend the pilot training, I was opening a receptive space; and they responded by coming along. Who then took on the role of *Lead*



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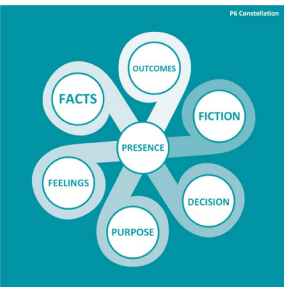
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Body? Similarly, in 2015, had the first eleven participants in Initiatives of Change not [opted/flowed](#) in to my offering of the *REAL Change* programme §2.5 §3.5, I would have had no research cohort and this PhD would not have progressed in the way that it has §5.5.5.1 §5.5.5.2 §5.5.5.4. Those participating in my offerings are involved because they want(ed) something in their lives to be different, and they moved to act in the ways they each did. ‘My’ undertaking, then (even though I am the one spending weeks, months and years writing this tome) is not actually ‘mine’. It is a consequence of a co-evolving¹³⁶, receptive-responsive engagement between and amongst myself and others: it is an arising from a collective *dance with emergence* §5.5.11.4. From this perspective, [every agent is leading](#) and following in every interaction. How so? Because each action is defined, not by **what** it is, nor by **who** did it; it is defined by what came before and what follows afterwards¹³⁷. The receptive-responsive dance ceases when people disengage. With no following action, the action ‘before’ is rendered the final action and therefore cannot be seen as an act of leadership! On this basis, and from this paradigm, it makes no sense to apportion fixed labels to people, as if one is **the** leader or teacher or student; when in every encounter and/or context, each of us may find ourselves leading, teaching and learning in every action we take. Our human propensity to gravitate towards nouns rather than verbs obfuscates rather than illuminates. Our thinking can easily become entrapped by this tendency towards fixed states; which stands in stark contrast to the ongoing dynamical interrelating that typifies living animate beings. ▶ 🍈 As I write this, I notice that, in using the term *Lead Body*, I need to beware of falling foul of this



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 🍈 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

Fruits : 1998-2012

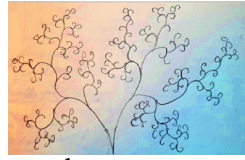
- ❖ 1: Participation Compass
- ❖ 2: Point Attractor Inquiry (PAI)
- ❖ 3: P6 Constellation

PhD Abductive Fruits:

- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
- ❖ 6: Symmathesic Agency Model (SAM)
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¹³⁶ Ross (2005: p.76) signposts other authors offering alternative explanations of these dynamics, drawing on chaos theory and CAS, archetypes in Jung's psychology etc.

¹³⁷ Hazy, amongst others (Hazy, 2011a, 2011b; Hazy et al., 2007; Hazy & Uhl-Bien, 2013, 2015) considers leadership through the lenses of complex systems (Complex Systems Leadership Theory, CSLT). He sees leadership as process and adopts the term “complex causality”. This incorporates circular causality along with distinctly human challenges that arise through our interdependent interactions (as distinct from ‘behaviours’) with each other and our wider world contexts. In so doing, whilst recognising the downward impact of organisation patterns, he advocates that it is the upward influence of fine-grained, local interactions between individuals that ultimately proliferate or constrain generative organisational development. His perspective is strongly aligned to mathematical modelling (carrying with it, the ‘hope’ of better influencing and predicting the direction of change or performance in organisations) rendering it somewhat positivistic as a consequence. Additionally, in turning attention towards the interactions between people, he reinforces the potential disregard of the influence of the interior sensemaking processes and patterns in play within individuals.



tendency myself. However, I do note a distinction I am making: I hold every person as the *Lead Body* in their own lives. In so doing, I recognise I am saying (without saying) something about intrinsic agency, conscious agency, power, responsibility and situated *response-ability*¹³⁸.

🎵 I also notice feeling a little anxious, wondering if, in continuing to use the phrase ‘*Lead Body*’, I may be putting obstacles in the way of what I am attempting to convey?

Manifesting agency always

▶ 🎵 As the previous sections have been unfolding, I have been recognising how attuned and comfortable I feel with the principle of Natural Inclusion. I have been manifesting this receptive-responsive dynamic in my life and in this doctoral endeavour, long before I had words to talk about it. In direct contrast, I am, and have been, engaging with other material that is slowing down my thinking and writing. 🎵 I am experiencing a crushing sensation, as if my body and mind is crumpling inwardly. I worry that my associations and distinctions between leading, leadership, agency and power may be collapsing into one another, and I cannot say if this good, bad or nothing worth fretting about! I notice I am *feeling* earnest – I am believing I need to defend myself (*reactive Decision*) in case you, dear Reader, think (*Fictions*) that when I say that everyone is the *Lead Body* in their own lives, I am advocating the kind of “self-action” or “inter-action” that assumes independence/separation from others and context – see [Simpson’s contribution](#) (2016: p.159-177). I ‘know’ I am not, but I am unsure to what extent I am conveying this to you. And **then** I notice what is actually going on in me. I have been moving (*reactive Decision*) to defend myself (*proving/protecting Purpose*) from ‘you’ (*Fictions*), based on what is going on within my interior realm, albeit fed by the constructs and (accepted and acceptable) codes and practices of the context in which this project sits. I remind myself: the terms in question are simply labels – meanings my/our minds are making

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Pre-PhD Abductive

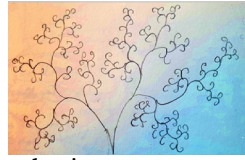
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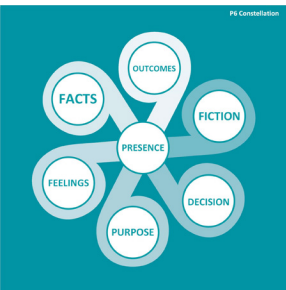
¹³⁸ By attending to the here and now situation with increasing acuity, rather than simply reacting as a kind of reflex, we find ourselves responding more efficaciously and [coherently](#) within/to our current contexts. This is what I mean by ‘response-ability’. I first began using this term in 2010 §4.5.2. It is not to be confused with connotations of ‘responsibility’ nor the socio-political and moral associations related to notions of power and agency. Whether or not I continue to use it, is moot.



(*Fictions*) of that which I/we witness and experience, about which we may or may not be in agreement (*collective Fictions*). Here, my task is broadly twofold: to be/become clearer about the meaning I am making of the terms I use in this project; and to ongoingly (re-)incorporate my *subjective empirical* contributions, whilst considering (and without getting lost in) theoretical and abstract debates.

▶ 🎵 So what is clear to me, right now? The *P6 Constellation* framework is part of the scaffolding §5.2 supporting the praxis of *Presence in Action*. This engenders in-context inquiry and illumination by helping to make conscious that which previously was non-conscious. This process of illumination invokes shifts in [people's states](#) of awareness, being, thinking and doing §[Doctoral Data Splash](#).

2015: “This is one person’s experience of twelve – my experience. I felt quite happy when the meeting started on the first day but gradually developed a strong sense of resistance to what people were saying and to generally being with the group. The topic of discussion was ‘safeguarding my own trustworthiness’ – how by not having a difficult conversation directly with the person and choosing a safer option of talking about it with somebody I trust, I am actually undermining my own trustworthiness with both parties. Instead of lunch I went to the park to try understand what was happening within, and on the way I bumped into a friend I trust and explained how I felt about the group. My friend sympathized and shared her experience of a similar situation. Both of us were not brave enough to deal with the actual situation but chose a safer option of confiding in a third party – each other. I have followed my pattern and done the very thing that breaks my own trustworthiness. Ouch... the



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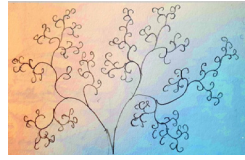
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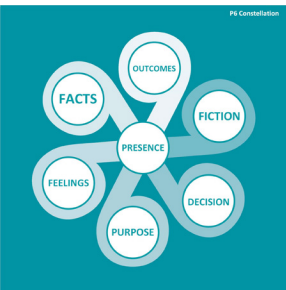


realization was disturbing but also revealing as it landed with my own behaviour rather than somebody else's problem, as I believed it to be. In the park using the model we looked at with Louie, I tried to break down my fiction (my own interpretations and beliefs), feelings and facts to understand what exactly I did feel, what it was about and where this story originated. After digging into my memories for a while, I finally got an answer that had its roots way back in my childhood. Being back in the room and with the same group there was not a trace of resistance left. I was able to focus much better on the training, fully engage with exercises and enjoy the fellowship of fascinating people without losing my own specialness. The process continues, and now I am mindful of safeguarding my own trustworthiness at all costs, however hard it might be. Feel free to keep me accountable to it" Cohort participant, day one of the first two-day workshop, Regenerating Engagement and Learning (REAL) within and beyond IofC, 20 May 2015.

◆ *Presence in Action* aligns with a [process view of a practice](#), making it distinct from 'practices', which generally refer to rote sequences of activity:

"Whereas practice is continuously emergent, practices¹³⁹ are valued for their routineness. If it is practices that characterize the sphere of inter-actions, then it is the continuously evolving spatial and temporal entanglements of practice that uniquely define the trans-actional perspective. Practice is concerned with the perpetually unfolding

¹³⁹ When new practitioners encounter the *P6 Constellation* they usually fall into trying to use it in a linear, step-by-step, routinised manner. In so doing, they destroy the potential for nonlinear processing and emergence that its form represents and enables **but only when/if** the associated practice (i.e. the Acuity Practice) is consistent with form and content/context.



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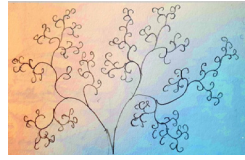
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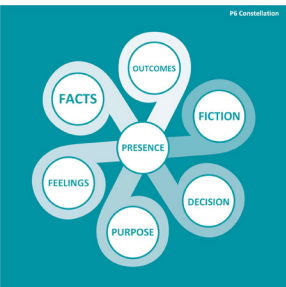
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dynamics of living, which Bakhtin (1984, p. 293) framed in terms of dialogue: ‘Life by its very nature is dialogic. To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth.’ It is a process of meaning-making that continuously generates something new” (Simpson, 2016: p.168).

🎵🎵 In the above, there is an implicit assertion affording primacy to dialogic exchange **between** people. Clearly such interrelationality is in and of life, **and** – as I am championing herein – I believe we must not lose sight of that which transpires within and through individuals. The autopoietic principle holds that *living~learning* systems (i.e. [symmathesies §5.5.5.5](#)) are open to, and interacting with, their relational and environmental realms, not independent of them. Additionally, it is clear that, whilst there may be an external ‘trigger’ signalling a change in external conditions, the actual **nature** of the [change is determined within](#) the living being, and not by that which is exterior to it [§0.3 §5.5.12.4](#) (Gardiner, 2014a: p.8) (see my emphasis below):

“Living beings A and B in a medium interacting. The arrows between them mean encounters, not information. Forget information. That does not come into it... Encounters trigger structural changes. But in the encounter if A incites B, **A triggers in B something determined in B not by A and vice versa**. Or with respect to C. And in this dynamic the process continues recursively. What you have is that A, B and C change together congruently [25mins]. This happens spontaneously... and coherently with interactions. The organism and niche – medium – change together in a congruent manner... it is happening all the time and we do not realise it. We think the world is independent of us and that we come into it but indeed the world we



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live in is appearing with us... **The external entities that impinge upon us do not specify what happens in us... It is not that one specifies the other; they change together**" (Maturana, 2011: 24m-27m45s).

◆ In the video from which the above extracts are taken, Maturana conveys the essence of the theory of autopoiesis¹⁴⁰. He explains that, as living organisms, we are engaged in a process of self-production, **simultaneously co-evolving with the context or niches**¹⁴¹ in which we find ourselves (Rayner, 2011a, 2020e).

“A niche is not fixed... it is always arising with us living it. But an external entity cannot specify in us what happens when they impinge upon us... so in a strict sense we cannot say [any]thing about something external to us” (Maturana, 2011: circa 29m42s).

Follett (1924: p.55-77), drawing from Holt (1915), similarly brings attention to interdependencies between, and co-arising of, individuals and context:

“I should like for social psychology, to express it as follows: Thinking (willing, purposing) is specific relating of the interdependent

¹⁴⁰ As with many other theoretical lenses that I draw upon in this thesis, I do not dive into the detail, primarily because doing so would carry me beyond my abductive exploration. Secondly, I would far exceed the space and wordage allowance available to me.

¹⁴¹ I embolden this text to emphasise a point that sometimes is missed by critics of the theory of autopoiesis. Indeed, in conversation in March/April 2020, [Rayner, admitted](#) that on his first readings, he dismissed autopoiesis, believing that what was being suggested was the idea of closed independent entities – to which he could not subscribe. On later encounters, he realised that autopoiesis actually is very closely aligned with, and attuned to the principle of Natural Inclusion. Nora Bateson, focuses on transcontextual relationality (‘warm data’) suggesting that we learn together, or we do not learn at all. Something is amiss in her either/or assertion. For me, it is a matter of framing and focus of attention – and finding forms of expression that do not disregard my/our subjective empirical experiences of *me being me, you being you, and we being we*. I am not you; and you are not me. There are things that are mine to attend to, that are nothing to do with you. Whereas autopoiesis turns attention to the individual interrelating in context, Nora Bateson turns to what happens between and amongst symmathesies that persist in multiple contexts: “If symmathesy describes the ‘whole’ (and the process of inter-learning that happens constantly in the ‘whole’), then it’s clear we need a better word for the ‘parts’... Vita: any aspect of a living entity that, through interfaces of learning, forms a larger living entity or symmathesy. For example, the ‘members’ of a family, organs in the body, or flora and fauna in a forest” (Bateson, 2016b: p.169). She states “I have begun to play with the idea of mutual learning as the basis of life” (Bateson, 2016b: p.171). In contrast, Rayner (2005) (like Follett [§0.3](#); [§3.5](#); [§4.1](#); [§4.1.2.2](#)) acknowledges the oscillating dance that embraces and attends to the [individual and collective](#).

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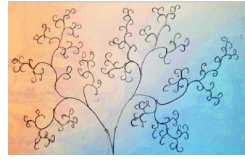
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variables, individual and situation, each thereby creating itself anew, relating themselves anew, and thus giving us the evolving situation”

Follett (1924: p.89).

🎵🎶 Both expressions are consistent with what I experience and witness when using the *P6 Constellation* to illuminate what is playing out within me whenever I attend to myself in the context I find myself. What do I mean by this? What I *make of / do with* my [exterior and interior](#) experiences and processing, ultimately shapes my context, shapes me, shapes my responses to what I encounter; and what I encounter next. A holly berry is nutritious to birds, yet toxic to humans. **Is the berry toxic?** No. The berry itself is not fundamentally toxic. It is what birds and humans ‘make’ of the berry that brings about its nutritious or deleterious effects. My becoming ill after eating the berry does not mean ‘the berry made me sick’.

Similarly, an apple is not ‘good for me’ unless and until I eat it and my body ‘makes’ something of it. You cannot **make me** ‘do’ or ‘feel’ anything. You may say or do something in interaction with me. Interiorly, I will make ‘something’ of what you do or say; and on the basis of my ‘makings’, I will say or do something too. Whatever issues forth from/through me, arises out of all that comes into confluence within me¹⁴². This confluencing can invoke [reactivity or responsivity](#); meanwhile, the same nonlinear processing dance holds sway in both. If this is so, what is the difference that makes a difference between reactivity and responsivity? My answer is simple and short: *acuity*. [Acuity seeds agility](#), i.e. noticing more introduces requisite variety, which in turn generates more options for action. Anything I do (not) say or do (Sheets-Johnstone, 2004, 2009a, 2010a, 2016a, 2018, 2019) is always an expression of my agency (whether or not I believe I have any) within my living relational context from which I can never be divorced.

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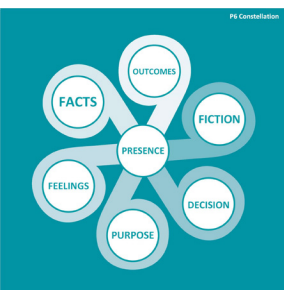
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¹⁴² The *P6 Constellation portals* serve as the repositories for the interior contents that confluence within me arising from my spatio-temporal-energetic-relational contexts (Sheets-Johnstone, 2009a, 2010a, 2016a).



▶ 🎵 Let me attempt to simplify a complex example using the *portals* of the *P6 Constellation* (do please refer to the image in the left-hand margin). When I first started making myself sick in 1981 (*Facts*) §1.5 §4.3 §4.4, I had put on a stone of weight in six months (*Facts*). My conscious thinking had me believe that I ‘needed’¹⁴³ to lose weight’ (*rational Decision*). I hated myself; hated what I looked like. I was believing *I was out of control* (*Fictions*). The food on the plate did not make me eat it! The food in my gut did not make me puke it up. Something in/about/around me moved me to put food in my mouth and then bring it back up again (*reactive Decision*). ♦ Without any other details, you cannot know the context in which all this was happening. You need to know more about me and my life experiences, to appreciate that my degenerative dance was not about the food! Discovering there was a name for my behaviour – that it was ‘a condition’ called ‘bulimia’ – did not help me. I read about it. I looked for someone else’s ‘expert knowledge’, thinking this would help me understand what was going on for me. Their explanations did not fit, and I felt horrified by the so-called ‘healing’ treatments. *Feeling* such deep shame and fear about what I was doing, had me shy away from the medical label (*reactive Decision*). For several years, I spoke to no one, under the illusion that I was *protecting* myself (*Purpose*) from what others might think about me. Meanwhile, under certain conditions in particular contexts, I was replaying this behaviour. To an outsider (should they ever have witnessed me), my behaviour would likely have been judged/labelled as ‘self-harming’. To me, **that was not what I was doing**. In my mind I was taking charge of myself; nonetheless I was caught in the pattern. I felt terrified (*Feelings*), believing that if I told anyone, *they would deem me mentally unstable; I would be burdened by that label; that I would have to declare it in any job interview, and that it would ruin my career prospects forever (future Fictions aka imagined Outcomes)*. And, if this were to happen, it would simply *confirm what I was*



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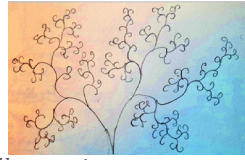
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¹⁴³ “Needfulness: a fundamental condition of all life forms as inclusions of natural energy flow” (Rayner, 2020c: p.8) e.g. I have an empty stomach and reach for food; my lungs are empty of air and I draw breath; I feel lonely and reach out to a friend; I recognise a lack of skill and step forward to learn Confusing natural needfulness, which includes basic needs (i.e. requirements that sustain our lives) **with** ‘things’ we desire or ‘believe we need’ but do not have (and taking this as a sign of inadequacy or deficiency that must be denied, hidden or put right), can be a source of degenerative patterns. So too can the replaying of past experiences of real or perceived threat.

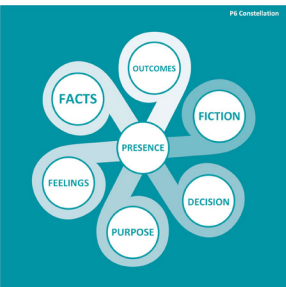


believing about myself (Fictions): i.e. that *I was noxious, disgusting, out of control and fundamentally a toxic waste of space who should not exist on this planet.* To protect myself from my fictions and the waves of shame I felt on a daily basis, I withdrew from meaningfully engaging with others. I *put on a brave face* and pretended I was OK. My self-censorship and suffering in silence could have destroyed me. How come it did not?

▶ 🎵 Because something else in me, moved me to do something I had never done before. I found myself writing. I began pouring out my thoughts and feelings into my personal journals §1.5; §4.3; §5.5.3.2. At that point in my life, I believed I could not trust anyone to support me or to meet my emotional needs. I found myself believing that *I have to take care of myself because no one else would – not even my parents.* In turning inwards, I opened myself up to a more penetrating *reflective-reflexive* inquiry §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2: **What was going on**

in me, my life and context, that had me do that ‘abhorrent’ thing, even though I claimed I didn’t want to? I began to illuminate the *benefits* I was believing I was getting (*Outcomes*) from doing that thing I did not want to do! Losing weight (which I did) had seemed like the goal, but I began to realise it was not the point/purpose. Eventually, I recognised that I was reaping the very *consequences* I was desperately ‘trying’ to avert. I was *trying to make myself more acceptable, likeable (proving/protecting Purpose)* so that *I would not be left out (future fictions/ Outcomes).* I [wanted to be wanted](#). And yet, the more I made myself sick, the more I loathed myself. The more uncomfortable I became with myself, the more this manifested when I was in the presence of others, and the less they wanted me around. This was my degenerative, repeating dance.

▶ 🎵 Then, towards the end of 1985 and in early 1986, I decided to tell my GP. This was a choice-full act; an act of personal accountability. I told her that I did not want her to do anything; I simply wanted her to know. My self-disclosure – allowing myself to be seen and known in relation to something about which I had felt so utterly ashamed – marked a turning



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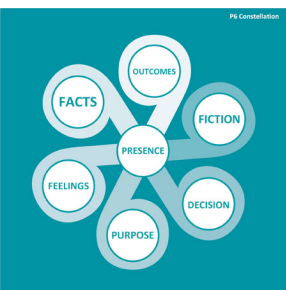
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point. Looking back, I interpret this as a defining act of self-care; an instance of daring – allowing myself to be seen. I believe it marked my turn towards self-acceptance and self-compassion. By showing up to her without pretence, I began to take care of myself. I was moved to move, not by exterior factors, but by what I was making of all that was dynamically in sway within and beyond me. Around 1986/7, I realised that there were actually some people I did not want to be around! I became more discerning. My growing ease with myself began to manifest in my encounters with others, and I found myself attracting friends I wanted to be with, who also wanted to be with ‘the me’ who showed up unequivocally and authentically.

▶ 🎵 ♦ Through journaling, I tracked what I was doing, and what was going on within me, which repeatedly culminated in physically purging food from my body. I started noticing patterns; and in time, found myself increasingly able to express my *Feelings* when this particular behavioural pattern became activated. I found myself able to trace back to specific contextual incidents (*Facts*), i.e. to what someone had said or done, and to the meanings (*Fictions*) I was making about myself, about them and about what had happened. Sometimes, past memories rushed in (re-ignited by something in the present context), and I also began noticing myself projecting catastrophic fictions of what would or could unfold in the future (*Outcomes*) if I did not **get rid of the food immediately** (*reactive Decision*)! It took me decades to discern the nature of my interior ‘contents’; to notice the interplay between them, and to recognise the grip that my reactive *proving/ self-protective* urges (*Purposes*) had on me §4.5.3.

▶ 🎵 ♦ And what does any of this have to do with agency? All of it. I put food into my mouth. I put my fingers down my throat. I picked up a pen and journal and wrote and wrote and wrote. I told my GP. I share(d) my experiences with others. I made myself sick for the last time in May 1998, bringing that chapter of my life to a close. I did all these things. No one made me do any of it. Through my journaling practice, I turned to examine what I was *making*



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

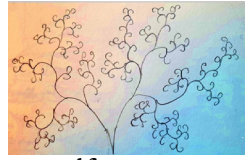
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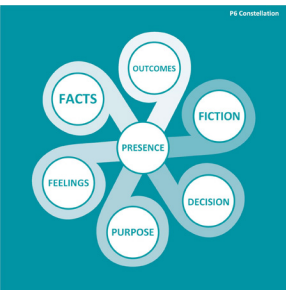
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of and doing with my exterior **and** interior experiences and processing, and found myself changing in the changing contexts in which I found myself. I have come to recognise that in all the ways I have been, am now, and am becoming within the multiplicity of contexts in which I find myself, I am exercising an [intrinsic agency](#), **whether or not I am aware of this**. In other words, I am suggesting that awareness is not a necessary condition of agency; but being more aware (thereby accessing the [state changes](#) that co-arise) seems to enhance the coherence and generativity of my expressions of agency. *Presence in Action* has become my way, not only of expanding my awareness of my agency, but enhancing the generativity and efficacy of my agentic contributions. So too for others:

2018: “Dear Louie, I think the Seed Behaviours are very important for us today because, by observing how the IofC core values of the standards and quiet times are lived out in practice by today’s generation, they enable us to see how well we are doing, and for new people to access them. This is particularly important for today’s generation who, unlike in Buchman’s era, have much less religious or moral background for the core values to resonate with... Secondly, in the *P6 Constellation* component of REAL change, I think the practice of becoming aware of whether what we are saying are ‘facts’ (what we know to be true), ‘fictions’ (the interpretations we create about what is going on around us), and ‘feelings’ (what we feel with what is going on), is very important. It helps us get through to honesty and trustworthiness. It is very refreshing in an age where mobilising people seems to justify any means. Though I think the two processes can be developed independently, I have observed the combination having a deep liberating effect on some people, enabling them to overcome entrenched blockages. ‘Soul surgery’ comes to mind. It



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creates a frame-work of confidence to quickly be established where people are willing to open themselves to other trusted persons to raise questions about sensitive issues in their lives with the purpose of helping them grow” REAL Participant, 2017-2018.

Agency in view and in the making

▶ 🎵 🎶 In 2012, the overarching pattern of the *P6 Constellation* framework *revealed itself to me*.

Note how, in the previous sentence I hold myself as the recipient¹⁴⁴ – a Being, opening [an influencing space](#) for, and being receptive to, what was (responsively) flowing into me.

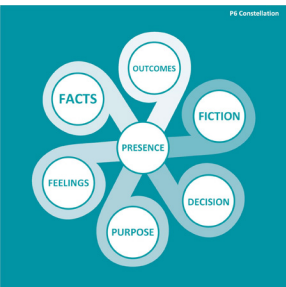
[Attending repeatedly §5.5.8](#) to what was going on in me, delivered a conception that seems also to illuminate other people’s patterns of thinking, being and doing [§Doctoral Data Splash](#).

But, despite this evidence unfolding before me, I had niggling doubts about the ‘validity’ of my offering. Then, during 2015/2016, I found myself wondering why I was using the term ‘constellation’.

My curiosity had me reaching for the ‘stars’! To my delight and astonishment, I found correspondence with [astral constellations](#):

“Constellations in the heavens are patterns of stars/planets visible to us here on earth. In ancient times, human beings noticed certain stars and conceived patterns which were given names. They connected these configurations to seasons and what was unfolding in the living world around them. When trans-global navigation became possible, travellers noticed that some star patterns showed up differently in different parts of the world. Some were more or less visible. In making such connections – seeing relationships and patterns across time and space – our ancestors became able to anticipate seasonal activity; and to use the stars to navigate across the globe.

¹⁴⁴ A phraseology that is common in my writing..



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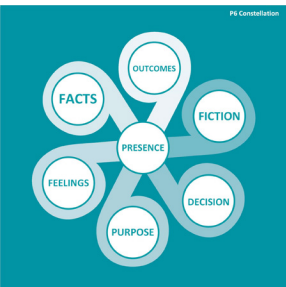
The stars that make up these 2-dimensional patterns, in our mind's eye, appear to be connected. They are however, not directly connected in 3-dimensional space. These constellations therefore are, paradoxically, both real and not real. Real or not – as patterns they are useful! So much so, that in 1929 the International Astronomical Union [formally agreed 88 constellations](#) (IAU, 2016). This formalisation – this normative agreement – enabled astronomers across the world to communicate efficiently and reliably about ‘their universe’ (Gardiner, 2017b: p.2-3).

▶♪♠ I was enthralled by this revelation. Our ancestors had conceived patterns [connecting specks of light](#) in the night skies, with what they were witnessing and experiencing on the ground. They learned to do something useful with this differential data.

“The metaphor of astral constellations is helpful in several ways. Firstly, it shows we can conceive patterns across time and space that have universal application. Secondly, it shows that perceived connections can be incredibly useful even if they are not real in any objective sense” (Gardiner, 2017b: p.3).

♠ This is reflected in cybernetics, expressed here by Eicher-Catt (2008):

“Cybernetic information theory works with differences in a dualistic system. Information is a difference that makes a difference, was Bateson’s definition. But differences only make a difference in a system that somebody has coded from some sort of individual, social or species interest. A code only gives meaning to differences or information in certain contexts. A code is a set of processes, rules, or



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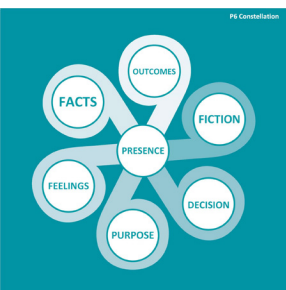


habits that connects elements in one area with elements in another area in a systematic way in a specific meaning context. The correspondence is not a universal natural law, but is local and motivated from a living signifying system” (Eicher-Catt, 2008: p.250).

▶ 🎵 I have landed upon a representational form for the ‘coded’ components (i.e. *portals*) of the *P6 Constellation*. This has enabled me to share ‘it’ with others in my relational domains. The framework afforded a medium external to me, through which my tacit knowing might be made manifest. At first, I had no idea if it would be accessible and useful to others. What started as ‘my’ knowing – through repeated deployment by and with others – has co-evolved into the praxis of *Presence in Action*. It has become an acceptable and accepted normative anchor amongst practitioners engaging in our *community-in-practice*.

◆ When Maturana (2011) and others (Smith & Shaw, 2019) refer to a process repeated recursively producing something new §5.5.8, in accordance with my experience, they are describing *Presence in Action in action*. This shows itself at individual and collective levels. Firstly, in what transpires when individuals engage in interior process(ing) using *the P6 Constellation*, and secondly, through individuals repeatedly practising together. Practitioner experiences, coupled with witnessing ‘shifts/transitions’ in each other, invoked a conversation: *what is this ‘thing’ we are doing; and what is this change we all keep experiencing that has us come back for more?* Our conversation, in 2017, [generated a name](#) that resonated for us all – *Presence in Action*:

“Whenever there is a recursion something new appears... occurs with the association of a cyclic phenomenon with a linear one when the cyclic dynamic occurs and then occurs again on top of the consequences of its previous occurrence, then you have a recursion... and something intrinsically new appears. You cannot



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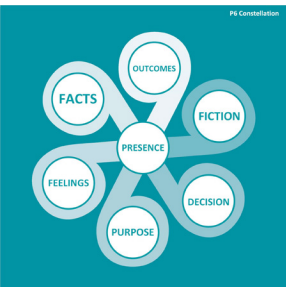


deduce what is going to appear in the recursion. You have to live it. It's new. It's not a logical conclusion... A new domain appears. So language occurs as a flow of living together in recursive co-ordinations of behaviours, that is, recursive co-ordinations of feelings, emotions and doings. I am not presenting this as a divination or a superstition. I am talking about your, my, our daily living as languaging beings" (Maturana, 2011: 16m46s-18m12s).

▶ 📌 Throughout this co-evolution, I have brought my (meta-)awareness to what has been unfolding. It was me who noticed that, in any situation, specific *contents* in each of the *portals* always seemed to be in relationship with each other; and that it was the interplay between them that seemed to lock a person's thinking and behaving patterns in place, or released them. I also noticed that, whilst some *contents* (interior data) were immediately obvious and accessible to a person, there were others that were harder-to-reach; yet these data too were equally instrumental in keeping a pattern intact. Crucially, I noticed that reflecting someone back to themselves¹⁴⁵ catalysed their access to other interior data that were variously contradictory, seemingly tangential, or that had previously been inaccessible to them until that moment. Accessing this additional data introduced differences in their interior realm that disrupted their usual (**fast thinking**) sensemaking patterns. This simple repeating practice, supported by the *P6 Constellation* framework [held in the background](#), served as the catalytic ingredient, revealing data and generating insights that shifted whatever was stuck:

“As human beings, we conceive patterns everywhere – in every aspect and dimension of our lives. This is how we make sense of the world, others, ourselves. It is far easier to do this as observers looking onto

¹⁴⁵ [Reflective contribution means](#) ‘giving back’ to a person what they have just said or done, *with nothing added and nothing taken away*. This simple act of reflection, offered cleanly, opens the person up to noticing and attending to something about themselves they had not consciously noticed.



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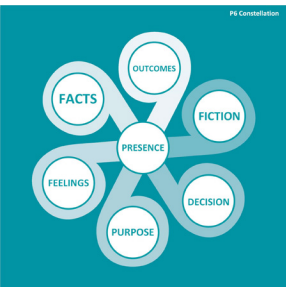
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that which is outside ourselves. We can see, hear, touch, taste, move. Far harder to detect, perceive, notice that which goes on inside us. The connection between the outside and what goes on inside us, is the “universe” of the *P6 Constellation*. Like constellations in the night sky, the *P6 Constellation* is a pattern – real enough to reliably and consistently be applied across time and space, on oneself and in support of others. Unlike astral constellations which help us move from place to place (changing places), deployment of the *P6 Constellation* triggers internal state-changes of the person using it – but only under certain conditions, over which we have no ultimate control... through its use, we do not change ourselves; we find ourselves changed” (Gardiner, 2017b: p.3).

◆ In saying “we do not change ourselves”, I am not contravening the [autopoietic principle](#) that suggests that change is determined within. I am saying that, as living beings subject to nonlinear interactions, we do not have direct control over how, when and in what ways we might be interiorly changed. I am, by implication, also indicating that the *P6 Constellation* framework establishes conditions that enhance the quality and coherence of our nonlinear processing dynamics within, not separated from, our entangled transcontextual existences. In practice, when using the *P6 Constellation* floor mat, we use all of ourselves *verbally, visually, emotionally, cognitively, kinaesthetically, kinetically and spatially* to [‘walk through’](#) (Kelso & Engstrom, 2006; Sheets-Johnstone, 1999b, 2004, 2010a, 2018) our interior process(ing). This helps us slow down our non-conscious reactivity ([ingrained coordination dynamics](#)¹⁴⁶), whilst simultaneously – through the representation – leveraging our nonlinear process(ing)

¹⁴⁶ “[Kelso] has suggested that as [spontaneous tendencies solidify](#) in early life in coordinated dynamics, they constitute the ground on which an “I” emerges, in effect, that ‘self-organizing dynamical processes’ are at the origins of agency” (Sheets-Johnstone, 2004: p.258).



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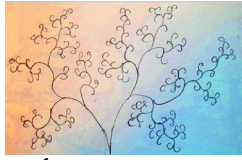
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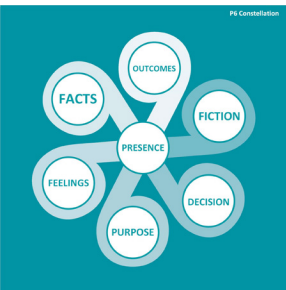
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capacities. In the process of process(ing) differently, we expand our *acuity* and find ourselves better able to respond consciously with clarity, care, coherence and conviction §5.5.8.3; i.e. with greater presence amidst action. In effect, this non-astral constellation opens an exterior space in which interior navigation and discovery can unfold; and which affords the opportunity to be hosted and witnessed by others; and to be able to share it with those beyond immediate practitioners:

2019: “On reflection.....For me – I’ve learned to recognise where patterns of the past are no longer serving me and learning to let go of them. I’ve been trusting myself to express my actual feeling, owning those and feeling safe enough to do that more often with xxx and others. I’ve noticed that I’m using “I feel” more than “I think”. I’ve been getting more comfortable with holding the tension – in other words where I want to jump in to a conversation and talk rather than listen (even if I’m believing my intention is empathy). I’ve been spotting what triggers me and finding a new way of being when those occur. I’ve been using more clean *Reflective Contribution* in all areas of my life, work and relationships to incredible affect – wow big influences on previous arguments in the home with my husband. Letting him come to the realisation on whatever level suits him if I simply say “I noticed that...” Supervision – monthly. Continue to love the blend of theory and practice. Makes it so much more meaningful for me that Louie turns up on the mat too.

Other containers – Influence is subjective so I’m trying to focus on those who are not in the PIA container currently.



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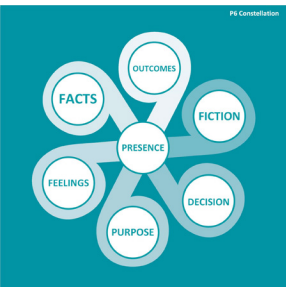
Coaching – me being coached talking to my US based coach about the P6 Constellation, me as coach to others – 3 for now; D (onto his wife and poss J); K (onto his wife and who knows who else?); M (onto his dad and brother and step mum) – 10 people.

Working with groups of clients – I’m believing that it feels more comfortable for me to use this language when I’m working with someone else too – e.g. with mediator who I know well with our mutual highly conflict clients – 5 people.

CAP(1-1) Triad – Only one session in – even over skype I was surprised at how effective this can be. I noticed we were influencing each other and getting to the heart of deep emotions and previous patterns quickly. I’m believing we trusted each other to hold each other and went right into the heart of the conversations that needed to happen with rules on timings to support us.

Overall there are other touchpoint benefits of being in the community – feeling part of something bigger. All these wonderful humans. Deeper relationships that support personal growth, clarifying and accepting who we are and how to show up in acceptance of all of that mess and fun. This is then infinitely multiplied out to all of our other communities” PIA Practitioner since 2017.

▶ 🎵 📌 In coming to appreciate the power and universal applicability of astral constellations, along with the mounting evidence about the efficacy of the *P6 Constellation* §5.5.8.1; §[Doctoral Data Splash](#), I have been able to lay to rest my lingering doubt about the credibility of the *P6*



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Constellation as a heuristic framework supporting personal and, by implication, symmathesic change. Both the *P6 Constellation* and astral constellations represent patterns/conceptions made in the minds of human beings, derived, crucially, from the actual and imagined interplay between objective, subjective empirical and inter-subjective data. In the case of the *P6 Constellation*, my discernment of, and relationship between, ‘content categories’ (i.e. the *portals*), became apparent to me after many years of personal processing. The representation of the *P6 Constellation* §4.5.3; §4.5.4 established conditions for making my tacit knowing explicit. Later, its associated *Acuity Practice* and *Symmathesic Agency Behaviours* arose through a process of co-evolution in the receptive-responsive flow between those of us who found ourselves converging. I was practising with everyone who came, incorporating insights from my own experiences of *Presence in Action*; from hosting and witnessing others; and from hearing about the experiences of other *PLA practitioners*. It is an inescapable fact, dear Reader, that all you that find herein, has been enforming in and channelled into this space through me. Yet, none of it would be here, were it not for the presence and engagement of all others who have participated along the way. All of us have given rise to the praxis of *Presence in Action*. And through this way of making our individual expressions of agency more conscious and generative §5.5.8.3, increasing numbers of us are experiencing beneficial change(s) in our lives §5.5.8.1; §[Doctoral Data Splash](#).



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A generative praxis

▶ 🎵 I notice I am moving between using the terms *Lead Body*, ‘agency’ and *response-ability* and I feel curious about how these relate to the praxis of *Presence in Action* and what has me reach for one term over another, at any given moment?

🎵 Pondering this, finds me pausing. I am feeling less and less comfortable referring to *Lead Body*. I am believing it no longer sits with the nonlinear, (self-)centering¹⁴⁷ dynamics

¹⁴⁷ NB: *self-centering* incorporates the receptive-responsive, *reflective-reflexive* §[Glossary](#); §5.5.4.3; §5.5.5.1; §5.5.6.2 dynamics expressed in the ≈[SAM](#).



manifesting in the praxis of *Presence in Action*, the co-inquiry of the *PAI + Participation Compass*, and the encompassing concept of *Symmathesic Agency* (the ≈[SAM](#)) §5.5.5.2. I am wondering if it is time for an alternative? However, one that is coherent with the receptive-responsive dynamics of Natural Inclusion has not presented itself to me. And, when I reconsider the [point I make](#) in §5.5.5.1 recognising the pervasive associations of/with leadership as a concept, I decide (again), for now, that using the term remains fit-for-context. **♪Nevertheless**, beneath my *rational* thinking, I am feeling concerned. This is a clue that something in me is not quite aligned and I need to attend to it.

♪Time for Presence in Action: *I feel concerned (Feelings), that if I discard these vestiges of common vernacular (Decision), other people will think my offerings are impenetrable (Fictions), and this will put them off engaging with me and anything I put out into the world (future Fictions; i.e. Outcomes), which will destroy my opportunities to reach and impact others (Outcomes) – which then would mean that I would not be able to prove my validity and worth in the world (Purpose) and my life will amount to nothing (Outcomes) and I will show myself to be the useless waste of space on this planet that I am (Fictions)!*

Hmmm. Here runs a fading but familiar stream of non-sensemaking that limply runs its course. Bringing it out onto the page brings a smile to my face and quickly releases me from its feeble grip. I find myself landing in the same place differently. ▶♦I settle into retaining the use of the term *Lead Body*, consciously holding it as a bridging term into the *PAI + Participation Compass*. In so doing, I hope to retain an open channel into a shared inquiry in which others can experience new ways of engaging productively together. Through this, I trust they will discover – as others in the past have done – the simplistic inadequacy of the term. I also have faith that they will gain new insights about the extent to which any stakeholder can bring about prescribed or desired change. **♪I** know by the serenity I feel in my body that I have come into agreement with myself. For now, I shall retain the use of *Lead Body* as a convenient, recognisable, bridging term.

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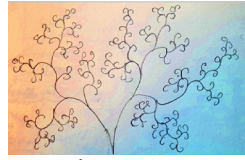
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- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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- ❖ 2: Point Attractor Inquiry (PAI)
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PhD Abductive Fruits:

- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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- ❖ 10: Poetry Anthology



▶ ♦ The above is a simple example of the praxis of *Presence in Action* delivering a *presence in action* shift in me; i.e. an experience of an interior [energetic-affective](#)¹⁴⁸ state change that may or may not manifest exteriorly as an observable change in words or deeds. I am choosing to retain *Lead Body*, and because the change is interior to me – to you – it may seem as if there has been no change.

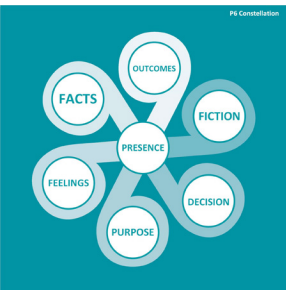
♦ The following reflections from learners in the four-day *POPLA* (*Power of Presence in Action*) programme, in 2019, give an indication of the nature and depth of *Presence in Action* shifts possible after even quite limited exposure to the praxis [§Doctoral Data Splash](#):

“I realise how radically this is going to change my practice and that to be true to myself, I am going to have to seriously re-think my current [training] approach and workshop topics/processes... There have been moments where I have felt irritated or questioned Louie’s reaction/response to someone – but through the work, I have recognised that my irritation is just showing up my triggers” (Learner 1).

“I am already noticing a shift in my reactions with my partner, or rather a shift in the way I’m handling them. I believe I will be able to have more honest and deeper conversations with him” (Learner 2).

“I have come to notice that although I like to think I am very open emotionally, this is not true. I feel comfortable sharing what I want people to know and feel very uncomfortable/anxious about sharing the things I want to keep hidden. This has been enlightening for

¹⁴⁸ **Energetic** – a state of action; having energy or great power. **Affective** – relating to one’s feelings or being moved emotionally.



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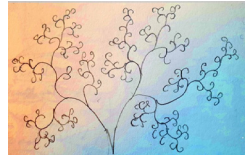
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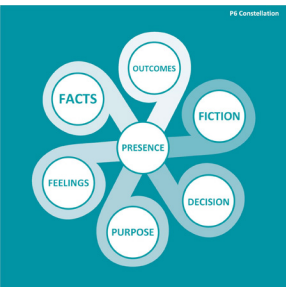


me... you have to experience it to even begin to understand it”
(Learner 3).

“[I now] question the whole approach to leadership in education – all based on judgements [*Fictions*] from above, on every level... I am calmer, and less anxious... am more comfortable with looking inside me – not only to *Feelings* but digging into *Fictions*... I used the *P6 Constellation* framework every evening to look at something in my mind... it is a way to unpack what’s going on inside... it helps you to look closely at what is happening for you at any moment and how this connects to everything that has gone before. It’s practical and easy to access. It’s supportive and enlightening and will change how you approach your next ‘thing’” (Learner 4).

“A unique way to explore and illuminate our sensemaking of ourselves and others” (Learner 5).

▶ Re-reading these comments slows me down. 🎵 I feel excitement and amazement. I know these people. I walked alongside them as they took their first tentative steps to show up to themselves and each other. I am struck by their reflections and insights, and their expressed reverberations following their POPIA experience. ♦ Such examples §5.1.7 signal the accessibility, efficacy and transferability of *Presence in Action* §5.3.3:Stream IV; they lend credence to the notion that *Presence in Action* is agency that is generative (not degenerative), and the *praxis of Presence in Action* helps to unleash it. Accessing this generativity requires an ongoing commitment to practising our praxis (Varela & Hayward, 1992; Varela & Shear, 1999) alone and together. It is through regular committed, personal practice that it becomes possible to disrupt our reflex/**fast thinking** processing that has us non-consciously default to locked-in (reactive) patterns; and to help us notice and transcend those of our individual



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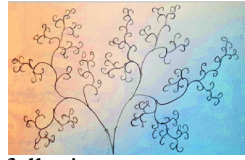
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and collective assumptions (*Fictions*) that (may) have become institutionalised, unhelpfully, in our structures of thinking, behaving and organising.

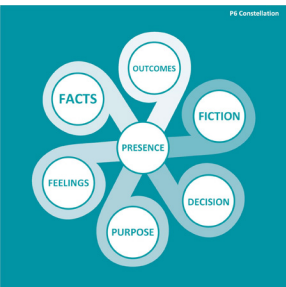
▶ ♦ I slow myself down, noticing I am suggesting that *Presence in Action* is agency that is generative; and it is made possible through being more aware about what is going on; i.e. having greater *acuity*. But as there are [different ideas about agency](#), what do I mean by this, in the context of my project and the paradigm in which I am playing? At first glance, when reflecting on my own *Presence in Action* process(ing) in this document, it may seem as if I am conveying that agency is (solely) at the behest of an individual. **I am; and I am not. I am**, insofar as I concur with Kelso and Engstrom (2006) regarding their theory of coordination dynamics and the matter of intrinsic agency (Marman, 2018; Stapleton & Froese, 2015, 2016), or “primal animation”¹⁴⁹ (Sheets-Johnstone, 2004, 2009a, 2010a, 2016a, 2019):

“It can confidently be asserted that none but a handful of human beings have any doubt whatsoever that it is they that [direct the movements of their own bodies](#). As Maxine Sheets-Johnstone says, [agency is a matter of doing](#), and doing is a matter of coordinating elements” (Kelso & Engstrom, 2006: p.105).

♦ And **I am not**, insofar as I also concur with coordination dynamic’s fifth main idea, which aligns with my experiences of *Presence in Action*, and indeed the process(ing) dynamics of *PAI* + *Participation Compass*:

“*Spontaneous self-organising coordination tendencies* [give rise to agency](#). Meaningful information is the joint product of a coordinated system of parts and processes that spans organism and environment.

¹⁴⁹ I mention this here as an anchor (with no detail as yet), even though I actually came across Sheets-Johnstone near the end of my doctoral writing process. I say more about the relevance and resonance of her work with mine, much further on in this document and in Chapter Six, in an attempt to be truer to my emergent sensemaking processing.



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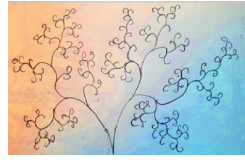
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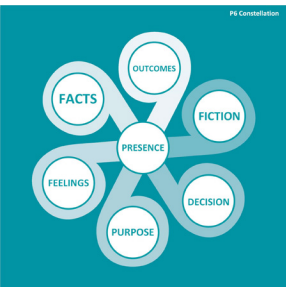
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Coordination establishes meaning. An important corollary... is that a most fundamental kind of meaningful information, the conscious awareness of self, springs from the ground of spontaneous self-organised activity... [that does not disregard the] nonlinguistic origins of intentional action... the basic spontaneous movements we were born with... [that] constitute an ‘intrinsic dynamics’ that enables coordinated activities to happen before we even know how to make them happen, or realise we are making them happen” (Kelso & Engstrom, 2006: p.105).

◆ Coordination dynamics offers an explanation for [situated, spontaneous and conscious agency](#). And it is on this basis that the notion of **spontaneous** ‘generative’ agency (as I experience through *Presence in Action*) finds theoretical explanation:

“The fifth main tenet of coordination dynamics says that the evolving processes of self-organisation in real organisms coupled to real environments lie at the origins of conscious agency. This is not just a claim based on phenomenological experience, crucial though that is. Coordination dynamics also provides a scientifically testable mechanism: *meta stability*. In the metastable regime of coordination dynamics, functionally meaningful information is created. This information can take the form of conscious agency (‘I-ness’) and hence is capable of steering a system’s behaviour... Coordination dynamics is a theory of directed self-organisation in which *both* spontaneous pattern formation *and* agency co-exist and complement each other. In coordination dynamics, agent-like entities are [not](#)



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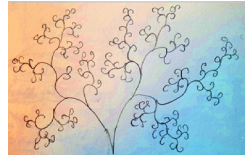
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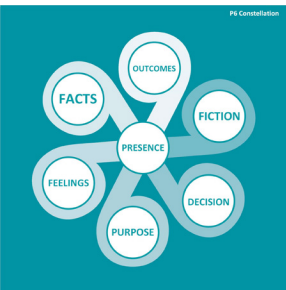


mindless but meaningful by virtue of the very self-organising processes that created them” (Kelso and Engstom, 2006:106).

▶ ♦ **Admitting**¹⁵⁰ that agency has personal, relational and wider-world dimensions and dynamics (Bateson, 2016b: p.82-87; Maturana, 2011) certainly perturbs those notions of agency that fit Cartesian-constrained individualistic/heroic and control-oriented models (Dewey & Bentley, 1949; Roth, 2018; Simpson, 2016). My **admittance** of this complexity moves me far beyond reductionist, Cartesian tendencies; and instead, finds me attuned to explanations that align with my *living~learning* inquiry; and which accord with my practical experiences of the *P6 Constellation* scaffolding generative, self-inquiry; and the *PAI* + *Participation Compass* scaffolding generative co-inquiry. All these frameworks in concert enable consideration of the total situation as defined by (Follett, 1924), and in so doing, establish the conditions in which *symmathesic agency* can arise.

▶ 🎵 ♦ Before I proceed with this consideration of *Presence in Action* as agency with generative outcomes, I feel an urge to dwell briefly on what I mean by *response-ability*. I see this as a descriptive phrase, using words in common parlance. I am believing this may make it (more) accessible and discernible to anyone who lingers long enough (*Fictions*) to contemplate what might be implied by the hyphenated term – the ability to respond with awareness (rather than react blindly), which we all already have to some degree. This ‘capacity’ is indeed enhanced through the praxis of *Presence in Action*, though on reflection, I think it lacks the multi-dimensionality that *Presence in Action* affords. In using the term, I may also, unwittingly, lead us into the realms of competency categorisation with the implication that abilities are ‘things’ we have or do not have, rather than dynamical states that manifest or fade depending on our interior and exterior states and contexts. I do not want to run this risk, and convenient though the phrase *response-ability* might seem, I feel concerned that it may compromise people

¹⁵⁰ Acknowledging, allowing in, accepting and accepting as valid...



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grasping the essence and [complexities inherent](#) in *Presence in Action*. In proceeding, I shall use it sparingly, if at all.

▶ 🎵 As I crawl through this sub-section, I am once again recognising the importance of being alert to the assumptions that may be alive in, and expressing through me, at any given moment. I remind myself that ‘definitions’ depend on the paradigm in which they are derived. I realise that, without ongoing awareness, I run the risk of contradicting myself and confusing others in the process. The words I use matter, and what I mean when I use them matters too. I (once again) became aware to this, whilst reflecting on my use of the terms *Lead Body*, agency and *response-ability*, and found myself returning to Bateson’s reflections:

“By definition, leadership is needed when something has to be done that has never been done before. Meeting unknown circumstances requires rapid and spontaneous learning. In the case of today’s leadership needs, that learning is mutual” (Bateson, 2016b: p.87).

▶ 🎵 📌 On first reading, I quickly concurred, and found myself thinking that *response-ability* neatly fitted with the notion of **mutual, rapid and spontaneous learning**. 🎵 Then I caught myself in the *proving/self-protecting* game of collusion I was playing with myself – *aligning to Bateson will make me more credible!* In waking up to what was going in me (*acuity*), suddenly I noticed what I had not seen the moment before – a number of inherent contradictions in what she is saying. 📌 Firstly, she refers to ‘leadership’ as if it is a ‘thing’ we can have or do, rather than appreciating that **any action** can be defined as an act of leadership simply by taking account of what happened before and after it §5.5.5.1. Also, she refers to the need for “rapid and spontaneous learning”. ‘Rapid’ suggests we can make learning happen faster or slower, on demand; and ‘spontaneous’ suggests there is another kind of learning that is not spontaneous. Illuminating all this, brings me back to myself and where I stand in relation to the points I have made above.

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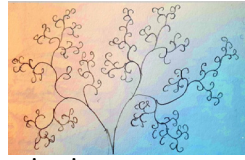
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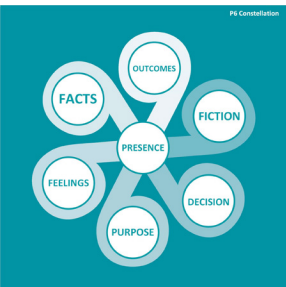
🎵 ♦ So, I hold learning as an emergent phenomenon arising from self-organising dynamics in complex *living~learning* systems. I also hold to the principle that living is learning is change-in-motion; and to the autopoietic principle that whilst external factors may change, thereby activating/alerting something in me, the actual nature of my changing is determined within me through self-organising dynamical processes. My subjective empirical experience shows me that I am learning ongoingly in small shifts and ripples, which sometimes suddenly cascade or burst forth as [striking insights, ideas or actions](#). Consistent with the principles and dynamics of complex *living~learning* systems, I have found that I can neither predict nor control when or how these small to big transitions will happen – in me, nor in anyone else. Neither am I able to determine what actually will happen, nor what might tip the *living~learning* system that is me, into my next phase transition §5.5.11.2. Despite all this ‘not-knowing’, I am not rendered impotent with regards to my engagement/agency in the world.

I remain the *Lead Body* in my life, everywhere I am, and in all that I do – the only difference is the degree to which I perceive/believe/recognise and act upon this being so.

▶ 🎵 ♦ Let me bring this together. As I comprehend it, and irrespective of apparent distinctions¹⁵¹, quite simply, agency arises from [nonlinear processing dynamics](#) which, at some point, shift into emergent linearity §5.5.12.3. In that moment of shift, I would find myself [moved to move](#) as per the receptive-responsive §Glossary; §5.5.5.1; §5.5.5.2; §5.5.5.3

dynamics of Natural Inclusion. I have found that the generativity (or otherwise) of my agency (being moved to move) is dependent on my *acuity* – becoming better attuned to noticing what is going on within and around me. The *self-centering* praxis of *Presence in Action* centres on *acuity*. All else that follows from what I notice, flows spontaneously from inherent (natural) processing dynamics, over which I have little or no control. Furthermore, I suggest that,

¹⁵¹ i.e. **intrinsic** (primal animation); **conscious** (I have an awareness of myself and can choose e.g. when to get up and make myself a cup of tea); and **generative** (phase transitions §5.5.11.2 manifesting as surprising insights, new ideas, or other instantiations).



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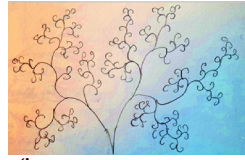
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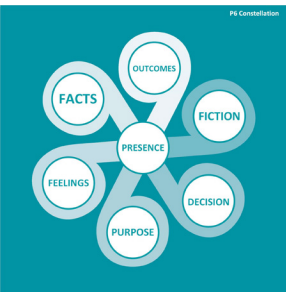


when *Presence in Action* accompanies the deployment of the *PAI + Participation Compass* (in co-inquiry), a kind of collective agency (Stapleton & Froese, 2015), i.e. *Symmathesic Agency* §5.5.5.2, can be instantiated, even if many of those engaged are unaware of what is unfolding. In this summation, I find myself advocating something that previously was beyond my grasp: the **conditions** for enhanced (individual and collective; i.e. *symmathesic*) agency can be established through the nature of the scaffolded support employed. ▶ I shall attempt to illustrate the grounds for my proposition in the context of the *PLA (Presence in Action) apprenticeship*¹⁵² *learning ecosystem* that has been co-evolving since our *community-in-practice* first began to coalesce in 2013.

PIA Apprenticeship Learning Ecosystem (PALE)

▶ ♦ From the outside, I am seen to be the founding practitioner of *Presence in Action*. Certainly, I have accessed and immersed myself in third-person knowledge sources (related to this inquiry) that no one else in our *community-in-practice* has done. Yet, buried in the particulars of the emergence of *Presence in Action* as a praxis, the instantiation of our *community-in-practice*, and then *PLA Collective CIC*, it is evident that I am not driving, pushing or leading in a conventional sense. I *show up, open and hold the space* §5.5.11.5 for such encounters, **in response to requests** from *PLA Practitioners* who come to me wanting more. When they approach me, I take this to be an indication that they are in a (needful not ‘needy’) state of readiness §5.5.4.2; §5.5.5.5: **Learning bodies**; §5.5.8.2: **Accounting for my knowing**; §5.5.11.2: **Readiness**; i.e. they are receptive to extending their learning and are inviting me to respond with something (they believe) I have that might serve them. When I do so (e.g. with a doodle poll to caucus dates for us to gather), I am opening a space into which they then can flow. Our receptive-responsive dance unfolds between us, with each of us invoked into responding (when and where there is resonance) to the invitation of the other(s) §5.5.5.1. Through these ongoing

¹⁵² Personal member practitioners gain experience in hosting, witnessing and being hosted alongside others at our *community-in-practice* gatherings, which take place four times per year. Professional members additionally engage in regular supervision, monthly triad practising and take on *Practice Partner* roles at trainings and co-hosting quarterly *community-in-practice* gatherings.



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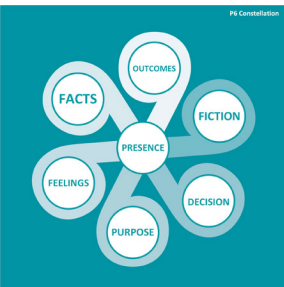
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exchanges, a unique *apprenticeship learning ecosystem* is evolving, which is becoming increasingly complex. It is grounded in two primary delivery agencies. **Potent 6** delivers the foundational 4-day programme called *POPLA* (the [Praxis of Presence in Action](#)); it is also the initiating partner in the delivery of the *REAL Change Begins Within*¹⁵³ programme within Initiatives of Change (IofC). As the key delivery practitioner within Potent 6, I continue to offer an overarching learner-teacher-mentor-supervisor contribution to those who are extending their learning and stepping into new roles. Increasingly, other experienced *PLA* practitioners are moving into some of these roles with newcomers. I also carry the responsibility for the advanced *PLA* learning offerings (as and when they are invoked into being), which includes *PLA* practitioner supervision, *Praxis extension*¹⁵⁴ and *Praxis integration* gatherings and *Practice Partner apprenticeship opportunities*. In contrast, **PIA Collective** holds responsibility for entry encounters through the 1-day *EPLA* training ([Encounter Presence in Action](#)), as well as an evolving series of short workshops and conversations under the banner of ‘*co-creating consciously*’. It is also the designated body drawing together *CAP(1-1)+* practitioner teams to deliver commissioned *PLA* learning and development projects with external organisations. *PLA Collective* assumes guardianship of the *community-in-practice*. This includes sourcing four, one-day *community-in-practice (CiP)* gatherings annually, and supporting *CAP* practitioners to step forward to convene and co-host these as part of their apprenticeship learning. *Reflexive Integration* sessions are convened post-events to support those who participated to engage in deep-dive, mutual contextual learning explorations. §[Figure A-35](#) summarises the current¹⁵⁵ opportunities available within *PALÉ*.



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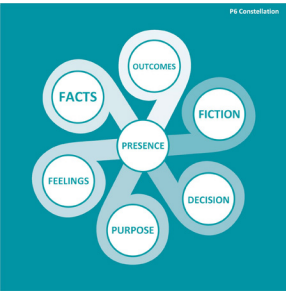
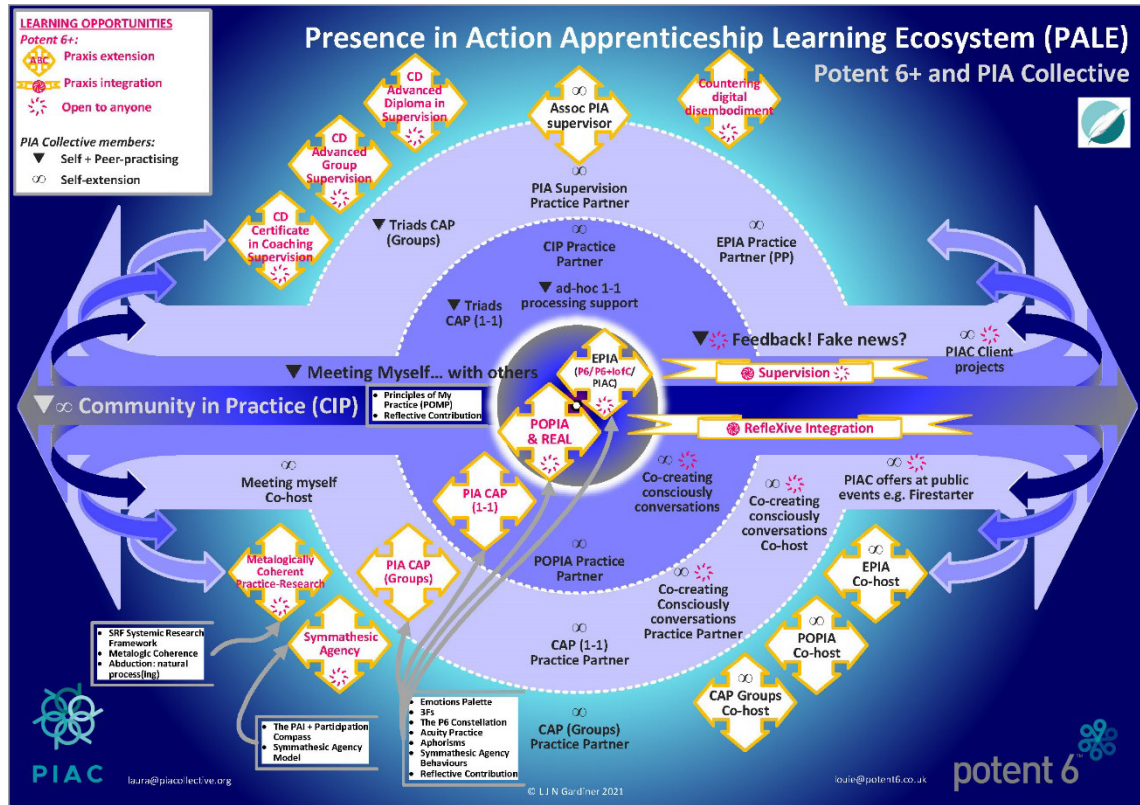
¹⁵³ The *REAL Change* brand within IofC has both an introductory (1-day *EPLA* equivalent) and an extended (*POPLA* 4-day equivalent) format. *PLA Collective* members who are also IofC fellowship members (like me), comprise the delivery team.

¹⁵⁴ As a consequence of this doctoral research, I now offer additional learning opportunities that extend beyond *PLA Collective* and its members, creating a channel flowing between our small community and the diverse wider world contexts in which we are living and working.

¹⁵⁵ As of November 2021.



Figure A-35: ≈PALE, 12th November 2021

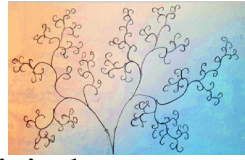


◆ Each offering is open to those individuals who are ready, keen and able to participate. Praxis integration is thus augmented and accelerated in those persons most frequently immersing¹⁵⁶ themselves in practising the praxis of *Presence in Action* alongside others in and beyond *PIA Collective*.

▶ I am not going to dive into the detail of each of the above because that will distract me from the point I am emphasising: **none of these offerings arrived by premeditated design §5.5.9.2**. Quite simply, **through practising our praxis in community**, we have attended to our individual and collective needs as they have arisen and have responded accordingly. **On the basis of all that now exists that I did not know before, I feel confident in**

- 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

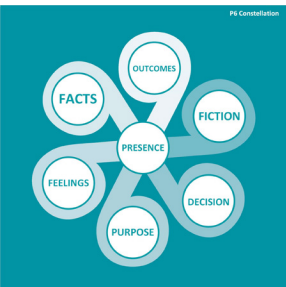
¹⁵⁶ This aligns to autopoiesis in that learning arises from what people make of what they experience, not what others might 'do to them'.



stating that those of us most immersed in all that has been unfolding have unwittingly found ourselves expanding into and [manifesting symmathesic agency](#)¹⁵⁷ §5.5.3.1; §5.5.5.2.

▶ Since 2013, as the emerging; needs of those involved has become clearer, an indicative framework for [Community Accepted Practitioners \(CAP\)](#)¹⁵⁸ has come into being. Conceptually, learning progressions are held within each expanding ripple (realm) of the ≈SAM. Practitioner development aligns with a commensurate capacity that finds them attending to more and more complexity. That the SAM, the *PLA Apprenticeship Learning Ecosystem (PALE)* and CAP progressions align, signifies some degree of coherence. That I can confidently assert that *presence in action* and *symmathesic agency* manifest as generative patterns in this ecosystem rests, [not on fictional fantasies](#), but on facts §5.5.8.1:

- Whilst every member's learning and fluency of practice is different, there are sufficient others beyond me (as the conceptual founder) holding the space for what we have been, are now and are becoming [§Doctoral Data Splash](#).
- Over and again, in practising their practice, individuals [exercise presence in action](#) (conscious agency by another name) in co-creating their next-step learning opportunities: e.g. three people sourced and commenced their *CAP(1-1)* orientation in October 2020; another six are signed up for *CAP(1-1)* in January 2022. Also, in 2021, I have had requests from those extending into the *CAP(Groups)* realms; others



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

Fruits : 1998-2012

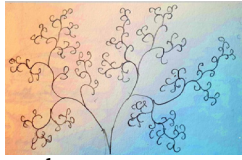
- ❖ 1: Participation Compass
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PhD Abductive Fruits:

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- ❖ 10: Poetry Anthology

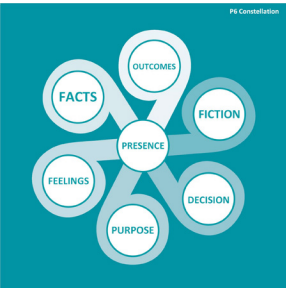
¹⁵⁷ *Symmathesic agency* has a strong resonance with the added dimensionality of vertical (alongside horizontal) development, as described by those working in leadership development (Herdman-Barker & Wallis, 2016; Herdman-Barker & Wallis, 2017; Petrie, 2015; Torbert, 2020) following adult development theory. I mention this as an anchor for future exploration.

¹⁵⁸ So, *CAP* = *Community Accepted Practitioners*. *CAP1* refers to personal members accepted as engaging in self-practice; *CAP(1-1)* refers to professional members accepted as working one-to-one with people outwith the *community-in-practice*; *CAP(Groups)* refers to professionals accepted as working one-to-one **and** with groups (currently alongside me) within *PLA Collective contracts*; *CAP(Assoc. Supervisor)* relates to associates accepted as working with me in Potent 6 delivering supervision to other *PLA* practitioners; and *CAP(Assoc. Trainer)* relates to those accepted as working with me in Potent 6 as associate trainers delivering foundational and advanced *PLA* training. This is as it stands currently, but it could quickly re-configure in light of new insights and learning. This notion of 'Community Acceptance' arises through immersion: embracing the principles of our praxis; participating and serving within *CiP* gatherings; adopting *PLA* as a primary self-centering praxis; taking on Practice partner roles etc. At some point the depth and embeddedness of *PLA* knowing/capacity becomes self-evident in a person. Recognising this in oneself is key, as self-acceptance provides the impetus for someone to step forward when they declare they are ready to receive their current *CAP feather ikons*. Continuing our mutual contextual learning in community keeps our personal and collective praxis alive and safeguards it and our trustworthiness.



have requested training in using the *PAI + Participation Compass*¹⁵⁹, as well as additional opportunities to do a deep dive into the new material generated in my doctoral submission.

- 8-20 practitioners regularly attend our quarterly *community-in-practice* gatherings.
- *CAP(1-1)* apprentices and practitioners who are interested in *CAP(Groups)* progression, step forward to co-host *community-in-practice* gatherings.
- *CAP(1-1)* apprentices practice hosting new *POPLA* graduates 1-1 on a monthly basis over four sessions.
- All practitioners are responsible for sourcing their own individual or group *PLA* supervision arrangements each year.
- Several *PLA* members are pro-actively sourcing client contracts together, organising public learning events and supporting other members in practical ways.
- We are continually evolving in and through our *PLA Apprenticeship Learning Ecosystem*, and this is extending into as many organisations, families and community settings as are evident in the lives of each member. §**Figure A-36** illustrates trace-lines of lives touched by some of our *PLA* practitioners.



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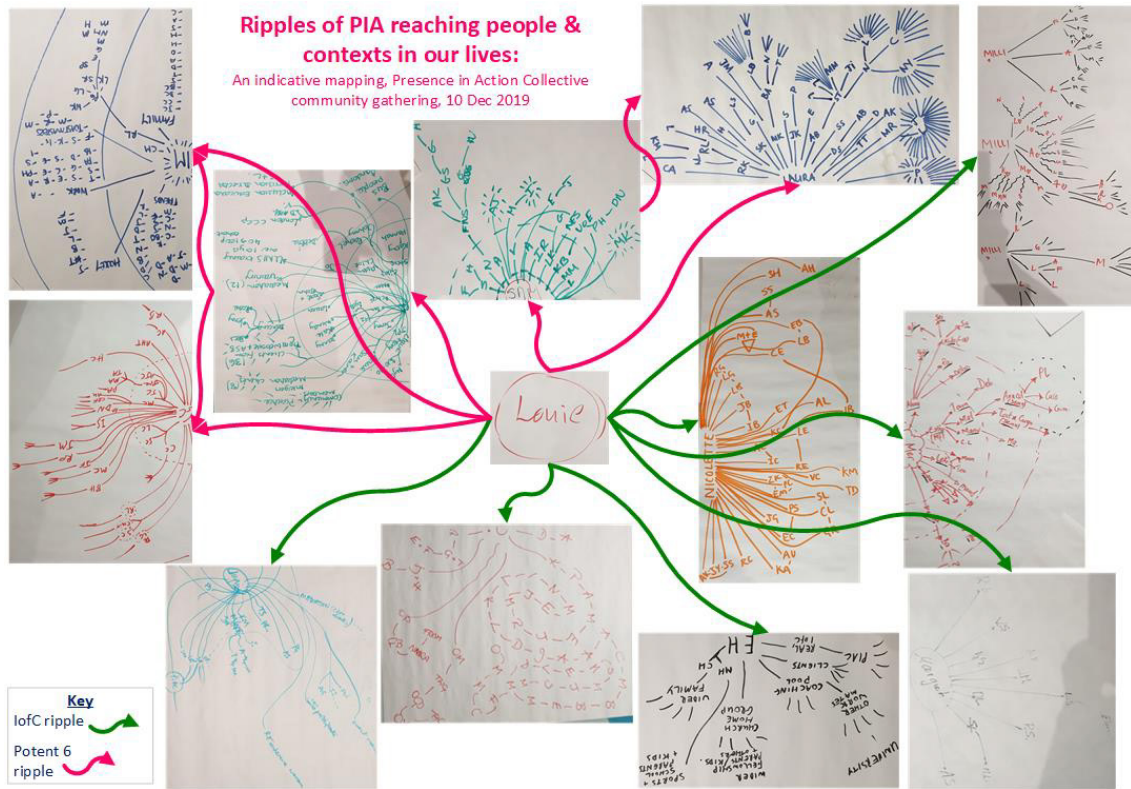
PhD Abductive Fruits:

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¹⁵⁹ I am always drawing on the *PAI + Participation Compass* subsidiarily in my work. Over the last few years, I have been unsure about if, when, why or how to bring them explicitly into view with this emerging group of *PLA* practitioners. As early as 2016-2017, I was clear the frameworks had a place in the ≈**SAM**. It was not until *PLA Collective* was established in 2019 and we started having conversations with prospective clients, that the receptive space opened up for me to explicitly begin to use these, first with the directors of *PLA Collective*, and then to open them up to others.



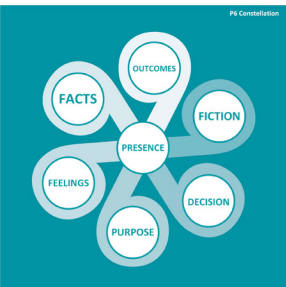
Figure A-36: ≈ Indicative ripples of PLA



▶ 📌 I find myself pondering on what is embedded in our *PLA Apprenticeship Learning Ecosystem*.

I notice myself being drawn to contemplate the ≈ [Symmathesic Agency Model §5.5.5.2](#) and to return to the work of Jordan (2011), who seeks to specify transdisciplinary competencies by categorising sub-sets; and Bammer et al. (2020), a diverse group of researchers drawing upon Jordan’s work, who are advocating strengthening research integration and implementation in transdisciplinary responses to complex ‘problems’. They have decided to create a [codified bank of expertise](#) related to know-that and know-how capacities (Collins & Evans, 2008; Collins et al., 2007; Collins & Evans, 2002; Gobet, 2015). 🎵 On reading about what they are doing (*Facts*), I feel disappointed and despondent (*Feelings*). I am believing (*Fictions*) [both are deeply at odds](#) with what I believe is needed to engage efficaciously with the complex scenarios we face.

📌 At first encounter, I was drawn to [Jordan’s analytical model](#), which identifies [capacities of change agents](#). My interest was piqued because I could see how his five domains of awareness



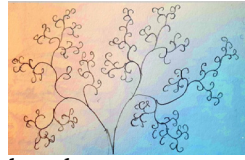
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are reflected in the *Symmathesic Agency Model* ≈SAM §5.5.5.2. and are supported by the scaffolded frameworks deployed within it:

- **Task complexity awareness** – ability to appreciate the complexity of the task and be able to unpack it to deal with it (≈[Systemic Research Framework](#), the ≈SAM, the *PAI + Participation Compass*);
- **Context awareness** – appreciating the wider context, understanding its properties and how these affect being able to undertake the task ‘successfully’ (≈[Systemic Research Framework](#); the ≈SAM; the *PAI*);
- **Stakeholder awareness** – appreciating the different *power & interest* of relevant stakeholders and how best to engage with them (the *PAI + Participation Compass*);
- **Perspective awareness** – recognising and attending to one’s own and others’ patterns of meaning-making (the *P6 Constellation + ≈Presence in Action*, the *PAI + Participation Compass*);
- **Self-awareness** – appreciating and being able to attend to what is going on inside oneself (*P6 Constellation + ≈Presence in Action*).

▶ 🎵 My immediate reaction was **to declare to myself** that all that has come together in my doctoral inquiry – especially *abductive fruits 1-8* – serves the development of the above awareness capacities. And in a somewhat self-congratulatory manner, I note that I witness all these ‘types’ of awareness in different *Presence in Action* practitioners, at different times, in different scenarios; **and** (more suspectly!) I want to correlate this to their engagement in the praxis of *Presence in Action*. In an instant, I have fallen into a *proving/ self-protective Purpose* again!

▶ I read more of Jordan’s proposition. ♦ He carries these five domains of awareness into ‘identifications’ and ‘action competences’. 🎵 Re-reading these, I notice my feelings of discomfort rising again. I feel a tightness in my gut and chest. I feel a roar growing; but choke it down. No. NO. NO! Like so many others, I believe he is falling into the abstraction trap – splitting that which is irreducible:

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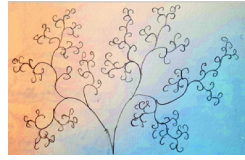
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“*Identifications* focuses what a person feels committed to: what feels important (desires, goals, visions, values, etc.) and what is felt to be ‘I’ and ‘we’.*Action competences* focuses attention on the competences a person can actually make use of when working with tasks, solving problems, and trying to realize visions.... Can be processes going on within one’s mind, e.g., skills in developing creative solutions to tricky problems or techniques for managing one’s own emotional reactions. Other action competences really involve outward behaviour, e.g. communicative skills in creating trustful relationships with other people” (Jordan, 2011: p.56-57).

🎵 And to top it all(!), ♦ his ‘identifications’ are muddling the data-type distinctions I hold within the *P6 Constellation*. 🎵 Inwardly I am screaming: *He is not seeing what I see; does not know what I (believe I) know!* ♦ His approach follows the same general format undertaken by many in training and development realms. This involves categorising, describing and documenting skills/capabilities/competences, etc., based on an assumption that, in so doing, it will be possible for others to be taught and assessed in relation to these. ▶ 🎵 I have been down that road and found myself treading an alternative path.

▶ 🎵 What is/are the difference(s) in what I am noticing, and in the meanings I am making?
 🎵 My curiosity eases me. ♦ Jordan’s and Bammer’s frameworks serve different functions. Also, whilst their topics focus on what it takes to work on complex problems; their modus operandi seems contradictory, in that they adopt an [externalised evaluative perspective](#) and break apart that which is complex. Whatever the (de)merits and (potential) internal inconsistencies in their endeavour(s), what they are doing does not align to my methodologically-oriented project. Mine is **servicing human beings in the process of living, being, doing and learning together; i.e. supporting in-the-moment exploration and**

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process(ing) through scaffolded inquiry. I am not creating mechanisms by which a person's contributions can be picked apart and assessed according to external criteria or benchmarks. Neither am I categorising people on the basis of emotional, physical or psychological conditions, their characteristics or behaviours. 🎵 Oooh! I am feeling annoyed and irritated (*Feelings*). I realise that I am taking what they are doing and *making it mean something about me and what I am doing* (*Fictions*). Ah! The spectre of external assessment that has caught me again.

◆ The PAI + Participation Compass and the P6 Constellation are representational components of scaffolded inquiry in which complexity-attuned collective and personal inquiry can manifest. Those participating are exposed to new ways of engaging that simultaneously illuminate and transform their situation, the perception of it, and/or their understanding of it; and in the process, they find themselves and their capacities changing, whether or not they recognise this at the time. ◆ Knowing/know-how, therefore, grows in the *being~doing* of practising the practice/praxis, with [nothing split apart](#) § [Doctoral Data Splash](#).

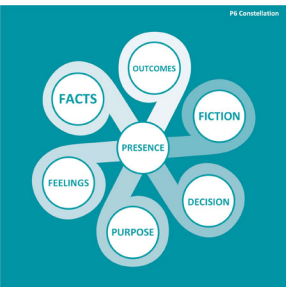
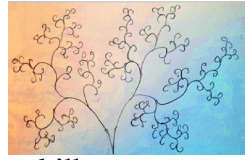


Figure A-37: ▶ 🎵 📌 ◆ Practice Partner reflections

Title of workshop/ Project/ programme	POPIA	Date(s) of attendance	17-20 May 2019	Title of workshop/ Project/ programme	POPIA	Date(s) of attendance	17-20 May 2019
Your Organisation/ Community		Location/ Area	EDINBURGH	Your Organisation/ Community	ban	Location/ Area	
Role, Job title, community connection (if relevant)	Practice Partner			Role, Job title, community connection (if relevant)	Director		
<p>1. What did you gain from our sessions(s) that you had hoped for/ expected?</p> <ul style="list-style-type: none"> Developing acuity and increasing understanding of some language Opportunity to support others + practice praxis Opportunities to share experiences with others Make new connections Gain insight to triggers and help unfold some of my fictions 				<p>1. What did you gain from our sessions(s) that you had hoped for/ expected?</p> <p>Processing time to reflect on what was running for me. Reminding of what is covered on the 4 day course - content & the new connections & the connection into our community. Share learnings from my years of practice.</p>			
<p>2. What did you gain from our session(s) that you DID NOT anticipate at the outset?</p> <ul style="list-style-type: none"> Increase noticing of similarities - differences (fictional) Catching my assumptions which would have impacted on my building relationships with others Some greater clarity when what I could read as a pattern 'fixing'/'doing right thing' was done from a presenceful place (state of being) discover how deep my pattern of needing approval is embedded. 				<p>2. What did you gain from our session(s) that you DID NOT anticipate at the outset?</p> <p>A fuller connection with my practice partner Karen. Us working together & observing noticing has ^{I realise we} new approaches compliment each other. Staking reflective contributions back to the basics & noticing something that I can do now & making it more conscious. Where different approaches sit on the landscape diagram. eg. thinking/ not</p>			

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Chapter-Five-as-Appendix



♪♦ In other words, **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.**

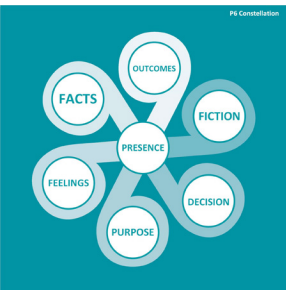
This is the distinction that allows me to move on.

▶♪♦ Using *Presence in Action* as a case in point: as practitioners, we practise this praxis repeatedly in our lives, supported within the context of our immersive (Rajagopalan, 2016; Rajagopalan & Midgley, 2015) *PLA Apprenticeship Learning Ecosystem*. We do so, leveraging [multimodal](#) ways of engaging¹⁶⁰ (Bezemer & Kress, 2008; Dicks et al., 2006; Kress, 2000a, 2000b; Pink, 2011) that integrate first-, second- and third-person sources (i.e. personal, interpersonal and impersonal). ♦ Just as complex skills cannot be split apart and taught

outwith context, so this is true of *Presence in Action* and the deployment of the *P6 Constellation*. Regarding the latter, a person’s interior ‘*contents*’ find their place in one of the six outlying *portals* and, in the process, reveal themselves to be inextricably linked through [particular patterned interplay](#) §≈[Presence in Action](#). Attempting to isolate data from the context does not help. We need to notice what is in play within us, **as it is playing out**, to appreciate the patterned (non-)sense we are making. In the process of accepting what is current in all that is present, our *Presence in Action* process(ing) surfaces and releases generative insights/learning/state-shifts/phase transitions.

▶♪♦ I have revealed this dynamic over and over again in this thesis. In my writing, you have witnessed when I have been oblivious to my *proving/self-protective* urges (*Purposes*); and what has transpired when I have reached for the *P6 Constellation*. I have illuminated what was

¹⁶⁰ We use a set of ‘emotions’ cards (*Emotions Palette*); a representation of the *P6 Constellation* (floor mat, table-top and pocket-pal versions) that can be walked on, used with people around a table or alone on a bus, train etc.; worksheets that can be used anywhere to process-through-writing; creative approaches to access imaginal states; physical movement; postcards with diverse images drawn from nature; videos; poetry; music etc. We work solo, in pairs, triads and bigger groups.



PhD Statewaves:

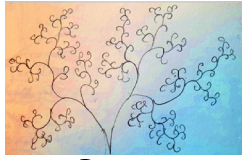
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keeping me locked into each reactive patterned spin; e.g. §3.5:145-147. In these moments, I find myself exercising, experiencing and becoming *presence in action*¹⁶¹ – a curious co-arising of doing, knowing and being.

Reflectivity TIPS me back to the PAI

◆ Revelations about non-conscious reactivity are not unique to me, as Ross (2005: p.79) reflects in this scenario with her supervisor:

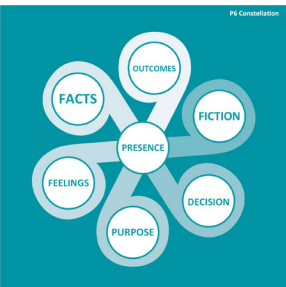
“During the internship, I was not raising the question, thus I was not receptive to learning where I had hidden my own secret. I was structurally coupled in a very unsatisfying system that I didn’t see a way out of if I wanted to complete the program” (Ross, 2005: p.79).

◆ She stayed silent on matters that were not serving her learning, (non-consciously) believing that if she did not keep quiet (*reactive Decision*), she would risk failing (*future fiction / Outcome*):

“I had a lot at stake in that internship and did not want to risk the consequences of finding no satisfactory resolution... As dynamic systems we have a lot of self-preserving or self-optimizing mechanisms, and in the context of projection, of course, one of them is that, at a systemic level, we do not allow ourselves to consciously know what we know we feel” (Ross, 2005: p.72).

◆ It was only after the experience that finally she came to recognise this of herself: “[I was] taking care of me by taking care of my supervisor” (Ross, 2005: p.79). What she is describing is akin to the *self-protective* patterns I reveal within my thesis (using the *P6 Constellation*). A clear difference is that I am *reflectively-reflexively* accessing and *receptively-responsively* attending to those

¹⁶¹ This phrase conveys more than ‘conscious agency delivering generative outcomes’.



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dynamics in me in a more immediate way than she was able. Hers was a reflection on the past.

◆ Ross’s insights subsequently informed her conception of “The Integral Process (TIP) Theory” (Ross, 2005, 2006); just as my experiences [enform me and mine](#). I note that TIP has many similarities with the ≈ [SAM §5.5.5.2](#) in all that it draws upon¹⁶² and encompasses¹⁶³, but hers **does not attend** to the kind of *self-centering* process(ing) that typifies *Presence in Action*. She describes TIP as “a basic approach for dealing with the complex questions and issues that people face practically everywhere.... It provides a method that closes the gap between facing complex challenges and meeting them effectively” (Ross, 2006: p.1). This suggests to me that, in practical terms, it is closer in function to the *PAI + Participation Compass*.

◆ There are aspects of TIP with which I do not resonate. However, because I have not participated in her approach, I cannot draw on experiential or practical knowing. I can only comment on the impact of her presentational and propositional content – 🎵 which is of course all you can do with my material, dear Reader. ◆ Notwithstanding these limitations, I notice three differences I deem worthy of comment. Firstly, TIP is presented in nine “sequential steps” (Ross, 2006: p.5-6). Even though Ross indicates that not all of these may be used on every occasion, by inference her presentation and language use (inadvertently?) impose a linear structure to thinking and engagement. Secondly, its tabular presentation further reinforces a step-by-step consideration of issues (as indeed did my proforma for the *PAI*, before I adopted the vortical funnel imagery). Tabular formats seem to be at odds with the complex interdependencies at play. Thirdly, she offers two visual representations: one explanatory (Ross, 2005: p.69-80) and the other a graphic overview (Ross, 2006: p.7). I find no connection or resonance with either. I do not grasp any literal or metaphorical meanings

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- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

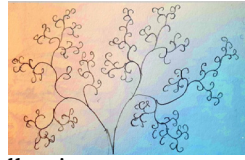
- ❖ 1: Participation Compass
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PhD Abductive Fruits:

- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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- ❖ 9: Metalogic Coherence
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¹⁶² E.g. chaos/complexity, attractor/fractal/universal patterns, CAS, autopoiesis, psycho-social disciplines etc.

¹⁶³ The nine steps of TIP include terrain that is explored in the five sectors of the *PAI + the Participation Compass*.



that chime with my experiences of working on complex issues in personal-to-collective realms.

🎵📌 Of course, I am aware that what I am experiencing with Ross’s framework also represents a risk associated with my own representations. My *abductive fruits*, and the associations I make of them, may similarly get lost in transmission to you, dear Reader, if you prefer the step-by-step rendition of these sorts of ideas. What is full of meaning and utility for me, may not be for others. This is made evident to me through a relatively new practitioner, in her response to the non-thesis components of my composite Doctoral submission §[Box A-4](#) §[Doctoral Data Splash](#). 📌 She, along with a few others, responded to my invitation to engage with this material in exchange for sharing their experiences of it. Of those who agreed, she was the only person for whom English was not her mother tongue and she had had the least exposure to both practice and the theory lenses I draw upon.

Box A-4: 🎵 Views on PhD components, March 2020

Dear Louie,

I took my time to look through all the material you sent. My very first feeling was confusion, so I set the whole thing aside for a while, then tried to look at it again and see if I’d have different feelings. Confusion is still here though.

In your PhD material, I expected to see at least a few pages of explanations, quotes, names of authors and theories. Instead, I saw lots of slides with lots of colors and quite complicated drawings. In my mind, the slides/drawings/graphs are a tool we use to make things clearer...especially when writing a thesis. (also, pay attention to language: you wrote that you were going beyond all the “ologies” —> the correct expression is “logies”, from the Greek word “Logos”)

I liked the poetry book, the sounds of nature and birds, and I really liked hearing your voice reading some poetry out loud. This is all nice and soothing, but unfortunately, in my opinion, it is not suitable for a PhD thesis. Also, it seems like you are talking a lot about yourself and your experiences...so I found myself wondering “Is this a PhD thesis or a biography”? Again, this is in my mind...your PhD is in philosophy and I don’t know anything about that field. I’m talking from the point of view of someone who did research in psychology. I’m guessing it’s different in philosophy...so I guess my feedback is not going to be of use to you.

With the knowledge that I have, my advice would be - simplify it, make it easier to understand, and support your statements with existing theories.

I’m sorry I wasn’t able to help more. If you want to have a conversation about this, or need my help in any way, please let me know. I’d be glad to help.

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

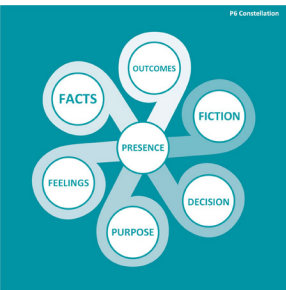
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◆ In true self-protecting fashion, I want to make her wrong, dear Reader; to say she was the only person who did not ‘get anything’ from the material! I feel shame... yet her response is telling me something. What?. Her comments indicate that what I shared (everything except this thesis) did not satisfy her views of what a PhD ‘should be’. 🎵 Oh! There it is! ◆ Her reflections, unbeknownst to her, serve me well! Firstly, her confusion is self-generated, in that she was expecting something that she did not get. The factual reality of my material did not meet her fictions. She was exposed to content, format and presentational dynamism that were unfamiliar, and all this carried her into what was unknown. Secondly, her comments **lend credence to my rationale for adopting a [multimodal approach](#) to this doctoral undertaking.** She wanted the piece that ‘was missing’ to make sense of what was present. This is **indicative of the fractal pattern evident in all aspects of this project: all elements of my composite submission are needed to fully comprehend what is being conveyed: i.e. none on its own will suffice; all *portals* of the *P6 Constellation* are implicated in the patterns of thinking, being and doing arising through every human being; [complex skills are irreducible](#) to split-apart parts; and all aspects of the *PAI* + *Participation Compass* are needed to bring forth a coherent response to ‘the’ here-and-now ‘total situation’ being considered.**



▶ 🎵 ◆ Also, whilst TIP and the *PAI* + *Participation Compass* have come into being to deal with complex issues, Ross and I diverge in the ways we attempt to do this, and in how we represent our different approaches. Crucially, the nested nature of the ≈ [SAM §5.5.5.2](#) – whilst necessarily simplistic – is, I believe, more intuitive and naturally inclusive of our situated realities (as well as resonant with some of the early work on nested systems in general system theory, offered by writers like Boulding (1956) and von Bertalanffy (1956)¹⁶⁴. It offers an encompassing conception that acknowledges that each of us is *self-centering* as a [living/lived expression](#) of

¹⁶⁴ Even though these authors do not situate the self so clearly in the picture.

PhD Statewaves:

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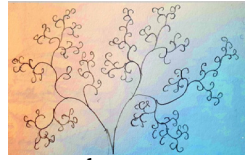
Pre-PhD Abductive

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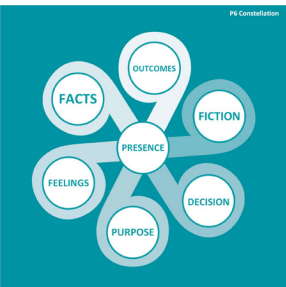


nature in this world. We are **enforming through our encounters** within our natural neighbourhood, wider world and kosmological realms. This seems congruent with enactivism and its autopoietic roots:

“While [enactivism has its roots](#) in the theoretical framework of second-order cybernetics (see Froese, 2010), the starting point for enactivism proper was the research into the autopoietic organization of living cells (e.g., Maturana and Varela, 1987). It was argued that the cell is the minimal living (and cognitive) system because it metabolically produces itself as an individual in its own right along with that individual’s domain of possible interactions. What this means is that the processes within the cell create the very boundary which enables these processes to continue to produce both themselves and the boundary, while also maintaining viable interactions with the environment. It is this self-organising and self-producing organization of matter that is defined as ‘autopoiesis’” (Stapleton & Froese, 2015: p.2).

◆ This extends to multi-cellular living organisms, such as human beings, and is [consonant with Natural Inclusion](#). As living beings, we are in and of context; distinct yet not separate from our environmental situatedness. The principles of autopoiesis, nonlinear and recursive dynamics, Natural Inclusion and *living~learning* systems offer sufficiently consistent explanations of natural phenomena, which seem to be consistent with the *self-centering* dynamics associated with the frameworks nested in the \approx [SAM](#). While ever we are alive, each of us is engaging in the [process of self-production](#)¹⁶⁵ through an undeniable, non-conscious

¹⁶⁵ As per the theory of autopoiesis (Maturana, 2011; Maturana & Varela, 1987; Varela et al., 1974; Varela, 1992)



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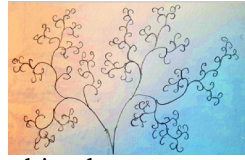
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receptive-responsive dynamic which, in human beings, can be enhanced when combined with *reflective-reflexive* process(ing) ; i.e. in a *self-centering* process(ing) dynamic.

◆ In contrast to Ross's TIP, my explanatory frameworks find confluence in the ≈SAM, and the *P6 Constellation* sits at the heart of this. It provides the representational scaffolding which, along with its *Acuity Practice*, draws attention to the interior dynamics at play in each individual. The *self-centering* praxis of *Presence in Action* enables us as individuals to come into agreement with ourselves; i.e. to find interiorly coherent, contextually-relevant, exterior expression in and through our *being~doing~becoming*.

◆ The *PAI + Participation Compass* take their place in the relational realm of the ≈SAM. They support collective-centering and mutual sensemaking in complex situations. As such, although dependent on individuals engaging, these frameworks leverage second- and third-person inquiry. When combined with the *P6 Constellation* and *Presence in Action*, as exercised by those engaged within a *community-in-practice*¹⁶⁶ such as *PLA Collective*, conditions can be created in which *meta-conscious, mutual contextual learning* (i.e. *symmathesic agency*) becomes possible.

▶ 🎵 🎵 🎵 ◆ The striking case evidence for my above claim about *symmathesic agency* lies in the transition over eleven¹⁶⁷ years from my originating supervision group, to what now exists. Our¹⁶⁸ learning comes together in/as an evolving 'curriculum', held within the conception of the ≈SAM, based on what arises at the confluence of practising alone and alongside others, and drawing upon third-person knowledge sources. As I have been engaging in what I now understand to be abductive encounters across disciplines §5.5.12, I find myself increasingly sure-footed, agile and articulate in talking about what I believe to be underway: repeated

¹⁶⁶ Practitioners who engage in their own self-centering praxis as well as hosting and supporting others.

¹⁶⁷ Three years before the instantiation of the *P6 Constellation* and then eight years to 2021, in practice with it.

¹⁶⁸ Although I am the conduit through which this learning is landing onto 'the page', the learning itself is not 'mine'. I am a person among many, playing this unique part that is mine to play.

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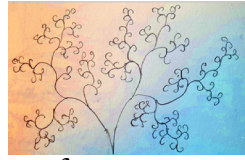
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practising of *Presence in Action* by individuals in community, creating the conditions for *symmathesic agency* to manifest, enabling the coming-into-being of *PLA Collective* and our expanding *PLA Apprenticeship Learning Ecosystem*.

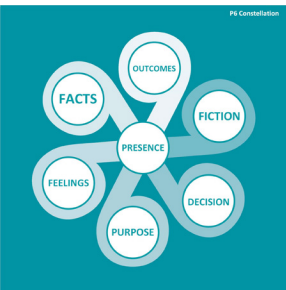
Is collective agency possible?

In the previous section, I am inferring that *symmathesic agency* might be an [expression of collective agency](#). Following synergies with autopoiesis, second order cybernetics and nonlinear dynamics, I find myself drawn to consider the enactivist account of agency (Barandiaran et al., 2009; Di Paolo, 2005; Di Paolo & Thompson, 2014; Stapleton & Froese, 2015, 2016). In particular, Stapleton and Froese (2015) explore the notion of collective agency with reference to the three conditions for agency suggested by Barandiaran et al. (2009): **individuality, interactional asymmetry and normativity**. I consider their analysis alongside my subjective empirical and witnessed accounts of *Presence in Action* and the manifesting inter-relational patterns in the *PLA community-in-practice*, which, I believe, are indicative of *symmathesic agency*. Let's see where this takes me/us!

◆ Firstly, **individuality**: the agent distinguishes itself, by creating and maintaining its own boundaries:

“Enactivism offers a principled way of grounding individuality and action in a system... an autopoietic organization can be defined as a system's capacity to produce its own boundary. This constitutes a system as an individual in its own right with its own domain of interactions” (Stapleton & Froese, 2015: p.3).

▶ ◆ The *P6 Constellation* framework represents an individual's interior realm. This indicates the bounded nature of their individuality. The six outer *portals* help the individual to notice and differentiate the nature of their interior *contents*, along with that which they have ‘taken in’ from their external context. Noticing what they notice, simultaneously illuminates and



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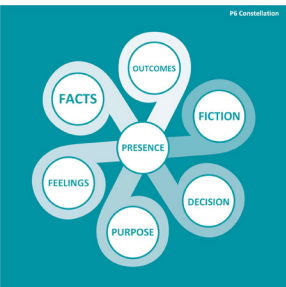
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invokes the inherent nonlinearity of the interplay ‘between’ their contents, precipitating insights and unexpected changes in the person. The praxis of *Presence in Action* came into being [in relational contexts](#), through individuals repeatedly engaging with this framework – initially, *hosted* by me and *witnessed* by each other; later moving to peer practising in triads and self-practice. Coincident with the arising of *Presence in Action* (as a praxis), was the emergence of an informal *community-in-practice*¹⁶⁹. Later, [invoked and defined](#) by those participating individuals, the *PLA Collective Community Interest Company* was formed. Moreover, this self-organising transition was **induced by both: (a) intrinsic constraints**, (i.e. in December 2017, I expressed that I no longer had the capacity to hold all the logistical administration for our community learning encounters; this brought forth a suggestion that we consider ‘membership’ and charge a nominal fee to cover our administrative support); and **(b) external/environmental challenges** (more people were wanting the training, and those who had been trained wanted more from me). Through this process of co-evolution, we found ourselves re-configuring our boundaries, identifying and determining ourselves as a collective entity:

“Following Di Paolo (2005) if we understand the viability set of a system to be the set of changes that can happen in the environment and within the system itself without the system’s organization breaking down, then adaptivity is the property that a system has of being both sensitive to and able to regulate these changes such that if they are leading towards dissipation the system can change itself (adapt) in order that it can evade dissolution... The system could adapt itself internally... Or, and this is the property of interest to us

¹⁶⁹ The idea of gathering together, initially three times a year, was requested by the pioneer practitioners in 2013. We collectively agreed the dates and I hosted the sessions. At some point I noted a crucial distinction about my role in these gatherings and the other sessions I held including supervision and training. This helped us recognise that we were becoming a community IN (not ‘of’) practice – practising our practice with each other. We clarified that on these occasions, I could also use the space to process my own ‘stuff’, hosted and witnessed by them.



PhD Statewaves:

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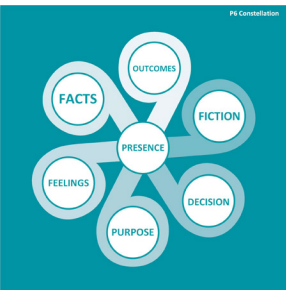
here, it could regulate its interactions... This is not a mere passive movement of a system that is subject only to external modulations but the action of a system moving itself according to its intrinsic needs. This is the foundation of the enactive account of agency” (Stapleton & Froese, 2015: p.4).

▶ 📌 Our transition from a *community-in-practice*, which was initially convened and hosted by me, to the formally constituted *PLA Collective Community Interest Company* seems to satisfy the second condition of **interactional asymmetry**, and it does so **in relation** to the third condition of **normativity**:

“There is a specific sense in which the system can be said to be the source of the actions, for not only is it modulating the coupling but is doing so in relation to the norms; i.e. it is the organization of the system (from which norms emerge) that is determining the modulation of the coupling” (Barandiaran et al., 2009: p.8).

▶ 📌 The idea of environmentally situated, intrinsic agency is key to the intuitive proposition I was attempting to express in the ≈SAM §5.5.5.2 through ≈Visual-Kinaesthetic means:

“Barandiaran, Di Paolo and Rohde (2009) develop this idea of intrinsic agency in adaptive systems and propose an operational definition of agency on which there are three necessary and (jointly) sufficient conditions: individuality, interactional asymmetry, and normativity. The requirement of individuality falls out of what we discussed in the preceding paragraphs; the claim is that to be an agent a system must distinguish itself as an individual rather than merely having individuality thrust upon it from our perspective. The enactive



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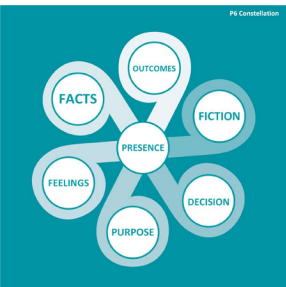
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theory of agency argues that systems with autopoietic organization are a paradigm case of genuine individuality because they generate their own boundaries which allow the very processes which generate these boundaries to continue, in a circularly causal spiral. The second condition, interactional asymmetry, is the requirement that the system must be able to change its relationship to the environment, and that changes be actively generated more from within rather than being a passive result of external forces. Finally, the third condition, normativity, is the requirement that action is guided by internal norms. These internal norms are the goals that arise as a result of the intrinsic needs of the system” (Stapleton & Froese, 2015: p.4).

▶ 📌 The third condition of **normativity** relates to the interaction norm being generated **by/within** the system/symmathesy. This can be seen to be satisfied in *PLA Collective's* seven *community-in-practice* behaviours¹⁷⁰. These began emerging in the early years of the originating supervision group; and ahead of the pilot training in 2013, I took on the role to bring them consciously into view. These – our – behaviours have been co-evolving ever since, and are articulated in a community-adopted agreement called the [Principles of my Praxis](#) (fondly referred to as the *POMP*). This document sets out the principles, paradigm, routes and roots of the embodied knowing we are accessing and developing. As practitioners we review, amend and commit to these behaviours on an ongoing basis – recognising they are co-



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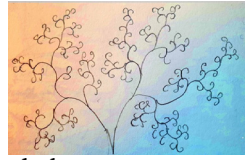
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¹⁷⁰ These evolving psychological and relational commitments / behavioural dynamics (Gardiner, 2019), draw on 'simple rules' in swarm behaviour. As of November 2021, these include: *Safeguard my own trustworthiness; Engage in Presence in Action; Act for the wellbeing of my Self, 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.* These are based on the same principles as the Seed Behaviours discerned for the REAL programme within Initiatives of Change, 2013-2015 [§Doctoral Data Splash](#).



evolving with us¹⁷¹. In this regard, we “generate [our] own internal normativity, and thus satisfy the final enactive criterion of agency” (Stapleton & Froese, 2015: p.7).

🎵 📌 I feel satisfied, believing that the three minimal conditions of this enactive definition of agency (Barandiaran et al., 2009) were evident in the establishment of *PLA Collective*. I note too, with excitement, that these conditions are key to my description of [symmathesic agency](#), [repeated](#) below:

Symmathesic agency: [the meta-conscious capacity](#) to engage in mutual contextual learning through self-centering interaction in place in space in time.

📌 The essence of collective agency, for me, is embedded within this description through the [phrase mutual contextual learning](#). Additionally, I note **three distinctions arising from my statement** that appear¹⁷² to open potentially uncharted territory within agency-related research within enactivism – to which I was alerted in the assertions below:

“the grounding of individuality and normativity conditions in biological organization and minimal models of metabolism has attracted most attention. But it has also distracted attention away from an almost unexplored avenue of research: the possibility for the emergence of a new level of autonomy in the domain of behavior and neuro-dynamics. The adaptive regulation of behavior need not be exclusively subordinated to the viability constraints imposed from biological “survival conditions”. Instead, it can be equally governed by the need to maintain neuro-dynamic and behavioral organization

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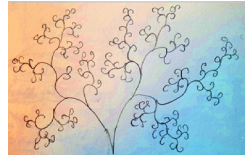
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¹⁷¹ Newcomers do not appreciate at the outset that these – and indeed the entire learning foundations of our praxis - are underpinned by a complexity thinking paradigm and principles of Natural Inclusion. These foundations are illuminated whenever whatever is arising in our mutual context, calls for me to make them explicit.

¹⁷² As I do not have an extensive appreciation of the field of enactivism, I stand to be corrected!



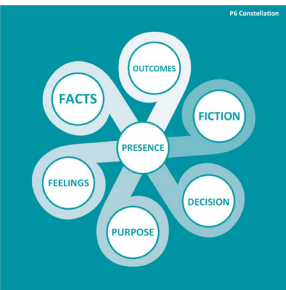
in terms of self-maintenance of habits, coherence of behavior, ‘psycho-dynamic’ stability, etc.” (Barandiaran et al., 2009: p.12).

◆ **Firstly**, *meta-conscious capacity* refers to the ability to bring an inclusional awareness to what we do, and what moves us to do it. From the above quotation, I [caution against](#) what seems to be a move to diminish the import of biological survivalism and its role in activating agency – a position Varela held (Weber & Varela, 2002) and later reversed:

“In his last paper on autopoiesis (Weber and Varela, 2002), Varela makes use of the experiential insight into embodiment to reverse his earlier stance in biology of cognition, which had banished teleology, purpose and meaning outside of the biological body. Instead, he argues that the precarious existence of a living being, as expressed through its autopoiesis, is the source of its intrinsic teleology and sensemaking activity” (Froese, 2011: p.643).

🎵 ◆ Indeed, this appreciation of teleology and sensemaking bears out in the composition and ‘contents’ of the *P6 Constellation* and the tangible-intangible dynamics at play in the praxis of *Presence in Action*. It concurs with Rayner’s [commentary on ‘needfulness’](#). Make no mistake, we move to live and live through moving – and ‘all’ that makes a being a living being, participates in this. The task for the researcher, as I see it, is not to separate the biological from the neuro-dynamic and behavioural (as seems to be implied above); rather, it calls on us to grasp the gauntlet laid down by Sheets-Johnstone (2012), which is to recognise the actuality of the totality of our integrating being-ness:

“to address the need for a concept that [embraces all aspects of life](#) and thereby constitutes a key to understanding **how all aspects of life – movement, emotion, cognition, sociality,**



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

Fruits : 1998-2012

- ❖ 1: Participation Compass
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- ❖ 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
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intersubjectivity, communication, language, and more – are inherently interrelated. That key concept is *animation*: we are essentially and fundamentally animate beings. In more specifically dynamic terms, we are animate forms who are alive to and in the world, and who, in being alive to and in the world make sense of it. We do so most fundamentally through movement, unfolding a temporal-spatial-energetic dynamic, a kinetic aliveness that is in play throughout the course of our everyday lives from the time we are born to the time we die” (Sheets-Johnstone, 2012: p.29).

◆ She offers animation¹⁷³ as ‘that’ concept¹⁷⁴, and 🎵 I find myself rejoicing in the [resonances and attunement §6.4](#) that this has with the praxis of *Presence in Action* and its contribution to *symmathesic agency*.

▶ 🎵 ◆ Secondly, [by self-centering](#), I mean engaging intentionally in a way that brings my attention (see **emboldened** text in the above quotation) to the **all-ness** involved in my personal process(ing): situated as I am, in place, in space, in time (i.e. in the here-and-now); accessing what is current in and to me (bodily-sensing-feeling-sensemaking-moving experiencing); engaging in *reflective-reflexive* (past-present-future orientation) §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2, receptive-responsive (present-future orientation) §Glossary; §5.5.5.1; §5.5.5.2; §5.5.5.3 inquiry. I came to realise that this *self-centering* dynamic (Gardiner & Wilson, 2019) was core to my experience and appreciation of *Presence in Action* in the context of *symmathesic agency* (the ≈SAM). On recognising this, it is now no surprise to me that my [descriptions of both](#) are

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¹⁷³ I am ‘prematurely’ adding in this reference to animation here – as a ‘nod’ to what is coming in §6.4 – the point in my writing, at which I came across her work.

¹⁷⁴ In offering this, she brings into view that for which Varela was reaching: “an expansion of experience, a redressing of the balance between knowledge and being”.



interconnected (and possibly lose the fullness of their meaning when not in the presence of the other): §5.5.6.1: [Figure A-41](#);

Presence in Action: the self-centering (reflective-reflexive, receptive-responsive) capacity of individuals to attend to what is present and current in place in space in time.

Symmathesic agency: the meta-conscious capacity to engage in mutual contextual learning through self-centering interaction in place in space in time.

◆ These incorporating capacities bring together that which Barandiaran et al. (2009) open for inquiry – but seemingly move to split apart (notice the bracketed text in the quotation below):

“There are numerous issues around the concept of agency that we have not even addressed yet: notably, the multiplicity of agency, collective agency, social and cultural norms, or specific forms and orders of agency (intentional, reflexive, socio-linguistic, etc.)”
(Barandiaran et al., 2009: p.12).

◆ Holding firm to my earlier synthesis, I do not recognise there to be different “forms and orders” of agency. Instead, through exploring the literature and deepening my reflections on my own practice, 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. This is perhaps better (and more neutrally¹⁷⁵) [expressed as animation](#). Similarly, I do not accept that “intentional” or “reflexive” or “socio-linguistic” can be considered as isolated factors of inquiry. This [allusion to reductionism](#)¹⁷⁶, juxtaposed with my latest encounters with the concept of animation, precipitate the loosening of my tentative attachment to the

¹⁷⁵ Thus releasing us from the socio-political and moral overtones that associate agency with concepts of power and freedom.

¹⁷⁶ As intimated in [Barandiaran et al](#)'s previous quotation with which I took issue.



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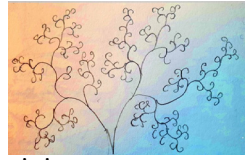
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enactive proposition. 🎵 📌 Although I recall feeling excited on first encountering enactivism: “a dynamical, biologically grounded, theory of sensemaking” (Di Paolo et al., 2010: p.40). I believed it was consonant with Natural Inclusion and my lived/living experience and practice, in that “in an enactive perspective, meaning is inseparable from the whole of context-dependent, life-motivated, embodied activity, without being at all a hazy concept beyond the reach of scientific understanding... a kind of nonreductive, nonfunctionalist naturalism” (Di Paolo et al., 2010: p.36). But, in my early readings, I had missed what is present and what is absent. Firstly, [enactivism came from a theoretical base](#), this being a crucial differentiator. Whereas my project of **re-incorporating subjective empiricism** shares grounding with the **empirical-phenomenological** roots of animation (Sheets-Johnstone, 1999a, 2018) as well as the sourcing ground of Natural Inclusionality (Rayner, 2004a, 2004b, 2010a, 2010b, 2011b, 2013a, 2013b, 2017d, 2018c, 2019d). Through these two other bodies of work, I have come to recognise my own. In enactivism, I now acknowledge (a) that its roots **begin with theorising**, i.e. in the [Fictions portal](#) in the *P6 Constellation*); (b) the [remnants of reductionism](#); and (c) a **paucity of attention to** the intrinsic association between movement and affectivity, all three of which skew its paradigmatic lens (Sheets-Johnstone, 1999a, 2009a, 2011, 2012, 2018), making it less of a fit than I initially imagined. [Those in it cannot see](#) what they cannot see from their starting vantage point.

Notwithstanding all this, there is still much in enactivism that elucidates my inquiry.

▶ 📌 In contrast to theoretical beginnings, what you find herein is an arising from the me manifesting as a body-in-the-world, who draws upon other prior knowledge (alongside all else that is available and accessible to me) but is not driven by it. In this, and in all ways, my mode of inquiry finds alignment with Natural Inclusionality. According to Rayner, Natural Inclusionality (Rayner, 2011a; 2017d: p.55-59) is comprehensible only through modes of inquiry that attend to our actual experiences of natural phenomena. He offers guidance:

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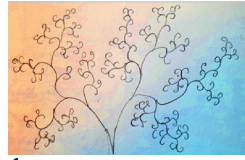
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- “Do not invent what is not known to exist for the sake of theoretical or practical convenience. Rigorously subject all truth claims, assumptions and hypotheses to two questions: (1) Is this consistent with actual experience? (2) Does this make consistent, non-paradoxical sense?”
- Include all traditional modes of scientific observation, measurement, experimentation and analysis, but do not objectively isolate the observer from observation
- Instead combine intimate (first person) with distanced (third person) modes of perception, to enable relational/empathetic (second person) perception.
- Intuitive, aesthetic, imaginative, empathetic, poetic modes of enquiry and expression are all valid, so long as these are experience-based.”
(Rayner, 2020f: online)

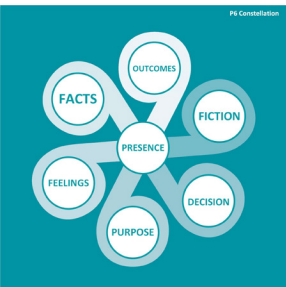
🎵 🎵 *Presence in Action*¹⁷⁷, as I am currently comprehending it, appears to be a living operationalisation¹⁷⁸ of primal animation¹⁷⁹, enforming around resonant principles drawn from theories related to complexity thinking¹⁸⁰, and grounded in the philosophy of Natural Inclusionality. In some ways, this is unsurprising, as all share in common a situated, naturally inclusional/incorporating dynamic. The praxis of *Presence in Action* [admits into dynamical communion](#) individuals, relating in a way that makes *symmathesic agency* possible: all of our beings, attending, inter-acting and responding to that which is available and accessible within, between and amongst us, in our situated context. With both *Presence in Action* and *symmathesic agency*, the differentiator for invoking generativity rests on the *acuity* we bring to our inquiry. All else is catalysed by noticing more, and attending to that which is [current](#) and within our range, in all that is present *in place, in space, in time*.

¹⁷⁷ Comprising the *he P6 Constellation*), *Acuity practice* and *Symmathesic Agency Behaviours* all coming into confluence through a person curious and committed enough to go where they do not know they are going.

¹⁷⁸ Which, I dare to suggest, could be an answer to Varela’s quest for “an adequate methodology that could be used to consistently validate experiential insights” (Froese, 2011: p.643):641. Notwithstanding this, I diverge in that I hold that the validation, could only legitimately come from those experiencing the insights and not from those outside the experiencing.

¹⁷⁹ Animation is “the fundamental, essential, and properly descriptive concept to understanding animal life” (Sheets-Johnstone, 2009a: p.375).

¹⁸⁰ Remember, in referring to ‘complexity thinking’, I bring together complexity science (‘objective’) and systems thinking (including meaning-making and perspectives typical in inter-subjective domains).



PhD Statewaves:

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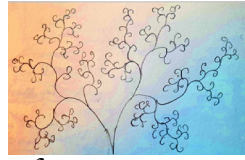
Pre-PhD Abductive

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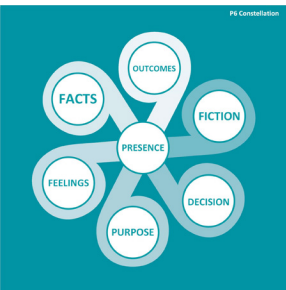
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◆ **So, finally, and thirdly**, ‘*in space, in place, in time*’ brings attention to the enfolding of our body-beings, along with our non-material ‘awarenesses’, into our present-moment experiencing, spatially embedded wherever we are. Put simply, *Presence in Action* and the ≈SAM §5.5.5.2 help us remember that, alone and together, we are living, learning beings using all of ourselves in **every moment of our existence in all we do, everywhere we are**. This undeniable, incorporating reality is not accommodated in simulation models of agency, which focus almost entirely on visible ‘behaviours’ (i.e. they are created from the perspective of a third-party observer). Whilst they are observable (*Facts*), they are fragments of a particular ‘type’ (see the other *portals* of the *P6 Constellation* in the left-hand margin) in a complex dance: an exterior manifestation, simultaneously arising from and informing our interior dynamical processing. Every action is *a beginning, middle and end simultaneously*, §5.5.11.5, in the nonstop state of becoming, which continues while ever we are living. The spatial and temporal context for each individual is unique by virtue of our sensing-sensemaking, our body-being reactions (over which, mostly, we have little direct control), and our cognitive processing that makes use of arrow-of-time constructs (i.e. we recall events from our past and imagine things happening in the future). On this basis, I find it odd that accounts of agency in human beings would discount the dynamical interplay of our interior-exterior processing. When adopting a naturally inclusional position, it becomes self-evident (to me) that only an individual can truly access the sensing-sensemaking processing that goes on **within them**; and only they can come to appreciate (or not) what moves them to move in each living moment, situated, as they are, in a living world context that is enforming through the eternal confluence of the intangible and the tangible.

▶ ◆ This brings me back to [Maturana’s point](#) that effectively renders observer meaning-making (aka *Fictions*) virtually, though not always, immaterial to comprehending what is actually alive, interiorly, in another (Maturana, 2011). So, according to the theory of autopoiesis, changes in our situated context may signal a need or opportunity for us to move



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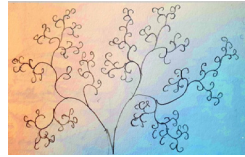
Pre-PhD Abductive

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Chapter-Five-as-Appendix



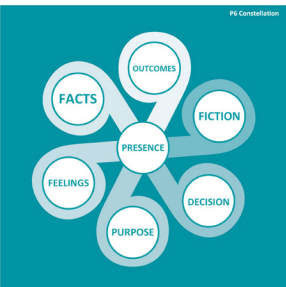
or adapt; but how we change, and that we change, is [determined within us](#), simultaneously bringing about adaptations (co-evolution) in the context around us. This involves nonlinear rather than linear causality – the latter of which is the grounding for conventional ideas about agency, and indeed many simulation models that draw on observer-defined, behavioural analysis.

▶🎵♦ Through this exploration, I am clearer about the similarities and distinctions I make between agency as non-conscious, autopoietic adaptation (primal animation), and agency that is supported by enhanced awareness. Inherent in both are the same self-organising dynamics. I note that the [self-centering nature](#) and dynamics of *Presence in Action*¹⁸¹, and of *Symmathesic Agency* as its collective expression, create the conditions in which agentic contributions (seemingly) bring about generative outcomes. Our *acuity* is the difference making the

difference – **expanding our awareness of the dynamical interplay of interior-exterior factors**, whilst extending our capacity **to notice**; to **notice more** than we did before; to **notice what we are (not) noticing**; and **that we are noticing, noticing more, and noticing what we are (not) noticing**.

▶🎵I am taking a moment! ♦ I notice above that I have referred to **agentic contributions** rather than ‘being an agent’ or ‘having agency’. This distinction matters. The latter two imply polarities – that either we ‘are’ or ‘are not’ agents; or, that we ‘do’ or ‘do not have’ agency. Stapleton and Froese (2015: p.9-11) invite us to think of agency as a dynamic expression of interrelating that – to differing degrees, depending on context – satisfies each of the [three minimal conditions](#) of agency. I find this invitation helpful as it reminds me that we are living, learning beings, acting, interacting and inter-acting, moment to moment. While ever we are alive, we are animate; and now, 🎵I am wondering if using the term ‘agency’ creates more complications than it resolves? I remind myself that words (can) obfuscate as much as they

¹⁸¹ Scaffolded by the *P6 Constellation* framework, the *Acuity Practice* and the *Symmathesic Agency Behaviours*.



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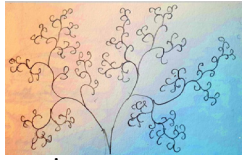
- 🎵 Aesthetic-Poetic
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Pre-PhD Abductive Fruits : 1998-2012

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(can) illuminate. Developing the acuity to discern when misunderstandings, diverging interpretations and confusion are arising, helps navigate through the muddles and messes between us.

▶ 📌 This exploration carries me/us back to where all this began §5.5.5: considering the *Lead body* in the *PAI*. It now seems very simple. Above all, what seems to matter most is our awareness of what is going on; what we are doing and what is affecting what we are doing. In the *PAI*, the question about *Lead body* opens an exploration that extends into considering other *Stakeholders* and their *Power & interest*. Ultimately, this is about enabling those in the conversation to notice; to notice what they are not noticing; and to notice more about what is affecting them interiorly and exteriorly. All else cascades from their revelations.

▶ 🎵 I find myself recalling one such realisation that came to me on 1st February 2014, in Schiphol airport, Amsterdam. Two colleagues and I had witnessed a particularly challenging workshop that was being led by a fourth colleague, who ostensibly was the *Lead Body*. Part way through, the session began spiralling ‘out of control’ with participants getting more and more distressed. I made a very difficult judgement call and stepped in. My actions eased the situation with the 30+ participants and forged my connection with the other two colleagues. Sadly, my relationship with the fourth never recovered. The other two **believed** they could not intervene, thus curtailing their reflexive agentic capacities. As I was reflecting on this with one of them, I spoke of autopoiesis, excitedly referring to Freeman’s (2007) work on brain function and its relevance to psychoanalysis¹⁸² §0.3:64. I heard myself saying, “*I cannot teach anyone anything!*” I remember laughing loudly and leaning forward to re-state my revelation, “*I cannot make anyone else do, say or learn anything!*”

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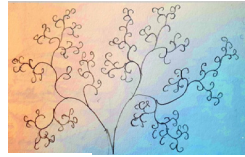
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¹⁸² “The world is infinitely complex and the self can only know and incorporate what the brain makes within itself”

Chapter-Five-as-Appendix

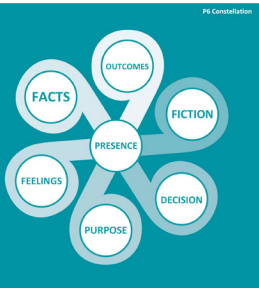


▶ 🎵 My explosion of laughter signalled relief. On realising that the burden of another's learning, or indeed their actions, was not on my shoulders, I felt relief accompanied by the sensation of a heavy weight falling off me. Released from the impossible demands of my own assumptions, my body-being reverberated with the potential of [childlike curiosity](#): *Oh! So, we can just play and see what happens and then play some more!* By 2017, my capacity to open play-ful, expansive learning encounters found new expression; in the presence of [Innocence](#) (Gardiner, 2018a) §Figure A-38; §5.5.5.2.

Figure A-38: ≈Innocence comes out to play



▶ ♦ So, to conclude, agentic contributions arise in context, but their form and impetus are generated from within each animate being. The outcomes from these contributions – as in my example above – may be simultaneously generative and degenerative, depending on what is gained and lost, and who is determining, benefitting or suffering from those gains and losses. Being and becoming **more** aware of all this is key to appreciating and navigating the nature, *power & interests* of a *Lead body*; and the practical and assumed limitations their actions might have in and on any given situation. The circle closes in on itself and the begging question arises: 🎵 How do I help myself (and others) to develop the acuity that can enhance the likelihood that my agentic contributions may be more generative for myself, those in my relational realms and the wider world? ▶ ♦ The ≈SAM §5.5.5.2 situates and signposts the heuristic frameworks **I use**; i.e. the *PAI* + *Participation Compass* and the *P6 Constellation*. [Each framework provides](#) structural scaffolding that complements and supports the real-time process(ing) dynamics of those participating. These, combined with a core *Acuity Practice* and



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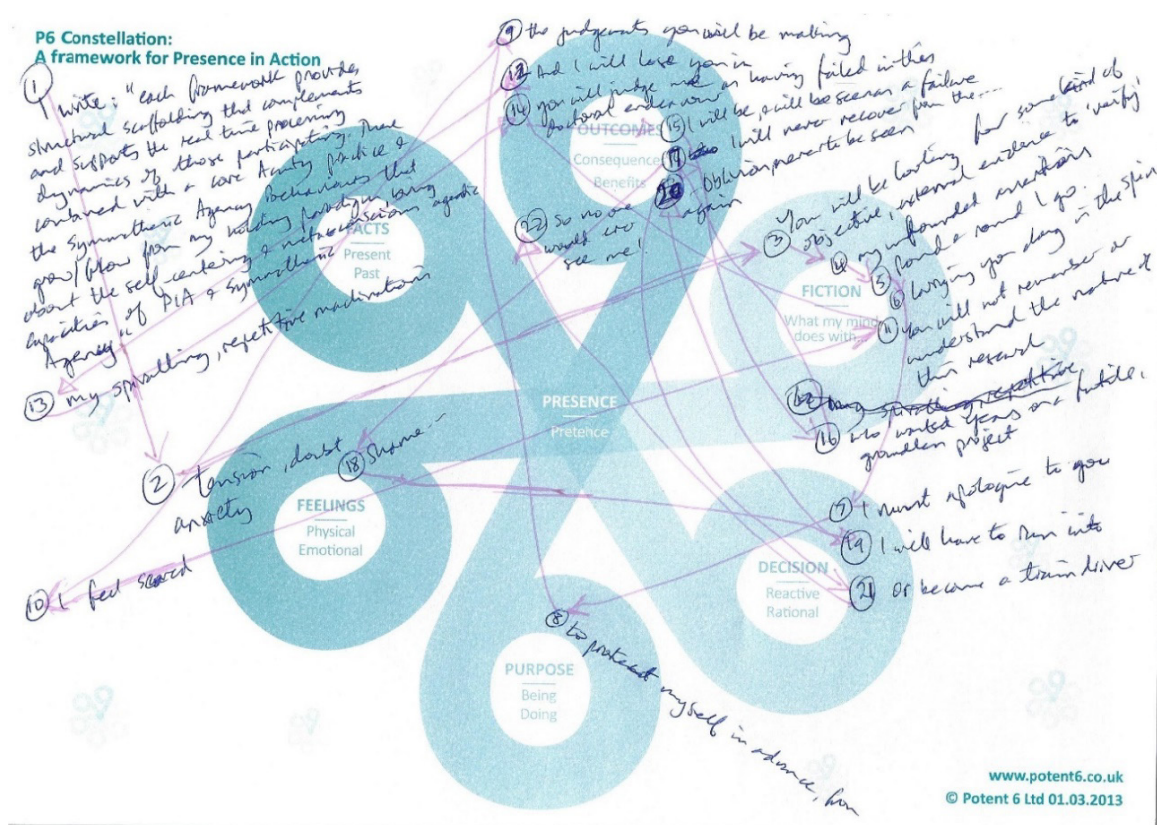
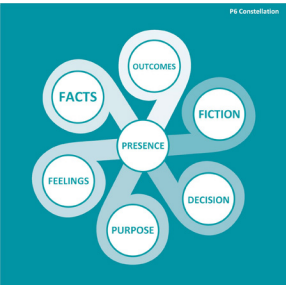


the *Symmathesic Agency Behaviours* that grow/flow from my holding paradigm, bring about the *self-centering, meta-conscious process(ing)* of *Presence in Action* and *Symmathesic Agency*.

Trusting knowing arising from within

♪ I am expressing an arising of interior coherence that is undeniable to me. Suddenly, something rises up in me, beckoning for attention. I am invoked to process **my way**, ≈ *Presence in Action* § **Figure A-39**. I then transpose my tumblings in § **Box A-5** overleaf. ▶♪♠ On the worksheet below, are my words captured on the page. I am the person processing. These contents (my past-infused, present and future-oriented thinkings and feelings folding in and being teased out) are unique to me. They tumble in nonlinear fashion, traversing across the page; or the floor mat, when walking and talking through what comes up. No pathway is ever the same – not for me, nor for anyone else.

Figure A-39: ≈ *PIA process(ing) my way*



▶♪♠ This is not a cognitive exercise that we can rationalise our way through. Though, for fear of what might transpire, newcomers try (and usually fail) to hide what is coming up for



them. Suppressing or avoiding what is rising in us amplifies what we are desperate to avoid, keeping us trapped in the degenerative/stuck pattern playing out in us. Feeling what we are feeling allows it to pass through us; uttering out loud what we are thinking (no matter how mad, sad, or bad it/we seem) helps us to see it for what it is (*Fictions*), helping to release us from its grip. The framework helps us [admit without judgement](#) all that shows up; and to put each in its place, simply seeing it for what it is (and is not). Opening up, moving towards and attending to what shows up, simultaneously invokes illumination and transformation.

Box A-5: ▶ 🎵 PLA process(ing) in play

I wrote what I wrote in [this claim above](#) (Facts –)
 I feel tension, doubt and anxiety (Feelings),
 believing that you, dear Reader, may be looking for (Fictions) some kind of objective, external evidence to ‘verify’
 what, to you, may look like unfounded assertions (Fictions).
 Round and round I go (Fictions),
 carrying you along in the spin (Fictions)!
 I must apologise to you (reactive Decision);
 to protect myself in advance (Purpose)
 from the judgements you will be making (Outcomes aka future Fictions)
 I feel scared (Feelings),
 believing that you will not remember or understand the nature of this research (Fictions)
 and that I will lose you (Outcomes aka future Fictions)
 in my spiralling, repetitive (Facts/Fictions) processings
 ... and if that happens you will judge me as having failed in this doctoral endeavour (Outcomes aka future Fictions)
 ... and I will be, and be seen as a failure (Outcomes aka future Fictions)
 who wasted years on a futile, groundless project (Fictions)
 ... and I will never recover (Outcomes aka future Fictions)
 from the shame (Feelings) I will feel (Outcomes aka future Fictions)
 ... and... and... I will have to run
 into oblivion never to be seen again... (Outcomes aka future Fictions)
 or become a train driver (reactive Decision)
 so no one would ever see me! (Outcomes aka future Fictions)

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:

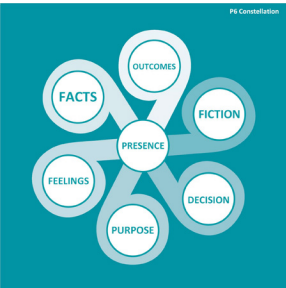
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- ❖ 8: Presence in Action
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Chapter-Five-as-Appendix



▶🎵 This process(ing) account gives you no sense of what actually happened in/to me as I went through it. Nothing I say or write, no visual imagery, will assist you in grasping the energetic-affective-kinetic-kinaesthetic transition that transpired in me. It is as if, in letting all this non-sense tumble out of me, it falls away, leaving me standing in the centre of myself, free and clear, on firm ground, ready to move unequivocally with the whole of my being, into whatever I next say and/or do.

▶🎵 So, whether or not you ‘remember or understand’ what this research is about (§Box A-4: line 11), I am reminded of its emerging nature, scope and focus §Chapter Zero §3.6:154: and this brings me back to myself; to **Re-mem-bering me>>** and [knowing my knowing](#) .



>>RE-MEMBERING ME

🎵 Music smooths my ragged edges cut and hacked by jagged barbs that spit from lips untrained and unconstrained by misdirected rage. She puts me in the villain’s dock.

Her darts that drip with toxic hate enchain- ed by pain from kin’s mistakes, shoot through thin skin and devastate. But wait! What she believes she sees reflects my own perceptual block.

I take a breath. I pause for more. I see my frame across the floor and fall in – Feelings first, afore the rush of Fictions opens more, to Facts that halt my current shock!

Upon the mat my weaving spins into view what’s mine within to hold; just long enough to bring me home. Re-mem-bering Me begins to break the lies that keep us locked.

This is my way; my place with you - to deal with what is mine to heal.

Louie J N Gardiner, 14th May, 2017

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.

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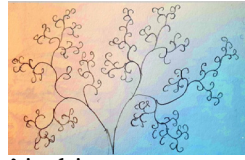
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▶ 🎵 🎵 🎵 In undertaking this PhD, **I am** the *Lead body*. I started it. I committed to ‘doing’ it this way. And it is mine to complete. I know this. I remind myself that **this chapter** is, by choice, an **Appendix**. I am deliberately employing what I believe to be a fit-for-context approach, enabling me to show evidence of my nonlinear, non-deterministic inquiry in play – and by necessity, revealing my ‘spiralling, repetitive processings’ – not knowing where these might carry me; nor what might be revealed along the way.

▶ 🎵 🎵 I also recognise that explanatory theories, attuned with my embodied knowing, create a resonance – a felt-sense that evokes delight, excitement, confidence and ease in me – until I stumble across something that generates dissonance. When this happens, I turn inwards to contemplate more deeply, and extend more widely, to help me unearth what might be amiss. What I discover/uncover calls on me to relinquish that which is rendered redundant; to adjust what might need attunement; to integrate what seems to fit; and to create anew when what existed before no longer suffices. My encounters in the wider world, with myself, others and alternative bodies of work, catalyse insights, sometimes tipping me into visual expressions and sometimes into crafting words that flow more fluently.

▶ 🎵 🎵 🎵 My composite doctoral submission and all it holds bears testament to this. However, if I have no prior knowledge of some theoretical proposition, or cannot access first person experiences within me that interface with them, then this generative cascade simply does not occur. I cannot grasp what may be there to grasp, when I cannot connect with what is before me. Such were [my first encounters](#) with the philosophy of science and some of its terminology in 2014-2015. No matter how many times I read the descriptions and definitions of ‘ontology and epistemology’ – even though I understood the words used – the meanings of these two terms slipped from my grasp. In exasperation, I turned inwards; intentionally reflecting on my life from my earliest childhood memories. I started remembering/imagining being me from the inside, whilst visualising being in and moving through the world over time

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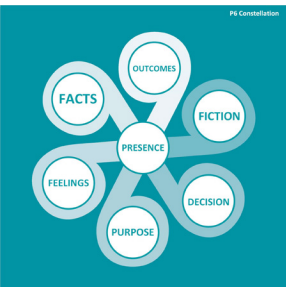
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with others who came and went. I drew on my interior knowing and from that which was available to me in the outside world. I filled in gaps of recall from my early developmental years by drawing upon what I noticed in my partner's grandchildren – witnessing them extend themselves into the world as babies, then toddlers and on into primary school years. I attended to what was evoked in me. Noticing their different learning processes helped me recognise my own more clearly. The [≈Systemic Research Framework](#) and the [≈SAM §5.5.5.2](#) came into being, by drawing external-to-me material into my deeply introspective processing. The first of these two *abductive fruits* helped me grasp and put the philosophy of science in its place in the context of my lived and living developmental experiencing; whilst the second, situated me in space in time, in my living experience in the context of my relational, wider-world and kosmological realms. These two animated models intermesh through the concentric realms, rippling outwards from a centering 'self'.

◆ Froese (2011) offers an account of Varela's transition from epistemology to phenomenology, and then into his pursuit of pragmatic methodologies for investigating experiencing (Depraz et al., 2000, 2003; Froese, 2011; Froese et al., 2011; Varela, 2000a; Varela & Shear, 1999). Quite apart from what appears to be an obvious connection to the *P6 Constellation*, Froese's account helps me appreciate, articulate and celebrate the nature of the two models mentioned above and what (I hope) they portray. Firstly, they represent something of the **nature of my process(ing)** that has given birth to them (i.e. the confluence of first-person, *self-centering* experiencing); hosting, witnessing, engaging with and integrating second-person accounts; and drawing upon third-person material. Essentially, in these models, I am asserting that, wherever I am and whomever I am with, I am always practically implicated – **whether or not I am aware of this in each moment:**

“Once we are aware that our pre-reflective situatedness involves others... experiential insight prevents any reduction or isolation of



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the role of the observer: “The successor to objectivism is not subjectivism, by way of negation, but rather the full appreciation of participation, which is a move beyond either of them’ (Varela, 1979, p. 276)” (Froese, 2011: p.638).

◆ Secondly, through ≈ **Visual-Kinaesthetic** means, I am attempting to **convey something of the situated dynamics of living experience**, implicitly drawing upon theoretical lenses that, to me, seem to be a fit. What comes together in these models is massively complex, but there is something inherently simple I am seeking to distil: ‘the’ autopoietic reality that each of us is a self-distinguishing being, whose being is our own doing, and whose doing is inseparable from our knowing – and that this affords us [self-generating autonomy](#); **and** that we are “always already experientially situated and embodied” (Froese, 2011: p.637) in our relational realms and wider world: i.e. we are never apart from the living world; we ‘are’ the living world (Marman, 2018; Rayner, 2017d, 2018c, 2020g). In this regard, my conceptualisations do not align with the ‘part/whole’ construct of systems thinking¹⁸³. The essence I am seeking to illuminate here is that of reincorporation, which Froese, as a champion of enactivism, **does not quite manage** to convey in his conclusions:

“we realize that the source of creativity is ambiguously situated in the circulation between concrete experience and abstract knowledge. As scientists, we learn to habitually work on our knowledge, but we often neglect to cultivate our experiential insights. However, this attitude will no longer do, especially in a world that is increasingly more reliant on science. It is no use turning back, and the sensible way forward is

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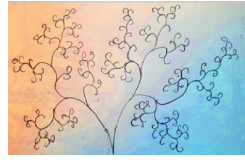
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¹⁸³ However, I am fully aware that I dance between different theoretical lenses, deploying them according to what seems fit/helpful in the moment; and there are times when I consider it helpful to think in part-whole terms.



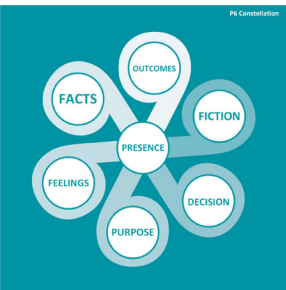
‘an expansion of experience, a redressing of the balance between knowledge and being’ (Varela, 1976: 67)” (Froese, 2011: p.643).

🎵 📌 However, I do need to remind myself that I am engaging in a different purpose herein. Despite some of my reservations about enactivism, I feel encouraged by those who acknowledge the necessity of incorporating experience...

“For enactivism, experience is central both methodologically and thematically. Far from being an epiphenomenon or a puzzle as it is for cognitivism, experience in the enactive approach is intertwined with being alive and immersed in a world of significance. As part of the enactive method, experience goes beyond being data to be explained. It becomes a guiding force in a dialogue between phenomenology and science, resulting in an ongoing pragmatic circulation and mutual illumination between the two (Gallagher 1997; van Gelder 1999; Varela 1996, 1999)” (Di Paolo et al., 2010: p.43-44).

📌 ...and who also encourage its continuing development despite its evident limitations...

“...it is mistaken to conclude that what enactivism cannot yet account for must necessarily be explained using an updated version of old ideas with a debatable success record. But it will remain tempting to do so *as long as the principal tenets and implications of enactivism remain insufficiently clear*. It would also be wrong to ignore arguments that show the limitations of enactivism. These challenges reveal how much is left to be done. Enactivism is a framework that must be coherently developed and extended” (Di Paolo et al., 2010: p.34-35).



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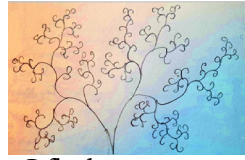
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▶ 🎵 ♦ I find this hugely encouraging, particularly because, through the words of others, I find growing confidence to attend to the sensemaking that is alive and continually emerging in me. **This is the shifting ground on which I stand and move, finding me increasingly secure in my current knowing, and in my recognition that what is arising is internally consistent with the nature of my project.**

▶ 🎵 ♦ In some regards, it does not matter if the fruits of my process(ing) do not (yet) make sense to you dear Reader. They were not serving you. They came into being through my sensemaking, helping me grasp that which was previously beyond my reach, as with the [≈Systemic Research Framework](#); as well as that which was expressing through me, but which was, initially, beyond visual conception and words (the *P6 Constellation* and then the [≈SAM §5.5.5.2](#)). These visual-kinaesthetic representations help(ed) me connect with the situatedness of my experience whilst being in the middle of it, enabling me, simultaneously, to draw out my own knowing; interface this with external sources of knowledge; and re-integrate adjustments and new insights arising from the dynamical interchange.

♦ From a doctoral perspective, transferability does, of course, matter. ▶ I have shared every artefact with an array of people, including those within the *PLA Collective community-in-practice*, doctoral students, researchers, clients and other professionals. Some have had far more exposure than others, partly due to context, timing and relevance. I first presented the [≈Systemic Research Framework](#) to a small group at the Cutting Edge Postgraduate Research Annual Conference: ‘Conform or Transform’, in Edgehill on the 27th April, 2017. Afterwards, I was approached by three doctoral candidates who individually thanked me for helping them finally understand the nature, scope and focus of their own research. One in particular expressed that he wished he had known about it at the outset of his own programme, as he believed it could have ameliorated his distress, stress and confusion. 🎵 I felt reassured, encouraged and galvanised by their comments. Since then, other Academics

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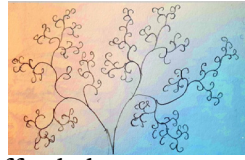
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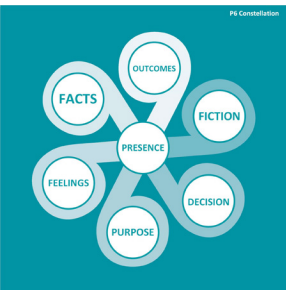


and researchers have conveyed their appreciation of the clarity and insights it has afforded them:

“Obviously I’ve enjoyed delving into your SRF – I hope those supervising/reviewing your dissertation have the same experience. As I’ve mentioned, this feels a little like some of my own experience, in Ch 2 of my own document, trying to tell the story of my philosophising... but you do so much more elegantly and impressively. Perhaps you can pitch your offering as ‘new convention possibility’, that might currently be simply ‘post-conventional’ – until conventional catches up” Retired Professor, summarising an 8-page response, 7th March 2020.

▶ 🎵 🎵 🎵 Given **this** *living~learning* inquiry – that which is to be gained (potentially) extends from me into a wider-world context (the $\S \approx \text{SAM}$).

“Bewildered/overawed by the model itself. Peaceful sensation with the flute music and playing its pentatonic scale overlaid on the backdrop of the music and rain. I question if we are – all of us – a centre of the universe. Not *the* centre. *A* centre. The universe can have many centres. Consciousness is like a gravity well, attracting other centres of consciousness towards it. And like many things, the greater the centre of gravity of consciousness, the more it attracts. Perhaps the P6 Constellation is about understanding, exploring and increasing this consciousness, and bringing it into alignment at all its different levels in the Symmathesic Agency Model. I’m struck by the idea that perhaps a baby is the most conscious a human being can be. But a baby cannot communicate with others and therefore that



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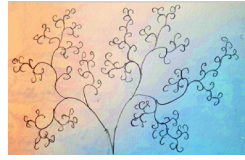
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Chapter-Five-as-Appendix



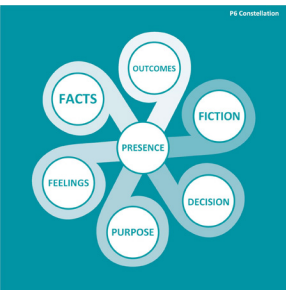
consciousness is frustrated. As we learn to speak, to reflect, and to gain a sense of ‘ourselves’ we lose that greater consciousness. And ‘growing up’ is really about ‘growing out’ – rediscovering this connection, this consciousness” Executive Coach, Organisational Psychologist, 16th February, 2020.

▶ 🎵 ♦ As my Reader, grappling with my material, what you experience will be shaped by you and all that you draw upon (as illustrated in the two reflections above). Your meaning-making (*Fictions*) may or may not be consonant with mine. If it is not, [does yours invalidate mine?](#) From a purely subjective empirical stance, your knowing cannot nullify mine; nor mine yours. From a traditional science stance, it could, because you would be judging me and mine from Cartesian premises, assuming one view is right (objective) and the other wrong (subjective).

From the stance of incorporating personal knowing/knowledge domains alongside those that are interpersonal and impersonal (as per this doctoral research), any verdict of veracity and impact necessarily depends upon the **coherence** that arises from the interplay between the domains; and how far that coherence carries into wider realms. Centering in on myself and what is unfolding through this project, I am clear that my *abductive fruits* contribute to individual and collective coherence, most distinctly in the manifestation of *Presence in Action* and *Symmathesic Agency*. But **who else is best placed to comment on the [presence or absence of coherence?](#)** First and foremost, it is those engaging in the praxis of *Presence in Action*, starting with the *P6 Constellation* and the *Acuity Practice*. All else tumbles forth from their experiences of these [§5.5.8.1](#); [§Doctoral Data Splash](#).

Reflective Contribution

♦ I want, briefly, to return to explore the significance of my two questions above: (1) [on validity](#); and (2) [on coherence](#) and. In asking these, I am offering an alternative to the [widespread assumptions](#) about feedback and evaluation dominating traditional science and management practice. Maturana (2011) suggests that, in accordance with the theory of



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autopoiesis, we cannot truly know what goes on within or for another. This principle has shown itself to be central to the efficacious hosting of the *P6 Constellation* within the praxis of *Presence in Action*. The *Host* is there to assist illumination by [following what shows up](#) through the *person on the mat* (POM). The minute the *Host* starts leading or driving¹⁸⁴ (i.e. assuming they know what is going on in or for the *person on the mat*, or deducing which *portal* to ‘move them to’ next), the *person on the mat* loses connection with themselves, their own interior *contents*, and their process(ing) flow. The transformative potential of the *person on the mat* dissipates unless they can reconnect with **exactly** what was going on for them before the *Host assumed* control. The core capacity of a *Presence in Action Host* is *acuity*: noticing what is actually current, amidst all that may be present in the *person on the mat*, whilst using the *P6 Constellation in a subsidiary manner* §5.5.6.1: i.e. as background scaffolding, holding the *person on the mat* as they process. Transformative shifts in the *person on the mat* become possible when the *Host* engages through this simple *Acuity Practice*: [notice, reflect, follow, re-turn](#). It is simple because there is seemingly so little to do. It is complex because it calls on us to relinquish **our past-present-future-infused** meaning-making so we can attend to another, from a place of receptive (empty) *Presence*; i.e. to *show up, open and hold the space* for the *person on the mat* to dare to show up to themselves – to feel, sense, talk, move, see and hear – and to externalise that which is normally interiorly (in)accessible. In other words, only the *person on the mat* can make new generative sense for; i.e. find coherence in what is at play within them. Non-reflexive projections of the *Host's* meaning-making (*Fictions*) into this space variously disrupt, distort or destroy the generative (learning) potential available to the *person on the mat*. Put bluntly, **giving interpretive feedback and evaluation**¹⁸⁵ of or about others, **in its traditional guises, is tantamount to legitimising one person's right to share their *Fictions*** (e.g. interpretations, opinions, assumptions, conclusions, judgements, etc.) about

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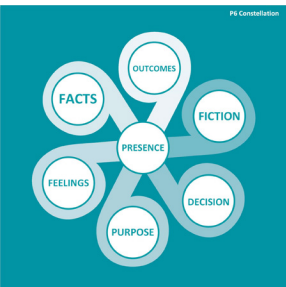
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¹⁸⁴ This is contrary to the receptive-responsive dynamic of Natural Inclusion.

¹⁸⁵ Driven by on our own non-conscious frames of reference, premises or values.



another, **as if they are *Facts***. In this regard, feedback is no different to, and potentially just as damaging as, Fake News. If this is the case, then what is the antidote? Reflections that are non-interpretive. I use the term [Reflective Contribution §5.5.5.1](#) to make clear this critical distinction that catalyses revelations in at least two¹⁸⁶ directions, depending on how many practitioners happen to be present in the encounter. In **the way we do this** within the praxis of *Presence in Action*, *Reflective Contribution* (potentially) illuminates something to/for/about the person observed¹⁸⁷. More strikingly, it reveals [something about the ‘observer’](#), about which they may be totally unaware. This can at first be a puzzling, troubling, yet ultimately transforming experience when the ‘observer’ finds their *Reflective Contributions reflecting something back to them about themselves*. Through *self-centering*, all parties engaged come to notice **what they are** noticing, and **what they were not** noticing – yes about another, but crucially, about **themselves**. Everyone (not only ‘observers’ – which is why we do not use this term) engages in sharing *Reflective Contributions*, and so everyone’s *acuity* expands through this mutually illuminating exchange. Noticing what we did not notice before, irrespective of which role position we are/were in, changes us, without us even trying to ‘make’ changes. How? Because when additional data comes into the mix, our existing patterned interplay is disturbed. In light of what is new, old patterns of meaning-making simply cannot remain as they were §5.5.3 §5.5.4. What was previously held or locked in place might fracture, leaving us in a state of confusion, perhaps even panic. Alternatively, or after a while, new sensemaking can emerge, delivering something more enlightening and (usually) generative.



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PhD Abductive Fruits:

- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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¹⁸⁶ This practice is introduced when practitioners step forward to extend their learning as *CAP(1-1)+* apprentices. They engage in triad practising after which they offer *Reflective Contributions* in this order: *Host to Host*, *POM to Host* (+ de facto *POM to Self*); *Witness to Host* (+ de facto *Witness to self*). In larger groups, every *Witness* not directly involved in being the *POM* or *Host*, engages as a proactive learner, collectively hosting the space through the quality of the attention they give to those actively ‘on the mat’.

¹⁸⁷ I realise I have non-consciously fallen into using the term ‘observer’! When I do so, I note I am defaulting to academic terminology. Within all learning *Presence in Action* encounters we do not use this distinction as every person in the space is recognised as a learner albeit moving into different roles to practice the *praxis of PLA* from those role ‘positions’.



▶ 🎵 🎵 🎵 By way of illustration, I shall return to an earlier example I shared: my childhood ‘[running away](#)’ experience, which was charged with toxic self-beliefs (*Fictions*) I carried for decades. These beliefs dissipated the moment I recognised and let in that **I did not run**. I **walked** out the door. **Admitting** this single fact gave me access to a profoundly resonant, felt-sense that my adult body-being recognised. My journaling offered me the equivalent of a *Reflective Contribution*. When I slowed long enough to read my words, all of my being connected with something interiorly that was undeniable to me. In that instance of recognition, I re-found the coherence of my own childhood experience – which had been swept aside by the narrative of the family I was with, and the shame I felt that accompanied it. My old story (*Fictions*) could no longer persist because, quite simply, it and I had been changed by **admitting** something I had always known but never attended to! I reconnected with the little girl, that once was me, suddenly knowing that she – I – did not need to stay where I was not wanted. I could walk away – and I did. Re-accessing that crucial piece of data brought about what seemed like an instantaneous shift in my being. In actuality, this had taken years and years of tedious recycling... until that day, when my *acuity* caught the fragment that proved to be the difference that made all the difference to me.

◆ The potent precision of *Reflective Contribution* is born of repeating and refining the *Acuity Practice*. The latter is the foundation on which *PLA practitioners* find themselves consciously noticing their noticing. The former, relentlessly practised in learning triads, carries each person – iteration after iteration – into radical transformative encounters, in which they (can) find themselves engaging in ways they previously never believed they could nor would. Experiencing first-hand, and witnessing second-hand, what comes of this ever-so-simple and yet oh-so-hard-to-do exchange is, to me, variously awe-inspiring, scary, thrilling and humbling. To me, it represents the ultimate edge of leading boldly, exercising [presence in action responsibly](#): developing the capacity to reflect back to others, by **going there with myself first** – showing up, and daring to meet myself in my most vulnerable (*Fiction*) terrain,

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

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- ❖ 1: Participation Compass
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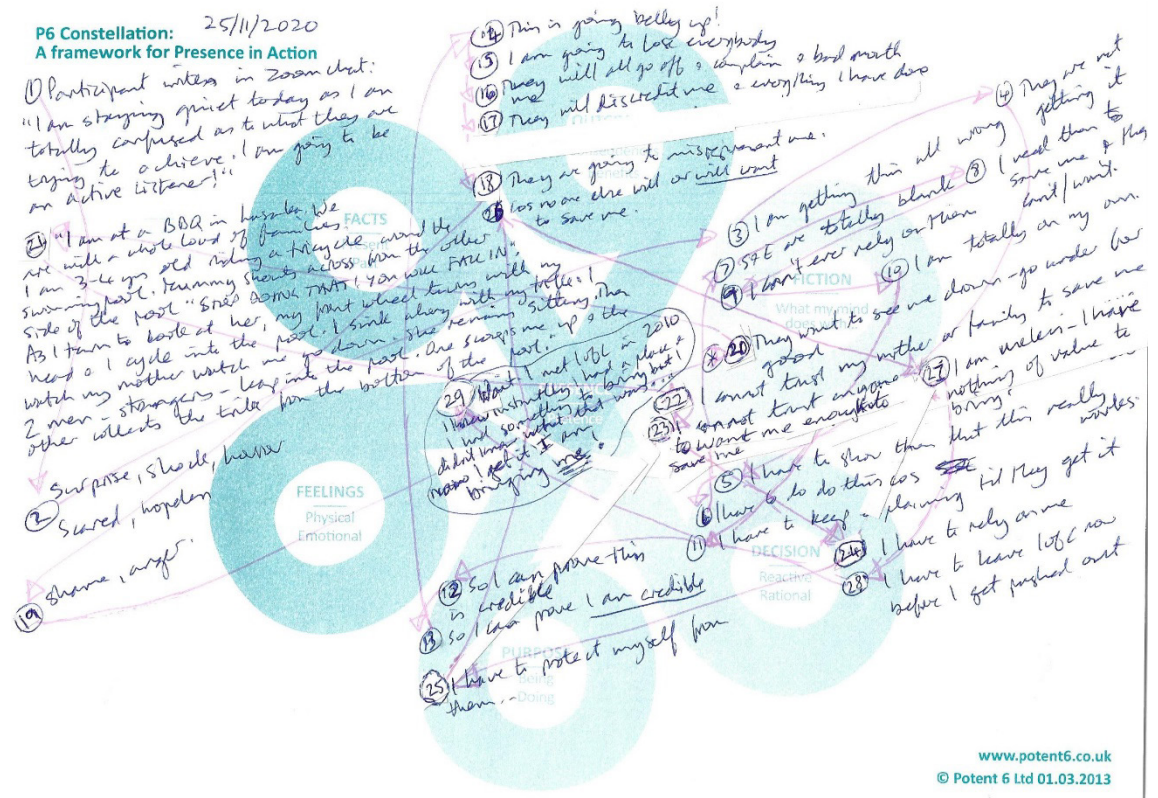
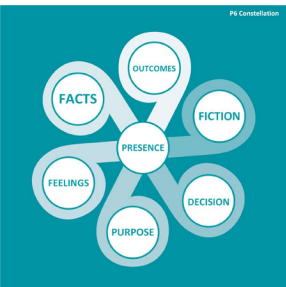
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in the presence of others. ▶ Letting those words settle, 🎵 I notice I am feeling a looming despondency and sadness rising in me. Damn! This is alive in me right now! Yesterday, I finished leading a short programme (4 x 2hr sessions over four days) called *REAL Change Begins Within*, introducing *Presence in Action* to an international group of IofC participants. During the first two sessions, I found myself getting knocked off centre, along with the rest of the delivery team! I found myself believing that *they (the participants) are neither ready nor willing to enter the fray of this (amazing) radical work (Fiction)*. Ouch! Non-consciously, interiorly, *I was blaming and diminishing them (Decision) to protect myself (Purpose), because I was believing I had done something wrong (Fiction)*. *I was feeling ashamed and scared (Feelings) that it was all going to unravel...and... and... (future Fictions / imagined Outcomes)*. In our final session, I took myself to ‘the mat’ in front of the group and showed up with what was playing out in me. I demonstrated, in real-time, how the praxis of *Presence in Action* brings me (us) back to *presence* (see item ‘29’ in the centre of the image [§Figure A-40](#)).

Figure A-40: ≈REAL-time PLA process(ing)



- PhD Statewaves:**
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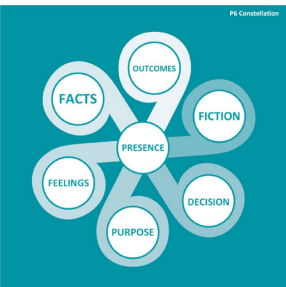


▶ ♦ This realisation heralded a moment of release from all the non-sense (*Fictions*) I had been making of the situation, about the group, about my delivery team, about myself, about the future and about events from my past.

▶ ♦ I am reminded that, in any training, not everyone understands the nature of what is going nor the paradigm in which it is unfolding. So, it is unsurprising that two people in a small group discussion at the end of the programme complained to one of my colleagues that they had never experienced a facilitator being so vulnerable in front of a group, implying that what I had done was ‘not OK’. My colleague reminded them of our opening context-setting in which we were clear that all of us are in process and learning, and that any of us might ‘show up’ in the process(ing) space. In contrast, two others, unsolicited, sent these personal written reflections:

“I want to express my deep gratitude for the REAL sessions ended yesterday! I really enjoyed this time and it was both a good reminder of the one in Caux in 2019 and a great stimulation in front of some issues I am confronted with at the moment! Thanks for the honest sharing from some of you, even though I may not have noticed major problems during the sessions, except maybe when I volunteered to express what the Caux workshop had meant for me after S’s question” French Learner, *REAL Change Begins Within*, 27th November 2020.

“Hi Louie! I want to thank you again for inviting me to those sessions. And for the whole process. As I told S on the last session, one of my interests why I joined was to know more about you and your team as facilitators. And I’m so grateful for this experience! Because when



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everything is smooth and calm, it doesn't give me any other learning except the fiction that a facilitator (in that situation you and your team) is ideal. And that fiction separates me from that person (or a team), because they seem to me unattainable. But what happened during those sessions gave me much more important knowledge — you are not ideal (a sigh of relief), you are real and true. And what is more significant for me is that you can talk about it, you can open up, not to hide or trying to show that everything is under control. For me that was the most important and beautiful lesson of how to be courage and vulnerable at the same time, how to stay true to yourself. Thank you for this” Ukrainian Learner, *REAL Change Begins Within*, 29th November, 2020.

🎵 🎵 *Reflective Contribution*, as an alternative to ‘feedback and evaluation’, brings a challenging mutual rigour to learning encounters. It also adds *self-centering* dimensionality to the notion of being a *Lead Body* in the *PAI*. To personalise this: in this research, with me as the *Lead Body* initiating it, I have been called to attend to whatever is running in me ahead of ‘moving to action’. In the example above, I could have reflected back the ‘disruptive behaviours’ of the group member. I might have done so, and had I not been activated, this could have been a helpful intervention if I had had time in the session, to illuminate what I was doing. However, I **was activated**, and in that state, I could easily have rationalised my reflection as legitimate and timely. I recognise that, had I done so, I would have been trying to ‘show’ the other person was ‘doing something wrong’, whereas I was actually in the midst of *accusing myself for doing just that – doing something wrong*. My non-conscious, *self-protecting purpose* would have had me *accusing them for doing something I was believing I was doing*. Had I turned attention onto them, it most likely would have backfired – I could/would have been seen by the rest of the group as ‘doing something wrong’ by ‘exposing’ the other person. This short explanation above

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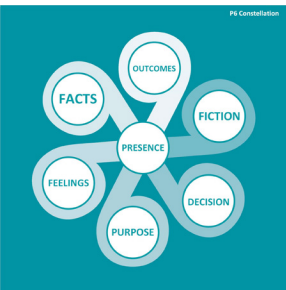
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may look like I am abstractly hypothesising (making *Fictions and future Fictions/Outcomes*). However, I am actually drawing upon past experiences in which I have behaved in that way – and reaped the consequences of feeling deep shame, compromising my integrity, damaging my reputation in the eyes and minds of others and losing relationships. These past (often traumatic) incidents revealed to me how my self-creating scenarios arise – where I end up with exactly the situation I was so desperate to avert. Instead, on this occasion, through my *self-centering*, I had sufficient acuity to notice that I was activated, and that whatever I was caught in was mine to deal with. I held back from reflecting back or commenting on the participant's actions and, as illustrated above in §Figure A-40, I turned to myself to uncover what was going on interiorly. In the final session, in the presence of my co-delivery team and the group, using the *P6 Constellation* as my scaffolding, I illuminated what was playing out in me and how this traced into my previously unnoticed **self-accusations** and what I was believing I had to do to *prove* to, and *protect* myself from, **them**. I was able to apologise to the group for how my activations might have got in the way of their learning – and yet I was also cognisant that, simultaneously, we were all experiencing, in real-time, exactly what our learning programme was all about! **All of us were [living our learning together](#), not abstractly looking at it, nor simply talking about it.**



▶ 🎵 As you might imagine, this is not a comfortable path to tread, even though, each time I engage with it, I find it liberating, redemptive and transformative. These benefits have me and [others stepping forward](#), again and again, sourcing, resourcing and shaping future mutual learning encounters, within the context of our co-evolving *PLA Apprenticeship Learning Ecosystem*.

Learning bodies: leading by following

▶ ♦ Self-evidently, co-evolution is an ongoing dynamic process. The mutuality inherent in the *PLA Apprenticeship Learning Ecosystem* – underscored by the receptive-responsive dynamics

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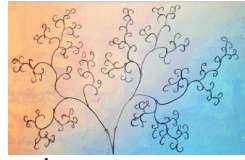
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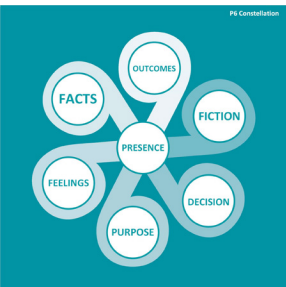
§Glossary; §5.5.5.1; §5.5.5.2; §5.5.5.3 of Natural Inclusion – challenges traditional conceptions about [who and what is initiating action](#). Through this paradigm, seeming distinctions between *Lead Body* and *stakeholder*, as used in the *PAI*, potentially collapse¹⁸⁸. None of us is **the** *Lead Body*, because we are all learning bodies leading ourselves through every action we take and utterance we make.

▶ Over time, the *PLA Apprenticeship Learning Ecosystem* has reached tension-tipping thresholds that have called upon those of us engaged to create, adapt and/or let go of conceptual, processual and structural scaffolding. Different ones or collections of us have been instrumental in speaking up, stepping forward or creating something that previously was not needed. Whatever has arisen, came into being in response to needfulness being expressed (e.g. starting with the supervision group that came into being in 2010, for which Sam invited me to be its supervisor); and the *P6 Constellation* coming into view after those group members asked me to ‘teach them what I was doing’ §4.5.3. Other crucial instantiations include:

- Clarifying the paradigm, roots and routes of this emerging praxis and identifying the simple rules/behaviours that have supported our ‘becoming’. These are expressed in the *Principles of My Practice* community agreement.
- [Amplifying reflective practice](#) after every learning encounter, through sharing and inviting participants to engage with *reflective/reflexive learning instruments*¹⁸⁹ §[Doctoral Data Splash](#).
- The pioneer practitioners deciding to meet as a group four times a year.
- Discerning and articulating the ‘deep praxis’ *Symmathesic Agency Behaviours* §5.5.11.5 being revealed through our evolving praxis.
- Finding a fitting name – *Presence in Action* – for our emerging praxis.

¹⁸⁸ Whilst I could slide into rejecting these distinctions wholesale, I choose to retain them for simple pragmatic reasons – as discussed elsewhere, in relation to holding *Lead Body* as a term bridging between conventional and alternative paradigms.

¹⁸⁹ These two instruments consist of a simple form inviting a retrospective (reflective) synthesis of a learning programme/series; and a more focused, reflexive inquiry anchored in the portals of the *P6 Constellation*. The latter is used in the immediate aftermath of specific learning encounters.



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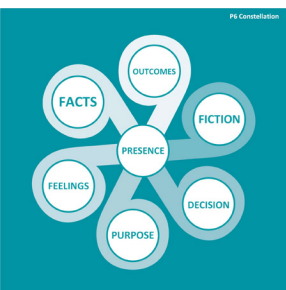
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- Initiating Café conversations in response to curious friends and colleagues who wanted an informal setting to find out more about what we were doing. After several years, this need dissipated, so we stopped offering them.
 - Discerning and formalising our *Acuity Practice*.
 - Establishing a secure online repository for tracking and managing community membership, engagement and *Community Accepted Practitioner* progression.
 - Every post-POPLA learning event (e.g. *CAP* progressions and supervision) **only happens when invoked** by practitioners reaching out to me for more; each person signalling their interest and readiness §5.5.4.2; §5.5.5.5: **PIA apprenticeship learning**; §5.5.8.2: **Accounting for my knowing**; §5.5.11.2: **Readiness** to dive more deeply into this learning space with others. What they do with the opportunities I subsequently open, facilitates their learning. What I do with the opportunities they open for me to engage with them, catalyses my own learning: living beings learning generatively together.
 - Creating *Practice Partner* roles for practitioners to extend their learning through immersive *Presence in Action* apprenticeship encounters – offering a value-for-value learning exchange whereby they could support those having their first encounters with *Presence in Action*.
 - **Transitioning** from an informal *community-in-practice* to an incorporated Community Interest Company.
 - Clarifying *Reflective Contribution* – what it is and is not, and formalising a simple structure in which to practice it.
 - *PIA Collective* opening a series of ‘*Co-creating consciously*’ public-facing online events in response to national and global concerns (e.g. *Fake News! Feedback! What’s the difference? and I’m DONE! Get me out of here!*).
 - Responding to invitations to offer (i.e. to co-design and co-deliver) new learning opportunities to meet requests from those within *PIA Collective*, and beyond, in other relational realms and wider world contexts e.g. resourcing retreats for academics; Coaching Supervision programmes for professionals.
- ▶ Each instantiation that has endured, has evolved in a way that has been contextually relevant/fit (with what has been going on around us), as well as internally consistent with who and what we are becoming, as expressed in the symmathesic behaviours §5.5.11.5 enforming us. Whilst I have been centrally involved in all the above, primarily I have been



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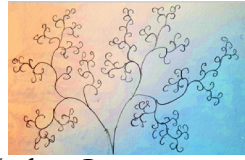
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attending to what has been manifesting within our ecosystem, and moving to *respond* when I have been called¹⁹⁰ to do so. All that arises that persists, persists because it is internally coherent with our praxis, our *PLA community-in-practice* and our *learning ecosystem*. That which persists, becomes integral to the scaffolding that supports us personally and relationally as we extend ourselves and our contributions into the wider world. Such is the case with our unique reflective learning approach.

Reflective Learning: it's up to us

▶ ⬜ The [Reflective Learning Proforma](#) is not a traditional feedback form¹⁹¹ inviting participants to share their assessments, judgements, etc. (*Fictions*) about me (or the delivery team); nor about how well or badly they believe I/we did in ‘delivering **their** learning outcomes’! The form’s primary function is to help practitioners illuminate, augment and synthesise their learning after an extended learning experience, e.g. a year-long series of supervision, the 4-day [POPIA](#) training or the 1-day [EPIA](#). It is aligned implicitly to aspects of the *P6 Constellation* in that it invokes a *self-centering* inquiry that keeps alive their connection to their own ‘agency’, and to the benefits/outcomes they generate for themselves from exercising that agency. This form’s content, focus and design are different yet aligned to the use of *Reflective Contribution*¹⁹² which is used in-the-moment when working with the *person on the mat*, or immediately after when reflecting on a triad practice session. The *Reflective Learning Form* acknowledges that the host/facilitator plays a part in creating conditions that (hopefully) support participant learning – by **what** they do and **the way** they do it (question



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¹⁹⁰ ‘Being called’ is not necessarily a literal verbal request. When I use this phrase, I am indicating that which arises as I attend to what is, and is manifesting, in and around me, which, at some point, *enforms* a coherent, aligned, attuned response from me. This processing dynamic is what I mean by *exercising presence in action*, which is a receptive-responsive alternative to the assumptions about leading/driving that come with ‘[agents exercising agency](#)’.

¹⁹¹ Traditionally, feedback mechanisms focus on what clients, customers or participants think about and like/dislike about various aspects of the event they have e.g. logistical information (rooms, refreshments etc.) and on **what the trainer did**, not what the recipient was ‘making of’ or ‘doing with’ their opportunities.

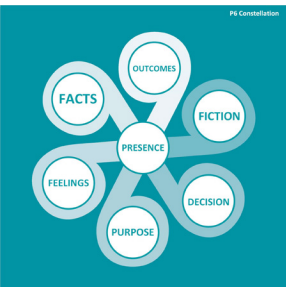
¹⁹² Remember, in this we recognise that anything we notice about another person with whom we are in relationship, is more likely to be telling us something about ourselves. *PLA* and its embedded learning practices nurture each person’s capacity to notice their own being-doing states and patterns. In so doing, their interactions with others become increasingly generative (rather than degenerative/disempowering) because more and more, they take responsibility for catching and cleaning up their own meaning-making before tipping these out onto others.



3 & 4). However, I am precise in phrasing questions in such a way that: (a) anchors the value of being open to **not-knowing**, i.e. by indicating that what participants gain/learn is not always what they anticipate (question 1 & 2); (b) amplifies **acuity**, i.e. the capacity for noticing what has been, and what is present and current now (question 1, 2 & 6), subtly indicating that learning/change is generated by ‘what they make’ of what they experience; and (c) invites them to signal intentions for continuing their learning (question 10).

▶ ⬢ Through nuanced emphasis, I help them recognise that they are implicated in all that they do, and in whatever they gain. Not everyone engages in this process, but those who do gain so much more from meeting themselves in this way – not least because, in practising reflective practice (looking back on their experiences), they actually exercise the cognitive-emotional-kinaesthetic-affective ‘muscles’ that are key to engaging reflexively (in-the-moment); i.e. *exercising presence in action*. A long-standing *PLA practitioner* who had persistently resisted documenting her learning reflections had a breakthrough as she reflected on her recent experience as a *Practice Partner*.

“Following my previous insight of how processing in a linear form was incongruent with the complexity paradigm, I noticed my ‘mind map’ was also in columns. Had the long sheet of paper acted as a container for that? Was something at play drawing me towards ordering my thoughts in this way? When I looked at the photograph, I realised I had not placed myself at the centre of my exploring and so my work was shaped by the paper and did not reflect a connection to myself. Was this a physical representation of an old pattern of 3rd person speech? A remnant of a pattern of me not fully showing up and owning what I felt and thought? **I noticed I wanted to write reflectively to deepen my knowledge. I felt excited at the**



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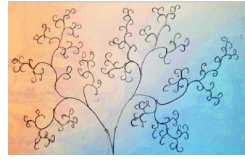
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prospect. This was not my usual experience and I felt amused...

The opportunity to focus on what I noticed for 2 days, has I believe, increased my acuity, and deepened my *PLA* practice. I have gathered new data on myself to experience a shift in an established pattern and I have enjoyed writing this reflection, which has surprised me!”

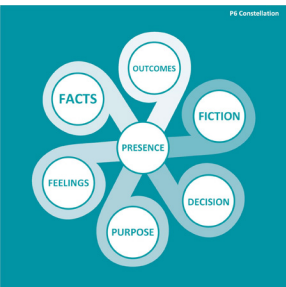
Practice Partner, 25th October 2020.

▶ ♦ Finally, I invite participants to share what they have written with me/us, but **only** if they wish to do so. In stating this clearly, I (hope to) keep them attuned to acting by their own volition. I **never** chase after completed forms – for to do so would imply its completion is to serve my needs rather than their own.

▶ ♦ When folk do share their reflections, I accept these as a gift. They give me access to themselves in a way that I might not otherwise experience. With this comes responsibility, especially if they continue in a co-evolving learning exchange, as it equips me to accompany them with greater insights. I learn as they learn – and what they share with me allows for a generative cycling between us.

▶ ♦ In conclusion, insofar as I am aware, **I am attempting to create conditions in which others may awaken their own capacity to *exercise presence in action***. This means accessing the profoundly uncomfortable yet liberating recognition that no one can make them do, say, feel or learn anything without them playing some role in what is happening; i.e. what they experience and gain ultimately arises from what they do with what they encounter. On the face of it, this might not seem like a compelling proposition to experience more than once! However, it seems to be compelling enough for those of us who have experienced the benefits first-hand, to find ourselves wanting more.

♦ As this part of my exploration around the meaning of *Lead Body* finds closure, I realise that what has been surfacing, is tacit knowing (embedded in the nature of the inquiry and



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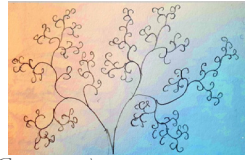
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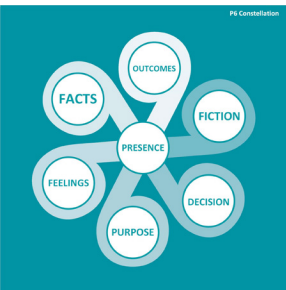


process(ing) dynamics of the *P6 Constellation* and also the *PAI + Participation Compass*) becoming explicit to me. These frameworks, **scaffolded in all the ways that they are, crack open assumptions** about leadership, power, agency, feedback, evaluation, learning, responsibility and *response-ability*, etc., **in such a way** that those engaged in the inquiry **come to realise this for themselves**, without ever needing access to the theoretical lenses I am exploring and deploying here. 🎵 In illuminating the partiality of their own and other people's noticings, and becoming aware of the false limitations of their own and other people's assumptions (*Fictions*), they find themselves individually and collectively released into being and doing differently. What they access, I suggest, is a pre-reflective state of **experiencing presence in action**; i.e. they are doing it, even though they may not be aware that they are. And for some, this will be sufficient; whereas others wanting to understand more about this for themselves, may find their curiosity moving them to dig deeper. It is they who reach out for more and who sign up to further learning encounters.

▶ Oh! I am suddenly noticing a crucial distinction about my contribution in and to this space. I have been aware of it but not sufficiently so, until now, to name it. All of us are drawing upon personal, interpersonal and impersonal knowing that is accessible to us. However, I am synthesising alternative third-person material that is helping me to articulate more fluently what we are doing. This confluence distinguishes and brings greater coherence and (potentially) credibility to our praxis. 🎵 🎵 I realise that my initial resistance to engaging in third-person knowledge in my early doctoral years was no different and no less defensible than my accusations of those whom I believe(d) to be excluding first-person knowing. Pot. Kettle. Black. 🎵 I feel shamefacedly humbled... in light of this wide-ranging exploration of *Lead Body*, leading and following, etc. However, one thing is clear...

Scope & Focus self-evidently self-centering

◆ ... I am unequivocally the *Lead Body* in my research, documenting all that arises within it, in the different components of my composite submission. And in these pages, I am revealing



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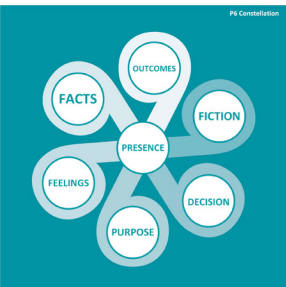
how my thesis-writing represents a primary vehicle for drawing together the varied strands of first-, second- and third-person data-gathering that are showing up in and through me. Everywhere I am, in all I do, I am *self-centering*. What I am doing and how I am doing it stands in stark contrast to forms of systems thinking research that largely dissociate from any *subjective empirical* exploration and integration. All this delineates the *Scope & Focus* of my undertaking. I am the focus of this research; the instrument and holder of it; and, despite this, as I have already made self-evidently clear, I am not the only one implicated in it. I do not exist in a vacuum. 🎵 I feel eager to return to examining the *PAI* and to more broadly illuminating how it helps us consider *Stakeholders, Power & Interest*.

5.5.6 Stakeholders – Power & Interest

◆ Ulrich (1983) in his seminal work on Critical Systems Heuristics, made a case for “practical reason” and “reasonable practice”. He sought to enable engagement of the “involved and affected” without requiring them to “transcend their subjectivity and to become ‘ideal speakers’ according to such criteria as ‘communicative competence’ or ‘rational attitude’” (Ulrich, 1983: p.311).

“**The only rational** stance that represents an **absolute** presupposition of the quest for practical reason, I argued, is this: **everybody** who is **potentially affected** by the outcome of a practical discourse **must be admitted** to the **discourse** and **considered competent by virtue of his affectedness**” (Ulrich, 1983: p.311).

◆ Whilst I concur with his stated intentions in the above, Ulrich’s form of expression e.g. “The only rational stance...” (see **my emphases**) reveals a (non-conscious?) discontinuity between the content of his (implied) ‘inclusional’ message, the form/nature of it, and the method through which he delivers it. He is intellectually crafting his argument to elevate



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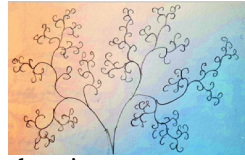
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“**practical discourse**” as ‘better than’ a rational (reductionist, objectivist) position, but in the process of doing this, he portrays the very stance he is arguing against – his argument is forged in the rational/intellectual, reductionist, third-person domain in which he becomes dissociated from the message and the here-and-now, discursive process he espouses. He [absents his first-personhood](#) and his practice focuses on “the discourse” between ‘others’. He is not alone in so doing as attested by Rajagopalan (2016, 2020); Rajagopalan and Midgley (2015). To this day, this tendency continues to pervade the field of systems thinking – despite the developments that saw the emergence of critical systems thinking (illuminating the ideal of / need for critical reflexivity). This opened the way for systemic intervention as an integrating synthesis of boundary critique and methodological pluralism (Midgley, 1992b, 1992d, 2000, 2007, 2010) to emerge along with developments within Community Operations Research (OR) (Johnson et al., 2018; Midgley et al., 2018). But even within these realms – despite a few proclaimed intentions – first-person contributions are marginalised in pervading practice, presumably (non-consciously) driven by dominant assumptions that third and second-person contributions are more valid and relevant.

◆ Ulrich champions practical polemical discourse involving all those affected by a particular course of action, as a pragmatic antidote to objective rationality. 🎵◆ I notice I am feeling shocked and angry at Ulrich's conclusion that “polemical employment of boundary judgements really constitutes a major step toward the unfolding and critical resolution of the reasoning practice dialectic” (Ulrich, 1983: p.313). 🎵◆ Let's be clear ([ooh, notice my tone!](#)): ‘polemical’ means disputatious, critical, hostile interaction. I feel the urge to be critical and hostile – to meet like with like. The assumption that this is what is needed to break through to reasonable practice to take account of alternative perspectives, seems contradictory – even nonsensical – to me. It appears to encourage conflictual verbal exchange at the cost of the myriad other ways in which human beings interact and may find communion.

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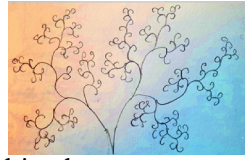
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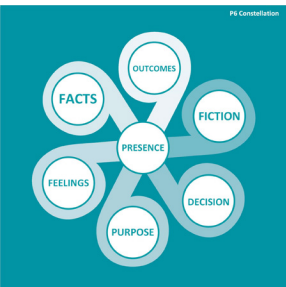
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◆ I find it somewhat ironic that Critical Systems Heuristics is situated by some, within the bank of ‘emancipatory systems approaches’ (Jackson, 2000), when in my view, it can trap those least able to express themselves in the debating chamber; or turn the tables on those perceived to be doing wrong by them “When dialogue is avoided by planners, those affected by their plans have the right to make a ‘polemical’ case against the planners, to embarrass the latter into accepting discussion” (Midgley & Rajagopalan, 2021: p.5). To suggest that subjecting the so-called holders of expert power to “embarrassment” is an emancipatory act on behalf of “the affected” is no way I would want to go. Switching roles e.g. persecutor, victim, rescuer (Karpman, 1968) between the different players does not change the pervading pattern of oppression; it perpetuates it.

◆ Ulrich states his case in the realms he plays – philosophical, academic and practical discourse – and his approach (and arguably those of many academics) mirrors a combative dynamic that exudes the [Darwinian assumptions](#) that competition, natural selection and survival of the fittest is nature’s way. Darwin goes further in his reductionist thinking, suggesting in a letter to Huxley “... alas a scientific man ought to have no wishes, no affections, – a mere heart of stone” (Darwin, 1857). Recognising the separating acts of such propositions contributed to Rayner’s insights (Rayner, 1997, 2004a, 2017d, 2018c; Rayner & Jarvilehto, 2008) and his challenging of this thinking. His contributions illuminate how Nature’s way is inclusional and that it is the fallacies around objectivist thinking (Midgley, 2000) that have us lost in reductionism and splitting ourselves from our own humanity. He further clarifies that Darwin’s (1861) theory was drawn, **not** from observing nature, but studying human beings breeding out difference by manmade design enabling (as his book’s subtitle states) “Preservation of favoured races in the struggle for life”. This assumption about the ‘survival of the fittest’ is also challenged by Heffernan (2011, 2014). She shows how the belief that competition is good in and for business is deeply flawed. She offers numerous case examples in organisational settings of how competition breeds fear, drives



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out difference, and seeds dysfunction and disintegration in the systems. In other words, competition is exclusional and de facto, contrary to nature's inclusional way.

◆ Despite advocating for the inclusion of 'all' impacted in/by a situation, Ulrich's emphasis on discourse seems to work against this, amplifying instead the exclusional, combative, competitive, rational exchange typical in western capitalist cultures. He is flexing the form(s) of power available to him. Mindell (1995) offers a way of [thinking about power](#) that is more aligned to the way in which I use it in the *PAI*. He refers to [rank](#) as being the "sum of a person's privileges" (Mindell, 1995: p.28) in any given context. Rank is "conscious or unconscious, social or personal ability or power arising from culture, community support, personal psychology or spiritual power" (Mindell, 1995: p.42). Social Rank is relative and context-bound, inculcated¹⁹³ by the society or culture in which we live, based on differences relating to, for example¹⁹⁴: gender, ethnicity, educational background, academic discipline, nationality, religion, colour, sexuality, money, socio-economic class, religion, age, profession, formal authority, decision-making power over resources and others, skills/expertise, marital status, health, physical capacities, mental faculties, where you live, role/status in the family, etc. For example, my academic discipline coupled with the nature of my research are likely to be accorded less rank in the eyes of rational, objectivists whose paradigm is favoured in the Academy. As a woman – and a gay woman at that – in a predominantly heterosexual world, I would be seen as having lower social rank in society at large. However, because of what I have come through – as I [share in this video account](#) – I recognise that I show up as having greater Psychological Rank than many people I know. This combined with my other privileges (white, middle-class, educated etc.) enables me, in many circumstances, to **not** act

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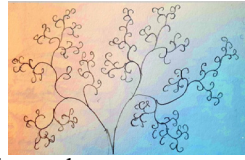
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¹⁹³ Without awareness of the way in which we shape and are shaped by social norms/expectations and beliefs (*Fictions*), we can find ourselves 'victim' to them; which of course means being victim to ourselves **if** we believe those beliefs to be *Facts*.

¹⁹⁴ Other examples: emotionality/rationality, spirituality, languages spoken, the right to (not) vote; to (not) act; who you know; groups you belong to; personal or and/or professional reputation; experiences you have had that others have not. Essentially anything that is a difference between people in a context can bring about shifts in power.

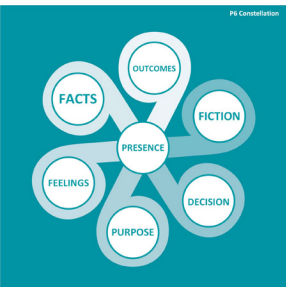


into or be subjugated by those who would treat me as ‘less than’ them. I have learned to take care of myself¹⁹⁵ and to not expect others to do this for me. According to Mindell’s distinctions, Spiritual Rank comes through a connection to a divine or transcendental state which enables us to rise above whatever life delivers (Mindell, 1995; Schuitevoerder, 2000: p.76-96).

♦ In the deployment of the *PAI*, specific stakeholders may be associated with different types of privileges/powers; however, it becomes apparent that not all of these are implicated in any given situation. As such, I recognise that there is no definitive, one-size fits all ‘inclusional’ list that is relevant in all cases. Yet, there is a widespread habitual (**fast thinking**) approach to considering who ‘ought’ to be included, that has us reactively slide into simplistic categorising of people, usually based on obvious clues: Black/white; male/female etc. These obvious differentiators are often not the [point of difference](#) that is making the difference. Context matters. What might be impactful in one scenario, might not be so in another. The implications of this are clear: we need to consider each context or situation free of assumptions about what ought to be, and bring our attention first to [noticing what is](#). This is what the *PAI* enables us to do.

♦ Additionally, with ‘power’ in mind, the laudable notions of empowering or emancipating others, sits precariously on shifting sands: to suggest we have the [power to empower](#) or free another, de facto means we have something they do not have. By implication does this mean that what we give, we can take away again? If this is so, then any attempts we make, potentially may maintain rather than reconfigure the status quo. Maintenance or reconfiguration depends on the nature of our attempts and what may non-consciously be driving us to do what we do, when we do it, and in the way we do it. Such insights, arising from *exercising*

¹⁹⁵ There is a flip-side to this capacity, in that on the occasions I get activated by something someone says or does, I may fall into a self-protective *Purpose*, fed by my own past-fuelled *Fictions*, which have me believing *I have to take care of myself... because no one else will or will want to*.



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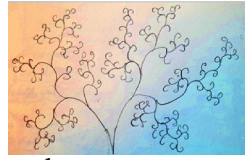
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presence in action (and deploying the *P6 Constellation*), like an earthquake, shake the ground on which conventional assumptions about power, leadership and agency stand §5.5.5.5. It is rarely a comfortable experience when I awaken (again and again) to the realisation that no one can ‘make’ me do, feel, think, learn or say anything without all of my being participating – no matter how much I may want to blame others for things I have (not) said and (not) done.

▶ 🎵 With this backdrop, let me continue attending to my bubbling disquiet about Ulrich’s *modus operandi*. To do this I notice (and follow) the urge to (re)turn to myself.

5.5.6.1 Using what is in and beyond me

▶ 🎵 🎵 🎵 As I have illustrated through my own internal process(ing) in these pages, my reactive **fast thinking** plays out through me until or unless I access my **slow thinking** faculties. My **fast thinking** can seem entirely plausible and may even be a ‘fit’ reaction to the situation it addresses. However, oftentimes it has not been so. Through seemingly endless iterations over many years §4.4; §4.5; §4.5.3; I gave birth to the *P6 Constellation* §5.5.6.2 – the nonlinear representational framework that helps me illuminate and access six types of interior ‘data’ I found to be interacting within me, all of which seemed to be implicated in my helpful and not-so-helpful behavioural patterns. Now, in using the term ‘data’, I am expanding beyond conventional distinctions that see data only as “information, especially *Facts* or numbers, collected to be examined and considered and used to help decision-making, or information in an electronic form that can be stored and used by a computer” (Cambridge English Dictionary, 2019). Tangible, observable, measurable data are not all there is – and certainly not all that impacts us (Levy, 2016; Lissack, 2017; Rayner, 2004a, 2004b, 2005, 2011b, 2017d, 2018c; Shakunle & Rayner, 2007, 2009; Wheeler, 1996; Whitehead & Rayner, 2009). Ancient traditions have long recognised this, for example:



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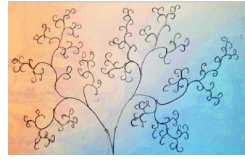
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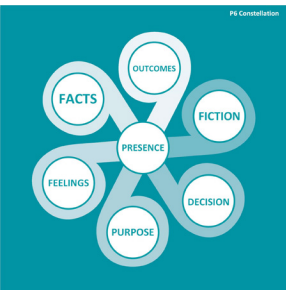
“In the advaitic non-dualistic approach, knowledge is not just limited to codified, objectified knowledge but integrates multiple ways of knowing, action, experience, contemplation, and sensemaking, all through witnessing of the self, because self is a microcosm of the universe” (Poonamallee, 2010: p.193).

◆ The challenge continues to confound – even in disciplines and communities of practice that proclaim to subscribe to the above. How **do** we attend to such diverse and expansive realms of knowledge and knowing without sliding into a reductionist focus on one or other way of knowing to the exclusion of all others? And how do we do this as human beings together, when that which is in eternal interplay within each of us, may be largely unfathomed? My doctoral submission brings together my composite response to these questions, the synthesis of which is distilled here ▶ [NN: Attending, Responding, Becoming](#).

◆ Torbert (1972) followed his own inquiry on this matter, when considering empirical and phenomenological approaches:

“Whereas the empirical approach strives to determine patterns in the world outside. The phenomenological approach suggests that the world inside shapes the world outside and that a scientific study of phenomena must consequently begin with an analysis of the world inside i.e. with an analysis of subjective (personal or cultural) processes of patterning external phenomena” (Torbert, 1972: p.88).

◆ Torbert’s (1972) research on *Learning from Experience: Toward consciousness* is situated in the space between phenomenology (based on Husserl’s practice) that gives primacy to subjective (inner-realm) experience and empiricism which focuses on outer-realm observable happenings. His practice-based offerings on Action inquiry, were amongst the first I came



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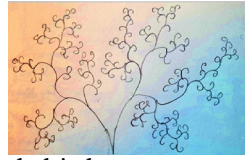
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across §0-4 in my working life, that sought to validate and integrate first, second and third person knowledge/knowing. I resonated sufficiently with, and benefitted from, my associations with him and his work. Now, I can see it for what it is, and what it is not. Earlier I offered some [mild critique](#). I have more to say. On the face of it, action inquiry is of the same *subjective empirical* ground as the *P6 Constellation*, yet they are very different manifestations born of a very different birthing process. Mine was sourced in *living~learning* inquiry. His research was framed by a conventional scientific construct – experimentation – and was, therefore, somewhat causally deterministic in nature: to “verify as objective the normative model informing both methods” (Torbert, 1972: p.89). He sought scientific credence for that which was not widely accepted in the Academy. He showed up, experimenting with himself and others, and concluded that inquiry in action (i.e. present moment reflexivity) “as opposed to reflective inquiry” (Torbert, 1972: p.vii) was unusual, undeveloped and ‘needed’ personally and socially. The nature of action inquiry – the fruit of his endeavour – matches the context in which it came to be: a mode of social exchange that distilled into four speech parts: **Frame, Advocate, Illustrate and Inquire**. In this regard, it is entirely consistent with how he saw himself (a scientist of human events); how he conducted his ‘experiments’ and how he engaged – initially in ways that revealed how unaware he was of himself and his actions:

“I felt embarrassed because I’d been caught in the act, so to speak. In the very process of advocating noncoercive relationships, I had in fact been coercing my friends. In the process of attempting to learn about action, I had been acting in a way that prevented learning”
(Torbert, 1972: p.viii)

◆ To his credit, he consistently shows up (Bradbury & Torbert, 2016), demonstrating humility in the face of his ‘gaffs’, and responsibility for adapting to his learning along the way:

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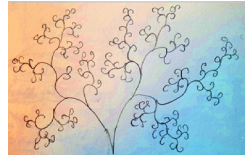
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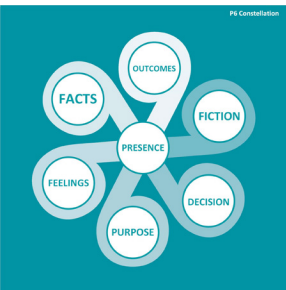


“I found that the scientist of human events must show a commitment to the people he hopes to understand and must develop a trusting relationship with them, rather than remain neutral and detached, if he is to gain deeply valid data from them (that is, data concerning not just their public rhetoric, but also their thoughts, feelings, intuitions, and intimate behaviour)” (Torbert, 1972: p.xi).

▶ 🎵 📌 In contrast, the origins of the *P6 Constellation* began outwith academia. I was my living project – and my scrambling, sometimes desperate, raw sensemaking was essentially driven by my non-conscious belief that my survival was at stake. In essence, this was my primary *Interest*. This was what was ‘in it for me’ – the urge/needfulness that kept me engaged in trying to make more and better sense of whatever was going on for me!

▶ 🎵 📌 In sum, the *P6 Constellation*, arose as a learning response to living. It has taken decades for this aspect of my *living~learning* inquiry to find [coherent representation](#); and it is of note that its meta-physical manifestation followed an explicit invitation from others. I take this to mean, that it needed more than me for it surface (me, relationally, in context). It has taken these ensuing years, using this representation explicitly with others, for my tacit (first-person) knowing to be illuminated sufficiently: (a) for a coherent praxis to be revealed, experienced, witnessed and crucially, accessed and practised efficaciously by others (second-person experiencing/knowing); and (b) so that I could talk and write about it (third-person knowledge/artefact) comprehensibly. This is indicative of the paradigmatic stance I am embodying: that I am a person noticing; I am a person noticing that I am noticing; I am noticing in relating to others and/or other ‘things’; and I am engaging in-the-moment and not in some hypothetical future or past time.

▶ 📌 The *P6 Constellation* adds depth, dimensionality and, more importantly, a way to more easily access, acknowledge and accept that which, previously, has been present but not always



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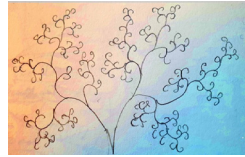
- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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)
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Chapter-Five-as-Appendix

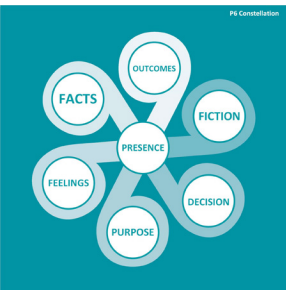


transparent in/to me and others. What was inchoate before cannot now be pushed aside or made invisible. In the *PAI*, I can now clearly articulate that any consideration of *Stakeholders, Power & Interest* cannot avoid an appreciation that non-conscious [primal purposes §5.5.6.3](#) will be activating individual stakeholders. The *P6 Constellation* serves as an intra/interpersonal scaffolding through which these may be revealed. So, with this framework supporting the praxis of *Presence in Action*, a very [different power dynamic](#) within the inquiry process itself, can be engendered.

▶◆ What is happening here is the (re-)personalising of relational, contextual engagement. Geddes (1915) and Rayner (2017d), through their own self-declared distressing experiences of traditional education came to this realisation for themselves: that learning is indeed a full-bodied, emotions-infused, sensemaking process in which, for each of us as individuals, all of our being is engaged in living with and amongst others, wherever we are (in places/environment/natural neighbourhoods); i.e. that living is learning and it is, simultaneously, always personal, relational and contextual.

▶◆ I knew of neither of these men when, in 2015, having once again turned to reflect on my living practice, I discerned seven *Symmathesic Agency Behaviours* §5.5.11.5. Later I discovered that *Think global, act local, make it personal* incorporates a phrase, attributed to Geddes: **Think global, act local**. I had augmented this phrase to take account of my living experience: that I am inseparable from and implicated in the relational and wider-world realms in which I exist. In expressing my differentiated, yet nested, existence within the [≈SAM §5.5.5.2](#) and *Symmathesic Agency Behaviours* §5.5.11.5, I had, unwittingly, found myself in accord with Geddes and Rayner (1997, 2004a, 2005, 2011b, 2017d, 2018c). I offer these synergies¹⁹⁶ simply to demonstrate that the **admittance** of first-person contributions into inquiry can deliver similar insights to those engaged, even though those experiencing and expressing them may

¹⁹⁶ And innumerable others in this thesis.



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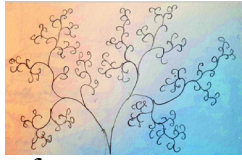
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have had no actual or known connection with each other. I restate the invocation from Boulton about subjective empirical methods, that evoked confidence in me to walk this path

§Chapter Zero:76-77 re-quoted below:

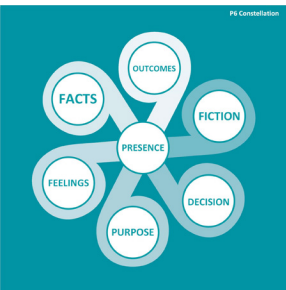
“... they immerse themselves in the experience of life in a manner which reached beneath reason. They sought to engage with the world in as direct a way as possible, rather than through the lens of a theory...what role such inquiry methods might have in exploring the complex world empirically in our own times” (Boulton et al., 2015: p.55) .

▶ ♦ In light of these and other such resonances (seemingly with many outliers), 🎵 I feel increasingly confident in the stance and perspective I am holding. And, yet, I also feel overawed by the complexity and enormity of what is underway in this document. ▶ 🎵 I notice too, in my phrasing of the previous sentence, that I have made myself victim to the document, yet it is of my making. Let me recover myself and my place in this.

▶ ♦ I am living through and attempting to share, illuminate and articulate my *living~learning* undertaking drawing on all of my being. I am **admitting** new *subjective empirical* data along with other types of data (inter-subjective, i.e. inter-personal; and objective, i.e. impersonal) and when I do this, I find myself generating new representations, i.e. presentational knowing (Heron & Reason, 1997); and then, I find myself recursively reincorporating these into my *living~learning* undertakings.

▶ 🎵 But right now, I am noticing a curious thought distracting me. I find myself mischievously wanting to pose you a puzzle, dear Reader¹⁹⁷. So here goes. On the face of it, *as the researcher doing this research, I am the Lead Body exercising agency*. Looking at that

¹⁹⁷ And you dear Reader are a convenient figment of my imagination, feeding the illusion that I am not talking to myself.



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- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
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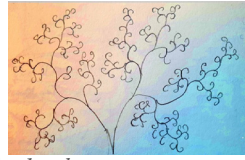
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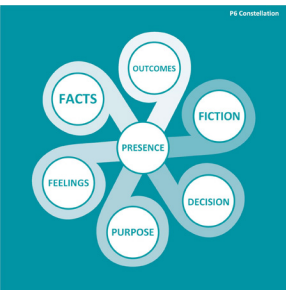
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emboldened statement, let me ask you this: *What is absent that is assumed to be present? And, what is present that is assumed to be absent?*

▶ 🎵 📌 Of course, my question is somewhat ridiculous because there are innumerable possible answers to it. However, it is a (not so cleverly coded) leading question and I want to give you **my** answer. Orthodox views of ‘agency’ imply that an agent [pro-actively initiates action](#). However, as explored earlier, according to the principles of Natural Inclusion, **receptive space invokes** the movement of responsive energy. If we accept this, then perhaps, the notion of agents initiating and exercising [agency needs reframing](#), whereby agency is seen as **responsivity** not proactivity. So, returning to the puzzle: in nature, omnipresent *receptive space invokes inflowing responsive energy* §5.5.11.4; but in conventional Cartesian thinking about power and control, space is presumed to be absent and inert, and independent control of one’s actions is absent, yet is presumed to be present! This turn-around re-frame fits with the notion of responding to the ‘total situation’ as per [Follett’s law](#) §4.1.3; §5.5.1; the [collective responsivity](#) made possible when stakeholders process together using the *PAI*; as well as when I as an individual *exercise presence in action* aided by the *P6 Constellation*. **There it is!** This is what was trying to show itself to me: ***exercising presence in action*** is [borne of receptive-responsive attunement](#). In Follett’s terms (and consistent with Natural Inclusion) it represents **‘power with’ in relation to self, others and wider world**. Exercising agency has its roots in ‘power to’ and ‘power over’, and as such, is dis-attuned to Natural Inclusion. So, it is not for me to change the meaning and framing of ‘agency’; it is, however, within my gift to offer an alternative that is coherent with the philosophical stance I am manifesting – Natural Inclusionality (Rayner, 2003, 2004a, 2004b, 2010a, 2013a, 2017b, 2019d; Rayner & Jarvilehto, 2008). *Exercising presence in action* is my attuned alternative, and below, in §Figure A-41 is my description of it.



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Pre-PhD Abductive

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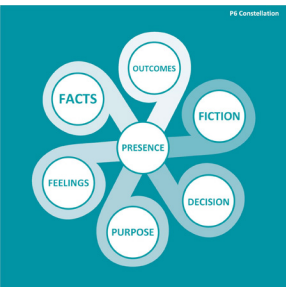
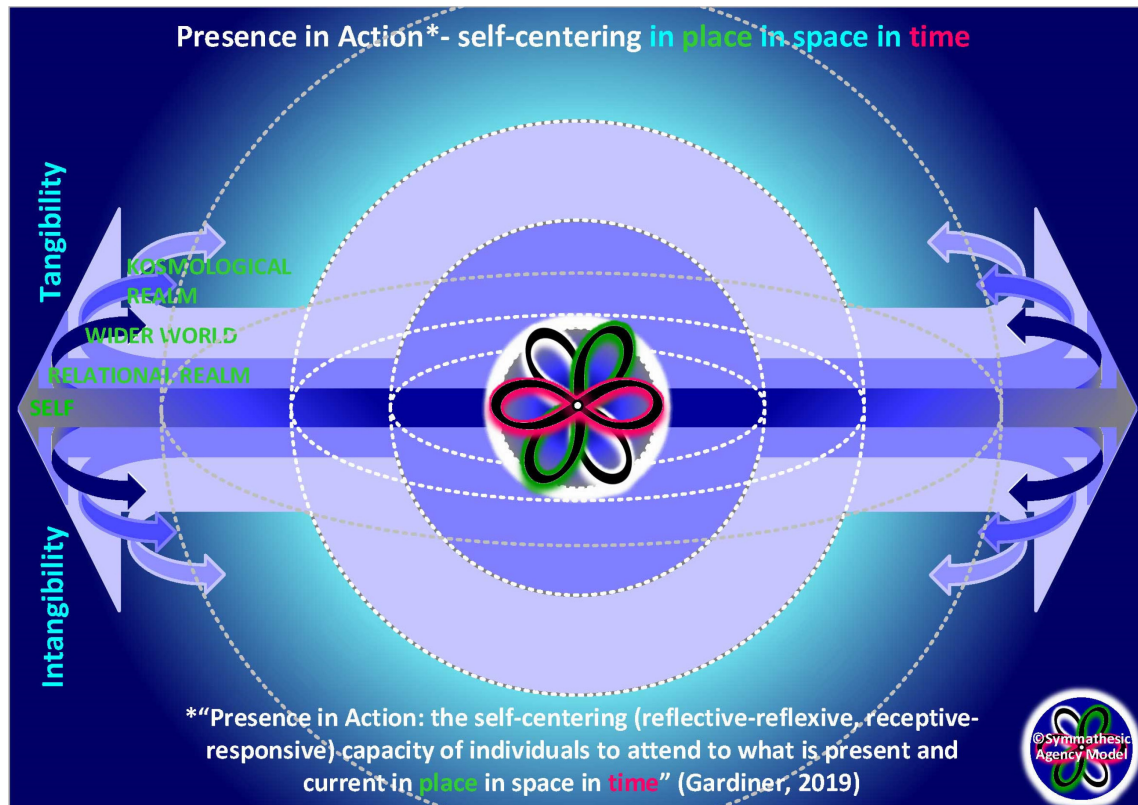
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Figure A-41: ≈Presence in Action described



▶♠ But what does *exercising presence in action* (described above) – as distinct from ‘agency as power to/over’ – mean for/about my description of *Symmathesic Agency*? Ah! Nothing. As I see it, *Symmathesic Agency* resolves any inherent power paradoxes (i.e. power with/to/over) by bringing seemingly contradictory notions of mutual learning, individual agency and individual/collective awareness into communion: *the meta-conscious capacity to engage in mutual contextual learning through self-centering interaction in place in space in time*. In other words, individuals *exercising presence in action* engage with heightened situated *acuity*, which in turn, over time, and with practice, invokes greater *agility, fluency* and ultimately *artistry* in their encounters with others, whatever the context. Thus, I contend, that when individuals exercising this *self-centering* capacity come together, *mutual contextual learning* and taking action together consciously; i.e. *Symmathesic Agency*, cannot not be instantiated §5.5.5.5: **Becoming PIA Collective**; §5.5.5.5: **PIA Apprenticeship Learning Ecosystem**; §5.5.5.5: **Is collective agency possible**; §5.5.11.2 – §5.5.11.6.

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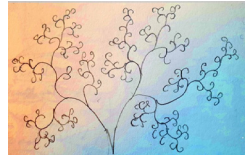
Pre-PhD Abductive

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Self-centering, re-tuning and returning

▶ 🎵 Oh! I sense there is more coming. I am noticing my urge to slow down. I am feeling concerned and questioning what I am actually (meant to be) focusing on. In this moment, I am beginning to recognise something which has been playing out in what I have been doing: *in each deployment of any of my representations / abductive fruits, where I direct [my attention](#) (my focus) profoundly changes the nature, purpose and outcomes of that encounter.* I believe I am stating the obvious and yet there is something not quite in view which I am believing to be of import.

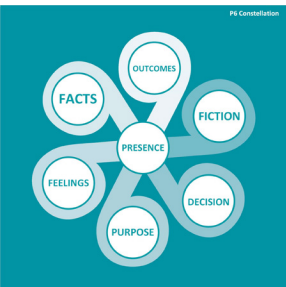
▶ 🎵 ♦ Let me see if I can [unravel what seems muddled](#):

- *Should I be focusing on the situation and/or persons in whose presence each abductive fruit arose?*
- *Should I be focusing on the abductive fruit(s) themselves?*
- *Should I be focusing on the 'me' who is generating and using the abductive fruit(s)?*

▶ 🎵 ♦ Teasing apart these questions makes my situation obvious (again)! I believe I **am doing** (and **needing to do**) **all three**, yet I feel weary to the core about how vast a challenge this seems to be. But is this really what I am/ **should** be doing? What is my *Scope & Focus*? No wonder I frequently feel confused, believing I am losing my way. The first question speaks to the inter-personal and situational context i.e. what is known (*Facts*); the second begins¹⁹⁸ with meaning-making (*Fictions*); the third is about me, the unknowing knower coming to know what I did not know before (*Presence*). I cannot address one question without attending to the others. I remind myself of my revised research title: *Attending, Responding, Becoming – reincorporating subjective empiricism in systemic intervention theory and practice.*

▶ ♦ So, in the context of **this** research, embracing a complexity thinking paradigm, my **primary focus is on me as an intervener/researcher/practitioner and what comes**

¹⁹⁸ ... and **may** transition through inclusionary sensemaking (i.e. *self-centering* accessed through the *Presence portal*) into something which has recognisable coherence.



PhD Statewaves:

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through me when I attend to a situation and/or persons calling for attention. Let me turn this around. **I am illuminating what becomes when I respond, with all of my being, to that which calls to be attended.** And because I am undertaking a doctoral inquiry, I need also to **demonstrate impact and reach – value, efficacy and transferability to others.** I **am** addressing these matters, but **not** as you might expect in traditional deductive or inductive research documents §5.5.8.1; §[Doctoral Data Splash](#). What you have before you is our *living~learning* encounter: **I am experiencing learning arising in me and witnessing it fall upon the page. You are witnessing learning on the page and (I hope are) experiencing it arising in you.** 🎵 As such, you and I are in a slow-motion *dance with emergence* across space and shifting spans of time. I am acutely aware of *tracking, ticking and tapping* the *tension*¹⁹⁹ I feel (which is immense at times) – recognising that currently, I am finding this documenting process particularly challenging. I am feeling profoundly uncomfortable, deeply frustrated and bordering on the edge of despair; and wondering if I can hold myself with this tension long enough for its resolution to come.

▶ 🎵 🎵 🎵 In acknowledging that you as my Reader, will be / are in the exchange, I notice another source of tension: at this distance between us, coupled with the interlude between my sending this to you, and you reading it, I have no control over how you exercise the *power* you have in this slow-motion dance. [All I can do](#) is produce and present my work as coherently and congruently as I am able; and to submit it for consideration and examination. I come to knowing what I can and shall do, by leveraging a different kind of *power*; i.e. by *exercising presence in action*. And, throughout these pages, I have laid bare my multiple and enmeshed *interests (what is in it for me)* in undertaking this project. But what *power* do you wield? What are your *interests*? *What is in it for you* to engage with my material? As supervisor? As examiner? As doctoral candidate? As researcher? As *Presence in Action practitioner*? As friend or colleague? As

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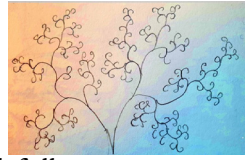
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¹⁹⁹ All my *Symmathesic Agency Behaviours* §5.1.6; §5.5.11.5 are in sway but the two I mention stand out in this moment.



Chapter-Five-as-Appendix

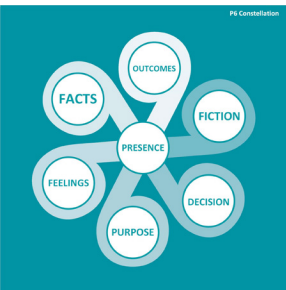


antagonistic critic? Of all possible readers, there are only four I feel confident will follow through²⁰⁰ on the task (my supervisor, my examiners, one or two *Presence in Action* practitioners and a very close friend who happens to be an academic). I feel my tension easing. I shall do what I can; you will do what you take on to do, and all of us (will) engage in our chosen tasks, shaped by the power we each have, and what is in it for each of us to undertake it! In my offering myself and this material to you, I am giving you something: an opportunity to satisfy whatever had you say ‘Yes!’ to taking on the role that has you reading this now.

▶◆ Below, using three of my Reader profiles, I offer an illustration of how people participating in the *PAI* might reflect on the nature of *Stakeholders, Power & Interest*. When we do this, we gain insights into the conscious and non-conscious personal drivers that ‘might’ be at play for different types of stakeholder. For this to be meaningful, we need to be clear about the specific context, people and agencies in the mix. The particulars matter. And the more familiar we are with any agencies, groups, communities and individuals involved, the more we might be able to infer about what might move them to move, in relation to the issue under consideration. Now I am precise in asking the [questions about stakeholders](#)

§5.5.2.5. Whoever is initially engaged, would brainstorm who they consider to be ‘relevant’ stakeholders. This nearly always has them realise they need to call others into the engagement. Also, those identified may not fall into usual identity agency/agent categorisations. Sometimes we need to group stakeholders in other terms e.g. the nature of the assumed power they wield e.g. when working on the Unitary Development Plan (UDP) for Sheffield City Council, every citizen, organisation and business was conceivably a stakeholder. When considering this vast array of stakeholders, we came to realise we could make the process more ‘do-able’ by grouping them in relation to the nature of the power they had. This was the difference that made a difference. This re-oriented the whole planning process, changing

²⁰⁰ Provided unexpected life events do not disrupt or divert us from the paths we have chosen.



PhD Statewaves:

- ♪ Aesthetic-Poetic
- ◆ Intellectual-theoretic
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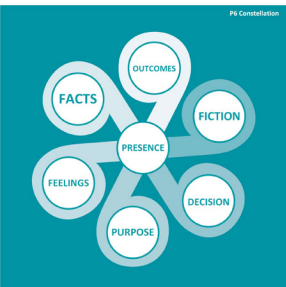
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not only what they did with whom, but **when** they engaged with various stakeholders. The stakeholder profile for any project is always unique – by virtue of the particular in the general. In §Table A-3, I offer **generalised**, i.e. indicative suggestions about the possible *Power & Interest* that might be alive for academic supervisors, examiners and *PIA Practitioners*. Of course, there may be other general factors in play; and some that may be utterly unique to particular individuals of which I may be totally unaware.

Table A-3: ♦ Stakeholder Power & Interest

<u>Stakeholder</u>	Supervisor	Examiner	PIA Practitioner
<u>Power:</u> <u>to make or break</u>	<ul style="list-style-type: none"> Decide to do it Experience, know-how & knowledge of academic process & discipline(s) Signpost references Guide/direct/require changes Engage with the material Follow through on commitment to supervise Influence examiners 	<ul style="list-style-type: none"> Decide to do it Experience, know-how & knowledge of academic process & discipline(s) Engage with the material Follow through on commitment to examine Decide to Pass, Fail, or request amends 	<ul style="list-style-type: none"> Decide to engage with the material Personal experience & knowing of PIA praxis & PIA Apprenticeship Learning Ecosystem Follow through on commitment to engage Promote PIA & themselves in the process
<u>Interest:</u> <u>what's in it for them for this to succeed?</u>	<ul style="list-style-type: none"> Gain insights of new developments in own discipline ahead of anyone else in the field Extend own learning To see own work recognised & given exposure Reputation/kudos of being associated with new developments Professional affirmation in own institution, discipline & the Academy Association with a successful candidate Future joint publications (Ref.) Uphold the integrity of the Academy Support contribution to knowledge, impact & reach in the world 	<ul style="list-style-type: none"> Gain insights of new developments in own discipline ahead of others in the field Extend own learning To see own work recognised & given exposure Professional affirmation in own institution, primary &/or other disciplines & the Academy Uphold the integrity of the Academy Extend the realms of accepted knowledge & knowing for the benefit of others & the wider world Get paid 	<ul style="list-style-type: none"> Validation of own contribution to all that has unfolded Extend personal learning Access full research inquiry ahead of others in the community & wider field Accelerate their own progression towards becoming accepted PIA practitioners (e.g. 1-1, Groups, Assoc. supervisors and trainers). Enhance relationship with PIA founder (me!) Contribute to developing the PIA Apprenticeship Learning Ecosystem



PhD Statewaves:
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Pre-PhD Abductive Fruits : 1998-2012
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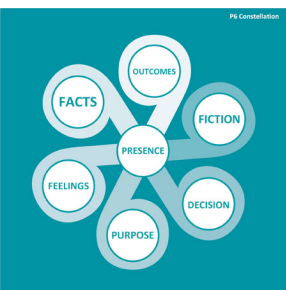
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 ❖ 10: Poetry Anthology



▶ ♦ This consideration by itself, is insufficient for discerning **what to do with, or how to engage** in fit-for-context ways with stakeholders. Such knowing arises unexpectedly in nonlinear fashion amidst the mix and swirl of all else that is surfaced in people as they participate in the *PAI* – which is exactly what happened to me earlier in this exploration: as I turned to attend to my disquiet, I came to recognise the extent and limits of [what I can do](#) in relation to you, my Reader(s). I could make your encounter here so much easier if I wrote it in a conventional, linear manner. If I were to do that, I would destroy the integrity of my project as a necessarily messy, iterative, nonlinear, unpredictable, non-deterministic inquiry that will eventually come to some kind of end. This is the nature of exploration and of discovery:

“I have spoken of the excitement of problems, of an obsession with hunches and visions that are indispensable spurs and pointers to discovery. But science is supposed to be dispassionate. There is indeed an idealisation of this current today, which deems the scientist not only indifferent to the outcome of his surmises, but actually seeking their refutation. This is not only contrary to experience, but logically inconceivable. The surmises of a working scientist are *born of the imagination seeking discovery*. Such effort *risks* defeat but never *seeks* it; it is in fact his craving for success that makes the scientist take the risk of failure. There is no other way” (Polanyi, 1966: p.78-79).

▶ 🎵 📌 Ah! I notice that my feelings of tension have settled. In what I have just written, I have found my way back to the focus of sub-section §5.5.6. The tension in my body-being was alerting to me to something beyond my rational cognitive reach. By attending to what was going on in me, I accessed my previously unnoticed, and therefore, unprocessed concerns about who is (going to be) engaged in reading my doctoral submission. And in the process



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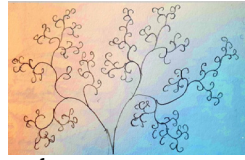
Pre-PhD Abductive

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



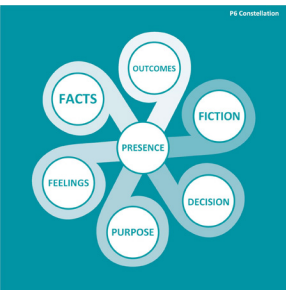
of responding to that, I have illuminated in real-time, how I help others begin to explore, and make transparent, the interplay of *Power & Interest* in any undertaking. Astonishingly, in so doing, in relation to the three questions I raised at the outset of this sub-section, I think I may be [demonstrating my answer](#).

Averting a diversion

▶ 🎵 📌 I am also noticing something else beckoning, to do with the presence, nature and place of abduction in this research. Rather than allow my exploration of that to inflow into this section, or divert us elsewhere in this document, I am going to make a holding statement, to which I will return: Abduction is my [overarching modus operandi](#); furthermore, I suggest that abductive processing (always) has a place in inductive and deductive research, and that many researchers appear to be unaware of this §5.5.12.1; §5.5.12.3; §6.2. My clarification about abduction, as I have come to experience and understand it, will I hope, confirm why demonstrating replicability and validity **through conventional means** §6.3 is inappropriate for my research.

▶ 🎵 📌 Here and now, my imperative is to be clear about crucial aspects of my undertaking. Of all my *abductive fruits*, the praxis of *Presence in Action*, supported by the *P6 Constellation*, stand as **core contributions to systemic intervention theory and practice, in that they directly facilitate re-incorporating subjective empiricism in and into practice**. Throughout this thesis – and consistent with the *Scope & Focus* of my research §3.6 – I am demonstrating their use, and, de facto hopefully, their value and efficacy. Their transferability and impact beyond me, are borne out in §5.5.8.1 and in [§Doctoral Data Splash](#).

▶ 🎵 Additionally, I have charged myself to follow the scents, trails and artefacts that arise from my encounters with others and, in particular, from those contributions that resonate most profoundly; weaving each into the fabric of my being and doing, as I go; whilst staying alive to the patterning that arises in and through me, and onto these pages. Several are



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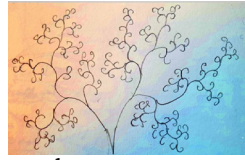
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beckoning: **attending to attending**; Natural Inclusion; and there is something else, enticingly [beyond my reach](#), moving me to move. Insights find their way into my *aphorisms* §5.5.11.4; and into the *being~doing~knowing* body that is me becoming.

Power of attending to attending

▶ ♦ In my systemic intervention I am [intentionally attending](#) in/to situations and persons, and am doing so using what is in and of me to do that. ♦ In Polanyi's terms, those persons are focal; and what I bring to them is subsidiary. It is the subsidiary that Polanyi considers to be tacit knowing. ▶ 🎵 ≈ A simple analogy would be when I used to play hockey. My awareness of the field of play, the other players, my grip on my hockey stick, where the ball was travelling, and where I was in relation to it all, enabled me to focus on the movement of the ball and bring all of my being and knowing into a singular coherent, well-timed motion that would, with a flick of my stick, have me intercept, collect and pass on the ball with ease and precision. I was rarely, if ever, the fastest on the pitch, but my focal attention on the ball was laser-like; my spatial awareness was broad; my body was strong; my skill with the hockey stick was sure, and whilst focusing on attending to the ball and the player with it, all my knowing played out subsidiarily without having to think about it.

▶ ♦ But wait. Polanyi writes about explicit and tacit knowing – knowing we can talk about, and knowing that is [present but pre-articulate](#) (Polanyi, 1959). My hockey analogy is about bringing those two together to meet a familiar situation to which I could respond with some degree of artistry. I sense there is a distinction I need to tease out.

▶ 🎵 ♦ The situations in which I find myself creating *abductive fruits*, are **new to me**. I have had some explicit knowing I could bring to bear, and yet, in important other ways it seemed I had little else to draw upon. Instead, I found myself flailing, sensing, searching, foraging, circling amidst a vast realm of *not-knowing*. Polanyi illuminates:

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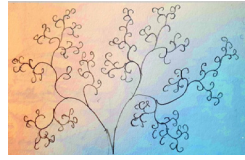
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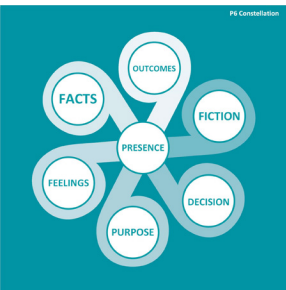
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“[the] exalted valuation of strictly formalised thought is self-contradictory. It is true the traveller, equipped with a map of a region across which he plans his itinerary, enjoys a striking intellectual superiority over the explorer who first enters a new region – yet the explorer’s fumbling progress is a much finer achievement than the well-briefed traveller’s journey. Even if we admitted that an exact knowledge of the universe is our supreme mental possession it would still follow that man’s most distinguished act of thought consists in producing such knowledge; the human mind is at its greatest when it brings hitherto uncharted domains under its control. Such operations renew the existing articulate framework. Hence they cannot be performed within this framework but have to rely (to this extent) on the kind of plunging re-orientation which we share with the animals” (Polanyi, 1959: p.18).

▶ 🎵 🎵 🎵 Each of my frameworks represent distillations of new personal (subjective) sensemaking from empirical experiences, enforming in the midst of situations I had not previously encountered. **It is this I am bringing to light in this research** – what happens when we find ourselves in situations over-weighted by *not-knowing* and unable to rely on substantive, relevant explicit knowing? In my inquiry, I chose to follow an alternative paradigm: to see **what becomes** *when I explore and engage with what is, from a place of not-knowing?* For sure, I needed all of my being to be engaged to have any chance of finding coherence in my responses to those situations. And here is the strangest paradox. ▶ 🎵 The more I surrendered to *not-knowing*, the more I have been able to access the [purest of creative states](#) – a primal quality born of childlike curiosity, awe, fascination and excitement: *Look here. Join in! See what happens when all of me comes out to play with you and with Life!* ♦ Indeed “There is enough evidence to suggest that the highest tacit powers of an adult may not exceed, and



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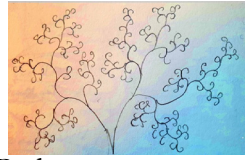
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perhaps actually fall short of those of an animal or an infant” (Polanyi, 1959: p.19). Perhaps

I am / we are being called to [return to our child-like state](#) within?

“...looking forward before the event, the act of discovery appears personal and indeterminate. It starts with solitary intimations of a problem, of bits and pieces here and there which seem to offer clues to something hidden. They look like fragments of a yet unknown coherent whole. This tentative vision must turn into a personal obsession; for a problem that does not worry us is no problem: there is no drive in it, it does not exist. This obsession which spurs and guides us, is about something that no one can tell: its content is undefinable, indeterminate, strictly personal. Indeed, the process by which it will be brought to light will be acknowledged as a discovery precisely because it could not have been achieved by any persistence in applying explicit rules to given facts. The true discoverer will be acclaimed for the daring feat of imagination which crossed uncharted seas of possible thought...” (Polanyi, 1966: p.75).

▶ 🎵 📌 It seems to me, in the way Polanyi explains it, that we all have access to a fundamental tacit knowing that enables us to [engage with not-knowing](#); §5.5.12:

“I have said that our tacit powers achieve these results by [reorganising our experience](#) so as to gain intellectual control over it. There is one word which covers all these operations. They all consist in comprehending experience, i.e. in making sense of it; the word which covers it all is simply ‘understanding’” (Polanyi, 1959: p.20).

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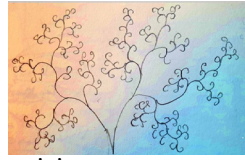
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▶ 🎵 ♦ Each of my *abductive fruits* represent my personal synthesis – my understanding arising as I have engaged with all of my Being, in whatever I have been experiencing. Once extant, I have been able to use these representations as metaphorical maps, helping both me (the founding explorer) and others to explore similar terrain. Wait. What am I conveying by reaching for a map as metaphor?

♦ ≈ If I were testing the accuracy of a geographical map, I could do so by developing some knowledge of map reading, using a compass, and by referencing and triangulating what is on the map, with what is on the ground in front of me. If the terrain is not translated into a pictorial representation that could be shared with others, then the only way I can form and test my own mental map is through action: “there is no other way of improving inarticulate knowledge” (Polanyi, 1959: p.16). I would need to grope around, stumble, fall; take wrong turnings before finding a way to somewhere. All the while, through my bodily experiences and sensemaking of all that I was seeing, hearing, smelling, touching, feeling and moving through, I would be making new connections which I might be able to formalise in such a way that I could use again, helping me navigate the landscape more safely and efficiently.

▶ ♦ Through such a process, it seems, I have been accessing and making explicit, aspects of my tacit knowing in service to dealing with not-knowing. By way of example, the *P6 Constellation*, as an external representation printed on a floor mat, helps me, through [talking and walking](#), to reveal what is presenting internally within me. The *portals* I find myself standing in, show what is immediately available to me; whilst also signalling *portals* I have not visited, whose ‘contents’ may be alive in the pattern that is running through m, but not yet accessible. The framework simultaneously opens up and constrains my unfolding inquiry, ultimately helping me surface what else is in play. I have deployed and honed this framework through countless iterations with myself and others §5.5.8.1. As a kind of ‘map’, its generalisability and, therefore, applicability to others, is increasingly evident.



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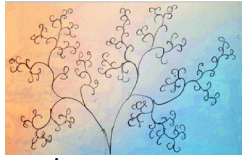
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♪ This brings me back to what matters most to me! Using myself as instrument in meeting life, and using what I create from this, to support others to meet life more efficaciously and with less fear and greater ease – knowing someone else has gone before them, and that they are not alone in entering what seems like (*Fictions*) an inhospitable wilderness.

Figure A-42: ≈Walking while talking on the P6 Constellation



♦ Crucially, though, the *P6 Constellation* is both like and unlike a geographical map. The person walking the mat always has to **internally reference** themselves to discover and disclose the *contents* and interior relationships that are dynamically in play within them. A *host* or *witness* cannot deduce, determine nor verify what happens interiorly when another person processes on/through the mat §Figure A-42; §5.5.5.1; §5.5.5.4:

“An observer is... a living being in language that makes distinctions... [there are] the dynamics of physiology [in a living being]; the dynamics of self-production... and the relational domain and what happens within it – I call this behaviour or conduct. These

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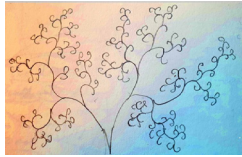
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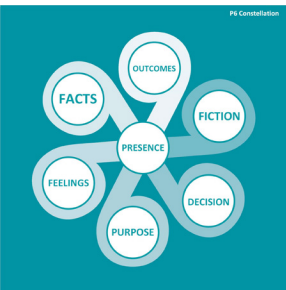
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two domains are disjointed. You cannot deduce one from the other... if you observe the history of an organism you can make historical correlations between what is happening in the physiology and what happens in the relational... but it is a correlation, not a deduction! ... We frequently confuse these things” (Maturana, 2011: 21m21s-24m55s).

◆ Maturana is making a critical point that quickly becomes evident to practitioners using the *P6 Constellation*. Those hosting or witnessing someone process(ing) on the mat cannot know what actually goes on within the person process(ing) on the mat, nor indeed can they know the specific contents that may be implicated in each process(ing) situation for an individual. Every *Host* or *Witness* will be (non-consciously) self-referencing and making assumptions, based on their own filtered recall (partial *Facts*), and the meanings they make (i.e. correlations/*Fictions*) drawn from their own personal experiences; historical mutual encounters with the other person; and from generalised experiences with myriad other people. In actuality, the *P6 Constellation* framework with its *portals*, + the *Acuity Practice* + the *Symmathesic Agency Behaviours* comprise those aspects I have found to be generalisable and transferable. The ‘contents’ and interplay of ‘contents’, are unique to each individual each time they come to the mat.

▶ ◆ So, the map metaphor works only insofar as it represents types (i.e. the *portals*) of terrain. As a metaphor, it breaks down because, too easily, it implies navigating from one place to another. This **definitively** is **not** what the *P6 Constellation* delivers (nor indeed the *PAI* + *Participation Compass*)! These frameworks contribute to establishing conditions for exploration that are simultaneously centering and expansive, enabling generative, non-deterministic (co-)inquiry. For these reasons, I believe it matters that I avoid the map analogy; and instead assert the use of my [preferred term: framework](#).



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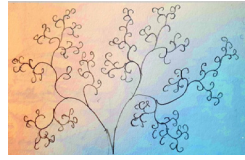
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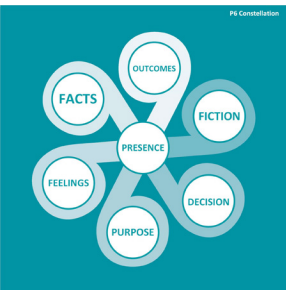
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🎵♦ My recursive use of each framework facilitates reflective scrutiny of it, enabling me to amend and hone in the aftermath of real-time application. If I allow the framework to become the focus of my attention, i.e. when I have found myself driven²⁰¹ to demonstrate and substantiate its transferability and validity to some ‘remote others’, I lose connection to the situation or person(s) I am actually trying to serve in the present moment. Polanyi’s distinction between [focal and subsidiary attention](#) is apposite. Each re-deployment of a framework, brings into play these two types of awareness. For example, when I am supporting a person using the *P6 Constellation*, I hold them in [my focal awareness](#) and hold myself, my knowing and the framework, subsidiarily; i.e. I am attending **from** me (subsidiarily using all of my *knowing~being~doing*) **to** them (focally). They may think I am simply using the *P6 Constellation*. It is explicit. They can see it and even walk upon it. They will, however, be unaware that I am exercising the praxis of *Presence in Action*, whose scaffolding comprises, not only the *P6 Constellation* but also intangible dynamics expressed through the *Acuity Practice* §5.5.11.2 + *Symmathesic Agency Behaviours* §5.1.6; §5.5.11.5. I support the *person on the mat* by holding their attention on themselves – following where their process(ing) is flowing – enabling them to embody what is coming through them as they *talk and walk* across the mat. This scaffolding reveals to them, verbally, visually, spatially and kinaesthetically as they move from *portal to portal*, the content and nature of the intangible ‘data’ roiling within them. In so doing, they surface what was hidden: their interior sensemaking shifts and re-configures and they come to know what they did not know a moment before. Simultaneously, albeit non-consciously, their own tacit knowing is enhanced.

🎵♦ In contrast, if I turn my focal [attention onto the framework](#) – as inexperienced practitioners tend to do – I lose sight of the *person on the mat*, and in so doing, disrupt their

²⁰¹ Here again, being ‘driven signals my non-conscious urge to prove its worth, and my worth; thereby believing I would be protect myself from facing failure, ridicule etc.... and if I remain caught in that ‘racket’, I will surely reap what I most wish to avert.



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connection with themselves. In the process of me losing connection with them, I also lose connection with myself; and both the *Acuity Practice* + *Symmathesic Agency Behaviours* are rendered redundant. In other words, the *Presence in Action* process **will not work** if a *person on the mat* is ‘driven’ through the *portals* of the *P6 Constellation* by a hosting practitioner who is assuming that they know (a) what is going on in the *person on the mat*; and (b) how to get them to experience a transformational shift. Why won’t this work? Because the practitioner will be functioning from a mechanistic, linear paradigm²⁰² and therefore, **will not actually be exercising presence in action** which is in and of a different paradigm. Using the *P6 Constellation* (compared to starting with a blank sheet or a prescribed process) affords a sense of safety i.e. through a transparent framework that makes explicit to those involved, that all our interior contents can be held; that each has a place, and is interrelating with other contents in such a way that generate, and can release us from, our unhelpful patterns of engaging with all that we experience.

◆ Conventional scientific approaches might place the representation or method under focal scrutiny – seeking to determine in what ways or to what extent it or its components assist, distract, disrupt or destroy the situation/*purpose* or person it is there to serve. If I were to take this reductionist approach, I would, in effect, lose sight of the only person who can attest to the efficacy of the overall process on each occasion it is invoked – the *person on the mat* process(ing) themselves on their own or with support. The *P6 Constellation*, is ‘not the point’, and ‘not all there is’. On its own, it cannot be ‘tested and verified’ because that process would require severing it from the *Acuity Practice*, and the *Symmathesic Agency Behaviours* both of which are brought into being through a person engaging with themselves and/or another person; i.e. the *person on the mat* and/or a *Host* who may be supporting them. The power we are

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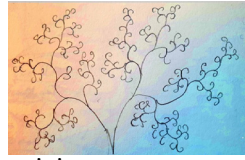
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²⁰² This would be rather like ‘painting by numbers’, believing that the point is to get a completed picture. In practice, in any processing encounter on the *P6 Constellation* all the *portals* are not necessarily visited.



attending to here, is the power of attending; i.e. noticing what we are noticing and noticing that we are noticing.

Predictably unpredictable emergence

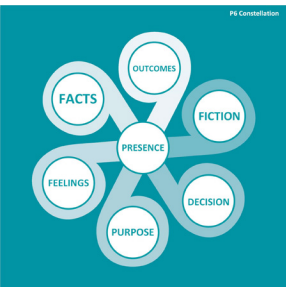
▶ ♦ On revisiting this section, I notice something falling into place that links to a profound insight I had recently, relating to tacit knowing, *Presence in Action*, Natural Inclusion and abduction through [communing with fungal foraging](#). I mark it here – the place of its landing in me – and shall return to it in §5.5.12 so as not to disrupt what had previously manifested in my earlier writing.

▶ 🎵 When I scan across the worldlines and contexts in which my *abductive fruits* were given birth §Chapter Four, I recognise a pattern across patterns. The ≈[Systemic Research Framework](#) situates each of my *abductive fruits* in my subjectively objective, retrospective, genealogical timeline. All came through co-evolution between me, my interactions with others, in places and situations in which we found ourselves: iteratively generative process(ing) over indeterminate time-frames; infused with random explorations, dead-ends, false trails and countless redundancies; all absorbed into and by the miasma of my unfathomable sensemaking, before coherent synthesis finally materialises, seemingly of its own accord.

What has come, has come through me as I have extended into and engaged with the world and drawn inwards to integrate. This is the dynamic of self-centering bringing alive the power of situated, nonlinear synthesising.

5.5.6.2 Self-centering as synthesis

♦ The *P6 Constellation* helps an individual attend to what is alive interiorly in context; i.e. the self is *self-centering*, generating its own existence in *place, in space, in time*; and when it is not, it is not (alive)! The imagery associated with the *P6 Constellation* and the ≈[SAM](#) §5.5.5.2 accords with the receptive-responsive dynamic of Natural Inclusion (Rayner, 2017d, 2019d). Rayner (2019f) offers a simple way to show Natural Inclusion in motion:



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

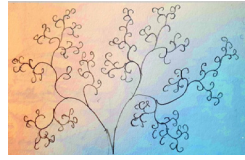
Pre-PhD Abductive

Fruits : 1998-2012

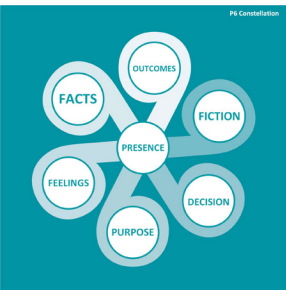
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≈ “Place the point of the pencil onto the paper. Now try to outline a figure, such as a circle. Notice that you have to move the pencil point around in order to form the shape, and that this shape dynamically incorporates the space of the paper within its outline. As a further aid, try to imagine the form of a whirlwind. Without circulatory motion around a receptive spatial centre, the form disappears. What you have just illustrated and imagined is both how and why, in nature, space and form are distinct yet mutually inclusive presences. Space without movement would be void, lifeless stillness. Form devoid of space would be dimensionless. Material bodies are flow-forms, the co-creation of a relationship between space as a presence of receptive, inviting stillness and energetic movement as responsive circulation around a local, intangible cavity. We are dynamically embodied receptive holes, not isolated wholes. All natural bodily forms, from sub-atomic to galactic in scale, are intrinsically dynamic – mutually inclusive combinations of spatial stillness and energetic flux” (Rayner, 2019f: p.42).



▶ ◆ Think of your heart. Very simplistically it pumps blood between the lungs and the rest of the body in a figure of eight fashion through four chambers which expel and receive blood. The blood is expelled when the muscles of each chamber of the heart contract²⁰³. On relaxing the chambers relax and in so doing, expand, thereby opening up receptive spaces into which blood is drawn. 🎵 The blood does not suddenly decide to thrust its way in ‘*Oooh! Let me rush into that space in the heart!*’ Similarly, with the lungs. The primary effortful motion, is the contraction of the diaphragm (pulling downwards), and the intercostal muscles between our

²⁰³ As this is not a biology lesson, I am not offering a full explanation of how the heart functions but this youtube link offers a great summary if you are interested: <https://www.youtube.com/watch?v=CWFyxn0qDEU>

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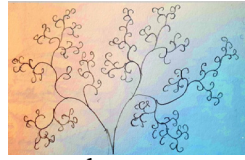
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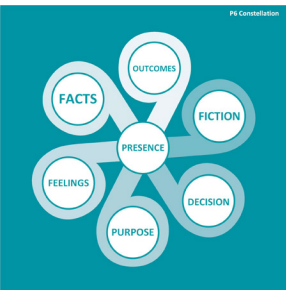
ribs (raising the rib-cage). This generates space in the torso whereby the lungs expand creating receptive space that invokes the inflow of air. Clearly I am oversimplifying what is happening interdependently throughout the entire body – so as to illuminate that blood and air do not ‘thrust themselves’ upon the heart and lungs by their own volition! Receptive space invokes an in-flow – in these cases, of oxygen via air through the lungs into the blood – from which an exchange of nutrients and waste products occurs. An internal synthesis from what comes into the body then ensues. This same dynamic seems also to be at play in the intangible realm of our sensing, and sensemaking psychical processing. ♦ In taking this to be so, I am challenging age-old philosophical distinctions and find myself ≈riding a radical wave with Rayner amongst others (Marman, 2018; Rayner, 2004a, 2004b, 2006a, 2017d, 2018c, 2019b, 2019d; Rayner & Jarvilehto, 2008; Tesson, 2006; Whitehead & Rayner, 2009).

▶ 🎵 Necessarily, I am staying close to my project of re-incorporating subjective-empiricism to see where this carries me, rather than veering too far into one-dimensional rational argumentation which is beyond my scope. I find myself returning to what is real.

Actual, empirical and real

♦ Bhaskar (1975: p.13), the Critical Realist philosopher, makes [three distinctions](#) – [the real](#), [the actual and the empirical](#). He suggests the **empirical** is that which we **directly experience** through our bodily senses or technological extensions, and which we can measure (e.g. in experiments); the [actual relates to events](#) caused by underlying causal mechanisms independent of our experiences of those events; and **real** refers to the emergent property or pattern that arises through the interaction (an underlying causal/generative mechanism) between the other two domains: “a stable set of relations between parts that constitute them into a particular kind of whole” (Elder-Vass, 2013: p.162).

♦ Applying this to the *P6 Constellation*, **actual** ‘events/happenings’ are *Factual*; i.e. held in the [Facts portal](#). This includes what was/is (not) said or (not) done by those present, as well as other tangible data relating to what else is present in the situation. *Facts* can be from the past



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and present and generally would/should be available to all – but are only ever [partially accessible](#) to each of us as individuals, by virtue of our:

- [Perspective and positioning](#), i.e. where something might be visible from one angle and not another;
- [Proximity](#), i.e. this may relate to scale, where something may be too small to see, or too vast to grasp, or simply that we need to be ‘there’²⁰⁴ in place and in time, to have any chance of witnessing ‘it’; or, we may find ourselves constrained by the limited range of our sensory faculties²⁰⁵;
- [Perception](#) – the [effect of perceptual filtering](#) which is always at play and has us [non-consciously selecting what we notice](#) and what we disregard, based on our past experiences, projected expectations and inferences (Baldwin & Baird, 2001).

🎵🎶 In the *P6 Constellation*, **empirical** data corresponds to the *Feelings portal* which helps us attune (from all that is *Factually* present) to what is active; i.e. *current* and activated within us at any given moment, even though we may not (initially) consciously be aware of what is going on. Simplistically, the actual and empirical find their places **in, and in the relationship between** the *Facts* and *Feelings portals*. Yet these *data-types* – whilst vital to my sensemaking – are not all that are *current* in my interior realm. Within the nonlinear scaffolding of the *P6 Constellation* I recognise and give space to additional intangible *data-types* which I have come to notice are always presenting in me. I notice **some** of what is happening (*Facts*), i.e. that which is not filtered out by my internal **fast thinking** processing; I experience physical, physiological sensations and also the intangible emotional states not directly related to senses (all of which are held within the *Feelings portal*); and I make meanings (*Fictions*) of all I notice and experience in each present moment, drawing on my past and future imaginings (Cruikshank, 2010; Elder-Vass, 2013). Additionally, my past experiences and future imaginings affect what I notice in the present moment. I have noticed in myself (and in those



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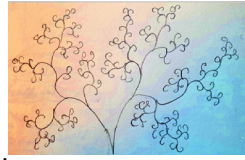
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²⁰⁴ We could watch or listen to digital recordings, however, these can now be tampered with and so are not necessarily reliable in the ways they used to be!

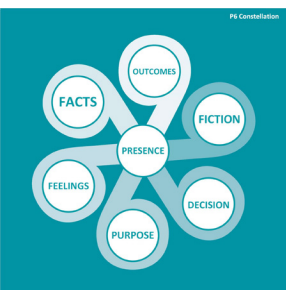
²⁰⁵ Some of our faculties may be impaired or simply incapable of detecting something without recourse to other instruments.



whom I support) that if these *contents* and their nonlinear dynamical relations remain non-conscious to me, I can find myself stuck in deleterious patterns of thinking and behaving that impede or disrupt my life.

🎵 🎵 I think these emergent patterns are what Bhaskar means by **real**. However, I am not convinced that his [critical realist definition](#) would allow the broader spectrum of intangible data accepted within all the *portals* of the *P6 Constellation*. Also, I want to reiterate from §5.5.3.2, what I now recognise as a crucial clarification between [what is real](#) and what is *Presence in Action*? **Real**, stable, patterns persist in every individual and in nature generally. We are born; we live; we die. **Real** therefore refers to (re)generative and degenerative patterns; i.e. life-enhancing and life-limiting patterns. Both are necessary. There are generative and dysfunctional thinking, being, doing, patterns that people thrive from or get stuck in – as I personally illustrate within this thesis. As practitioners of the praxis of *Presence in Action*, we find ourselves engaging with our own stuck patterns, and through illuminating them, experience transformative shifts that release us into generative ones. These shifts manifest in our thinking, being and doing and are [undeniable and irrefutable to those of us experiencing them](#); i.e. they are **real to us** §6.3. We practice *Presence in Action*; experience *Presence in Action* state-shifts and in those moments, become *presences in action* (the ≈[SAM](#)). The constituent *portals* of the *P6 Constellation* (defined and used in the way they are) provide generalised scaffolding or a “continuity of structure” (Elder-Vass, 2013: p.163) that supports the emergence of **real** (re)generative patterns which we call *Presence in Action*. Crucially, our degenerative personal patterns can be key to accessing generative ones – but only if we **admit** them! [Return to §5.5.3.2](#).

▶ 🎵 🎵 Let me attempt to ground this using myself. I witness events; I hear what people say; I have encounters with others and the wider world; I physically touch and am touched by people and objects (*Facts*). Interiorly, I experience physical (proprioceptive) and physiological



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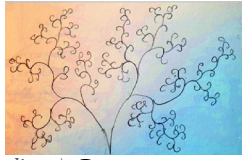
Pre-PhD Abductive

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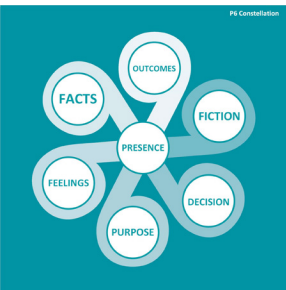
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(interoceptive) and emotional sensations that you can never experience like I do (*Feelings*). I have thoughts (*Fictions*) about myself, others, life and the world, that I may never utter out loud and yet they play a part in what I may (not) do or may (not) say. I have memories I recall (*past Facts*) and many I do not... until suddenly I do. I imagine what might happen in the future (*Outcomes / Future fictions*) that may never actually transpire, yet my *Feelings* and *Fictions* associated with those things potentially occurring, affect me. Unwittingly (*reactive Decision*), I find myself moved to show up and ‘do’ things (*Facts*) in ways I would rather not. My interior reverberations issue forth, manifesting in my patterns of *being~doing*. After-the-fact, I may come to realise that my urge for *primal self-protection (Purpose)* has been activated §5.5.6.3. Until or unless I find a way to bring to my awareness, whatever is activated/activating within me, I find myself non-consciously reacting rather than reflexively responding:

“Our purposes are apt to be accompanied by very powerful feelings... in spite of these facts of experience and observation, a number of serious attempts have been made to account for human behaviour without having recourse to the notion of intention or purpose at all... we should not... naively suppose that what people do is always and only determined by what they believe themselves to be trying to do. There is much of which we are unaware. Also we may deceive ourselves” (Donaldson, 1992: p.8-9; 62-64).

▶♦ Here, I am acknowledging that both tangible and intangible factors are distinct; and are interdependently interacting and affecting my present state of *being~doing* and what ‘becomes’ through me. When I believe I am under threat (whether or not I am aware of this), I [act to protect myself](#). My belief may be factually unfounded in the presenting moment, yet unrecognised and unprocessed, along with anything I may be feeling, I find myself reacting. I share many examples within this thesis, illuminating my reactions in situations when I am



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unaware of all that is playing within me. My interior *contents* fall into the realm of intangibles that do not ‘exist’ in terms defined by **traditional measures** >>.

🎵⬅️ I suggest, that it is a delusion²⁰⁶ to believe that we **can** consider factual data **in isolation** and that in so doing, it would be possible for us to come up with a rational, solely objective decision; i.e. unaffected by any other types of internal ‘data’ as mentioned above. Why delusional? Let me offer my synthesis thus far. My so-called decisions²⁰⁷ are shaped by my past experiences which affect the meanings I make of the *Facts* I notice

>> TRADITIONAL MEASURES

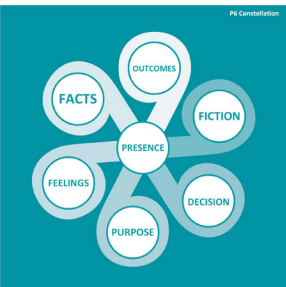
▶ ⬅️ My synthesis and representation of the *P6 Constellation* is the culmination of 32+ years of personal introspection, journal-writing and sensemaking followed by recursive application and refinement with myself and through direct engagement, over those decades, with countless others. Between 2010-2020 I have conducted >155 learning events related to the *P6 Constellation* – the [objective data speaks](#) for itself §5.5.8.1.

within the contexts in which I find myself. But my past experiences and meaning-making affect **what** I notice in the present (prejudging what I deem to be relevant, whilst disregarding that which I deem to be not), so the relationship between all this ‘stuff’ is nonlinear, i.e. not linear (Clark, 2015). Nonlinear processing shows up when it shows up (it happens without us trying to make it happen) – as evidenced in my poetry and eddy sidebars throughout this document. *Facts* alone are like specks of dust floating in the atmosphere – connected to nothing until, through my contextually impacted, meaning-making, I (non-)consciously notice and [conceive connections](#) (as with my [key analogy](#)). All there is, leads to all there is, yet I do not notice all that is ‘there’. My view is partial, as is yours. What I notice through my senses, is affected by what I have become predisposed to watch out for – shaped by my past experiences. This is my habitual, **fast thinking** in action (Bergen, 2012; Kahneman, 2011; Powell, 2007). Because of it, I may discount data that does not fit what I am (non-consciously) watching out for; nor what I may be believing about myself, others or the world.

That I believe ‘something’, is fact; but this does not make **what** I believe, factual. A belief is

²⁰⁶ I am deliberately introducing this assertion as a prelude to laying out the case I am making hereafter.

²⁰⁷ This implies conscious rational choice-making a notion to which I do not subscribe.



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simply a belief. Even if a thousand of us believe it, this simply means a thousand people **believe** the same thing. Having a belief **and** believing it to be indisputable, **and** having the conviction and wherewithal to act upon it, renders us susceptible to manipulating and/or being manipulated by others. Some beliefs may be benign or beneficent e.g. ‘everyone is inherently good’; yet other beliefs can accentuate degenerative, isolationist, supremacist tendencies e.g. British Colonialism in its hey-day; Nazism in the 2nd World War; genocide in Rwanda in 1994, Myanmar in the present day; apartheid in Zimbabwe and South Africa; Ku Klux Klan in the US; political domination e.g. Communism in the USSR and China; the emergence of Islamic State; the repeated deployment of ‘fake news’ in Trump’s campaign to become US President and in the years since; Brexit in the UK with the fiction-fuelled assertions of Nigel Farage and Boris Johnson as they pushed for the UK to leave the European Union; and almost universally across the globe regardless of colour, faith, nationality or ethnicity – the continuing political and institutionalised persecution (either enshrined in law or played out in the culture and practice of peoples and religions) of those of alternative sexualities. All of us are perpetually making meaning and acting upon it as if it is *Fact* or ‘the truth’ and as if our views are ‘right’ and someone else’s are ‘wrong’ (a point I illuminate in this video at the [2019 Caux Forum](#) – starting circa 4mins 15 seconds to 22 mins 30 seconds).



PhD Statewaves:

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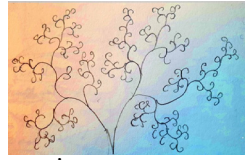
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▶ 📌 In the *P6 Constellation* I deploy the term *Fiction* to refer to the [meaning-making that runs](#) within and between each of us; i.e. *what my mind does with what I notice, experience, think and feel*. Some *Fictions* are unique to us as individuals whilst others are socially constructed and/or adopted. I have met with criticism about using this term, yet I retain it, to amplify this crucial distinction between the meanings we make (*Fictions*), of the *Facts* we do/not notice, the *Feelings* we experience and the other *Fictions* we are holding/making.

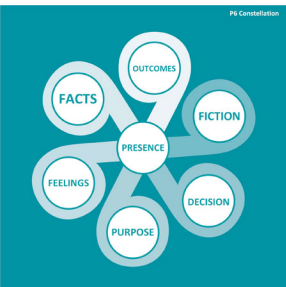


🎵 ♦ You and I may be unaware of the specifics of our own and each other's inner processing and yet all that is going on within us; i.e. these intangible essences or presences, interacting with all other internal *data-types*, generating our repeating, cumulative patterned reactions. My actions impact others directly and indirectly. They are amplified or dampened by the strength of my assertions, and my use of language. You might believe that I am (consciously and/or non-consciously) using my power/rank to manipulate²⁰⁸ you and/or others to serve what you believe are my purposes²⁰⁹ and my desired ends. And certainly, according to Mindell (1995); (Mindell, 2000), if I am unaware of my rank (i.e. I am exercising low or no levels of *reflective-reflexive* awareness) §Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2, I am more likely to misuse it. If I am aware of my rank I have some capacity to use it (ir)responsibly and/or with(out) integrity.

▶ ♦ This thread could lead me into a vast socio-politico-philosophical terrain in which the moral, ethical and practical dilemmas about the uses and abuses of power, interests, values, assumptions, biases etc. are or should be examined. Key advocates in systems thinking drew heavily on Habermasian thinking on communicative action (Habermas, 1981, 1987; Habermas & McCarthy, 1979), thereby extending theoretical and methodological practice. This opened up early developments of Critical Systems Thinking in the guise of System of Systems Methodology and Total Systems Intervention (Flood, 1989; Flood & Jackson, 1991a; Flood & Romm, 1995; Jackson, 1987b, 1990a, 1990b, 1993; Jackson & Keys, 1984); and Critical Systems Heuristics and developments around boundary critique that shaped systemic intervention as the ground in which methodological pluralism was legitimised (Churchman, 1979; Midgley, 1992d, 1996a, 1996b, 1997b, 2000, 2003a, 2006b; Midgley et al., 1998; Midgley & Pinzón, 2011; Romm, 1995; Ulrich, 1983). Intellectual debates and explorations of theory

²⁰⁸ I use this term for its descriptive meaning, knowing that it has emotive connotations that associate it with 'abuse/misuse'.

²⁰⁹ Research indicates that we are likely to project negative intentions onto others and to believe that our intentions are 'good'.



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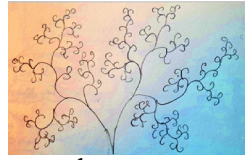
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- ❖ 10: Poetry Anthology



abound. However, I want to stay grounded in the epistemological frame of this research inquiry: *reincorporating subjective empiricism in systemic intervention theory and practice*. So, let me offer my current thinking on *power & interest* as I have come to understand and handle them within the *PAI* and the *P6 Constellation*.

▶ 🎵 ♦ Over and again, the *P6 Constellation* delivers me from the non-conscious grip of my meaning-making (*Fictions*). You have witnessed my process(ing) in this thesis, when I have found myself believing I am a victim to circumstance or that someone or some context has ‘power over me’, constraining me from doing the things I want to do in the way I want to do them. And on all those occasions, you will have witnessed me revealing and releasing myself from the *Fictions* that have gripped me. Noticing my *Feelings* and accessing actual past and present *Facts* helps me recognise my past-driven, meaning-making and future imaginings (*Outcomes/future Fictions*); i.e. patterned thinking that shows up in my [reactive being~doing behaviours](#) (i.e. [primal purposes §0.3:p.115-116; §5.5.6.2; §5.5.6.3; §5.5.12.2](#)). This exploratory nonlinear dance between these interior intangibles enables me to put *Fictions* in their place, returning me to a more *Presence*-ful state. When I am non-consciously caught, I act as if *Fictions* are *Fact* and this affects the nature of my agency and my efficacy.

▶ ♦ ‘Power’ is an abstraction. It is a term used to label what is essentially ‘a [difference between](#)’ people, turning it into a ‘thing’ that suggests it is an absolute fact rather than a variable factor which, in alternative contexts, may be irrelevant. ▶ 🎵 I remember a super-shy, former girlfriend who, when amongst others in a group comprising mostly older, English-speaking travellers, would rarely speak. On the face of it, with her youthfulness, relative inexperience and low self-confidence she was perceived (by herself and everyone else) to be the least powerful in our group. Our views were challenged when, over the first 4 months of our 6-month journeying across North, West, Central and East Africa, we attempted to cross border posts into French speaking African nations. She was the only one of us fluent in both

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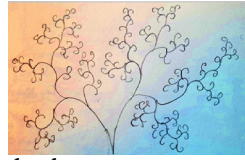
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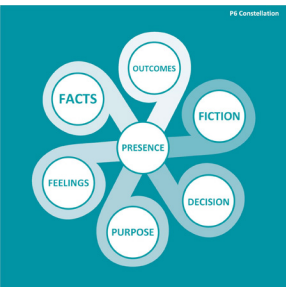
languages. Relations between the UK and several of those countries were sensitive in the late 1980s and this timid young women, as our only French-speaker, stepped into being our chief negotiator. She secured our safe passage on at least three occasions, while the rest of us stood by, wallowing in our frustration, confronted by our limitations and impotence!

◆ Mindell's use of the term 'rank' §5.5.8 loosens the grip of meaning-making associated with the term 'power' but it too is an abstraction – albeit one I find more helpful. However, in recognising these terms and constructs for what they are – meanings our minds are making (aka *Fictions*) – I can put them in their place within the *P6 Constellation*.

◆ As described on the previous page, they are either consciously created or non²¹⁰-consciously adopted labels or meanings that may be shared and normatively agreed; i.e. used as and/or *believed* to be facts, by others. They may be immaterial (as in not of material form) but this does not mean they are immaterial (as in, irrelevant). Far from it. The moment we recall, for example, the loss of someone special to us; a traumatic event; or an act of kindness... more memories and emotions flood our bodily beings. We experience the impact of our intangible interior processing. An event may be recalled from the distant past and yet our bodies respond as if it is happening in the present moment. This presence of intangibles (non-material energetic flows) influencing our material bodily systems finds **admittance** in [Natural Inclusion](#) (Rayner, 2007) and research on the superfluid quantum vacuum (Sbitnev, 2015, 2016a, 2016b; Šorli, 2019b). Both reveal how material (in both meanings of this word) the non-material (intangible) is, to the dynamics that are seen to play out in nature and the universe §5.5.6.3.

🎵 ◆ Now, in laying out this terrain, I again find ease with my writing process that finds me illuminating my evident 'need' as borne out in my behaviour, to **'keep' drawing on >>** the

²¹⁰ I have suddenly realised further merit for using this phrase 'non-conscious' instead of 'unconscious' – because it offers a subliminal link to the nonlinear dynamics at play within us, which also occur non-consciously and outwith our direct control.



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P6 Constellation in this section that was ‘meant to be’ about the PAI. To you, these internal (perhaps infernal!) forays may seem to be a distraction and disruption to your comprehension of, in this instance, the PAI. Perhaps you are questioning my intentions? Giving myself permission to process in this way, generates insights about my patterns, as I discover details I had not noticed in [previous replays](#) of the repeating pattern. I unearth my non-conscious intentionality (*Purpose*) expressing through my *being~doing*, which so easily is masked by my proclaimed worthy intentions. In attending to the current spin of each repetitive cycle – I find myself becoming clearer, more grounded and more able to act, more often with greater coherence. In this way, throughout my life, this research and thesis-writing, I have been gaining additional insights about the ways I work, my internal processing and the context within which my *abductive fruits* emerge(d). On the face of it, I was focusing on doing the job with others (see

≈ [Systemic Research Framework](#): i.e. ‘inter-acting’ as in ‘doing projects in the wider world through interacting with others’) yet all the while, I have been using myself, my experiences, my sensing and sensemaking to help those of us involved, access new ways of seeing or understanding what we were doing and why; and also how we might act more efficaciously.

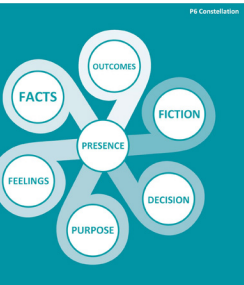
▶ 🎵 🎵 🎵 ≈ Crucially though, what was closest to home, took longest to realise. Embedded in my ‘worthy’ actions for and with others, I was non-consciously serving myself. I did what I did

>> ‘KEEP’ DRAWING ON

🎵 I am castigating myself:

I should be following the rules. I am making this difficult for myself. I will never find examiners willing or able to grasp what I am doing. I am going to fail. All these years will have been a waste. I must be so stupid to follow this path towards inevitable failure. I am that Dumb. I am that dumb, dumb girl who does not deserve a doctorate. Who is stupid enough to think she can succeed without playing the game by their rules. I am that insolent, spoilt, shameful, arrogant unlovable colonial brat that everyone loves to leave. I better go before they bring me to my knees again!

I could use all this noise in my head and turn it onto myself again and again in gloriously recursive fashion. I know well, how to be my own bully. But after all these years – having recovered through my bulimia and laid to rest the deep hatred it revealed - I have come to recognise what my head-spin is about. This repeating pattern re-activates when *I am believing I am under threat and I'm feeling scared*. So, I am using every simplistic tactic known within my human psyche to protect myself from being hurt. Bullying and tormenting myself may seem a strange way to do it... but that is the dominant model we have in the world. It is the lie many of us are believing: *Terrorising ourselves (inwardly) and others (outwardly) is how to avoid what we don't want, and to get what we do want*. Ironically, these tactics bring more and more of what we don't want... until or unless we recognise that our greatest enemy is actually our un-reflective, non-reflexive Self.



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to *protect* myself from the pain that came with believing that I was '*all wrong*' and would be '*left behind* by everyone I loved'. My childhood sensemaking is/was deep-rooted, playing out over and over again in all aspects of my life – based on my illogical logic that '*if am a good girl and I am useful, I will not be left behind*'. Part of me was simply trying to keep myself safe and free from pain, fear and shame. No grand vision. No noble altruistic intention. And yet, my attention also persistently extended beyond the immediacy of each project and my own distress. With no conscious rationale, I submitted to my compelling curiosity, demonstrating through my actions, a willingness to simply follow what was presenting. Despite my fears of *my certain rejection and destruction* which I was conjuring up on the one hand, I was also drawn to engaging in a kind of creative play (Spielrein, 1912a, 1912b) §5.5.8.3. Both existed in me contemporaneously. Amazingly, my creative urges carried me into engaging with what was *becoming* within and beyond me: noticing patterns, seeking to understand them, making sense of them to (non-)consciously do something with them; then making sense of my sensemaking and what I was doing with that.

▶ 📌 What is being revealed to me **here and now** (May 2020) is the critical distinction between my use of the terms intention and intentionality §Glossary; §5.5.3.2. There are vast tracts of inquiry about these concepts and raging controversy (Baldwin & Baird, 2001) in third-person realms which I am not about to enter (Bergmann, 1955; Chant et al., 2014; Frankl, 1975; Gold, 2014; Hindriks et al., 2016; Levy et al., 2002; Lyons, 1995; Malle et al., 2001; Ouellette & Wood, 1998; Price, 2001; Priest, 2005; Roth, 2018; Slaby & Stephan, 2008; Varela, 1992). Instead, staying true to my project, I incorporate that which resonates most closely with my own *subjective empirical* experiences of my first-, second- and third-person encounters (Baldwin & Baird, 2001). So, to make this explicit to myself as much as to you, I take **intention** to mean: *explicitly expressed conscious purpose(s), that are future-oriented, aspirational and may be somewhat 'worthy' or 'lofty'*. In contrast, I take **intentionality** to mean non-conscious purpose, *implicitly conveyed through explicit, current being~doing expressions*; i.e. through what we



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actually (do not) do and (do not) say in each present moment. Current intentionality is illuminated through the praxis of *Presence in Action* using the *P6 Constellation*. Purpose, in the context of the *PAI + Participation Compass*, is practice-oriented, in effect closing the gap between espoused intentions and lived-out intentionality. Put even more simply, I see **intention as explicitly verbally expressed, though often not lived out**; whereas intentionality is lived out in each current moment, though it is often not recognised nor verbally expressed. Intentionality, may bring about generative/creative or degenerative/counterproductive behaviours.

▶ 🎵 So, as the *PAI + Participation Compass* came into being, my personal (interior) process(ing) was already well underway, yet it was almost wholly out of view to my colleagues and friends – mainly because I was too scared to reveal what was going on for me, and I did

not trust (i.e. believe) they would be able to handle or support me in my distress. Based on repeating childhood experiences, I ‘decided’ I had to take care of myself because I was believing *no one else would*. My ever-present spiralling undercurrent of self-protective, self-inquiry (eventually supported by others from the late 1990’s), finally gave birth to *the P6 Constellation* in 2011/12. Nevertheless, the contradiction between my espoused **intention** (*conscious purpose*) to be open and authentic was repeatedly quashed by my *self-protective intentionality* (*non-conscious purpose*) which had me consistently **masking emotional distress** >>.

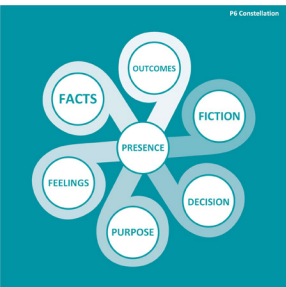
>> MASKING EMOTIONAL DISTRESS

🎵 It is Autumn 2000. I am sitting in the garden with Mel at the picnic bench. We each have a glass of white wine and the air is balmy. I am telling her about the tough time I had been having through the summer. I was up-beat as I recounted how my girlfriend and I had nearly split up but that we were ‘alright now’.

Far from the response I was expecting, Mel turns on me. She is so angry – not shrieking but talking directly, boldly and clearly.

“The trouble with you Louie is that you never share what is really going on for you. You only ever tell us a story after it is all over”.

I was shocked. Dumfounded. Found out! She was right. That was the first time I had ever been called out by a friend. And in her doing so, she confronted me with my own pretence and opened me up to opening up more to her and to others.



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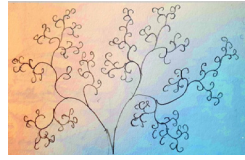
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5.5.6.3 *Power, interest & primal purposes*

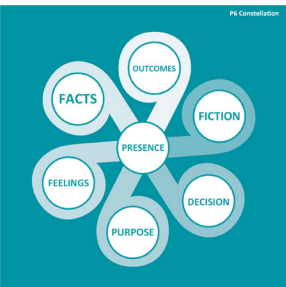
▶ ♦ I hope by now you have begun to appreciate a different dimension to the analysis of the *Power & interest of stakeholders* within the *PAI*. Rather than venturing into the multitudinous uses and meanings of these terms, I want to illuminate something far more fundamental.

▶ 🎵 ♦ Through the decades of my reflective practice, and as evident in this doctoral inquiry, I have noticed that, essentially, I manifest two primal urges/purposes: *self-protection/preservation* and *play/creativity*. I regard both as essentially life-sustaining urges, yet through my own experience, I notice that both can be compromised by **fast thinking** tendencies based on my distorted or drastically partial, acuity and recall. This then contorts my capacity for coherent meaning-making and discernment, leading me, often erroneously, into moving or taking action that unwittingly, seems to carry me inexorably towards some imagined, premature destruction (unwanted *Outcomes*) which I find myself desperately seeking to avert

§5.5.1. Unattended, these non-conscious urges become overriding *Drivers*²¹¹ §5.5.2.1; §5.5.8.1 that can create havoc in our lives, compromising the integrity and efficacy of anything we undertake. Understanding and **admitting** this, requires us to relinquish any attachment to the idea that ‘rational thinking’ is (ever) in the driving seat! So, attending to ‘what is’ (engaging in *self-centering* from a place of *Presence*) enables me to accept that my existence is finite, releasing me to respond with discernment and equanimity to sustain and take care of myself while I can. I find myself released, knowing I am, in this moment, actually alive .

▶ 🎵 ♦ The first *primal purpose*, i.e. *self-protection/preservation*, has me **(re)acting** as if to avoid extinction! I can act with *presence* (as indicated above) or react from a *pretence*-ful place (*‘I have to protect my life at any cost’*). I have noticed in my own processing how, through sleight of mind, my pretence-ful state can become cloaked by an ‘almost legitimate’ epistemological *proving* exchange – something recognised by other *PLA* practitioners, for example:

²¹¹ Remember in the *PAI*, the primary question for *Drivers*: *who or what is calling for something to happen / be done?*



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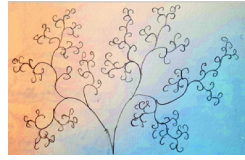
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“I noticed I was avoiding listening to the tapes of our Community Days, I was embarrassed at the thought of listening to my voice and... about what I had said and how I said it... the degree to which I speak to prove myself. I now understand my sense of insecurity or discomfort shows up in humour to break tension that develops within myself... Through listening to the tapes, I noticed how much I say and the way I take opportunities to prove I know something, I am right, and I agree. I did not initially find it easy to hear myself in this way.... I have begun to practice allowing the tension to rise in me and to hold back until I don’t need to speak. By reflecting and making sense of the fictions I hold about myself which fuel my desire to prove myself, I am learning to use these situations to illuminate what I need to work on. This additional information has supported me in my intention to remain quiet and to recognize I have nothing to prove” PIA Practitioner, 2018.

▶ 🎵 🎵 🎵 The second primal purpose (primal play) manifests as the propensity to play/conceive/learn/make/(re-)create/generate. The potency of this urge in me is strong, as evidenced pulsing throughout my composite submission. However, I have noticed with some adults with whom I have worked, that whilst *primal play* may be evident in the way they sometimes show up, they may not recognise this in themselves; and/or they see it as having no value and so seek to suppress or deny this quality in themselves.

🎵 🎵 Spielrein’s theory of destruction/creation finds grounding in Rayner’s dynamics of Natural Inclusion, with both drawing attention to the nature’s natural cycling between degeneration and generation. When I catch myself unwilling to **admit** either one or both of

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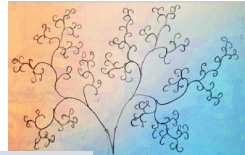
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these primal urges, I notice how this introduces into my interactions with others **dissonance and distress**>>.

▶ 🎵 In this moment of writing, I need to let my current sobbing subside, so I may illuminate to you what was more deeply in play for me that day.

◆ Using the *P6 Constellation* in my account opposite, you can see how my *Purposes* did not immediately surface. To access what was [driving me in-the-moment](#), I needed to notice and attend to my *being~doing* behaviours that were playing through

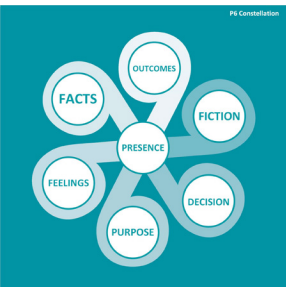
me, beyond what was going on between the both of us. This opened up a channel for a deeper enquiry that touched in on non-specific memories of me as a little girl believing ‘she’ was losing her Dad. For a time, these were non-consciously flooding my present-moment exchanges with him.

I was fast-forwarding these into *future fictions* (*Outcomes*) where I was imagining what might happen²¹², if I did not take immediate averting action (*reactive Decision*) to *protect/preserve* myself (*Purpose*). Before I was shocked back to reality by

his tearful eyes and my own behaviours (*Facts*), my non-conscious self, had been trying to get my Dad to do what he used to be able to do; to *prove* (to me) that he was still capable, so that

>> DISSONANCE AND DISTRESS

▶ 🎵 I recall a particularly distressing exchange with my father a month before he died. He was so very confused and struggling to do something. I caught myself feeling impatient and annoyed and speaking sharply to him, as if he was a child wilfully ‘making things difficult for me’. I looked into his eyes for a moment and caught him looking back at me with such incomprehension. His teary eyes shocked me back to our shared reality. He couldn’t do what I was wanting him to do. He could not do it. I nearly broke down into sobs but managed to gently tell him to sit down, saying I needed to go to the bedroom for a moment. I took myself away and tuned into what was going on for me. I connected with my despair and grief (*Feelings*). I admitted to myself that my Dad’s body and mind were failing (*Facts*) and that he was going to die (*Facts*) sooner than I would ever want him to (*Outcomes*). I realised that the wee girl I once was (*Facts*) was never going to be ready (*Fictions*) for him to die, believing that if he died ‘she/I’ would have no one to look after ‘her/me’ and ‘she/I’ would die too! But the adult that I am (*Facts*) recognised the past was playing me. I wanted to be there for him (*Purpose*) whilst he was still here; and I knew deep down that I would be able to handle whatever was to come (*Presence-ful knowing*). After *self-centering*, I simply returned to my Dad, sharing tearfully what had been going on for me. I was able to apologise and tell him how much I loved him; and that I would be OK and that when it was his time to go, he could rest easy as I would be alright. He may not have understood what I was saying but mutual love flowed between us. Later that evening, holding hands and watching our favourite film of father-daughter reconciliation (*‘Trouble with the Curve’*) was an encounter of pure love and grace that I treasure.



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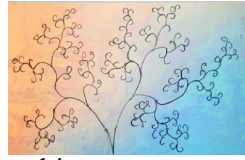
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²¹² Often our future fictions are based on something that happened when we were little.

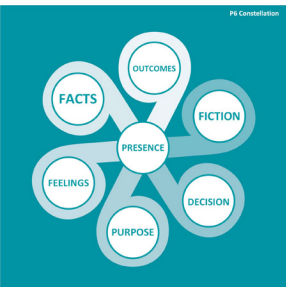


I could *pretend* he was not going to die, thereby *protecting* myself from feeling the crushing grief I feared (*Feelings*) would consume me when he died; and from what might happen to me if he was not there ‘to look after me’. This may sound crazy and nonsensical on the page – but I know this cycling from the inside and have supported enough people enough times to be assured that this dynamical interior interplay occurs in us all. ▶♪◆≈[Doctoral Data Splash](#). There is an illogically logical, circularity to a person’s reactive thinking that is illuminated amazingly quickly using this framework. It can be transformed in a matter of minutes, when new, previously inaccessible or discounted data is **admitted**. This transitional revelatory moment, bringing forth sudden, striking insights to the *person on the mat*, often makes no sense to a *Host* or *Witness*.

◆ Holt has to something to say in differentiating between simple reflexes (reactivity) and complex behaviours.

“Evolution is of course not discontinuous, and the development from reflex action to highly organised behaviour is one in which the correlation between stimulus and organism becomes less and less direct, while that between the organism and object of response becomes more and more prominent. Plain reflex action is a function of the stimulus and of factors internal to the neuro-muscular arc. Then presently one finds reflex movements that are due, as one must (with Sherrington) agree, to ‘so-to-say stored stimuli’; since the immediate stimulus does not account for the reflex movement. It is here that behaviour begins, and precisely here that the ‘bead theory’²¹³ would lead us astray. The response in question is a response to a past

²¹³ ‘Bead theory’ (to which, according to Holt, psychology “was addicted”) was a theory of causation in physics that described causality in terms of successive states, with each state being seen as the cause of the next one (Holt, 1915: p.366-369).



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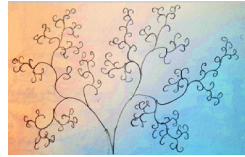
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Chapter-Five-as-Appendix



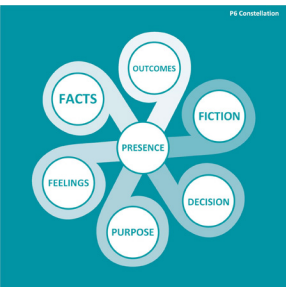
event, it is describable only in terms of (as a function of) this past event; while the bead theory would let us look only to the present condition of the neuro-muscular tissue” (Holt, 1915: p.372).

◆ This is apposite to the process(ing) dynamic that unfolds when using the *P6 Constellation* – as illuminated in my example between my father and I, and in the many reflexive accounts in my sidebar ‘eddy’ reflections. Release from such past-infused patterning, similarly has manifested in [numerous exchanges](#) with many others using the *P6 Constellation*

▶ 🎵 ◆ ≈ [Doctoral Data Splash](#).

▶ 🎵 ◆ I have come to recognise my non-conscious *Drivers*, by noticing my *being~doing* patterns. When I am engaged in *primal play*, I find myself immersed in current time, simply being or following flow, unattached to outcomes; I may be alone or with others; I may be fascinated, focussed, resourceful, agile, adaptable, energised, accepting; sometimes calm, grounded, serene; and at other times excited, delighted, engaged and engaging. When I am locked into my *primal self-protection* patterns, I may experience myself as shut down, driven, blinkered, controlling, rigid, proving, competitive, judging; and will be feeling earnest amidst a whole range of feelings I generally prefer not to have. I may be attuning to some actual threat to my personhood. More often than not, I find myself [non-consciously reacting/rationalising](#) rather than *responding* from a *presence-ful* space. On these occasions, whatever meaning-making I am projecting onto others, you can be sure that I will be (non-consciously) believing (Seitz & Angel, 2012) that I need to protect myself from ‘them’. In those moments, I will be reacting to my own meaning-making (which is **real** to me), [born of the ‘data’ mix](#) I happen to have accessed.

◆ In “*Destruction as the Cause of Coming into Being*” Spielrein (1912a) correlates the [destructive and creative](#) dimensions of the reproductive process (biology) to the psychological ambivalence in humans (fear and desire) often associated with the sexual act. In lower



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

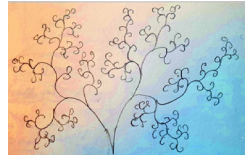
Pre-PhD Abductive

Fruits : 1998-2012

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PhD Abductive Fruits:

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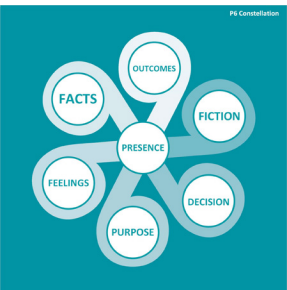


animals, one or other of the ‘parents’ dies as the potential for new life is created. In humans, the biological annihilation happens at the level of the egg and sperm both of which are irrevocably changed when they come together. She postulates that something of this ‘fear of destruction’ seems to play out in our relational dynamics and not only during sexual intimacy.

▶♪◆ Using the *P6 Constellation* to illuminate my internal process(ing) dynamics, I surface and attend to my reactive, *self-protective* urges/purposes, which if I leave unattended, manifest in submissive, passive-aggressive or active-aggressive behaviours. When I notice I am judging/accusing another... by turning my inquiry onto myself, I discover that **I am accusing them, as a way of diverting attention from my own accusations of myself.** I am trying to protect myself from my self-accusations and find myself in a counter-productive cycle, treating them badly and ending up hating myself even more in the process; i.e. I destroy

my self-respect and self-esteem²¹⁴! To someone who has not been hosted through the process(ing) of *Presence in Action*, this *self-centering* reflexivity may be perceived as deeply exposing and to be avoided at all costs! To a practising *Presence in Action* practitioner, the inquiry becomes an act of joyful liberation because we expose the falsities at play in our interior patterned interplay. My judgements about others and myself are revealed to be *Fictions*, not *Facts* and I re-connect to a broader spectrum of ‘data’ from my living experience that reconnects me to the actuality that I am here in this moment; and that *Fact* alone, indicates something about my abilities that have enabled me to be here still! In turning inwards, new knowing about what is going on for me, arrives unbidden and undirected. All within me comes into agreement, and coherent responsiveness follows. In short, when I engage in *Presence in Action*, at some point in the illumination, *self-protective* reactivity gives way to liberating, creative, play-ful response-ability.

²¹⁴ This is brought alive in a reported conversation (Schuitevoerder, 2000: p.80) between the Dalai Lama and a Tibetan monk called Palden Gyatso, who had been imprisoned by the Chinese. When asked if he had ever been afraid, Palden replied “yes”. He had been afraid that he might lose his humanity and compassion for the Chinese and find himself behaving like them i.e. he might try to destroy them so they could not destroy him.



PhD Statewaves:

- ♪ Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

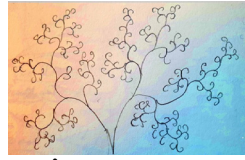
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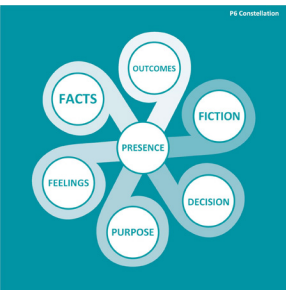
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◆ Marman (2018) offers a compelling case in his contribution on **Lenses of Perception** (LoP) that resonates with my interior experience of shifting non-consciousness to consciousness. He aligns wave collapses in quantum mechanics with the transition from “unconscious”[sic] to conscious perception and action:

“When Dehaene says ‘conscious access,’ he is talking about when the processed information in our brain crosses over into our conscious awareness. I call this the ‘threshold of perception,’ and it plays a vital role in how spontaneous symmetry breaking and the wave collapse work, according to the LoP Interpretation. This remarkable similarity between the unpredictable nature of the wave collapse and the indeterminacy with how living organisms make choices [to act] can be seen as evidence that there is an internal aspect to quantum mechanics that is remarkably similar to what psychologists have learned to accept... look at the amazing similarity between the way quantum superpositions collapse down to one actuality and the way countless sensations are processed in our brain in parallel and then reduced down to one relationship that is selected by our attention and then emerges into conscious awareness. If these two processes are not just similar, but the same, it opens new doors for neuroscience and physics” (Marman, 2018: p.36).

◆ He and Dehaene (2014) do not distinguish between reactivity and responsivity in the way I do. As explored, I conclude that the processing dynamic is the same and that the difference between them boils down to the difference(s) (i.e. the ‘data’ mix) within the system – in this case, the person in question. This would be consistent with **distinctions** in CAS theory and **requisite variety** in systems thinking §0.3; §1.5; §4.1.2; §4.5.2. So, let me re-state: when I



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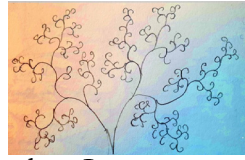
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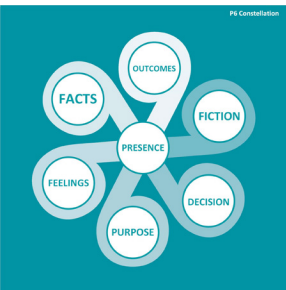


consciously [bring my focus](#) to my interior realm, aided by the *P6 Constellation*; and when I linger long enough to attend to what is rising and bubbling, I begin to notice more than my **fast thinking** tendencies generally access. Put simply, noticing ‘more’ means **admitting** differences that **cannot not** catalyse dynamical changes within me, even though I am unable to invoke the actual nature and timing of those changes at will.

🎵 Now, I am noticing myself thinking: *have I completely lost the plot in this section on Stakeholder Power & Interest?* I am wondering if you may be thinking this too. ▶ 🎵 Instead of reacting to the urge to protect myself from (my imagining of) your judgements and accusations, I pause to consider what has been unfolding thus far, to see if I can surface the threads that carried me (and now you) here.

▶ 🎵 I have not lost ‘the plot’! When thinking about *Stakeholder Power & Interest* I return to my earlier rationale for my research [§Chapter Three](#). I am drawing attention to that which is: rarely (if ever) considered in management and leadership fields; totally absent in the natural (including complexity) sciences; and side-lined, separated out, or inadequately addressed in the disciplines in which my research is anchored (systems thinking), including those that purport to champion emancipation and acting for the common good of humanity and the world. To varying degrees, with very few exceptions, these disciplines (driven by validity imperatives of their predominant paradigm(s)) have either attempted to deliberately set aside – yes, even in psychology (Dehaene, 2014) – or have not (fully) accepted first-person experience as valid and essential knowing, though some do (Marman, 2018; Sharp, 2018, 2020; Torbert, 1972, 2000, 2006; Torbert et al., 2004); nor, I assert, found acceptable ways of **admitting**²¹⁵ it in such a way that manifestly enriches second- and third- person inquiry. Marman is advocating that the balance is out, and in this, I agree.

²¹⁵ Remember when using the word ‘admit’, I am invoking all its meanings: acknowledge, allow in, accept.



PhD Statewaves:

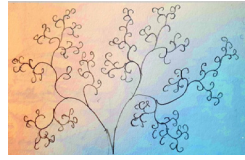
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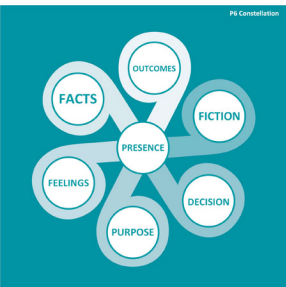
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“...when Dehaene (2014) says that he disagrees with philosophers, it is not because he thinks that we should ignore the inner aspect of experiences. On the contrary, he says that accepting subjective reports as valid data has created ‘a revolution for psychology’ (p. 11). Once again, this is exactly in synch with the LoP Interpretation. Third-person measurements and observations will never be enough to understand the inner dynamics of relationships between sentient agents... Brushing such evidence away and saying that we simply live in a statistical world adds no value or meaning. It offers no insights leading to a deeper understanding” (Marman, 2018: p.36).

▶ 🎵 📌 I notice I feel cautious about some of his phrasing. ‘Subjective reports’ can be just as imbalanced §1.3 as third-person or second-person material, if they do not directly interrelate in context (remember my [key analogy](#)). I am recognising – in a way I did not fully appreciate in my early encounters with the *PAI* – that the questions about *Stakeholder Power & Interest* implicitly invite all forms of knowing and *data-types* into the collaborative inquiry. However, through my research, I now realise that without **admitting** the kind of response-able, first-person contributions enabled by an approach such as the *P6 Constellation*, there is the risk of participants projecting their reactive (i.e. non-balanced) meaning-making/judgements (i.e. *Fictions*) about the situation, themselves and others, as if their *Fictions* are *Facts* or are somehow more valid than someone else’s. In the Trump presidential years (which my research and this document straddles), we lived with the spectre, actions and consequences of those in power: (a) believing they are ‘right’ and justified in accusing others of being e.g. unethical, immoral, abusive, manipulative, corrupt etc. (whilst arguably being all these things themselves); and (b) believing that what they are believing is actually *Fact* even when there is no **correlating**²¹⁶

²¹⁶ NB. I am using correlating not corroborating because I am talking about pattern coherence not evidential causal linking.



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second- and third-person evidence available to demonstrate this. The Academy, in contrast, is awash with accusations about the vagaries and failings of (non-reflexive) subjectivity with some disciplines (attempting to) dismiss subjectivity²¹⁷ altogether; whilst aggrandising traditional science methods and evidence. Yet others adopt critical (systems) thinking (vaunted as emancipatory), believing these will (help) avoid the traps inherent in isolationist propositions and address imbalances in power and privilege. These swings epitomise the prevailing state of affairs. What seems to be missing in the Academy generally, is the availability of 'legitimate', efficacious approaches serving first- and second-person encounters, that **admit** without (pre-)judgement, first-, second- and third-person 'data' in generative interrelationship²¹⁸. Perhaps this will always be so?

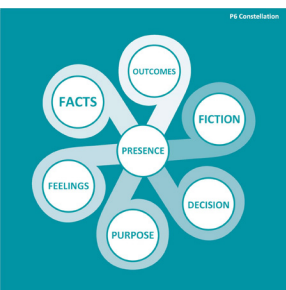
▶ 🎵 But the very fact that my *being~doing* holds me in this project, doing what I am doing in the way I am doing it, indicates to me that I am moved to challenge the status quo. The personal, relational and wider-world *Drivers* §**Chapters One – Three** calling for my attention have been compelling enough for me to embark upon and follow through with this project and into the terrain of *≈ Approaches & Methods* §5.4.3 **Figure A-11** so let's go there!

5.5.7 Being~Doing sourcing knowing Becoming

▶ I have been finding my way to an alternative framing and to developing methodological approaches which, insofar as I know, address what others do not: **how to equip persons** to engage in generative, reflexive inquiry – in the midst of interacting and inter-acting with each other in the world. My emerging knowing found process(ing) and **forms** §5.5.11.6, long before words surfaced. My *abductive fruits* have arisen emergently and interdependently, each being honed as clarity arose in each of the others – I was unable to set any of these emerging concepts aside, when I could see how each seemed to have a bearing on something else that

²¹⁷ Which, from my earlier explorations, we can see is impossible. If a person is involved their subjectivity will be too.

²¹⁸ Rather than seeing these as incommensurable §5.5.3.2; §5.5.5.1; §5.5.11.2.



PhD Statewaves:

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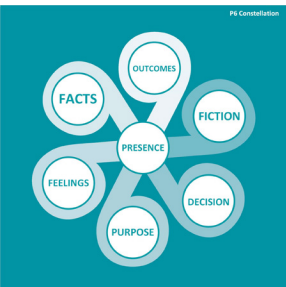
was *en*forming. ♦ According to scientific method, this is not how ‘good’ research ‘should’ be done. 🎵 Ah well! What else is there?

5.5.7.1 Living Theory Action Research

▶ ♦ I have applied all my creations in different contexts, with different people, over more than 25 years. This repetition, coupled with my increasingly self-accepting ways of engaging with myself, enabled me to hone and incorporate insights from countless encounters. My situated, co-evolving learning process has brought coherence to these frameworks, enabling others to also deploy them. My *being~doing* was showing me something.

▶ ♦ The iterative, open-ended nature of my process(ing) , coupled with my urge to pass on to others what I was doing, afforded a context for continual learning and refinement. As mentioned earlier, this accords with Whitehead’s Living Theory Action Research (Whitehead, 1985, 1989, 2000, 2010; Whitehead & McNiff, 2006) in which he shows “how individuals can generate their living theories from action research” (Whitehead, 2009: p.85). He utilises multiple-media mechanisms to convey the understanding of theories and explanations that arise from action research, suggesting that with regard to conveying such explanatory principles “text, on printed pages like these, is too limited as a medium for communicating such meanings” (Whitehead, 2009: p.86). His advocacy for and use of multiple-media – not as an alternative, replacement or adjunct to text, but – as a necessary composite aiding fuller comprehension, resonates with my articulation and employment of my four *staterwaves*. To aid my own comprehension, I have followed my compulsion to deploy all four. **I am assuming that for you to grasp what is conveyed in my doctoral submission, you will likewise find it necessary to interact with all four.**

▶ 🎵 I feel excited and tip out of this ♦ **Intellectual-Theoretic** container to conceptualise what this might look like and how I might make this work for you. ▶ I decide upon opening



PhD Staterwaves:

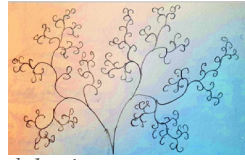
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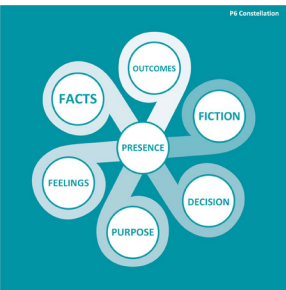
four digital, inter-connecting entry-points through which you may engage with all the *abductive fruits* of my emergent process(ing) . Whilst each entry-point manifests coherently through one or other of my four *statewaves*, within all of them, you will get a sense of *everything showing up in everything*. This is consistent with the nature of the paradigm that holds the *being~doing* body that is undertaking this body of work. Below, I summarise and signpost what I now make available, some of which, I believe, may profoundly challenge and potentially enrich, the methodological landscape for future academic and practice-based inquiry – far beyond the boundaries of the disciplines into which I have ventured.

5.5.7.2 *Four statewaves engaging*

▶ My four *statewaves* offer different ways to engage with the nature and fruits of my inquiry.

The hyperlinks carry you into realms which invite, and hopefully invoke, you to access your own different capacities to engage in the world beyond your rational, cognising mind.

- ▶ **Navigator-Narrator (NN): Offers guide-lines and a summary synthesis**
 - ▶ [00 \(NN\) Prezi: Attending, Responding, Becoming](#)
- ≈ **Visual-Kinaesthetic:** Conveying *abductive fruits*, which have a bearing on each other:
 - ≈ [01 \(VK\) Prezi: Systemic Research Framework](#) positioning my operative *abductive fruits* in place, in time, in the time-line of this research (excluding my poetry anthology). Harnessing a diverse range of data
 - ≈ [02 \(VK\) Prezi: Symmathesic Agency Model \(SAM\) §5.5.5.2](#) positioning the locus of utility of the *P6 Constellation* and the *PAI + Participation Compass*.
 - ≈ [03a \(VK\) Prezi: Presence in Action](#) illuminating the confluence of the *P6 Constellation*, *Symmathesic Agency Behaviours*, *metalogic coherence* & *Symmathesic Agency Model*.
 - ≈ [03b \(VK\) Prezi: Emotions Palette](#) a digital exploration of the *Emotions Palette™* used with the *P6 Constellation* in *Presence in Action*.
 - [§05b Prezi: Doctoral Data Splash](#).



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- 🎵 **Aesthetic Poetic:** Affords an emotional, lyrical and deeply human account of my quest, through
 - 🎵 Eddy-bar contributions >>
 - 🎵 [06 \(AP\) Poetry Anthology: Attending, Responding, Becoming](#)

- **◆ Intellectual-Theoretic: Thesis + Appendix**
 - **◆ 04 (IT) Thesis:** Attending, Responding, Becoming – Chapter 0-4 + 6
 - **◆ 05a (IT) §Chapter-Five-as-Appendix.**

>> BIRTHING SAM

Undeniable,
Irrepressible,
Unsuggestible,
SAM makes her call.

Time to listen.
Pay attention
to this mission!
She sets her stall.

She makes her stand,
and takes my hand
for her to land
in visual scrawl...

...upon this page -
no more a cage -
her scene and stage
set to enthrall...

...where space meets time
in point not line;
change re-defines
'dynamical.'

Now freed, I'm eased
to dance and weave
reflexively,
whilst SAM holds all.

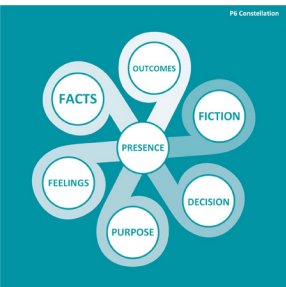
Now one last change,
in nameⁱ not frame,
to show it's trans-
contextual.

© Louie J N Gardiner 21st
June 2016

ⁱ By 2018 I changed the
"Systemic Agency Model" to
the "*Symmathesic Agency Model*"
(Gardiner, 2018).

≈ **Visual-Kinaesthetic** has been a life-long companion whenever words failed to convey my living experiencing and felt-sensing of my world. ▶ 🎵 When this *statewave* re-ignited within me, in the autumn of 2015, I gave myself permission to play with what was coming 'through me'. The first wisps of a new concept started coming into view in September 2015, **Birthing SAM**>>. The *Symmathesic Agency Model* ≈ [SAM](#) finally manifested in its current animated form, between 2017/2018.

▶ 🎵 🎵 🎵 ≈ Early on, I was struck by how I kept trying to make sense of my internal process(ing) by representing my experiencing through visual forms that **also gave some sense of motion** (hence adopting ≈ Visual-Kinaesthetic as the name for this *statewave*). I was earnestly trying to convey



PhD Statewaves:

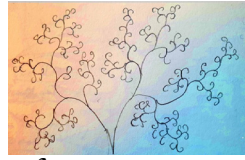
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my emerging knowing through **animated**²¹⁹ representations that gave some sense of my *being~doing* self, in the context of engaging in this undertaking, **here and now** >> (see overleaf). This was strikingly apparent in the process by which the ≈[Systemic Research Framework](#) came to light. I had to come home to me – to my lived and living experience, to find any connection with the philosophical terrain in which I initially found myself so totally lost.

▶ 🎵 **Aesthetic-Poetic** showing up was a delightful surprise – so beguilingly out-of-the-ordinary for me, that I did not even countenance ignoring ‘her’. Whenever she beckoned, like a puppy, I followed... trusting that whatever was coming through and to me, somehow mattered. And, oh, how it all did! Some contributions resound with trickster intellectual word-play that tickle and delight the wordsmith in me;

>> [HERE AND NOW](#)

Here I am in place in space, in time
where time is point not line.
No future comes ‘til present time
is opened wide; ‘til all that’s been
is laid to rest, so what can be,
can find its breath; to come alive,
as life renewed from all that’s passed
– no pains denied; but seen and faced,
re-worked, re-framed, releasing hate to re-
create.

The future’s made – not way ahead
– but now. Yes now, in current time,
through what I do, with whom and how;
not then and there but Here and Now.

© Louie J N Gardiner, 10 June 2019

others track wracking emotions that mark moments in time, like my father dying. Yet others signal profound transitions through which I have passed; laying ancient griefs and living moments of distress to rest. Not one single arising that I have shared has not played some crucial role in the becoming of all the knowing I am attempting to represent herein.

▶ ♦ My *staterwaves* and their visual and verbal animated conceptions open multi-dimensional realms, conveying what is coming through me, in place, in space, in time. However useful these may be to others, to me they serve to illustrate the naturally inclusional, situated *self-*

PhD Staterwaves:

- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

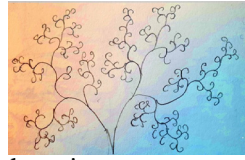
Pre-PhD Abductive Fruits : 1998-2012

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²¹⁹ Coming across the work of Sheets-Johnstone (1999a, 1999b, 2007, 2009a, 2009b, 2010a, 2011, 2016a, 2016b, 2018) late on in my thesis-writing, anchored what was manifesting in and through me, in the context of primal animation §6.4.



centering reality of my Self, interacting and inter-acting with (intangible and tangible) others in a wider-world and kosmological²²⁰ context.

▶◆ This situatedness expresses something of the nature of mind and communication in nature that Gregory Bateson sets out when making his case against dualistic, separating tendencies in science (Bateson, 1979; Bateson & Bateson, 1987; Harries-Jones, 2019: p.10-11) – something that is further developed in his daughter, [Nora Bateson's concept](#) of symmathesy (Bateson, 2016b: p.169). Also, my notion of 'situated *self-centering*' is central to Rayner's recognition of, and subsequent commitment to expounding, the essence of Natural Inclusion:

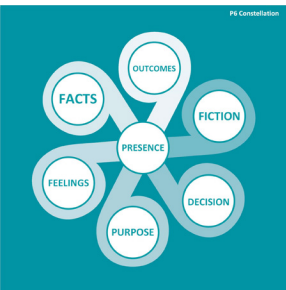
“Awareness of our animal bodies as **dynamic**²²¹ inclusions and expressions of nature, not exceptions from nature, offers us a new source of inspiration to help us understand and care for ourselves, other life forms and our environment” (Rayner, 2019f: p.40).

◆ His view – though similar, yet crucially different to the abstract concepts of 'part-whole' or 'holism typical in systems thinking – facilitates a switch from “objectivistic perception [which] places observer as 'subject' at odds with what is observed as an 'object'” as distinct from “empathic perception [which] appreciates both the observer and what is observed as inhabitants of each other's worlds” (Rayner, 2019f: p.41).

▶♪◆ Additionally, in emphasising Rayner's mention of “dynamic inclusions” (ibid) above, I am acknowledging my first-hand appreciation of physical animation and imaginal simulation. I need only experience and reflect on my *being~doing* self to know. I am never still. Even in

²²⁰ Note kosmological with a 'k' not 'c'. Here I re-instate the original Greek term and its meaning which incorporates the physical, emotional, mental and spiritual realms. In present day usage cosmos has been reduced to only the physical.
§Glossary.

²²¹ My emphasis, as a prelude to what follows regarding animation.



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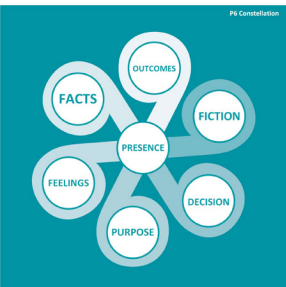
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writing and speaking, I am animated. Every part of my body is engaged, shifting weight, or gesticulating in small or amplified motion.

“People perform perceptual and motor simulation while they are processing language. They do so, using the same parts of the brain they use to perceive the world and execute actions. Moreover, when specific aspects of embodied simulation are hindered, people have more trouble processing language about those specific aspects of perception or action” (Bergen, 2012: p.238).

▶ ⬠ I recall my undergraduate studies which included practical experiments measuring the difference that **visualising** enacting a new skill can accelerate learning to actually do it. With advances in cognitive sciences, it seems that “when we visualise actions – consciously and intentionally activating mental images – we use the very parts of our brain that control our body’s movements” (Bergen, 2012: p.25). In so doing, we non-consciously establish conditions that facilitate laying down neural connections enabling the appropriation of the very ‘thing’ we are imagining doing; thereby enhancing our ability to learn/grasp/enact them with greater surety and adaptability (Clark, 2015: p.xiv-xvi). Crucially, simulation invokes present-moment sensations. I cannot feel or experience anything in ‘future time’. I can only imagine the future by making it current – bringing it into the present moment. I know too (as evidenced throughout this document) that in recalling events from my past I find myself once again feeling what I felt at the time, sometimes accompanied by remembering the sounds and smells that were present. Over the years of my *reflective-reflexive* engagement **§Glossary; §5.5.4.3; §5.5.5.1; §5.5.6.2** – leading to the conception of the *P6 Constellation*, I have come to recognise that internally accessible intangibles such as these – whether or not they are made manifest in verbal or pictorial representations – are always implicated in my patterned reactions. In other words, the **past and future fold into the present** through my



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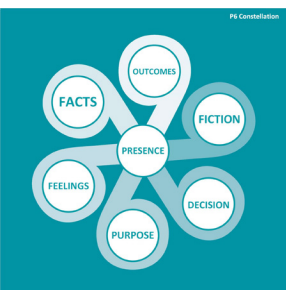


remembering and imagining capacities. This is represented in the ≈SAM §5.5.5.2 and the *P6 Constellation* §5.5.8.2 and plays out in the dynamics of ≈Presence in Action .

▶◆ All this seems to affirm and afford a retrospective third-person rationale for the experiential deployment of the floor mat representation of the *P6 Constellation*; i.e. that it appears to ‘work’ so well, when individuals talk and walk through their interior contents using the *portals* to illuminate what is showing up within them as it surfaces. When doing so, they simultaneously access visual, audio, physical, kinaesthetic and spatial data through their body-sensing systems which include three sense-detector capacities: *exteroceptive* – including vision, touch, audition; *proprioceptive* – providing information through sensors in our muscles and joints about limb position, movement, effort and force; and *interoceptive* – concerning the physiological/physical condition and inner state of the body relating to, for example, hunger, thirst, temperature, muscular pain (Clark, 2015; Füstös et al., 2012). It is as if they have stepped inside and are moving within themselves – never losing access to the ‘being’ part of their *being~doing* process(ing) . In other words, they are not spectating on themselves. The tangible²²² data are accessed via the *Facts* and *Feelings portals*, alongside intangibles that are held within the remaining four *portals* (*Fictions*, *Purpose*, *Outcomes* and *Decisions*). Emotions, which are strongly coupled with interior past-present-future sensemaking (*Fictions*, *Purpose*, *Outcomes*) (Clark, 2015: p.234-239) p.234-9, are recognised as intangible data held/accessed through the *Feelings portal*.

▶◆ As I reflect more on all my conceptual creations, I notice that none are end-goal-oriented such as ‘achieving year-end targets’, ‘winning a game’ or ‘becoming the best’ (as is typical in traditional approaches to goal-setting and forward planning e.g. in coaching,

²²² Feelings are tangible insofar as they are felt by the person experiencing them. Also, some bodily sensations can be directly witnessed by others (taking someone else’s pulse) or ‘measured’ by instruments such as heart monitors, medical scans.



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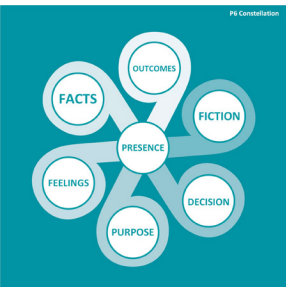


leadership/management and organisational realms). Clark (2015) calls this kind of predictive thinking “[conscious guessing](#)”:

“Prediction, in its most familiar incarnation is something that a *person* engages in, with a view to anticipating the shape of future events. Such predictions are informed, conscious guesses, usually made well in advance, generated by forward-looking agents in the service of their plans and projects” (Clark, 2015: p.2).

🎵🎵 This, he shows, is an oversimplification that ignores crucially impacting and influencing, material and non-material ‘symmathesic data’²²³. Indeed, my *past~present~future* conceptualising seems to be of an altogether different kind, that relies on immersing and engaging all of my being in whatever it is I am seeking to comprehend. The unanticipated consequences of teasing out and making explicit the nature of my *being~doing*, has been finding myself creating ‘coherence-generating’ approaches, frameworks, models and processes. Arguably, all my *abductive fruits* are coherence-generating, including my poetry. 🎵 I inwardly chuckle as I recall sitting on my bed and turning myself upside-down as best I could, with my eyes closed, trying to imagine going through the motions of an Eskimo roll in a kayak §0.2: **Following the flow**. This is no mean feat as it relies on imagining being in 3-dimensional space, being in my body, feeling what is going on, imagining being upright, then upside down in water and unable to breathe, and then moving my body, arms and paddle into position; and then imagining feeling my body doing what needs to be done to get me upright again, whilst remaining in a sitting position throughout. In actuality, I realise, that when I hold myself outside of myself and the process e.g. by looking at me trying to do it I complicate my learning process. I become disoriented and confused because being me doing something is not the same as watching some other ‘me’, doing it. I suggest this is so, because

²²³ Here I am alluding to all that is present when engaged in mutual, contextual, *self-centering* interactions.



PhD Statewaves:

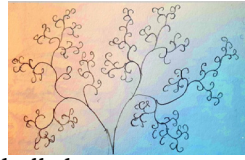
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when I am observing, I simply do not have access to all the bodily-sensing data and all the sensemaking that arises from that cacophony of stimuli – all of which would be available to me, if I were in my body having a go! ▶♪I catch myself believing you, dear Reader, are going to challenge me on this by suggesting that what I have been doing within this doctoral inquiry is not the same as learning a new physical skill. But is it?

▶♪♦I suggest it is, albeit in a rather more complex realm where there are few/no direct causal effects arising from the actions I undertake. In each scenario giving rise to my *abductive fruits*, all of my being has been engaged. I have been the central character experiencing *being~doing* something; and imagining myself *being~doing* something. As I experience the unfolding present (here and now), I also find myself (re-)calling and (re-)imagining experiences from the present and my past replaying into the future – without consciously choosing to do so. It is naturally inclusional, self-organising processing that is unstoppable but not untappable!

♦In this regard, I notice my attraction to Clark’s offering of predictive processing (PP) as a fit-enough-for-now explanation for what might be going on in me – predictive processing but not of the ‘conscious guessing kind’ referred to earlier:

“Rooted in the dynamics of self-organisation, these ‘predictive processing’ (PP) models deliver compelling accounts of perception, action and imaginative simulation. They deliver new accounts of the nature and structure of human experience. And they place centre stage a self-fuelling cycle of circular causal commerce in which action continuously selects new sensory stimulations, folding in environmental structure and opportunities along the way.... The predictive brain... is not an insulated inference-machine so much as an action-oriented engagement machine... perfectly positioned to

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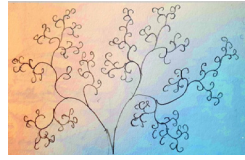
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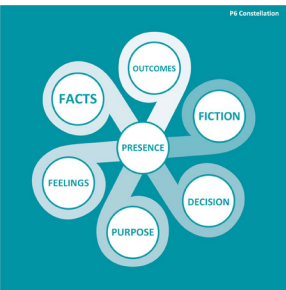
select frugal, action-based routines that reduce the demands of neural processing and deliver fast, fluent forms of adaptive success” (Clark, 2015: p.1).

🎵 🎵 As I read more of Clark’s synthesis, I notice I am both smiling and frowning. I am smiling because he is suggesting that, rather than the two theories/modes of cognitive processing e.g. **fast thinking** and **slow thinking**²²⁴ promoted by the likes of Stanovich and West (2000) and Kahneman (2011), predictive processing (PP) “rooted in the dynamics of self-organising” accommodates both modes “within a single overarching processing regime” (Clark, 2015: p.245). Furthermore, he says:

“Strikingly, PP offers a systematic means of *combining* those fast, cheap modes of response with more costly, effortful strategies, revealing these as simply extreme poles on a continuum of self-organising dynamics” (Clark, 2015: p.245).

🎵 🎵 The part of me that is smiling, is feeling rather self-satisfied on reading this. Having a singular theory – founded on self-organising dynamics – accounting for my/our *being~doing* in the world would support/satisfy my own quest for an all-encompassing ‘approach’ that would help me deal with me, others, life and the world. The arrival of the *P6 Constellation* can be credited to my earlier desperation as a teenager; and later deep frustration as a young adult, at not being able to find ‘a thing’ that would sort me out! This was coupled with the me who naively believed that: given everything that we experience is processed through us, surely there must be a simple way to distil the essence of what is going on so we can better make our way through living? Having encountered myriad ‘partial-processes’ §Chapter Four; something in me was (is still?) holding out for ‘a unifying way’ §5.5.12.

²²⁴ to which I refer to on many occasions in this document §5.5.4.3.



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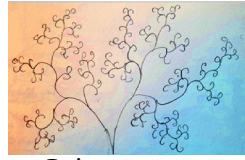
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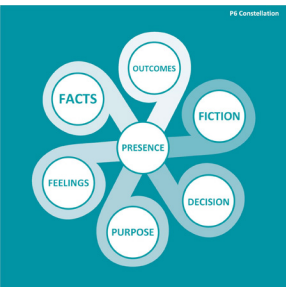


▶ 🎵 ♦ I could so easily jump on Clark’s bandwagon but feel curious about my frowning. It is a sign that I am feeling bothered. What did I notice, that I did not notice I had noticed, on my first reading of the quotation above? There is something amiss (for me) in Clark’s explication – which, I realise, has been so alive in me throughout my inquiry – and is **showing up right now**: the presence of my *Feelings* and the way in which, by acknowledging them, I open up to what else is going on in my sensing~sensemaking interior realm that has me move to do what I do²²⁵. **Now** I grasp what does not sit well for me. I am recoiling at his reductive reference to “the brain” (ibid) and his mechanistic analogy likening the brain to an “action-oriented engagement machine” (ibid). I feel my earnest need to find theoretical confirmation for what I am offering herein, beginning to release. I breathe and revisit both Bergen’s (2012) and Clark’s (2015) offerings.

▶ 🎵 ♦ Both professors occupy overlapping streams within cognitive sciences, the roots of which arise from theoretical foundations and traditional experimentation that isolates variables to test for causality and/or correlations. I note that neither author references the work of the other. I do not know what that means. I notice that my experience resonates to some degree with both propositions and that, in essence, they are each offering different theories to explain, broadly, the same thing: human beings being human, doing what humans do. They dive into the body and explore the brain and come up with explanations for what it is doing and how it works. Clark (2015) puts forward Predictive Processing as his theory which finds itself at:

“the busy intersection of neuroscience, psychology, philosophy, artificial intelligence and robotics...what emerges is a stunningly unified vision in which predictive brains enable situated agents to

²²⁵ I make a note here, alluding to [Primal animation](#). Had I come across it earlier, it would likely have changed the shape of this section. But, in fact I did not discover this body of work until the final few months prior to submission. To honour my emergent project, I leave my sensemaking and incorporation of insights to the place and time in which it came to me – whilst writing Chapter Six mid-2020.



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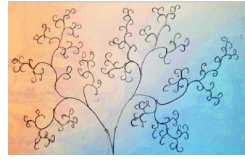
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make the most of body, world and action” (Clark, 2015: frontispiece).

◆ Bergen (2012) “brings together a decade’s worth of research in psychology, linguistics and neuroscience... to offer a new theory” (Bergen, 2012: frontispiece); i.e. embodied simulation as way of understanding how we see, hear, feel; and in particular how our minds make meaning and how we convey this through language. Clark’s theory and his use of language reflects his interest in technologies and artificial intelligence. Bergen’s passion carries him into focusing on language and meaning-making. I notice I am more easily drawn into Bergen’s space because of my own fascination with what is revealed through what we say and how we say it and because language is in and of people everywhere we are. However, neither are quite ‘hitting the gong’ for me because they are weighted towards theory and I am weighted to praxis. But in saying that, I notice myself sliding into unhelpful comparisons, when, my rationale for referring to theoretical propositions is actually to enhance (inform and enform) the efficacy of my *living~learning* praxis; not enter into an ultimately futile, finite game §0.3; §3.5; §3.6 (Carse, 1986) as if I could prove/disprove the validity of their and/or my offerings.

▶ 🎵 📌 ◆ I revisit what I set out to do in this project §3.6 and remind myself that my work is positioned differently. I return to my subjective empirical commitment, as a person engaging with all of my being in all of my doings. *Everywhere I am, I am. Everywhere I am, I find myself... moving.* My starting point is different – grounded in my first-person, living existence, using what is available and accessible to me as a living being, experiencing myself at the interface between my *being~doing* self, interacting and inter-acting with others in this world. This inquiry began a long time ago and has been a life-time in the making. It has come into particular focus in the seven years of this part-time, doctoral undertaking: which has come to be about first-person methodologies deployable in systemic interventions; i.e. having

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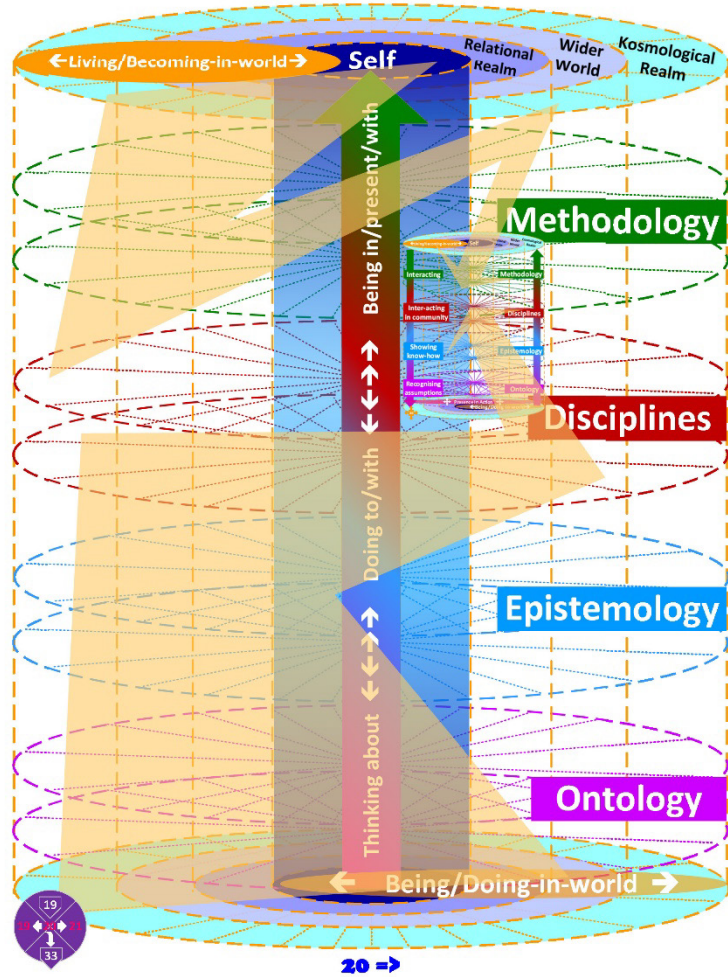


accessible, generative ways of engaging reflexively in the midst of action, wherever we are

§Figure A-43.

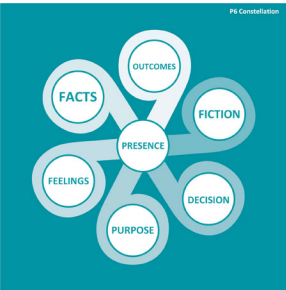
♪♠I find my feelings of earnestness easing. Given the *Scope & Focus* of my undertaking §3.6; ≈Systemic Research Framework, I do not need to dive any deeper into the theoretical foundations of enactivism, embodied simulation and predictive processing. I need only be confident that there is sufficient grounding for what I have been discovering in my first-person foraging. I am. I do

Figure A-43: ≈Where the focus of my research sits



not need to forensically interrogate my heuristic methodologies against these theories. That is a different project.

▶♪♠As this is an abductive inquiry (insofar as I am aware) §5.5.12, I am attuning to similarities and differences; patterns and resonances. I am staying alert and responsive to my *sensing~sensemaking* dance within and how this relates to what occurs outwith me. I am making use of the ‘data’ that I access through me, using the immediate resources and faculties available to me. This is what ultimately gave rise to my four *staterwaves*: different ways of expressing what was arising in and through me. I found I could offer living, visual and poetic



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- ❖ 10: Poetry Anthology

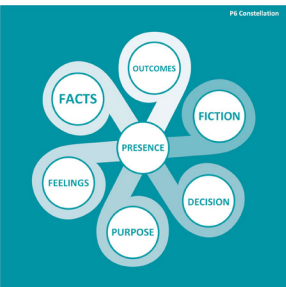


expression long before **◆ Intellectual-theoretic** found its grip. It was not simply that I did not have the words to explain – which was my first assumption. Now, I accept that, for some things, words never would nor could convey the all-ness involved in human knowing being expressed. All my *statewaves* bring something the others cannot. And none – alone or together – can replace what direct first-person experiencing brings into a *being~doing* body that is coming to know something new. This slow-burn realisation unfurled, informing how I serve(d) and support(ed) practitioners engaging in this embryonic praxis – all of which tilled the soil for the [PIA Apprenticeship Learning Ecosystem](#) (PALE) to seed itself and begin to evolve §5.5.5.5. But let me see if I can tease out some of the intrapersonal and interpersonal strands of what I have been doing with reference to my core and related disciplines...

5.5.7.3 What are the Doings of the Being that is me?

A naturally inclusional response

▶ 🎵 📌 I am using myself as the focal point of inquiry in a situated systemic intervention (Dodd, 2019) through which I find myself accompanying an incrementally-expanding cohort of people from diverse contexts, who, on regular occasions, come into confluence as a single *community-in-practice*. We come to meet ourselves in the presence of each other. We practice our praxis. Sometimes one or more of us cries; we all feel a whole bunch of feelings and are confronted by what each of us makes of what is going on; and we laugh a lot! Then we go away, with some of us convening in myriad other contexts in which we variously work, learn and process together. Because of what we get from engaging in this praxis, we keep coming back for more and open the space for others to experience it for themselves. Sometimes folk step back from engaging with the *community-in-practice*, returning when they realise they have been resisting engaging with themselves! Sometimes folk never step in; and sometimes some step away and move on to other things. I do not pull, push, persuade or seduce people to enter this space. I do not chase after anyone who moves on. I *show up, open and hold the space* §5.1.6. §5.5.11.5. for those who flow in. Whilst they are here, I serve them and our community,



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

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- ❖ 1: Participation Compass
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- ❖ 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

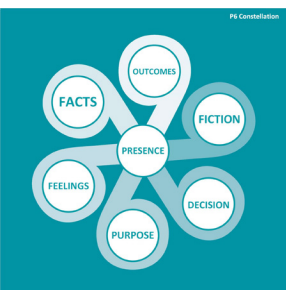


by [practising my praxis](#), seeking to *act for the wellbeing of my Self, my relational realm and our wider world* §5.5.5.5: Is collective agency possible.

A more heady response

▶ 📌 I have been engaged in what many critical systems authors might see as critical self-reflection (Gregory, 1992, 2000; Gregory & Romm, 2001; Midgley, 1995; Taket, 1994b; Ulrich, 1983). This is considered to be a way to attend to issues of power and privilege, and to bring ethical and moral safeguarding, and ultimately emancipation, into interventions with others. The *self-centering* praxis of *Presence in Action* is both reflective (looking back-in-time, and also referring to other knowledge sources); and reflexive (here-and-now process(ing), i.e. attending to what is present and current, in space, in time). It is my way of engaging in rigorous, yet compassionate, (de-)generative²²⁶ naturally inclusional inquiry. The approach helps me to safeguard my own trustworthiness in whatever I do, wherever I am, by surfacing my non-coconscious drivers which might otherwise have me act in ways that could be damaging to myself and/or others. As I have been practising and honing my personal praxis, I have contemporaneously, engaged in third-person foraging and second-person exchanges in which I have been learning with, training and supporting others (Gregory & Romm, 2001; Midgley & Ochoa-Arias, 2004; Tavella, 2018) to deepen their own *self-centering* capacities, e.g. in supporting *community-in-practice* gatherings; mentoring *Practice Partners* and supervising practitioners. In every encounter, irrespective of role, each of us **attends to what we are feeling** in relation to all else that we notice is present and most current. Learning arises within and between each of us involved. I invite people to note their participation, reflect on and distil their learning. We gather audio-visual recordings, photographs; and participate in individual, paired, triad and group reflections. We also note the spectrum of our diversity

²²⁶ Why (de-)generative? Nature naturally invokes both disintegration and re-integration. *Presence in Action* is no different in that for life-enhancing patterns to be instantiated, old patterns must disintegrate. This attunes with [Spielrein's](#) insights regarding destruction/creation. This natural sway is in danger with us as human being getting caught in the excessive emphasis of thinking/behaving patterns (Bateson, 1972a), i.e. the over amplification of generative/positive feedback patterns that, without negative feedback loops, ultimately could result in schismogenesis – our own self-destruction .



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

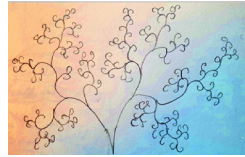
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Chapter-Five-as-Appendix

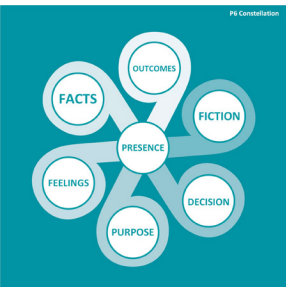


and our patterns of engagement. Sometimes our reflections are supported by other ethnographic evidence we serendipitously come across. These are indications of the ripples (reach and impact) of our offerings showing up in surprising places, carried forth by others beyond the immediate circles of those directly involved e.g. the article written by the Managing Director of IofC UK in 2015; the inclusion of the IofC Seed Behaviours in the 2016/2017 Staff and volunteer manual of IofC UK; someone commenting to one of our REAL practitioners “thank goodness we have access to the 3Fs from Louie! We really need this to help us deal with this situation” (informal conversation, shared with me, December 2020).

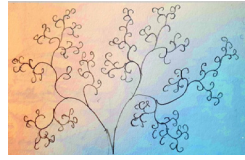
▶ ♦ I have also been extending into third-person realms in a “continuous movement between an empirical world and a model world” (Dubois & Gadde, 2002: p.554) beyond my usual domains of knowing. In this way, I found (and continue to find) similarities and distinctions between my approach and, for example, this:

“Systematic combining is a process where theoretical framework, empirical fieldwork, and case analysis evolve simultaneously, and it is particularly useful for development of new theories” (Dubois & Gadde, 2002: p.555).

♦ The ‘combining’ relates to two processes “matching theory and reality” and “direction and re-direction” of the research, which both affect and are affected by “four factors: what is going on in reality, available theories, the case that gradually evolves, and the analytical framework” (Dubois & Gadde, 2002: p.554). Through their approach, which they liken to abduction, they claim to address criticisms levelled at ‘weak’ case study research (Easton, 1995; Weick, 1979, 2015). Systematic combining seems somewhat similar in character to my own evolving, nonlinear research approach which at core, is [enhancing the efficacy](#) of both my research approach and my emerging *abductive fruits*:



- PhD Statewaves:**
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 - ≈ Visual-Kinaesthetic
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“the researcher... [is] going ‘back and forth’ from one type of research activity to another and between empirical observations and theory, is able to expand his understanding of both theory and empirical phenomena” (Dubois & Gadde, 2002: p.555).

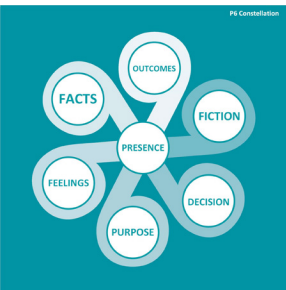
◆ So, “preliminary conceptions” (ibid) that arise at the outset of the research are iteratively refined and attuned, and in so doing orient and re-orient the nature of the ‘data’ collected. I return to say more about abduction in §5.5.12. As a key distinction from my project, I note that in theirs, they absent first-person reflections and dynamics of the researchers, and it is this dimension that ultimately attuned me to Living theory Action Research (see below).

▶ ◆ In short, I have been accessing and integrating emerging data and available knowledge-bases across first-, second- and third-person domains. I have used what arose without trying to pre-define, pre-design or pre-determine what might be valid, relevant, useful at each moment in time. In this, I have stayed true to my original intention to embrace the emergent, unpredictable nature of complex living systems, whilst never losing sight of what it means, feels and looks like, to be a living, feeling, thinking, moving human being.

▶ ◆ I considered existing models, approaches and theories as I came upon them, discerning similarities and distinctions. I found myself sometimes consciously and sometimes non-consciously weaving insights into my crafting of the representations and frameworks I have been moved to create, aiding my own process of coming to knowing. In my pursuit for enhancement of efficacy, I have left behind that which seemed superfluous or redundant.

Becomings becoming something

▶ 🎵 ◆ I feel excited by the coming together of the ≈Systemic Research Framework and the ≈SAM §5.5.5.2. I feel satisfied (for now!) that the countless iterations of both, over these last seven years, represent a useful synthesis of the complex, vast and diverse terrains I have encountered. I have been engaging in my own version of **Living Theory Action Research**



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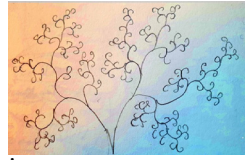
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(Whitehead, 1985, 1989, 2009; Whitehead & McNiff, 2006) illuminating and enhancing my comprehension and my attempts at communicating what is Becoming in and through me, amidst my relational realms and wider world. I feel curious about what else is drawing me in to Whitehead's work. ♦ He makes an important distinction related to propositional knowledge that is fit-to-context for this inquiry:

“Most theories are presented to us in journals such as *Action Research* as a set of propositions which are stated with sufficient generality yet precision that they explain the ‘behaviour’ of a range of phenomena and predict what would happen in the future (Pring, 2000). I use the idea of living theories (Whitehead, 1989) to distinguish the explanations of action researchers from the general explanations in propositional theories that dominate the refereed international journals” (Whitehead, 2009: p.86).

▶ ♦ As my *living~learning* inquiry is neither inductive nor deductive, in that I am neither seeking to explain nor predict, I would not presume to suggest my offerings as propositional theories with all the assumptions that come with such a claim. This is not to denigrate my contribution. Far from it. I am generating my own representations/frameworks – my living theories – for **how** to attend to and engage with what ‘is’, within and outwith myself; i.e. as a living being situated in my relational and environmental context. What I am sure of, is this: through my iteratively honed conceptions, I believe I am becoming better able to articulate what I have been attempting to express through my ≈ **Visual-Kinaesthetic** creations.

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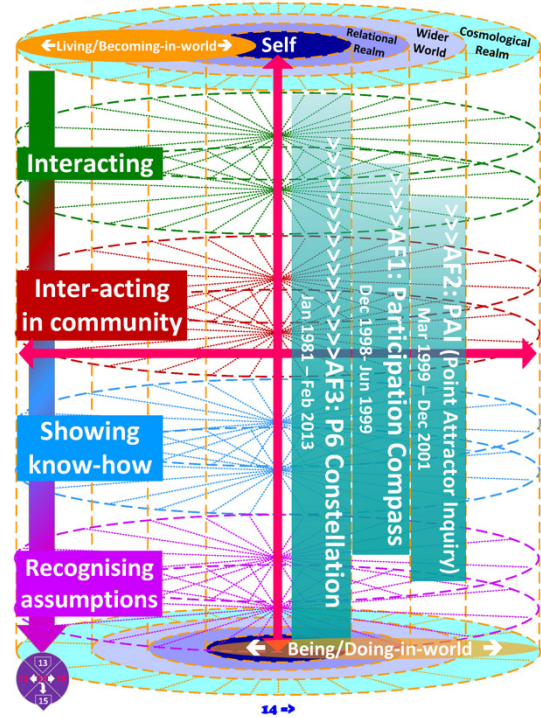
Chapter-Five-as-Appendix

Drawing on my living experience, I have used my imagination with awareness to generate representations which I can then (re-)inhabit and 'move' through, again and again §Figure A-44.

▶ Ah! What am I doing right now? I am 'zooming out', trying to gain a different perspective to see and feel where I am now, where I have been and how all this fits together (within me). I notice how I use expressions like ≈Systemic Research Framework



Figure A-44: ≈ Situating abductive fruits 1-3



to portray or represent my sensemaking of my *subjective-empirical* experiencing; and that my attempts at verbal explanation arrive much, much later.

▶ And, in my animated ≈Visual-Kinaesthetic presentations, I notice how I attempt to convey my felt-sense of a simultaneous vertical and horizontal expansion. None of these can get anywhere close to what is actually going on in me, as this *living~learning* being who is attending, responding and becoming every moment of every day. However, in my *being~doing*, I recognise a repeating unfolding patterning. I am at the centre of my own existence and am expressing myself in the ways I do. I move. I move as I talk, feel, write, read, sing and not simply when I run, walk or climb over a wall. I even move when I am asleep. No wonder I find it so hard to engage with static representations on the page! I am not alive in these, nor in inanimate expressions²²⁷!

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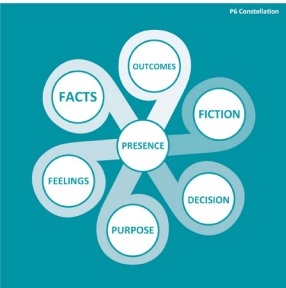
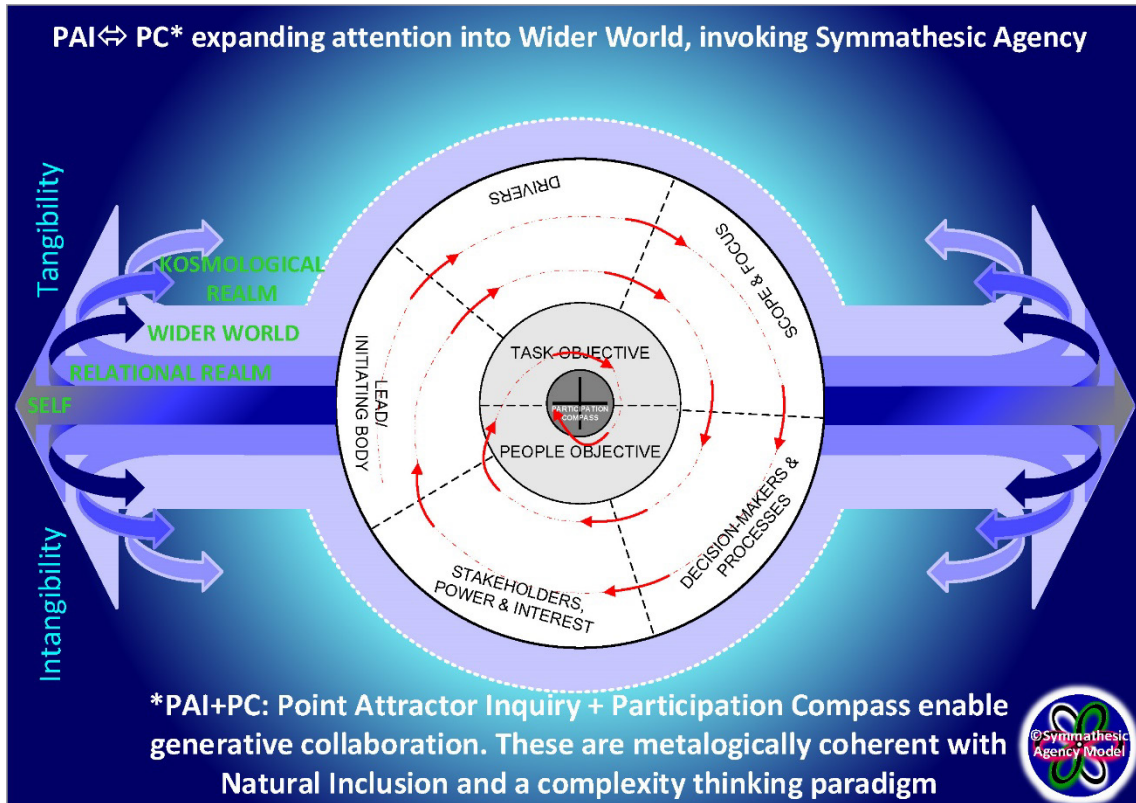
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²²⁷ Returning to this section in 2020, I note how my urge to create moving representations of new knowing arising, finds resonance in/as **primal animation** (Sheets-Johnstone, 1999a, 1999b, 2004, 2009a, 2010a, 2010b, 2016a, 2019) §Chapter Six.



Figure A-45: \approx PAI invokes Symmathesic Agency



PhD Statewaves:

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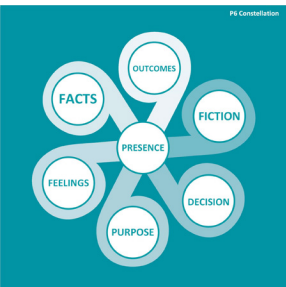
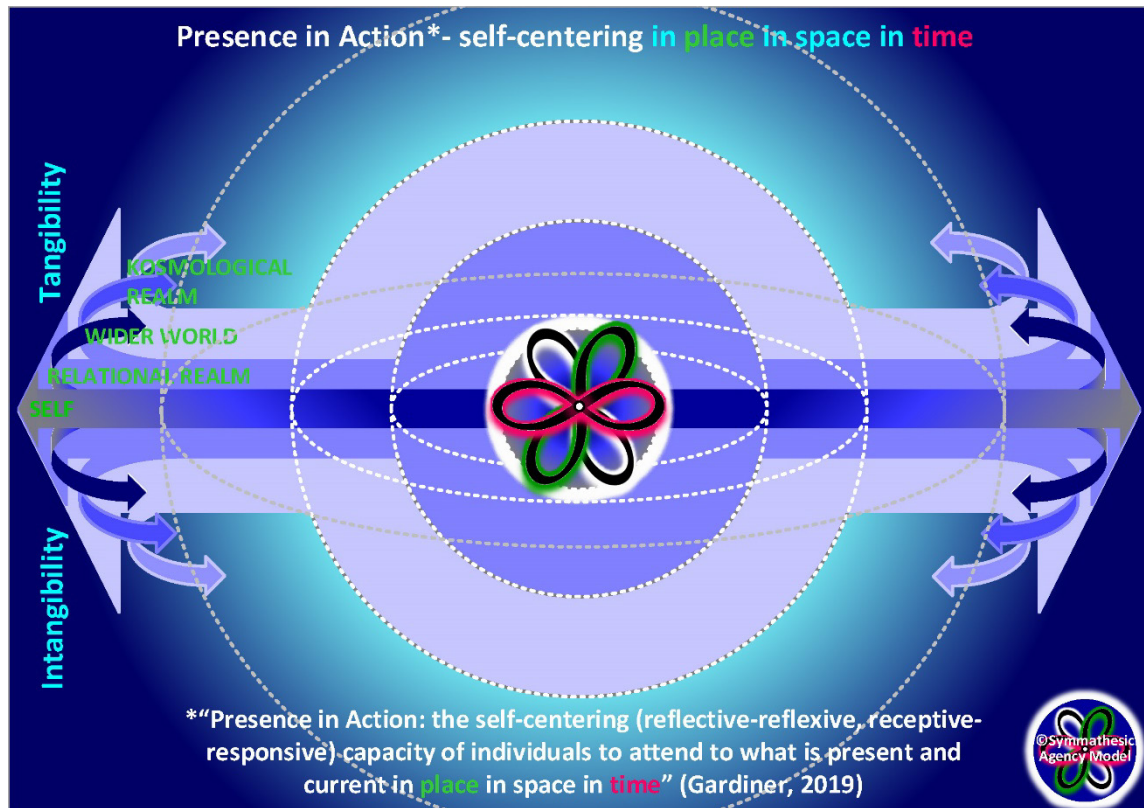
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▶♪♦ Similarly, the *Symmathesic Agency Model* \approx [SAM](#) §5.5.5.2 has me as a presence in action, practising *Presence in Action* at the centre of my world and the realms within which I am distinctly me (i.e. not 'you' and not 'we'), yet inseparably included and immersed §Figure A-46.



Figure A-46: ≈Presence in Action – self-centering in context



It also situates each of my *abductive fruits* [in the realms](#) in which they came into being, showing that the *PAI + Participation Compass* manifested in the interacting, inter-acting realms beyond me §Figure A-45; §Figure A-47.

♪♠ Despite having direct access to what was within me, the *P6 Constellation* took far longer to materialise. This is consistent with numerous researchers, who acknowledge that the reflexive (inward) turn is hardest to make (Alvesson & Sköldböck, 2009; Aron, 2000; Cunliffe, 2002, 2003; Etherington, 2004; Hibbert et al., 2010; Huang, 2015; Koch & Harrington, 1998; Mahadevan & Cunliffe, 2011; Marshall, 2001; Marshall & Mead, 2005; Mauthner & Doucet, 2003; McIlveen, 2008; Reason & Torbert, 2001; Schön, 1983; Torbert, 1972, 2006, 2013; Weick, 1999). This was true for me, but started to change the moment I picked up a pen and began journaling in January 1981 at the age of nineteen. Slowly, over years, I began to befriend rather than fear what I found showing up on the pages before me. My sensemaking

PhD Statewaves:

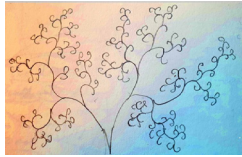
- ♪ Aesthetic-Poetic
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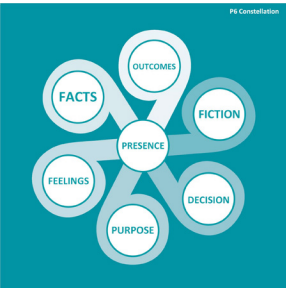
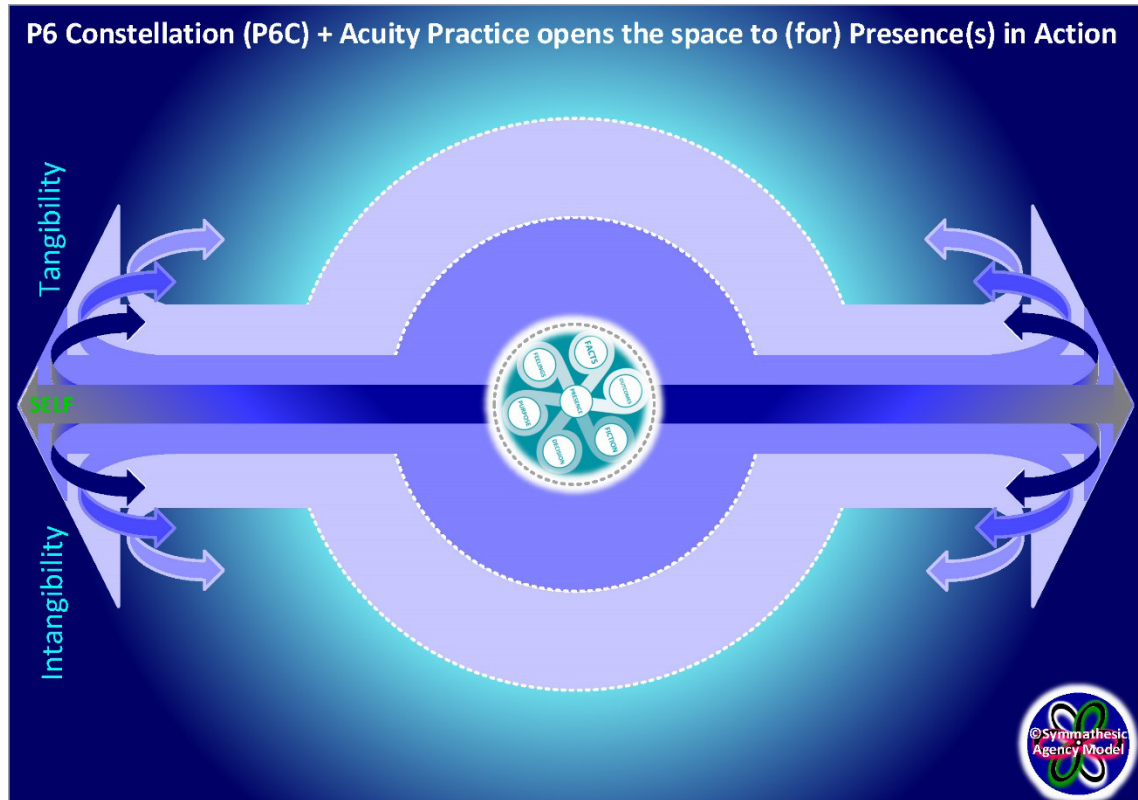
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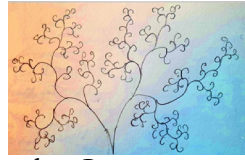
of my process(ing) patterns, found their form in what you, dear Reader, have witnessed me deploying over and again in these pages – the *P6 Constellation* framework §Figure A-47.

Figure A-47: ≈P6 Constellation – self-centering framework



🎵 ♦ Why does this simple framework seem so hard at first? Because it means getting up close and personal with ourselves and learning to differentiate what shows up within. It means metaphorically standing naked with the *Facts* of our experiences of life and living. It means noticing and **admitting** our *Feelings* and, rather than suppressing them and blindly letting them fuel us, using them to inform what is manifesting within us. It means facing the *Fictions* we make (e.g. judgements, interpretations etc.) of ourselves, of others, of what happened and of our feelings, before they evaporate under presence-ful illumination making way for liberating revelation. Repeated outpourings in my journals over several decades, ultimately delivered me to this pattern of words, later configured in the simple representation accompanying us in the left-hand margin. Using it to settle into this deepest encounter with myself, is ultimately what releases me from the grip my non-conscious *Purposes* / primal *urges*

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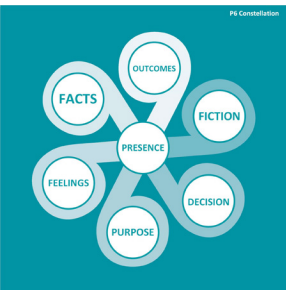


have on me: these manifest outwardly in behaviours that repeatedly deliver *Outcomes* that I am desperately trying to avert. The framework anchors those of us who deploy it §5.5.8.1, into a praxis that supports us as *self-centering~extending* beings ▶ 🎵 ♦ ≈ [Doctoral Data Splash](#).

▶ 🎵 ♦ When I was unpractised at this depth of self-inquiry, my fear of what I might encounter within, kept me turning outwards to that which I could grasp, see, hear and measure. It was a non-conscious tactic, in which I signed up to the illusion that I had some semblance of control over myself and (my) life. This is the seduction of objectivism and it keeps us from attending to ourselves in ways that equip us to engage with others more responsibly and response-ably. Sophie Sabbage (2018) offers her personal account of what she uses to help her navigate her experiences in life. The processes she shares comprise an experiential practice offered through an extended educational programme called **More To Life** in which

I participated between 1999-2007 §4.4. Kenneth Bradford Brown (Brad), the founder of the body of work, was a direct student of Viktor Frankl (logotherapy), Carl Rogers (person-centred psychotherapy) and Alan Watts (credited with bringing Eastern spiritual traditions to the West); and was heavily influenced by Aaron Beck's Cognitive Therapy, Erich Fromm, the social psychologist, and the ideas of George Ivanovich Gurdjieff: "[Brad's] mission was to advance and modernise transformative learning, making it accessible to anyone who wanted to change their lives" (Sabbage, 2018: p. xiv). He chose not to write about his methods because he believed that people accessed this kind of self-learning, experientially.

In making this choice, he unwittingly limited learning, by withholding access to the 'propositional' knowing that he himself had accessed. His simplified step-by-step processes, like any systematised approach (particularly when presented in a linear format), are susceptible to drifting into rote practice (non-conscious/conditioned/fast-thinking). If used in this way, they lose their transformative potency. Nevertheless, for me, learning with Brad and other senior trainers, signalled a profound turning point ≈ [Doctoral Data Splash](#), accelerating and amplifying the personal insights and healing I had been accessing slowly



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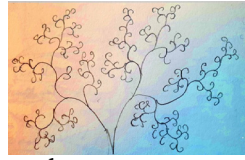
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over years, through my solitary journaling. The More to Life programme came at a time when I was ready to accept support from, and offer it to, others. The multiple processes evoked my fascination and frustration, to the point that I found myself questioning why/if there needed to be so many processes? My continuing tension and curiosity over the ensuing six years created the conditions for the *P6 Constellation* and *Presence in Action* to enform. The *Acuity Practice* – reliant on presence-ful ‘noticing’ – owes its origination to the first process of the More to Life programme; i.e. **Noticing** (Sabbage, 2018: p. 94-102). However, the four essential interactions [comprising the Acuity Practice](#), support the vortical scaffolding of the *P6 Constellation* and the *Symmathesic Agency Behaviours*. Together, these effectively transform the More to Life menu of [ten+ linear and circular processes](#), into a simple, nonlinear praxis supporting dynamical exploration that cannot easily be subverted by our illusory ‘rational’ causality-seeking/blaming meaning-making.

5.5.8 What to do with what is here?

▶ 📌 As I traversed the terrain of systems thinking, as it relates to the focus of my inquiry [§Chapter Three](#), I concluded that there was indeed, a contribution to be made relating to first-person systemic approaches and methods [§3.5](#). But what makes an approach or method systemic [RQ3](#)? I realised early on in my inquiry that I did not have a clear stance for determining and conveying the systemic credentials of anything I was bringing forth. Knowing myself as I do; engaging with my experiences in the way I do, and making sense of what I am witnessing in/of others, 🎵 I noticed feeling confident about the nature of my practice. Yet I did not have the words for it. I did not have access to grounded explanation; and recognised that mere assertions would be insufficient for you, dear Reader to share my confidence. By now, with your immersion in my material, I am trusting that something has been shifting in you – and that you have some grasp of the ground on which we are standing

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

- ❖ 1: Participation Compass
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PhD Abductive Fruits:

- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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and some confidence in what I have brought together. Let me attempt to ground this further, by drawing on what I can readily access within me and in this document; and secondly, on contributions from Smith and Shaw (2019) about recursion in hard and soft systems modelling §5.5.1.4; §5.5.5.5: *Agency in view*; §5.5.8: *Passing muster*; §5.5.12.4; §6.3: p. 247-249.

Knowing my knowing from the inside

◆ Several streams relating to this research are becoming clearer to me: my emerging synthesis of the principles of Natural Inclusion, complexity and systems thinking §5.5.11.1 – §5.5.11.5; noticing repeating conditions supporting, not only the praxis of *Presence in Action*, but potentially any practice-based or research-based methodological intervention §5.5.11.6; and the process by which my transdisciplinary foraging has been informing, expanding and (re-)shaping my evolving comprehension and practice §5.5.12. My synthesis of principles and insights from these streams are distilled in my *aphorisms* §5.5.11.4 and come alive in my praxis through the *Symmathesic Agency Behaviours* §5.1.6; §5.5.11.5.

▶ In drawing this summary together, I notice I have been moving beyond simplistic comparisons related to the process/form and content of other interventions, though this was an evident – arguably essential – aspect of my early abductive encounters in this doctoral endeavour §5.5.12. 🎵 Despite feeling some trepidation, I now also realise that I need to set aside deeper explorations between the *PAI + Participation Compass* and Critical Systems Heuristics §5.5.11) to focus explicitly on my primary concern in this thesis: to make a contribution to **first-person systemic methods**. *I come back to me. I am the research, I am holding it, I am in it and I am an instrument of it.* Because of all this, and because of the centrality of **admitting** *subjective empiricism* into my inquiry, I realise I am the only one who can substantiate what is coming through me by offering living examples of the criteria I believe this praxis is meeting. **I do this repeatedly throughout this thesis, in my eddy sidebars and through the voice of 🎵 Aesthetic-Poetic.** In sum, through *Presence in Action*, I find myself – and hope you have witnessed me:

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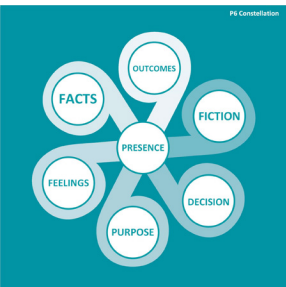
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- Dancing with nonlinear causality e.g. following myself and others as I/they navigate my/their interior processing in unpredictable fashion across the *portals* of the *P6 Constellation* – see [REAL programme 2015: 2mins 17secs, IofC-UK](#);
- Recognising and respecting the bounded nature of the personal inquiry e.g. when I am process(ing) on the mat (the *P6 Constellation*), my interior *contents* – accessible only through me – are mine to illuminate. When I am supporting another on the mat, their *contents* are theirs and it is my role to follow what arises in them, not push them where I think they should go! Adding my meaning-making of/to their process(ing), or trying to direct their trajectory across the mat, actually disrupts the generativity of their own internal, dynamical sensemaking; and potentially denies them accessing deeply transformative *Presence in Action* shifts. My/our learning from this praxis ripples out into our relational and wider-world realms, developing a broader systemic appreciation of boundaries, whilst also challenging assumptions about power, social justice and personal freedom §5.5.6;
- Repeatedly attending to my/our interior realms – alone and together – using the *P6 Constellation*, gave rise to the *self-centering* praxis of *Presence in Action*. Our continuing mutual contextual learning, informed by my third-person ‘foraging’, later gave birth to a manifesting collective capacity I now refer to as *Symmathesic Agency*. *Presence in Action* is the [sourcing ground](#) for *Symmathesic Agency*; and both rely on the receptive-responsive flow dynamic inherent in nature (i.e. the principle of Natural Inclusion) §0-4+6: [Glossary](#); §5.5.5.1; §5.5.5.2; §5.5.5.3; §5.5.11; §5.5.12;
- Accepting there are infinite possible variables at play, and that I/we may never be able to anticipate what is arising e.g. not knowing what interior *contents* might surface in each of the *portals* of the *P6 Constellation*, until I/we open a receptive space for those that are *current* to reveal themselves, as they interact with other *contents* in other *portals*;
- Submitting to (un)knowable and unknown interdependencies that are part of our complex living realities – and yet coming to recognise patterns of dynamical interplay that repeat across space/time e.g. noticing that what affects me, may not affect another; and that what affects me, may keep showing up in my patterns of thinking and behaviours until/unless I illuminate what else might be keeping those patterns locked in and showing up repeatedly in my life;
- Becoming more alive to the interplay of diverse perspectives, perceptions, and conceptions in myself and others; and noticing the difference that my/our proximity makes to what I/we notice and to what we (are able to) attend e.g. hosting and



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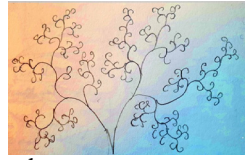
Pre-PhD Abductive

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witnessing others engaged in *Presence in Action*; and noticing the meanings they make of their experiences and how different these often are to my/our own;

- Surrendering to what is undeniable – that no matter how much I want my ‘purposeful interventions’ to be ‘doing good’ in my wider-world, relational, and individual domains §3.2, ultimately my actions may do harm to others, somewhere, with or without my knowing e.g. acting on what I believe is a ‘conscious worthy’ intention of mine, may in fact be misguided in relation to the [impact on someone](#) I have not considered §5.5.6.3.

▶ 🎵 📌 My work and this inquiry have brought me face-to-face with a deep recognition that is both profoundly humbling and liberating. My ability to predict, manage or control on demand is largely limited to what is within my grasp – to what is in range with the levers I have available to me; yet through my receptivity and responsivity §5.5.5.4, my reach and my capacity to [influence is potentially infinite](#).

Passing muster: systemic credentials?

▶ 📌 Somewhat surprisingly to me, exploring the nature of systemic methods led me to the systems modelling work of Smith and Shaw (2019). I wondered how this might relate, in particular, to *Presence in Action*. From four contexts (geometry, linguistics, computer science and Viable Systems Modelling), they extrapolate three conditions defining horizontal and vertical recursion in hard and soft systems modelling:

“consistent replication” (e.g. [repetition of a process](#)); “recursion must be self-referencing or self-generating... until a [stopping rule](#) is reached”; “the [recursive operation](#) must provide greater understanding of a problem than a single iteration of the recursion” (Smith & Shaw, 2019: p.55).

▶ 📌 I posit that the *PAI* satisfies these conditions, though in this inquiry, I only have space to offer some summary historical references §5.4.3 along with [unfolding insights](#) arising from its embedded application holding the general structure of my thesis-writing process(ing).

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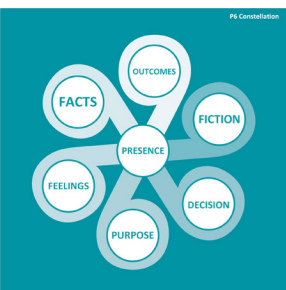
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More pertinent to my primary focus – I am wondering about the degree to which the deployment of the *P6 Constellation* does too? Reflecting on all I have explored within this inquiry, I find myself emphatically wanting to say ‘Yes!’ Having staked my claim, let me tease out on what grounds §5.5.1.4; §5.5.5.5: *Agency in view*; §5.5.8; §5.5.11; §5.5.12.4; §6.3.

◆ The *P6 Constellation* affords [consistent replication](#) (repeated use) with a single individual and with many individuals within aggregated *living~learning* systems (i.e. symmathesies) such as in families, communities (as in the *PLA community-in-practice*) and organisations. It does so through its representational form, associated *Acuity Practice* and accompanying paradigm-attuned *Symmathesic Agency Behaviours* §5.5.11.5. All are informed and *enformed* by my *aphorisms of nature* §5.5.11.4. It is self-referencing (I use the term *self-centering* §Thesis: Glossary; §5.5.7.3: [Figure A-46](#);) and self-re-generating, in that it involves a person illuminating their own inner process(ing) until something shifts interiorly; i.e. a *Presence in Action* transformational re-configuration in which they realise *what is going on for them*. [Arriving at such states](#) of clarity and coherence is also typical of multi-stakeholder *PAI*. I suggest that these individual and collective moments are equivalent to an internal stopping rule being reached. At this point in *Presence in Action*, there is nothing more to do or say, because whatever has been roiling and spinning, finally comes into confluence and is resolved in the person. They know with all their being what has been, what is now, and what, if anything they shall do. Through repeated recursion – and experiencing this transformational re-configuration – a person not only achieves greater understanding of themselves in relation to each emerging situation, they come to appreciate how their personal patterns repeat across time, in different relationships and contexts §5.5.1; §5.5.5.1; §5.5.5.5: p.199, 202, 241; §6.3.

◆ Additionally, people witnessing other individuals in process, gain further insights about themselves and the repeating nature of ‘human beings being human’. Combined, these first- and second-person *Presence in Action* insights generate a different order of internalised



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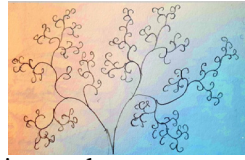
Pre-PhD Abductive

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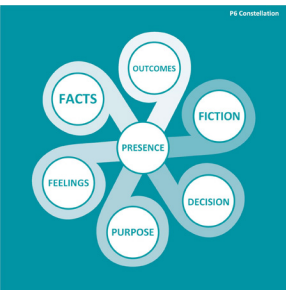
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understanding, catalysing further transformational shifts in people's ways of being, doing and thinking in the world, individually and collectively. This is happening within the *PLA Collective community-in-practice*; and I realise is reminiscent of the dynamic that plays out in the collective space within a *PAI* with participating stakeholders. Finally, as is true with *Presence in Action*, when a *PAI* brings forth coherence/resolution, there is much redundancy as well as seemingly **loose ends that need no tidying up, and no rationale for letting them go, because the part they played in sensemaking has been played.**

🎵 📌 Another cascade of insights is teetering within me. I am on the edge of something – beginning to appreciate (beyond my intuitive hunch in 2015) **the extent to which these recursive applications of the P6 Constellation, hosted and witnessed in community, are creating the conditions for growing our Symmathesic Agency §5.5.5.2; §5.5.4.4;**

§5.5.5.5. Yet I am also aware that my comments might seem somewhat implausible to you – though not so to me. A key difference between us is that I have more interior data available to me. So let me ground my suggestions in some objective *Facts* and see where that takes us.



5.5.8.1 *The matter of Facts*

▶ 📌 Since 2nd March 2013 up to 30th March 2020, as the founding *Presence in Action* trainer, supervisor, facilitator and practitioner, **I have** explicitly and implicitly **hosted and supported:**

- 3 *Pioneer Practitioners*, 2 of whom invoked the genesis of the *P6 Constellation* late in 2011. They participated in the prototype training in March 2013 and the third attended the second training in November of that year. I have been working with all three practitioners since 2010 and 2011 respectively.
- 11 people signed up for the *REAL Change* programme within IofC UK and all completed the year-long learning experience comprising 228 contact learning hours.
- Variations of the *REAL Change* programme have been run every year since 2015 in the UK and in Switzerland reaching 203 people and 442 contact learning hours.

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Pre-PhD Abductive

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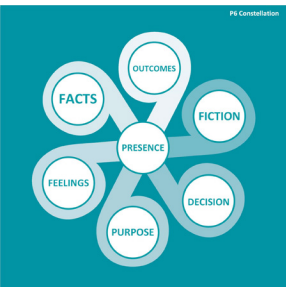
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- 158 learning encounters which include café conversations, entry training events, launch and *community-in-practice* gatherings, one-to-one and group supervision, client project delivery, practitioner trainings, triad clinics, and *PLA Collective* Director planning retreats.
- 1,829 attendances across approximately 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. This is the number of hours I personally have delivered since 2010 when I first began bringing the components of the *P6 Constellation* more publicly to light. Since my explicit use of the *P6 Constellation* from 2nd March 2013, my contact hours are 1, 405.
- The establishment of *PLA Collective Community Interest Company* 29th January 2019, at the behest of members (not me!) within the *community-in-practice* and the contracted work that is beginning to flow – within the University of Edinburgh (Mathematics, Biological Sciences, Roslin Institute, Doctoral College), NHS Education Scotland, Erskine Stewart’s Melville Schools.
- There were 27 *PLA Collective* members with an additional 20 who are informally connected through Initiatives of Change.
- The diversity of people who have had some experience of *Presence in Action* spans 26 nations²²⁸; 5 religions²²⁹; generations ranging from 6 – 92 years old; and professional fields that include e.g. academics, actors, artists, business owners, charity workers, coaches, cognitive & 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.
- Core material comprising the *P6 Constellation* and [Emotions Palettes](#)²³⁰ are available in 8 languages with 1 more in translation.



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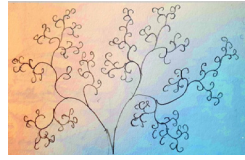
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²²⁸ Countries represented: Austria, Australia, Cambodia, England, Egypt, Finland, France, Germany, Georgia, India, Ireland, Italy, Nigeria, Poland, Romania, Russia, Scotland, South Africa, South Sudan, Somalia, Sri Lanka, Switzerland, Syria, Ukraine, Venezuela/Brazil), Wales.

²²⁹ Religions: Atheist, Buddhism, Christian, Jewish, Muslim.

²³⁰ The *Emotions Palette* is a set of cards with approx. 100 terms for emotions. These are used in the *Feelings portal* to help individuals access and name the emotions they are feeling in relation to what they are processing on the *P6 Constellation*. Currently I have these translated into 8 languages: English, French, German, Italian, Portuguese, Spanish, Romanian, Russian; with Arabic currently in translation.



▶ 📌 In addition, during this same period, the three *Pioneer Practitioners* have hosted:

- 393 one-to-one²³¹ clients implicitly or explicitly using the *P6 Constellation*.
- 1,352 one-to-one client contact hours.

▶ 🎵 📌 What do these *Facts* indicate about the *P6 Constellation* and *Presence in Action*? My curiosity about the meanings (*Fictions*) you might be making cannot be sated at this point. However, my inclusion of this data lands something for me. The grounding from which my iterative knowing has emerged, and the sheer scale, range and depth of my encounters with this emerging body of work is, I believe, considerable. I did not envision any of this, and cannot claim to have ‘made my dreams/goals come true’! Neither could I have deployed the diversity of the multimedia data (Dicks et al., 2006) that have become available through these encounters, if I had been following an inductive or deductive methodology. My nonlinear, abductive approach opened the space for non-reductionist, i.e. naturally inclusional, [evolving](#)

[process\(ing\)](#) §5.5.4.7. Recognising this helps me to be alive to the concomitant current of knowing flowing within, through and beyond me. The *Facts* above remind me of my knowing arising through the *self-centering*, to-and-fro flow between me, the wider world and all those who have been touched by *Presence in Action*. The [Facts relate to actual events](#) §5.5.6.2, people and encounters. My experiences and those of others in using the *P6 Constellation* are **empirically** grounded, and the transformative shifts that arose through our process(ing) are **real** to each of us §5.5.3.2.

▶ 🎵 The practitioner reflections from the *community-in-practice* gathering, 16th December 2020 in §Table A-4; §Table A-5 overleaf illustrate what some of us are gaining by being in this community, engaging in this praxis. Other reflections accumulated since 2013 can be found in §[Doctoral Data Splash](#).

²³¹ This **excludes** any non-PLA group training sessions they may have delivered in which they implicitly or explicitly introduced the 3Fs (*Facts, Fiction, Feelings*) portals of the *P6 Constellation*.



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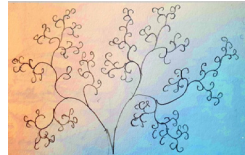
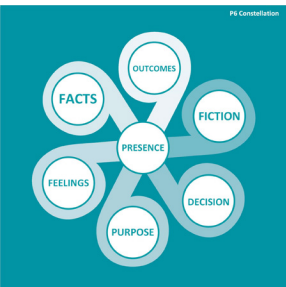


Table A-4: ▶ 🎵 PIA Practitioner Reflections 1-8, 16th December 2020

<p>“Being in community has given me a space to go and reflect and be assisted and held so I can understand what patterns are at play within me. No judgements on my findings/illuminations. This then enables me to step back into wider relationships with family and friends with fresh perspective and accept it is my stuff that triggers me. I am slowly learning to feel more compassionate about my ‘flaws’ and feel acceptance they are part of me and this is ok”</p> <p>PIA Practitioner 1</p>	<p>“This year, thanks to the quality of ongoing support I have received from the community, being held in areas I was aware of but not fully engaging with in home and beyond, I have gained confidence and determination as a practice partner and hosting of REAL encounter events.”</p> <p>PIA Practitioner 2</p>
<p>“Grateful, wonder, surprise, Awe. I believe being in this community has provided healing for wounds I never acknowledged I had - An opportunity to be liberated from some beliefs or at least notice them. Being in community is a framework and helped me find my confidence to do my first online work as part of my new business. XXXX and I both sitting in CAP 2 realms - joy, surprise. A greater trust in myself. More compassion for myself.”</p> <p>PIA Practitioner 3</p>	<p>“At home - helped me to stay centred and grounded when mum fell ill, bringing challenges and disruption that extended into the wider family, friendships and health professional realms. At work - helped me to hold my boundaries and a wider perspective in my work interactions; also helped me to do some of my best 'coaching' work in and outside the community.”</p> <p>PIA Practitioner 4</p>
<p>“The impact being in community has had at home is that by having a place to process the triggers I experience I am able to quickly integrate my learning and recover. I have noticed this in my relationship with my husband where I am using reflective contribution more regularly rather than letting the littles build up. Also at home in my new horsey community there have been numerous communications which I have been triggered by. I have responded by holding the tension and turning to community members to process. Lastly at work I have been stretched so much by delivering on line with Louie and Laura. I have felt every emotion and believed I can conquer the world and that I have been conquered. The Fact is though I am still here and I still keep coming back and now other people are asking us to come back and share more with them. This has given me new confidence in this work we do which starts and ends in this community.”</p> <p>PIA Practitioner 5</p>	<p>“Being in community has started and through 2020 continued to change how I relate to XXXX and I believe how we relate together. I believe we have a shared language and understanding of how we go through each day and how we journey together. For me, this makes being together (for the most part!) a breeze and overall I think it draws us even more closely together. I am deeply grateful for this gift so thank you all. In terms of work it has changed what I notice with my clients and it has added a layer of depth and connection that wasn't there before or I at least wasn't aware of! This excites me as to all the possibilities that can be unlocked and I am encouraged to go and seek more opportunities for practise (and praxis!)”</p> <p>PIA Practitioner 6</p>
<p>“Being able to access opportunities to be a PP in EPIA, CAP 2 Orientation and External Events has increased my Acuity and my Reflexivity which I believe has sharpened my PIA practice with clients. I have noticed the rich direct and indirect learning I access when I am at CIP days and this refreshes my attention to theory, the aphorisms and POMP, which again supports me in my work offering my guidance when I least expect it. My deepening practice has also enabled me to continue to hold m self when my son experiences long term and rapid mood changes, enabling me to discern when to offer support and when to hold the tension. Triad and Supervision support has also been part of my development with what I find one of the most challenging areas of my life.”</p> <p>PIA Practitioner 7</p>	<p>“I’m noticing more.. much more. Noticing when I judge, when I’m triggered, noticing the repeating patterns that come up in me and others at home and work. IN conversations with my husband I try and echo more of his language and use the language of ' when you're believing' rather than be the person who gives advice to 'fix' the problem (a historical pattern that is between us). At work I use the words "I noticed... I’m curious about..” I’m trying to use language that supports teachers to look within themselves rather than rely on 'advice' from me.”</p> <p>PIA Practitioner 8</p>



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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
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- ❖ 8: Presence in Action
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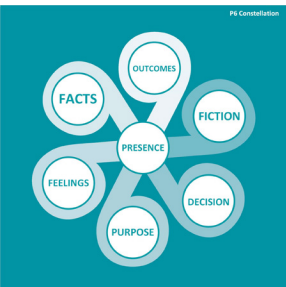
Table A-5: ▶🎵PIA Practitioner Reflections 9-11, 16th December 2020

<p>“Although I am believing I have been on a rollercoaster ride since mid-July and yet, that rollercoaster ride is somewhat smoother since September. I feel confident. The ride is still turbulent and my relationships with myself is becoming stronger, listening to what is present within me, my feelings - emotions. I am noticing how I am triggered by what lands on me and how the landing is changing. I am grateful to this community of practitioners for holding this space. I have learnt some and believe there is much more to learn..”</p> <p>PIA Practitioner 9</p>	<p>“Being in community has helped me to attend to myself, to develop on so many levels...this has meant I have been more able to hold tensions with family when I wanted to explode, be present to my family and hear where they are at (up and down at different times), be present to my mum, to my husband and kids. It has also supported me in how I have met my work and clients in a year where most of my client paying work has not been present. Knowing this community is here, regardless of a pandemic, has been a massive help this year. Working with PIAC has also been soooo stretching...I have LEARNT SO MUCH and keep learning. I believe my being and doing could have been so different without this community...I am so proud of us and me!”</p> <p>PIA Practitioner 10</p>
<p>“Even though COVID brought a halt to being with all of you in person, it has opened up so many other ways of being connected, continuing to engage, doing incredibly deep transformative work and witnessing and experiencing my own breakthroughs. I feel such joy and profound gratitude to find myself alongside people who are dedicated to doing their personal work and taking responsibility for how they show up wherever they are. I have learned so much by stretching into new territory with community members and I have laughed and laughed and laughed, way more than I have cried! I find such relief and release to know that I can show with what is in me, on the way to processing beyond it - knowing that others around me can hold the space for me to do that without getting caught (at least not for long) in their own stuff. I just want more people to have access to the joy, freedom and celebration that comes the other side of meeting shame, fear and pain with love and acceptance. Roll on 2021!”</p> <p>PIA Practitioner 11(Louie Gardiner)</p>	

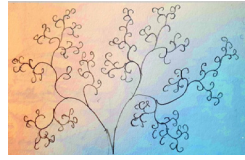
▶ The contribution below was sent to me unsolicited, by someone who participated in the 4-day *POPIA (Praxis of Presence in Action)* training but did not want to be part of the *community-in-practice*. From time-to-time she shares snippets of how this approach has been helping her:

“Morning, just wanted to say that the *P6 Constellation* components have enriched my life – had a conversation with mom using her Christian words to share fiction/feelings/presence. And no one died or wept” Social media message to Louie, 1st June, 2020.

▶🎵 She is not alone. Many others who have experienced the shortest learning encounter we offer (1-day equivalent), leave being [able to use the 3Fs](#) distinctions in their lives. Others who have immersed themselves, go on to experience a wide range of benefits that they



- PhD Statewaves:**
- 🎵 Aesthetic-Poetic
 - ♦ Intellectual-theoretic
 - ▶ Navigator-Narrator
 - ≈ Visual-Kinaesthetic
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directly attribute to practising this praxis of *Presence in Action*. The contribution in §Figure A-48 was shared by someone unable to attend the December 2020 gathering.

Figure A-48: ▶ 🎵 📌 Extract, Practitioner reflections on impact & reach

PIA Reflections on 2019

Questions to contemplate:

- What difference has being in the PIAC community made for you in 2019 in terms of your life, relationships and work? Please reflect on all the different containers you are involved in e.g. CiP gatherings, CAP triads, supervision, practice partnering, and attending trainings
- Create a list of all people you are connected to who have been influenced in small to big ways by your use of PIA

CiP gatherings enabled me to build new relationships with like-minded people; to learn from them and with them; and to attend to my own process while being supported by them. These relationships have grown beyond the gatherings themselves, and have enabled me to experience a sense of belonging and lack of alone-ness from being part of a community, which seems very key for me currently as someone who lives and works alone for much of the time.

My **CAP triad** has provided a more intimate container to practise with peers, and support each other in our work. In this space I believe we have created a strong level of trust between us, which has enabled me to open and go deeper than I might have done otherwise. Most of the issues I bring concern immediate work or client relationships and I find myself becoming more rooted in my interactions.

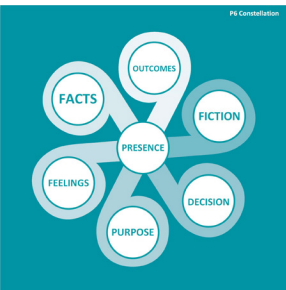
Supervision always takes my learning further. Over time, I have deepened my own self-understanding and grown my capacity for self-love. This has enabled me to approach situations and people in a more present, compassionate way – with less need to prove or protect. I am becoming more confident about speaking out in what I'd usually see as 'high-stakes' emotional situations. It's a work in progress of course – and it seems to be getting easier to remain in my still point, so I can think more clearly and respond.

Practice partnering gave me with an opportunity to get into 'holistic' action; a space where I could practise in a professional setting, through doing my work - helping others to learn and grow; where I could play and/or experience a sense of flow within myself; and where I could take my own learning deeper as part of the whole experience. I would do it again in a heartbeat.

Cap 2 training was almost a year ago, and is hard to recall in some ways. But it gave me a platform, including a grounding in theory, for the work that I have done since then.

List of People Impacted

- Mother (including influencing how she now deals with some situations)
- Younger Sister
- Relationship with middle sister (also influencing how she handles a difficult relationship with our mother)
- Colleagues within GW – everyday dealings
- One to one Coaching clients
- Client partners
- Leadership development cohorts in multi-nationals
- Co-delivery partnerships



PhD Statewaves:

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- 📌 Intellectual-theoretic
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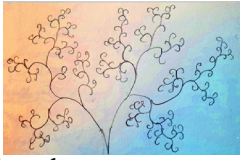
Pre-PhD Abductive

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PhD Abductive Fruits:

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🎵 Now, I am going to follow my urge to bring into confluence, the streams of insights that have evolved and surfaced, these last several years, in my practising of the praxis of *Presence in Action* as self-practitioner, *Host* and *Witness*; and in the writing of my writing through, with and about it.

5.5.8.2 More about *Presence in Action*

“Everything you do in a system is an intervention ...and everything you experience is data about the system” Schein, 1998, in a personal conversation (Scharmer & Kaeufer, 2015a: p.201).

Inside knowing outed

▶ Before I continue with this flow, I notice I want to remind you of the *Scope & Focus* of my project. 🎵 I am feeling a tinge of concern rising. Again... ah! My fiction-fuelled spectre has my *primal purpose of self-protection* rising. I turn to the wee girl from my past reassuring her that she need not be afraid of this... or you, dear Reader. ♦ This §Chapter-Five-as-Appendix is just as it needs to be, to be coherent with all that this research is, and has come to be, about. It is a testament to embracing complexity with all that that means: in surrendering to not-knowing, and to iterative, nonlinear, messy, repetitive, dead-end trails, loose ends and redundancies; yet with trace-lines back to its multiple beginnings, only trackable in hindsight.

▶ 🎵 ♦ I am acutely aware that when writing about the *P6 Constellation* and *Presence in Action*, I am fundamentally drawing upon personal knowing that has been generated within me over decades of self-inquiry, as well as witnessing and engaging with others in myriad interactions and *inter-actions* ≈ [Systemic Research Framework](#). My grounding has been sourced in walking across and working the soil; in discovering, sowing seeds and creating conditions in which they might germinate; and then in tending and harvesting those that do. This metaphor, befitting my family name, I offer in hindsight. Quite frankly, for many of my early years, I simply did not have a clue what was going on, nor why everyone else seemed to be ‘okay’; and I certainly

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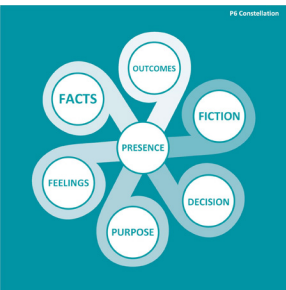
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had no idea what was going on in me, that had me doing whatever I was doing. Yet amidst all my seeming cluelessness, I was growing from ground level – simultaneously upwards~downwards, outwards~inwards in continual sway. This was no clinical experiment that I could put down at the end of each day! This was my life; my mutual, contextual living~learning ‘experiment’ which, for quite a time, my survival seemed to depend upon. To you it might seem as if I am offering you an endless stream of assertions. I am not. I invite you to interrogate me on, for example, why I use particular words within the *P6 Constellation* and indeed the *PAI* and *Participation Compass*. Ask me directly, and I will have an answer, most likely shared in the narrative of a lived experience in which a breakthrough insight landed. I could tell you when, where and the context in which these happened, even though I may not recall or want to share the name of the persons or people implicated – to safeguard their anonymity. The context for this curious beast of a research project matters.

Subjective empiricism has centre-stage but it has never been in isolation. All else, circulates around this as in the ≈SAM §5.5.2. This is Natural Inclusion made manifest, not that I consciously knew this for the longest time. But my *being~doing* body has been showing me, not only in my daily existence for these, now 60 years of living, but in the nature of my creations – my *abductive fruits* that have risen up to serve me, some of which are showing themselves to be of use to others. In these doctoral years I have committed myself to wandering in alien trad-science terrain. Surviving the initial affronts this reaped on my tender being has, in time borne new fruits and illuminated and honed others. In the remainder of §5.5.8 and indeed this §Chapter-Five-as-Appendix, I interweave and give the leading role to my *subjective empirical* knowing. I draw upon (and sign post you to) other bodies of work; not extensively but through the relationships, resonances and patterns I perceive and conceive as seems fitting for the abductive approach I believe is underway §5.5.12. I do not profess to know these other bodies of work as well as I know the workings of my own *being~doing* body.



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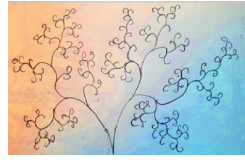
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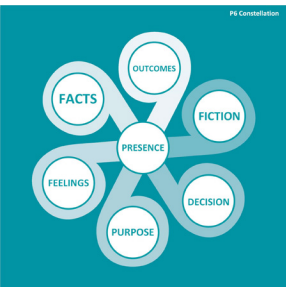
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◆ Cognitive science has obvious connections with my project, not least because in more recent years, it has increasingly been influenced by theories relating to complexity and autopoiesis (Maturana, 1975; Maturana & Varela, 1980, 1987; Varela et al., 1974; Varela, 1992). This is especially true of embodied cognition (Anderson, 2003; Lakoff & Johnson, 1999b, 1999c; Mingers, 2001; Thompson & Varela, 2001; Varela et al., 1991) and enactivism (Depraz et al., 2000, 2003) which have their roots in the work of Merleau-Ponty (Merleau-Ponty, 1948, 1964, 1982) during the 1940s-1950s. The fundamental recognition embraced in these bodies of work is that we cannot isolate body and mind. More than that, is the recognition of our outer and inner realms, not as oppositional (in terms of sides, i.e. insides and outsides) but mutually implicated. There is general appreciation that, as human beings, we cannot comprehend ourselves without there being a body doing the comprehending; nor by examining singular internal *data-types* e.g. neural correlates (Thompson & Varela, 2001) by isolating them from the in-context, nonlinear, inter-relationship of our everyday experience.

Whilst there are benefits to conventional science methodologies, the limitations of the reductionist approach are acknowledged (at least by some); i.e. even if ‘parts’, such as our thoughts or emotions, are not physical like the heart or liver, separating them from their interrelating context is akin to removing an organ from the body to examine its functioning. Extracting body bits, risks killing the bits and the body, because they rely on a functioning relationship with each other. This seems so obvious, yet in the early 1990’s within cognitive science, the notion was virtually non-existent (Varela et al., 1991). Despite progress, reductive thinking – that splits our mental and emotional realms from the material bodies that bring them alive – still heavily influence cognitive science methodologies. *Presence in Action* comes as an alternative contribution, adding to the...

“Considerable evidence gathered in many contexts throughout human history [which] indicates both that experience itself can be examined in a disciplined manner and that skill in such an



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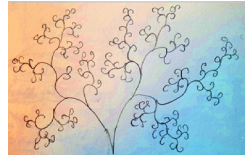
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examination can be considerably refined over time” (Varela et al., 1991: p.xviii).

▶ I offer this *self-centering* praxis, attuned over many years, as a way of illuminating and transforming what we are experiencing and how we engage with ourselves and others in our everyday lives.

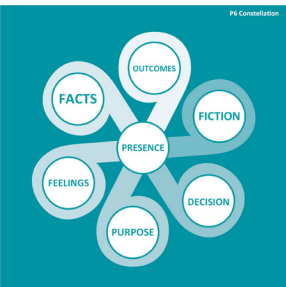
Accounting for my knowing

▶ ≈ **Visual-Kinaesthetic** introduced the *P6 Constellation* in the left-hand margin as a constant companion, accompanying you, dear Reader, for the moments when my writing has turned me inwards to process what has started to disrupt my flow. I hope this has given you a sense of the accessibility and efficacy of the framework in slowing down reactivity and speeding up more coherent responsivity. But to witness, is not the same as experiencing it. ≈ **Visual-**

Kinaesthetic, in this animated prezzi ≈ [PIA to SAM](#) gives a flavour of the spinning dynamics and towards the end, takes you through some practice examples of teasing out the *3F* distinctions. I opt for presentational knowing to open you up to its multimodal nature. Ideally, to give you first-person experience, I would *Host* you ‘walking the mat’ so that you could experience what was going on within, visually, aurally, verbally, spatially, kinaesthetically, kinetically, emotionally and relationally. In the process, you would access and move through your interior process(ing) and simultaneously, find your internal states shifting. But you would need to be in a state of readiness (willing, keen and open) for this

§5.5.4.2; §5.5.5.5: [PIA Apprenticeship Learning Ecosystem, & Learning bodies](#); §5.5.11.2: [Readiness](#).

▶ ♦ Through my own repeated engagement with the *P6 Constellation*, I notice how it makes explicit and unequivocal, that which was previously implicit and loosely handled within the *PAI + Participation Compass*: our meaning-making (*Fictions*) of, and relationships with, conceptions of *Power & Interest, Decision-makers & Decision-making processes* and agency, *Drivers~Purposes* are uniquely personal, because they are profoundly shaped by our formative



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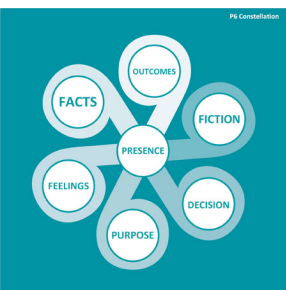
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experiences in life. Patterns laid down in our early years keep repeating throughout our lives unless or until we bring them into our awareness. [Until we meet ourselves](#) we more often than not serve no other but our *proving/self-protecting* selves. The *self-centering* praxis of *Presence in Action* invites us to engage with ourselves differently: to meet ourselves without pretence, with non-judging **curiosity** (childlike fascination), and **caritas** (care and compassion). With practice, our capacity to engage in *self-centering* frees us from our reactive, non-conscious, **self-protecting** patterns. It draws our attention to what is showing up in our interior realms; and it invokes our capacities to attend to that which is ours; i.e. to own our ‘stuff’, within the shared context of whoever else is implicated, impacting and impacted by us. This *self-centering* praxis is a consummate act of **responsibility**, that paradoxically establishes conditions for generative **expansive response-ability** – which I hope you have been witnessing in me in these pages; and can see intimated in the second-person accounts I have been sharing.

◆ By now you will be very familiar with the historicity §4.4 – §4.6; §5.5 of the *P6 Constellation* with its six outlying *portals* representing different *data-types*: *Facts, Feelings, Fiction, Purpose, Outcomes, Decision*. The words I use and the positions of the six *portals* have been informed and attuned in my encounters with myriad other bodies of work (some of which are evident in this thesis). *Presence* was the last to come into my awareness. It represents what had been the tacit ‘holding space’ for my iterating inquiry for decades, until I turned to ask myself ‘*what is this space at the centre of all these portals?*’

▶ ◆ Four years on (in 2016), coming across the principle of Natural Inclusion (Rayner, 2004a) invoked a deepening of my appreciation of the emergent, nonlinear (and [vortical](#)) process(ing) dynamic enabled by the *P6 Constellation*. Several years on again, my awareness distilled into this: appreciating *Presence* as receptive space, inviting an individual’s personal exploration with an exquisitely simple, [repeating question](#): *What am I / are you noticing?* Notice how the emphasis is different to, by way of examples: the ORID method (Objective,



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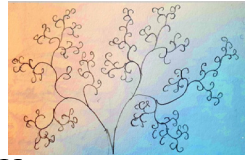
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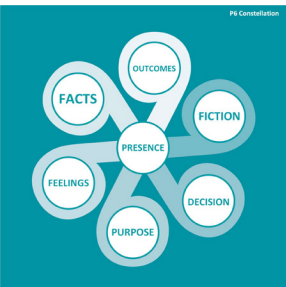
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Reflective, Interpretive, Decision) of the ICA (Bregenzler & Trongale, 2011; Oyler & Harper, 2007); Schein's (1987) ORJI (Observe, React, Judge, Intervene); Brown's 'Clearing Process' see (Sabbage, 2018), EMR-VD (Event, Mind, Reaction, Verify, Decide); and Eoyang's Adaptive Action (Eoyang, 2009; Eoyang & Holladay, 2013) using Terry Borton's three questions "What? So what? Now what?" (Borton, 1970: p.75-105; Kean, 1972); and the linear, diagnostic-treatment approach to Cognitive Behavioural Therapy²³² (Anderson et al., 2008: p.816, Table 1; Wilding, 2012) and how this translates into Cognitive Behavioural Coaching (Neenan & Dryden, 2013) mirroring the goal-oriented trajectories prevalent in coaching. All these are either explicitly anchored in, or nonconsciously subverted by, mechanistic determinism, fuelled by predominant assumptions that we can envisage a different future state and make it happen simply because we want it to happen.

▶ 📌 *Presence in Action*, with its triumvirate scaffolding, is anchored in illuminating *what is current in all that is present* within the person, in place, in space, in time. It is not about conjuring up outcomes and expressing what our purpose is/should be (though that is what we discover ourselves to be doing). Nor is it not about taming our reactivity 'so that we may rationally decide' what next to do (which is again, what we may find ourselves reactively attempting to do). *Presence in Action* invokes transformative experiences when we relinquish such notions of 'worthy purposes', and 'desirable destinations/outcomes'. **Self-centering inquiry is the point of the process(ing)** ; not getting to a place or point outside ourselves where we imagine we want to be. The *P6 Constellation* opens the space for us to engage with childlike fascination with our intrapsychic contents and processings. In this regard it is closer to Buddhist meditation; yet it is strikingly different, in that it offers a scaffolding in which our interior processings find their place in relation to what else is showing up. The specificity of

²³² Based on identifying behaviours, feelings and thoughts, and judging them as positive or negative and attempting to create alternatives to those that are negative. The whole approach falls into the mechanistic paradigm which is, in my view, why it fails to be transformative; hence it is described as 'managing' conditions of anxiety etc.



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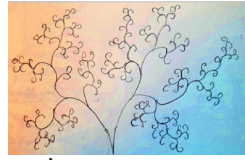
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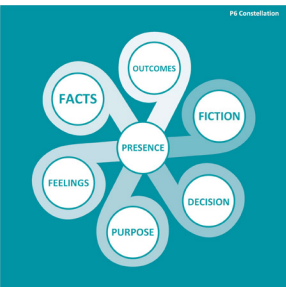


the contents and the interrelating current between them, in any given moment/situation, simultaneously reveals and re-configures our patterns of thinking, being and doing. The paradox of this, is that in the very process of illumination, we find ourselves transitioning from one **real** state, to another equally **real** state, with a crucially different pattern §5.5.3.2; §5.5.6.2.

▶ ♦ In the first **real** state, the [pattern of believing](#) is over-weighted by *Fictions*, and is a consequence of the [paucity and imbalance](#) of interiorly-accessed *data-types*; i.e. when we do not notice what is activated in us, we remain trapped in *believing* something that [may be groundless](#) in the present; and may find ourselves being reactive (often unhelpfully) in what we say and do. In contrast, in the second **real** state, the [pattern of knowing](#) is supported by the situated *self-centering* inquiry of *Presence in Action* illuminating and attending to whatever is current within us in the presenting moment, wherever we are e.g. noticing our in-context noticings, and through supported scaffolding, noticing what we were not noticing within us, that was non-consciously activating us. Through this, we notice more than we did the moment before. This brings forth new knowing which usually finds us responding – moving with awareness that we are doing something we were not ‘thinking’ of doing a moment ago. My experience of this shift in my *being~doing* state is profoundly different. I do not ‘decide’.

Instead, I find myself moving to stillness within, or moving to move from my centre of gravity, with a coherence that defies any rational explanation. I simply know, unequivocally, that this is what I now shall (not) do/say. I am not led by my head; nor pushed by my fears.

▶ 🎵 ♦ Added to this seemingly individualistic experience, *Presence in Action* affords the opportunity to engage in *self-centering* interaction in **mutual learning encounters** §5.5.5.2; §5.5.4.4; §5.5.5.5. Indeed this is the ground from which the process(ing) came to be. It is in such encounters, when we are interacting (relating with each other) and inter-acting (doing things together) ≈ [Systemic Research Framework](#) that insights arising from the *P6 Constellation* and



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

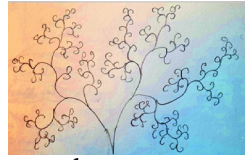
Pre-PhD Abductive

Fruits : 1998-2012

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PhD Abductive Fruits:

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



Presence in Action bring a deeper, richer dimensionality to the collaborative explorations made possible with the *PAI + Participation Compass*. Together, these approaches establish conditions for *Symmathesic Agency* to emerge [amongst those engaged](#) §5.5.5.5.

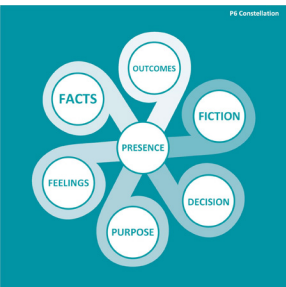
▶♠◆ When introducing people to the *P6 Constellation*, I demonstrate how linear

reductionism does not apply to our inner processing. I do this by engaging them in a simple writing exercise which introduces the distinctions between the *3Fs* – [Facts, Feelings, Fictions](#) in the *P6 Constellation*. In doing this, I invite them to notice what they are actually feeling.

In preference to the online prezi

available through this link [≈Emotions Palette](#), I ordinarily give them access to a set of hand-held cards [§Figure A-49](#), or large postcard-sized versions used for placing on the floor so that large groups can literally move through their ‘ocean of emotions’ [§Figure A-50](#). In physically handling and sorting through the cards, or walking through them, people tune into themselves differently because they are actually using their bodies in the sorting process.

They discover that they have many felt-sensations running at any given moment. They also discover that each *Feeling* (emotion and physical sensation) is related to a particular incident (*Facts*) that has arisen in the present or immediate past; and also to particular *Fictions* (that trace back to factual experiences in their past). In the facilitated inquiry, they begin to notice how, through their language, they conflate these *data-types*, in ways that muddy, confuse or manipulate exchanges with others e.g. ‘I feel that you are bullying me’. Please do visit this [prezi ≈Presence in Action](#) for further illumination. Through this, you may begin to appreciate



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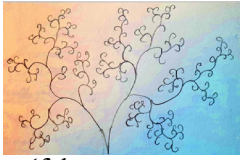
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how profoundly this (un)witting conflation renders so-called ‘feedback’ no better than ‘fake news’; and can compromise the integrity of so-called ethical and moral judgements.

Figure A-50: 🎵 ≈ Moving through an ocean of emotions



◆ The inclusional nature and process(ing) dynamics of *Presence in Action*, (aided by the ≈ **Visual-Kinaesthetic** representation of the floor mat and the ©Emotions Palette, chime with those working in [multimodal scholarship](#) and ethnographic research. Kress (2000b: p.184) states: “none of the senses ever operates in isolation from the others”. In these disciplines, increasingly there is recognition that no single mode of expression (e.g. writing, images, gestures, sound etc) or medium through which to convey that message (e.g. books, videos, performance etc) can carry all there is to be conveyed. As Kress explains, in considering texts produced by four 13 year olds in a science lesson:

“But what is most significant from my point of view is that the substance of the lesson – the curricular content – is represented in the image, not in the language... To know what sense these children

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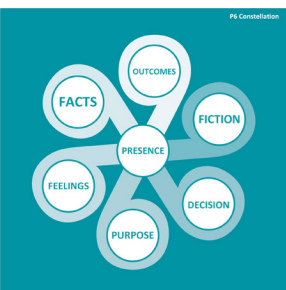
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made... what it was they think they saw, what they learned... One could not know what [their] text is about, what sense these children had made from their lessons and their experiment, unless one looked at image and writing together. Does the image here do things that could not be done in words? Yes: What the image describes cannot be described in words. Words can provide a gloss: ‘What the child drew looks like a kind of’ The semiotic modes of writing and of image are distinct in what they permit, that is, in their *affordances*. Image is founded on *the logic of display in space*; writing (and speech even more so) is founded on *the logic of succession in time*. Image is spatial and nonsequential; writing and speech are temporal and sequential. This is a profound difference, and its consequences for representation and communication are now beginning to emerge in the semiotic revolution... language is no longer the carrier of all meaning” (Kress, 2000b: p.339) [italics as per original text].

◆ Kress goes on to explain that, in asking the children to produce texts to convey their learning, they used composite modes – speech, images, demonstration – and in so doing transformed what they had been given into “a new sense, their sense, representing their interests in the world” (Kress, 2000b: p.339). He is illuminating that they were architects – designers – of their learning derived from the opportunities presented to them. They conducted their experiments, transformed the material they were given, used resources available to them in ways that were functionally appropriate to presenting their learning and in the process, they too were changed.

▶ 🎵 📌 ◆ The parallels are strikingly resonant with what is in play in my entire doctoral inquiry brought alive through my *staterwaves*. The fractal pattern shows up within the *P6 Constellation*



PhD Staterwaves:

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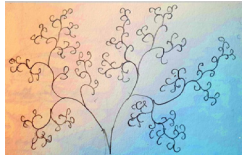
Pre-PhD Abductive

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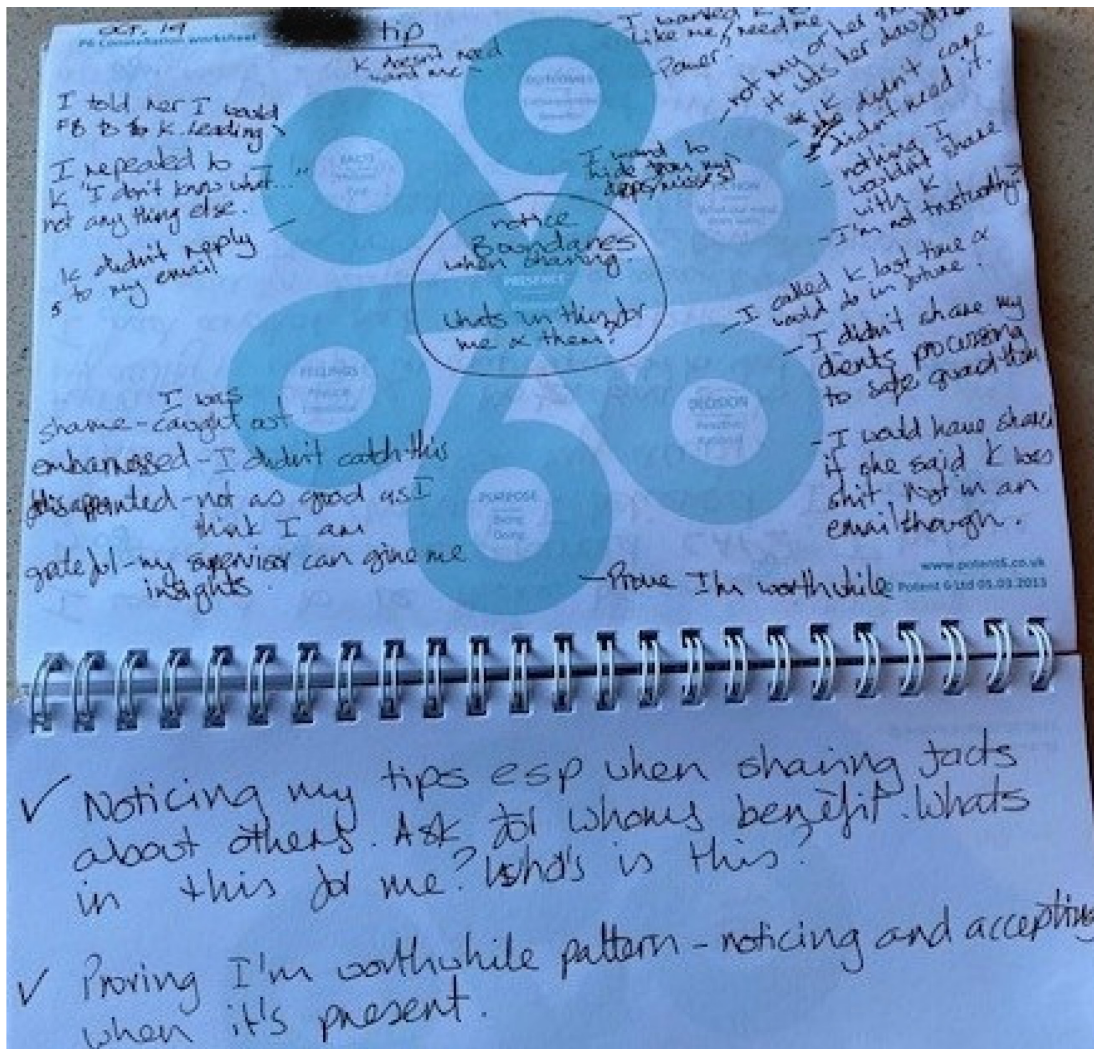
- ❖ 4: Staterwaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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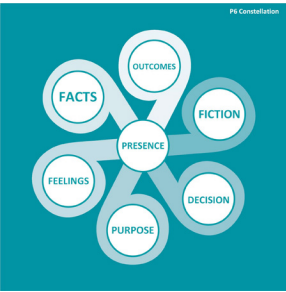
+ *Presence in Action*, which support us to reincorporate those aspects of our Selves we have a tendency to (want to) split off or deny (such as our *Feelings*).

▶◆ In the self-process(ing) sample below §Figure A-51, shared by a PIA practitioner, there are several entangled patterns in play. One relates directly to their relationship with ‘K’, who ‘didn’t reply to my email’ so she ‘doesn’t care’, ‘didn’t need it’, ‘doesn’t need or want me’.

Figure A-51: ▶♪◆≈Practitioner process(ing) sample, 2019



▶◆ The other stream is more directly alive to something the practitioner herself did. She links her *Feeling* of ‘shame’ with a *Fiction* of ‘I was caught out’; and ‘I’m not trustworthy’. Associated with this is a tumble of previously undeclared/un-accessed meaning-making that shows up in her urge to ‘hide’ from her ‘misses’, and ‘prove’ that she is ‘worthwhile’. She also



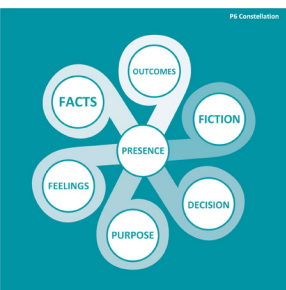
- PhD Statewaves:**
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- Pre-PhD Abductive Fruits : 1998-2012**
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felt ‘embarrassed’ linking this to a seeming *Fact* (though written in the *Feelings* portal) – ‘I didn’t catch this’. However, this *Feelings-Facts* association is not that clear-cut. Why? Because... (from a *hosting* perspective), **that** she felt **embarrassed** is a clear indication that she is believing (*Fictions*) things about herself and/or others. Embedded in her statement appears to be one or more self-accusations e.g. that she ‘**should** have caught it’ and because she did not, she and others ‘will be blaming/judging/accusing’ her of.... whatever did not find its way onto this particular page!

🎵🎵 This relationship I am illuminating between *Fictions* and *Feelings*, and the distinction between ‘feelings’ and ‘emotions’ is, I discover, teased out by Donaldson (1992: p.12-15), drawing on her research on children’s development²³³. She suggests that emotions are a subclass of ‘*Feelings*’, which I take as affirmation of my choice to use this label for the portal. She refers to emotions as “value feelings” linked to “value judgements” (*Fictions*) relating to things/people/situations etc. that have significance to us, i.e. on which we ‘place’ a value, which is always contextual. So, in the sample above §A-50, the practitioner values K, and values what K thinks and ‘feels’ about her. If she believes that K does not value her, then, as is the case here, she experiences emotions that may not be present in relation to someone she does not value/care about. Additionally, whilst some feelings are only and distinctly physical, such as a pain in my knee might be, I might also experience accompanying emotions such as panic and fear, or relief and hope. The former two, I experienced when I snapped the anterior cruciate ligament in my left knee whilst playing hockey in 1995. I crumpled to the ground in excruciating pain, which, as I waited on pitch-side for 90 mins, was accompanied by rising fear and panic. The levels of post-operative pain, whilst somewhat

²³³ Her thesis (using two criteria – ‘modes’ and ‘components of experience’) has some striking resonances with the *Symmathesic Agency Model* and the *Systemic Research Framework*. Locus of concern is defined in terms of space-time incorporating ‘point’ and ‘line’ modes. Point mode is ‘here and now’ time; line mode extends beyond the purely personal past and future, into relational and wider world realms. The four components of experience include: perception, thoughts, emotion and directed action (as distinct from reflex or passive movement). Her proposition, like so many is useful insofar as it is an outsider view on the other. *Presence in Action* offers a situated insider view of oneself that has immediate utility.



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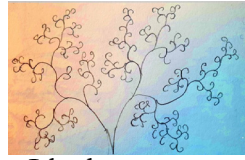
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alleviated by drugs, were accompanied by relief and hope. By the time of my surgery, I had researched and discovered countless athletes who had returned to their sport at the same levels of pre-injury performance. In short, *Feelings* may be physical and may be accompanied by emotions that arise in accordance with the situation and what we value / matters to us.

▶ 🎵 ♦ Notwithstanding these distinctions, in engaging in *Presence in Action* in our daily lives, we simply need to tune in to whatever we access first – this may be a specific ‘content’ from any one of the portals; or we may tumble out a mass of outpourings. Honed acuity skills help us notice and navigate to what is *current* that has a nonconscious grip on us. Whatever presents first, opens us up to discovering what else is activated and interacting within us. Discovering the patterns in play within us at the moment of our *self-centering* inquiry becomes the key to whatever is released. This praxis calls upon childlike curiosity. Herein lies our challenge.

Virtually every way we turn, we find ourselves unwittingly in the grip of our *Fictions*. Sifting, filtering, judging, elevating and rejecting. Before we know it we have determined what is apparently worthy of our attention, reactively ‘deciding’ (which is, of course, no decision at all) what we might disregard before even giving whatever it is, our due regard!

5.5.8.3 *Accentuating the positive – ain’t good*

♦ Our polarising and obviating tendencies are rife. Take for example, Appreciative Inquiry (ApI)²³⁴ (Johnson, 2013) – an approach first championed in the late 1980s; and the Positive Psychology movement (Biswas-Diener & Dean, 2007; Cowen & Kilmer, 2002; Seligman, 2003; Seligman & Csikszentmihalyi, 2000). Appreciative Inquiry encourages action researchers to “affirm, and thereby illuminate, the factors and forces involved in organising that serve to nourish the human spirit” (Cooperrider & Srivastva, 1987: p.131). The

²³⁴ This is usually abbreviated to ‘AI’, but herein I adopt this alternative abbreviation ‘ApI’ so as not to confuse with AI (Artificial Intelligence).



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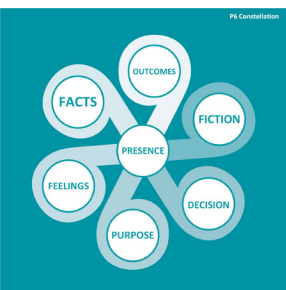


approach, de facto, invites users to disregard that which they pre-judge to be unhelpful to ‘nourishing’ the human spirit. This reveals linear, mechanistic, reductionist assumptions in at least two ways, implying: (a) that we can determine, ahead of events, what factors in a given human system **will** bring about nourishment; and (b) that “due to the change premise of [ApI], that human systems mobilise energy toward what they dream or imagine, especially when these dreams are grounded in what is already true when the system is at its best (Cooperrider, 1990)” (Johnson, 2013: p.190), it is assumed that we can and should focus on positive and not negative deficit discourse. Johnson – herself an ApI practitioner – challenges the efficacy of asking people to repress certain emotions and critical perspectives saying “it is like asking someone to amputate some significant part of his or her being” (Johnson, 2013: p.191). Drawing on her personal experience, she goes on to make her case for transcendence:

“If we can begin to cast an appreciative eye on the shadow, on resistance, hopelessness, shame, despair, anger, and grief when they emerge, perhaps we can use the shadow in service of the noblest aspirations and highest human purposes in the organization” (Johnson, 2013: p.192).

◆ Yet, in drawing on Campbell’s (1949; Jung et al., 1971) use of Jung’s archetypal language of light and shadow to make her case, Johnson perpetuates a duality that cannot escape implicit judgements which marry light with good/wanted and shadow with bad/unwanted – a tendency Rayner challenges (Rayner, 2020b).

🎵 ◆ Also, the invitation to pre-judge what ‘will be’ helpful is as flawed as the assumptions inherent in academia’s emancipatory project, insofar as both give pre-eminence to value judgements (*Fictions*) over objective rationality, and over subjective contributions rather than seeking to draw together the relationality and dynamics between them for coherence to arise. I notice I am shaking my head. I realise I am reeling and raging through the *P6 Constellation*.



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I am in it. It is in me – helping me to attend and attune to what is going on within. In this undertaking in which, although *I am the research, I am the researcher holding the research, I am an instrument of it, and I am in it* §0.3: p.28, Footnote 17; §3.6, **I am not acting alone, independently of a context.** I am inextricably embedded. I cannot not engage with others and the wider world around me; and I cannot disregard or discount my own experiencing as one in and amongst others, embroiled in my so-called systemic intervention (which, as an aside, I am believing might be better ‘named’). *Where is this taking me?* No! Let me re-phrase that question: *In what I am making of ‘all’ this, where am I taking myself?*

♪♦ I am feeling frustrated (*Feelings*) at the partiality and duality of so much of what I am reading (*Facts*): theory over practice or vice versa; rational versus interpretive; head over heart; mind over body; objective over subjective or normative; positive over negative; judging *Feelings* as good or bad; conflating *Feelings* with *Fictions*; stating *Fictions* as *Facts*; advocating attending to the past to heal the future versus letting go of the past and focusing on the future. On it goes, within and across myriad disciplines. So many polarities. So much discourse held as oppositional – one perspective seeking to drive out, diminish, quash or supercede another. I feel a wave of hopelessness and catch a flash of fleeting thoughts and invite them in – my *Fictions*: *This is impossible, pointless. My project and I will never make a difference. The monumental weight of all that has gone before is overwhelming and unchangeable. I should stop now; give up. Scurry back into my tiny little hole!* But wait. I pause. **A mug of cocoa >>** beckons.

>> A MUG OF COCOA

I sit to attend to me and all that swirls within.

Facts: My work is making a difference: to me (*Facts* - based on the countless times over the years it has helped me to get unstuck and re-engage); to all those who have come to me for support (*Facts* – based on what they tell me; and what I bear witness to, in the ways in which they are changing in our *community-in-practice* gatherings, and in *Presence in Action* Practitioner supervision sessions); and to those with whom they work (*Facts* – their clients, family members and friends tell them and demonstrate how it is influencing them in what they say and do and how they relate); and that people keep returning – bringing themselves into our shared space – to deepen and extend their learning (*Facts* – this started with me; became three more; and now 25+ are continuing in our *community-in-practice*; we have self-organised into a Community Interest Company; we are positively impacting the lives of several hundred, directly and even more indirectly). Watch this video of *Presence in Action* [practitioners sharing their own stories and experiences](#).

PhD Statewaves:

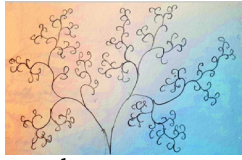
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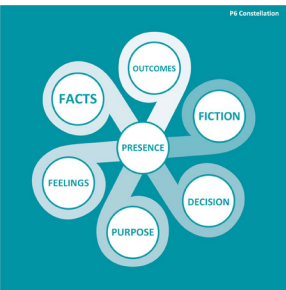
▶ 🎵 ♦ Stepping away from the screen gave me space to reconnect with what I know to be apposite for my living~learning inquiry:

“The real value of knowledge is ultimately to be found in how it matters for and influences action within the context of one’s practical problems” (Hovhannisyan, 2018: p.59).

▶ 🎵 ♦ I remind myself of those who have gone before, pointing to the flaws in thinking that raises rationality elevated above all else. Maturana (2011) contextualises this in a way that accentuates the value of the *P6 Constellation* in bringing together all implicated *data-types*, and allowing them, metaphorically, to ‘converse, have equal say and come into agreement with themselves’. All are needed, always:

“We say we here are [rational beings](#) and I am saying here that we are emotional beings... that we use our rationality to validate or to invalidate our emotions. We follow our emotions, our preferences our desires, the things we like and dislike and on that we put rational arguments... and what is a rational argument? ...[it is a] construct on the coherences and regularities that arise by accepting certain basic premises. Every rational argument is founded on basic premises accepted a priori because one wants them to be there. So every rational argument is developed on non-rational grounds; on desires, preferences, purposes, intentions” (Maturana, 2011: 21m21s).

▶ 🎵 ♦ In 1997, Rayner (1997) brought this challenge to the fore in the natural sciences through his mycological research, following insights he was gaining about the principle of Natural Inclusion (2011a, 2011b, 2017b, 2018c):



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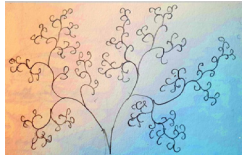
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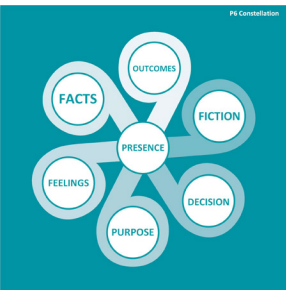
“Although objective thought is often vaunted as ‘impartial’, in reality the exclusion from consideration of any aspect of reality can only result in a profoundly partial, and hence potentially very misleading, comprehension of reality” (Rayner, 2018c: p.6).

“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. The praxis eschews from consideration the three occurrences fundamental to comprehending Natural Inclusion: receptive space, informative flux, the co-creative inclusion of each in the other. In so doing, life is rendered into a lifeless, loveless set of inert material units of selection struggling to survive in the face of intolerant forces” (Rayner, 2017d: p.63).

🎵 🎵 I remind myself, too, of my own grasp of this terrain:

“...subjectivity – first-person sensemaking – is often judged pejoratively. Because it is unverifiable by others, its validity is considered unreliable and therefore inadmissible. Being unverifiable by another is not what makes subjectivity unreliable. It is our inherent partiality – being unaware of what and how much we are not noticing. The challenge, therefore, is not to ditch subjectivity but to enrich it with what else is available; and to hone it, by developing our reflective-reflexive capacities” (Gardiner, 2021 pending) p.34-35.

▶ 🎵 🎵 I am upheld and eased by the principle of Natural Inclusion and my own knowing embedded in the praxis of *Presence in Action* and the *P6 Constellation*. I now welcome my *Fictions*



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 🎵 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

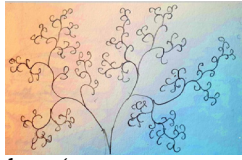
Pre-PhD Abductive

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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alongside the other *portals* that distinguish and give space to *contents* that interplay (as informative flux) within me. Through decades of iterative struggling and confusion, I came to recognise that all that shows up within me, arises in receptive-responsive, *reflective-reflexive* interplay with my context and, combined, is invaluable to my sensing~sensemaking process(ings). When I deny the presence of some activated (*current*), interacting *contents*, my patterns of stuckness and dissonance prevail. In other words, my attempts to deny/suppress something when I pre-judge it to be irrelevant, bad, unhelpful, has the effect of amplifying it. That which I most ‘do not want to happen’, often is the very thing that comes to pass.

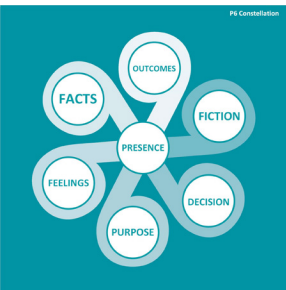
▶ 🎵 📌 Whereas, when I **notice and accept** that which presents itself within me, and open myself up to what more might be ‘there’, something else occurs. I find myself re-balancing, *self-centering*. I offer an explanation for this. The act of **admitting**²³⁵ what else is present

(taking account of the inherent requisite variety of *data-types/portals*, as well as how specific *contents* are interrelating in me, in any given context), serves to disrupt and destabilise the patterned configuration of my fixated meaning-making in that moment. Newly **admitted** data shifts my interior conditions. This invokes renewed, self-organising process(ing), giving rise to a pattern reconfiguration – coherent sensemaking. In this *interior* dynamical (nonlinear) interplay **disintegration catalyses re-configuration**²³⁶, i.e. the release of [generative potential](#) (Gergen, 1978) which may show up as insights, and/or clarity about what is mine to do/say. I do not ‘decide’. I find myself moving to move/speak/do with conviction and commitment with all of my being involved §5.5.5.5: **Agency in view**. This is very far from a rational decision-making process!

▶ 🎵 📌 In re-reading the beginnings of this section to this point, I find myself wanting to draw together distinctive aspects of the praxis of *Presence in Action* that have been surfacing,

²³⁵ I feel the urge to re-state its full, complex meaning i.e. welcomes, appreciates, accepts and accepts as valid.

²³⁶ This is nature’s cycle: regeneration and degeneration in endless sway.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

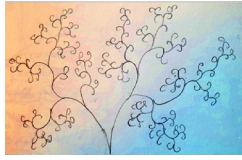
Pre-PhD Abductive

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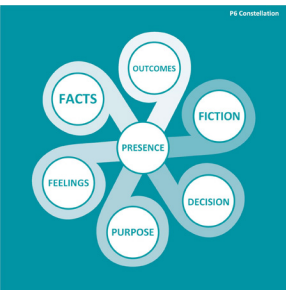
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emergently through this §Chapter-Five-as-Appendix. There may be more to come, but for now,

I offer the bulleted list as my current distillation:

- The praxis **does not** involve categorising people (e.g. charismatic, narcissistic, mad, bad); nor behaviours (e.g. wrong, good, perfect, unhelpful); nor does it diagnose conditions (e.g. ADHD, anxiety, depression).
- It is a first-person approach used by individuals on themselves; or when invited, to *host* another. The person process(ing) is accessing what goes on interiorly within them.
- Only the person process(ing) fully knows, appreciates and experiences what unfolds. Only they can testify to the validity and veracity of their experience.
- A person illuminating their interior process(ing) to themselves in this way; **finds themselves changed**. If they **deterministically set out to change themselves** by ‘doing’ the praxis, they do not succeed, because in effect, they change the process from nonlinear to linear. It does not work when treated as a formula to follow!
- It is an inside~out, in-the-moment *self-centering* inquiry, in which past recall and future imaginings are recognised as folding inwards, affecting what becomes present and *current* (i.e. activated/triggered) in a person.
- It helps a person to recognise that not all that is present in them is *current*; not all that is *current* is immediately accessible to them; and that what they make of what is *current*, is also *current* and impacting them.
- It is a situated praxis, so whatever is *current* in and interiorly impacting a person, is happening in them, wherever they are; and this will move them to move/act/do/say things that will directly or indirectly impact their relational and wider-world context, whether or not they intend to do so §5.5.6.2; §5.5.12.2.
- The *P6 Constellation* scaffolds a person’s interior contents in *portals* that are given noun/descriptor labels, differentiating six generalised *data-types* that show up in languaging (Maturana, 2011) between human beings.
- Portal contents are illuminated without judging them as positive/negative, good/bad, right/wrong etc.
- It takes practice. Practising the praxis, initially is a choiceful act, until we become so practised that it becomes our way of *being~doing* in the world.
- The *P6 Constellation* framework is, in nature and form nonlinear and inclusional, allowing for replicated deployment.



PhD Statewaves:

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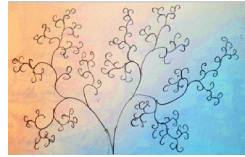
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- The praxis of *Presence in Action* is nonlinear, self-organising and recursive.
- Illuminating contents and couplings between *portal* contents, reveals gaps and inconsistencies. Interior perturbation, i.e. a kind of energetic tension builds in the person until finally, as more data is revealed, they tip into insight, and/or a state of coherence. If the person is not ready or loses confidence, they may retreat from the discomfort and disengage by withholding data from themselves. Paradoxically, data denied or abstracted from their interrelating contents and context amplifies rather than curbs the person’s interior disturbance. Simply admitting their raw data contents as per the sample in §Figure A-51 and helping them put them in their place (the relevant portal), releases them.

5.5.8.4 The PAI, P6 Constellation and me

▶ 🎵 ♦ After yet another *self-centering* inquiry within, I find my attention returning to *PAI*, and to considering my *Lead Body* status in relation to commencing my PhD. I pause, looking back

on the landscape of the last many pages wondering what I have been revealing to myself (and you) in and through my seemingly off-message meanderings? There is much about me as a human being in *living~learning*²³⁷ process; and there is a meta-process being illuminated by the nature and content of my musings. Regarding the former, despite my reflexive capacities – I

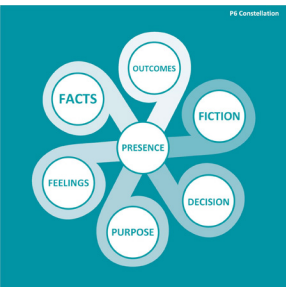
remained blind to some of what was *current* within me; and I withheld from having conversations with my partner about the potential impact of doing my PhD §5.5.5.1. Whilst

there is more context to this situation, this is immaterial to the simple point I am making: if something is *current* within us, then it is virtually impossible for it not to impact us and therefore others. We are inseparable from context and are central to the part we play in our

undertakings – even if or when we are unaware of what or how this is happening. We are always exercising agency §5.5.5.5 – as evident in our daily actions – even if we seem blind to

the fact that we are co-architects and initiators of all we do. Radical (Cunliffe, 2003) self-reflection (Midgley, 1992d, 1995, 2017; Taket, 1994a, 1994b, 1995) and reflexion – however

²³⁷ I realise this phrase is somewhat tautological in that arguably, if we are not learning, we would not be living and vice-versa.



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

Pre-PhD Abductive Fruits : 1998-2012
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we do it – helps us comprehend what moves us to do what we do. Increasing our self-awareness lays the ground for responding differently – but does not assure our capacity to do so. 🎵 🎵 Rationally, I know how important it is to take account of other implicated, impacting/**impacted** individuals. Yet, stiI did not do this with my partner. I reacted nonconsciously. Only much later, as I became more proficient in using the *P6 Constellation* did I fully recognise the *self-protective* pattern gripping me – *I felt terrified of losing myself and being denied the opportunity to do what was mine to do* §5.5.5.1. Let me tease out what was actually in play: I felt terrified **not by what was actual**, but **by what I was believing** would happen to me (*Outcomes*); and what I was believing about my partner (*Fictions*). What I was believing was in and of my own partial, past-fuelled and therefore distorted interior processing.

I am minded by what Heon concludes from Follett:

“Through the process of integration (that is, to identify, deconstruct, reflect, and to collaboratively reconstruct) one can come into contact with the uniqueness of our needs and the myriad of ways to reach fulfilment. Most importantly, the individual is not lost in the process because one’s needs and goals are accounted for throughout and bolstered through individual engagement” (Heon et al., 2014: p.109).

🎵 🎵 I feel sad, as I find myself wondering what my partner and I may have lost by my actions. There I spin – tipping into imagining *benefits & consequences* (*Outcomes* / future *Fictions*) about what ‘could/should have been’; and slipping, once again, into judgemental *Fictions* about me: ‘*that I should have known better; done this differently...*’ on and on this cycle can spin until or unless I come across something different that serves to disrupt my re-cycling pattern. Ah! I get it! It is writ large on the page before me... and you. AGAIN I remember. *I am the research; I am in it; I am an instrument of it; and I am holding it.*

PhD Statewaves:

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Pre-PhD Abductive

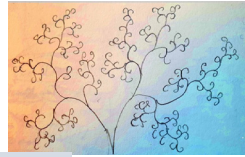
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Chapter-Five-as-Appendix



▶🎵◆ Revisiting this and living through my discomfort of this experience (and others), provides the raw material of my internal processing. Without accessing my inner processings and working through them, you would gain little insight into what it is like to illuminate and navigate this realm with the framework of the *P6 Constellation* to hold me. Short of practically experiencing working through your own inner processing aided by the *P6 Constellation*, this is the closest you may get to gaining an insight and felt-sense of what it delivers and how the praxis plays out. I remember. I notice how calm I feel; and satisfied and excited. I am almost ready to move on. But first, I am moved to reflect on the **meta-process(ing)>>** revealed through my musings.

🎵◆ Here I am, revealing in these pages, the flaws in my own process(ing) . And through all that, my partner and I have come to a different place – collaborating creatively in life and work. We have gained immeasurably by meeting ourselves and each other; facing our distress and doing our personal and

relational work. But imagine the ramifications of decisions made by *Lead Bodies* consisting of

META-PROCESS(ING) >>

🎵◆ I want to offer a real-time reflection about the application of the *PAI*.

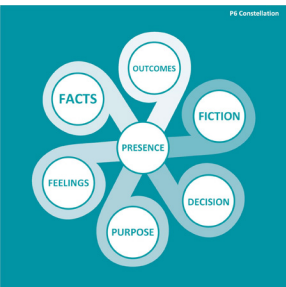
Notice how I began writing about one element (in this case, *Lead Body*). Then as I wrote, I began exploring terrain that had me sweeping across all sectors of *PAI*. I was gaining insights that were informing and enforming me and my undertaking. Then I found myself reaching for the *P6 Constellation* to make sense of my deeper unfolding reflexive processing. This kind of unpredictable flow happens often when facilitating others through a *PAI*.

When I used the *PAI* proforma as a structural driver to a planning process, it drained the inquiry system of energy and compromised its efficacy. As I became more experienced and more trusting of myself and the integrity of *PAI*, I learned to follow the flow of data and information issuing forth from participants (documenting it as it came, in the places it fitted) - rather than constraining the people and their processing for 'my convenience' as the facilitator-scribe. I shifted from following a format to following the flow!

I notice this is what I have been doing in this section of the *PAI* (& in my thesis generally).

I have found it extraordinarily challenging. Being host to my own thinking; whilst attempting to follow my own flow (carrying me all over the place); whilst trying to find words to express myself in a coherent way to you; interweaving third person inquiry in a form that meets doctoral standards is – quite frankly - an experience I'm not sure I want to repeat.

After-the-fact documenting is not the mark of the *PAI* delivering coherence. It works best when hosted, enabling those involved to share, illuminate and catch what is present – bits of data, phrases, short sentences; old and new fragments emergently coming together, re-configuring into new meaning-making that never arrives in perfectly-formed sentences. The outputs of the *PAI* documented in a proforma tell you nothing about the relational outcomes that manifest as critical intangibles – mutual clarity, coherence, true consensus, commitment - integrative 'solutions.' I am wondering if my thesis may prove to be no more useful than a completed *PAI* proforma!



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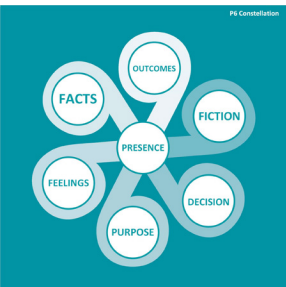
one or more individuals with inordinate access to political or organisational power and resources, who remain ‘wilfully blind’ (Heffernan, 2011) to their own internal processing?

▶ 🎵 📌 The consequences can be devastating to the lives of millions and to the planet as a whole:

“Many, perhaps even most, of the greatest crimes have been committed not in the dark, hidden where no one could see them, but in full view of so many people who simply chose not to look and not to question. Whether in the Catholic Church, the SEC, Nazi Germany, Madoff’s funds, the embers of BP’s refinery, the military in Iraq, or the dog-eat-dog world of sub-prime mortgage lenders, the central challenge posed by each case was not harm that was invisible—but harm that so many preferred to ignore” (Heffernan, 2011: p.48).

◆ Heffernan goes on to say “you are responsible if you could have known, and should have known, something that you strove not to see” (Heffernan, 2011: p.59). Here she draws attention to the notion of ‘wilful blindness’ introducing her own moral and ethical judgements (*Fictions*). In making such judgements – whilst making it clear that she believes ‘good (*Fiction*) people’ can end up doing ‘bad (*Fiction*) things’ – Heffernan seems not to take account of the differing capacities of individuals to engage in reflective and reflexive inquiry (Cunliffe, 2001, 2002, 2003; Fisher et al., 2003; Rooke & Torbert, 2005; Starr & Torbert, 2005; Torbert, 1972, 1991; Torbert & Fisher, 1992).

▶ 🎵 📌 Drawing on my own, sometimes painful, experiences – as is starkly evidenced herein – I recognise there are times when I simply cannot see what I cannot not see until I can. It is easy to assert that we ‘should and could know’ but if it really were that straightforward for us all, we surely would not be facing our current human-made global predicaments? It takes practice and support to develop the generative capacities of reflectivity and reflexivity.



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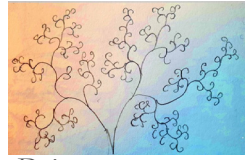
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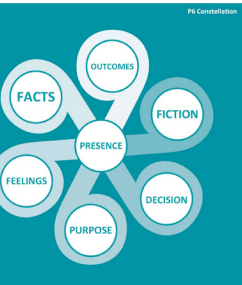
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▶ 🎵 📌 My reflections on my own experiences over many years, have shown me that the *Drivers* §5.5.9.1 of my actions are not simplistically causal, i.e. reacting to what other people did or what was going on around me. I have come to recognise that I am (non-consciously) involved in shaping what I notice (Depraz et al., 2003; Kahneman, 2011; Varela, 2000a; Varela, 1999). “Experience is not what happens to us. Experience is what we do with what happens to us” (Scharmer & Kaeufer, 2015a: p.200). This being so, means I am being shaped *by what I make of what I notice*. Such circularity and this sense of being unable to determine ‘which comes first’ – the ‘out-there’ or the ‘in-here’ conditions – finds resonance, most directly through proponents of enactive cognition. Many of these researchers draw on analogies and insights from ancient spiritual traditions such as Buddhism (Depraz et al., 2000; Froese, 2011; Froese et al., 2011; Varela & Shear, 1999; Varela et al., 1991).

▶ 🎵 📌 The turn towards enactive cognition in cognitive science re-opened the terrain for phenomenological inquiry which Depraz et al (ibid) summarise as “a method of categorical description and exploration of conscious life” (Depraz et al., 2000: p.121). As I ponder these words, I find myself bringing the *PAI* §5.5, the *Participation Compass* §5.4 and *P6 Constellation* §5.5.8.2 to mind – again. The writers’ (albeit vague) description seems to fit my process; **and** the fruits of my process(ing) have, in reflexive fashion, become embedded in what has evolved into my life-long flirtation with what is beckoning to me. I have learned to follow and flow in a way that enables me to (co-)create generative (Barrett et al., 1990; Bushe, 2013; Gergen, 1978; Schön, 1993; Sessa et al., 2011) ways of meaningfully ‘engaging’, ‘doing’ and ‘becoming’ with others in the world. I pause and reach again, for the book by Depraz, Varela and Vermesch. Suddenly, I am captivated by the introduction which I had missed when first flitting and dancing across its pages. Here now, I find an expression of the nature of my entire doctoral undertaking, as I have understood it thus far. They explain theirs:



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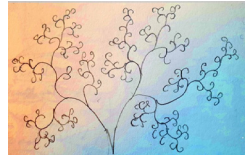
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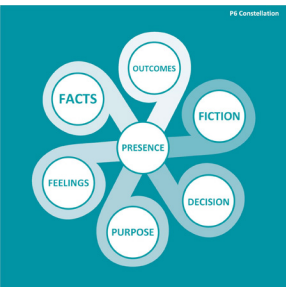
“The spirit of this book is entirely pragmatic, for at least two related reasons. First of all, because of our *approach*: we will have to discover what pertains to our question as we go along; we will have to learn on the job, rather than give you ready-made results... we must keep things open in our exploration of this new field, a *terra incognita* of which we know almost nothing. We proceed armed only with a sketchy map and some surveyor’s tools, and so the progressive unfolding of the book follows the very emergence of conscious activity as it happens” (Depraz et al., 2003: p.1).

▶ 🎵 📌 But then, elsewhere, I notice a crucial difference between their project and mine: they set out ‘looking for’ something: “In this book we seek the sources and means for a disciplined practical approach to exploring human experience” (Depraz et al., 2003: p.1). I entered into mine similarly with a catalogue of questions, however my commitment to, ‘*not-knowing what might become*’ kept me following what was arising: *everything is something and no-thing* §5.5.11.4, rather than driving towards closure. This has brought me my greatest delights through what keeps unfolding; and my most earnest challenges in not seeing where or how to bring this to a close: *everything is a beginning, middle and end simultaneously* §5.5.11.4.

🎵 📌 Why does it matter to me to point out the above? I am not quite sure yet, other than because it shows an inherent and fundamental contradiction between their description of the nature of their project, their claim of an emergent approach and the patterned evidence of deterministic, mechanistic (linear) thinking that I (now) see writ large throughout their book.

To be explicit:

- (a) they set out with a goal in mind ‘looking for something’ (as per the above quotation);



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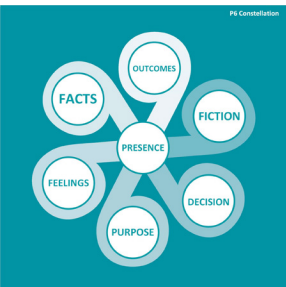
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- (b) they write about ‘steps’: “There we set forth a methodical and practical description, the dynamic of becoming aware... five principal steps...” (Depraz et al., 2003: p.6) – implying systematic linearity;
- (c) they describe how they “came upon **the** structural dynamic of the act of becoming aware” (Depraz et al., 2003: p.20) (my emphasis) as if there is only one – but if nonlinearity is indeed in play then, to offer one of my own aphorisms *no way is the only way* §5.5.11.4. (Gardiner, 2013b: p.1);
- (d) they produce a “procedural description of the reflecting act”. Their “proposal revolves around a three-layered temporality, which provides the actual mode of operation of our practice” (Depraz et al., 2003: p.20) – ‘procedural’, to me, implies mechanism, though I recognise there is a distinction between ritually setting conditions for ‘nothing/something’ to happen as in mindfulness practice and following steps in a rote, habitual fashion;
- (e) In offering their new phenomenological approach, they suggest a gesture of awareness – epoché, stating that “one accomplishes the epoché in three principal phases...Suspension, redirection, letting go” (Depraz et al., 2003: p.24-25) – they are reaching for a nonlinear expression of these, but using the term ‘phase’²³⁸ does not assist them nor their readers to bridge the paradigm divide;

▶ 🎵 📌 It is not that any of the above are ‘wrong’. I am simply noticing my discomfort with the above linear/mechanistic nature of their outputs which seem inconsistent with “learning as they go along” and “In light of our disciplinary fields, we will speak of ‘the logic of emergence and nonlinearity’ (cognitive sciences), of ‘circular causality’ (Piagetian psychology), and ‘genetic or generative logic’ (Husserlian phenomenology)” (Depraz et al.,

²³⁸ Note how I shifted from ‘phases’ to ‘streams’ in my own research inquiry §5.3.3.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

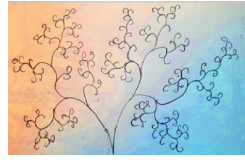
Pre-PhD Abductive

Fruits : 1998-2012

- ❖ 1: Participation Compass
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- ❖ 3: P6 Constellation

PhD Abductive Fruits:

- ❖ 4: Statewaves
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2003:17. There appears to be a mismatch between what they are saying about their stance; what they did (methodologically); and what they have produced. I suggest this potentially calls into question the efficacy of their offerings. What they have produced, seems inconsistent with their own claims:

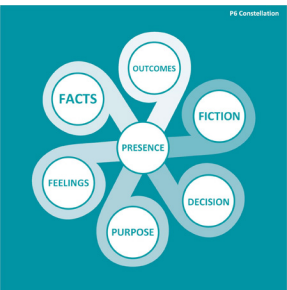
“Here, then, we are dealing with two reversals of the most habitual cognitive functioning, of which the first is the condition for the second; the second cannot happen if the first has not already taken place.

- A turning of the direction of attention from the exterior to the interior
- A change in the quality of attention, which passes from the ‘looking-for’ to the ‘letting-come’ ” (Depraz et al., 2000: p.125).

◆ Let me apply their own rationale and conditions (in second-order cybernetic fashion) to them and their project: that they set out ‘looking for’ something (condition 2), suggests that they themselves, had not made the shift from exterior to interior. If this was indeed the case, then that would explain how and why they appear to have come up with what I perceive to be conventional-looking, i.e. complicated, abstract, systematic, procedural practices. Perhaps they all were caught by their own habitual processing patterns and fell into old practice research protocols? Or perhaps they have not managed to integrate their espoused nonlinear paradigm into embodied praxis? Or perhaps I am misreading their offering?

◆ Much earlier in this §Chapter-Five-as-Appendix, I introduced the term ‘generative’. I note that Depraz et al (ibid) also use this term to be co-terminus with emergence, nonlinearity and circular causality. In this document, I take generativity to be: “the processes and capacities that help people see old things in new ways” and

“the creation of new images, metaphors, physical representations, and so on that have two qualities: they change how people think so



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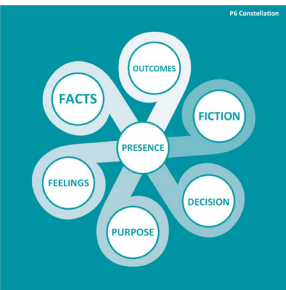
that new options for decisions and/or actions become available to them, and they are compelling images that people want to act on” (Bushe, 2013: p.90).

◆ And to further qualify Bushe’s definition, I would say that ‘seeing in new ways’ and the ‘creation of new images...’ are instantiations we cannot invoke on demand; rather they are emergent consequences; i.e. they (be)come when they (be)come. In asserting this, I am commenting on my interior-exterior process(ing) and how I have experienced the fruits of this process(ing) coming into being §5.5.12.

5.5.9 Making sense of sensemaking

▶ 🎵 🎵 🎵 Returning again to the *PAI*: in attending to the first few sectors of it, I found it impossible not to flow into the others. This is actually consistent with what happens when facilitating groups using this framework. Just as I would with them²³⁹, in my writing, I followed what came up for me, when it came up. However, following the flow has proved much harder to sustain in this documenting format because of how entangled the inquiry has become – *everything is interrelating, directly or indirectly* §5.5.11.4. I have attended to all the sectors of the *PAI* though this may not be altogether obvious to you, dear Reader. I am believing you might be believing I **should have done** it to make it easier for you to follow. In noticing the ‘should’ in that last sentence – I illuminate my *Fiction* in play. Yet. I did not buckle. In §Chapter-Five-as-Appendix, I held fast to my resolve to play as coherently as I could within my chosen paradigm §5.5.11.3 – §5.5.11.6. I let go of the structure I imagined at the outset §Chapter Zero, along the way, recognising that it was not fit-for-purpose. In so doing, I opened the space for *abductive fruits* in abundance to arise in bursts of insights, and afforded them time to

²³⁹ When hosting the *PAI* with a group, I would use multiple flip charts relating to each sector of inquiry, to capture what each person says, when they say it. This is in contrast to typical group planning processes that lead people procedurally through a process in a linear fashion, leading towards prioritising then deciding.



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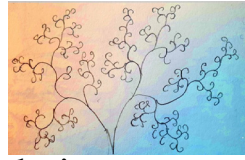
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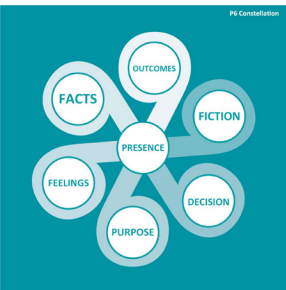
land in extended flurries of creativity through ≈ **Visual-Kinaesthetic** and 🎵 **Aesthetic-Poetic**. ♦ **Intellectual-Theoretic** has been slow to catch up; and I have likened this grinding process to be akin to braiding iron rods. This *statewave* is challenged by nonlinear processing.

5.5.9.1 *Drivers: Who or what is ‘calling’ for something to be done?*

▶ ♦ When using the *PAI*, this opening question §5.5.2.5 serves as an invitation to notice what is going on in the situation or context that has us experience the urge to ‘do something’. My exploration elsewhere and in §5.5.6.3 alerts us to how deeply personal these drivers are – the urges that have us **moving into doing what we do** (Sheets-Johnstone, 1999a). Yet, this is virtually unacknowledged and unaddressed in organisational settings and existing planning methodologies which focus primarily on Task objectives. Attending to the ‘stuff’ of individuals is way off the agenda, as is comprehensive consideration of why it might be necessary to involve other stakeholders; whom to engage §5.5.6.3, and how best to do so §5.4. There are always multifarious external *Drivers*/factors at play, so having people with diverse experiences of a context, informing and *enforming* what might (need to) be done, matters.

▶ Now, given the change in the *Scope & Focus* of my inquiry §3.6.1, my stakeholders and my relating to them, shifted dramatically. This made my undertaking simultaneously more and less complex. Less, in that I was essentially relating to individuals self-selecting to engage with me. More, in terms of those individuals coming into relationship with each other and becoming part of a *community-in-practice* and an evolving, learning ecosystem of which, thus far, I have been the primary guardian²⁴⁰. Adding to this complexity, I was, all the while, being called to attend and respond to not knowing what was (be)coming. The *Drivers* were constantly changing – I recognise now, that in any project, they always are! Notwithstanding

²⁴⁰ With the inception of *PLA Collective*, there are now three directors attending to the development and wellbeing of the *community-in-practice*.



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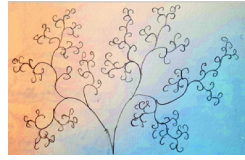
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Chapter-Five-as-Appendix



this now glaringly obvious insight, let me remind you of where this began by following some trace-lines and revisiting some of my early explorations.

► In §Chapter One – §Chapter Four I draw together a morass of ‘drivers’²⁴¹ that brought me into this project. I am not going to restate these here. However, I do want to re-iterate this: that what I notice(d) [says something about me](#). My noticings clearly are not all that was/is going on in the world, but they are what drew my attention, and have had a bearing on me and all that has been unfolding herein. What every other individual notices, indicates something about them and their own [perceptual filtering](#).

► The [≈SAM §5.5.5.2](#) provides a visual way to frame the terrain and trajectory §Figure A-52 (overleaf) that brought me into §Chapter-Five-as-Appendix.

► §Chapter One held me in the wider-world context – drawing my attention to what was going on in the world around me. I noticed what I noticed.

► §Chapter Two carried me into my relational realms (interaction and inter-action, see [≈Systemic Research Framework](#)).

► §Chapter Three, held me in both wider-world and relational realms as I navigated my way to clarifying and pinpointing the *Scope & Focus* of my research §3.6.1. This then set the stage for me to show up in §Chapter Four, attuning and opening up to *being the research, being in it, holding it and being an instrument of it*.

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²⁴¹ In light of Natural inclusion, this term might seem ill-fitting. Again I retain it, recognising that it fits the dominant construct in people's thinking, being and doing – certainly as regards views on leadership, motivation, agency etc. The question that accompanies it, confuses these assumptions by implicitly invoking the notion of receptivity-responsivity i.e. being ‘drawn into’ action by that which calls for our attention. In 1999, I was unaware of the principle of natural inclusion, yet it seems my tacit knowing was already alive to this invocational dynamic.

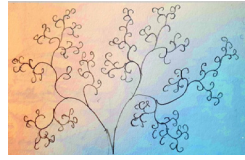
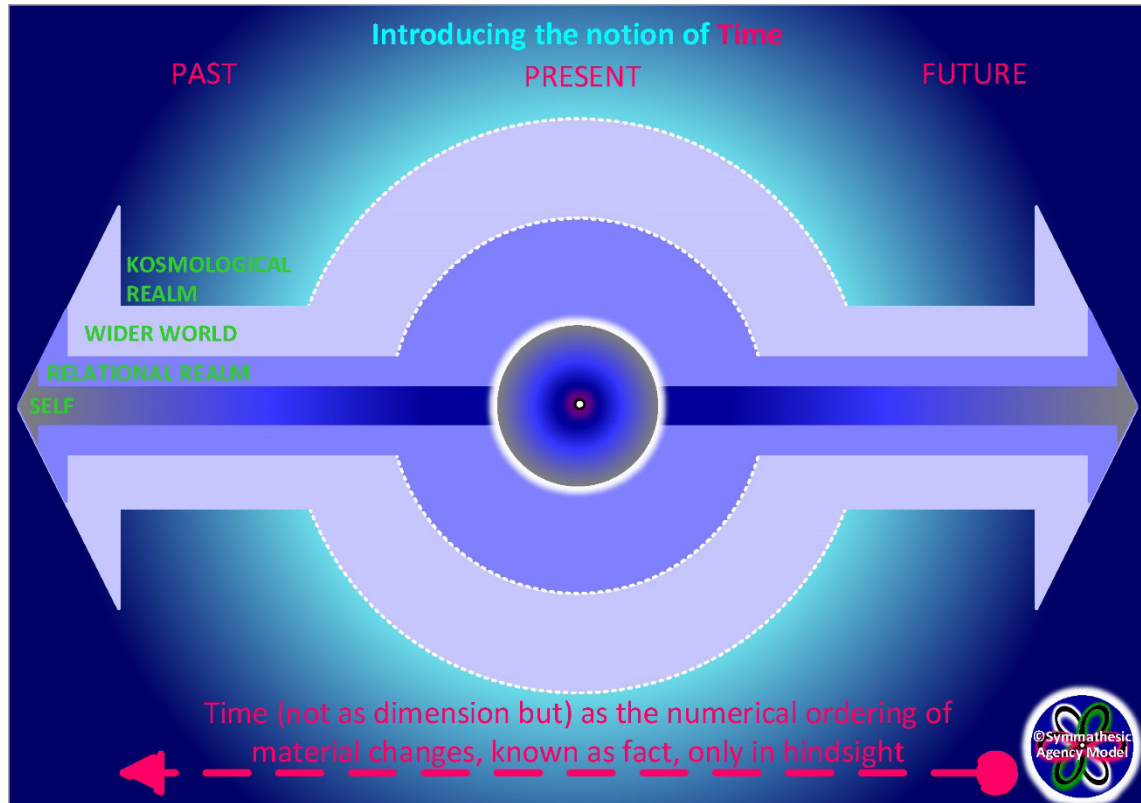


Figure A-52: ≈Time and context in the SAM



▶ 🎵 📌 As *Lead Body* in my project, I have implicitly been drawing on the concept of container/boundaries §5.5.1.3: Positioning; §5.5.4.3: Why working title matters; which is central to *Scope & Focus*. In various disciplines including systems thinking, the idea of boundaries is related to conceptions of power and the exercising of it. In the *PAI* this relates to notions of *Stakeholders, Power & Interest* §5.5.6 which of course also draws attention to those perceived to be *Decision-makers & Decision-making Processes* (Alberto Franco, 2013; Cabrera, 2006a; Cremona, 2010; Fuenmayor, 1990; Glanville, 2011; Granville & Langton, 2002; Gray, 2006; Midgley, 1992c, 2000, 2003a; Midgley et al., 1998; Midgley & Pinzón, 2011, 2013; Midgley & Wilby, 2015; Molz & Edwards, 2013; Nelson, 2013; Price, 2009; Raman, 2013; Rayner, 2004a, 2011b; Ulrich, 2017). In these bodies of work, boundaries and perceptions of boundaries are dealt with in myriad ways. Here, I used them non-consciously and then reflectively to recognise how my lack of awareness had played out in ways that affected me; me and those I have been working with; me and my partner; me and my PhD. My exclusion of my partner

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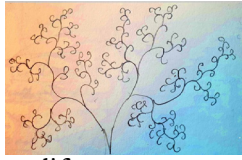
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from consideration could be seen as legitimate in my PhD container, but not in my life-partnership container.

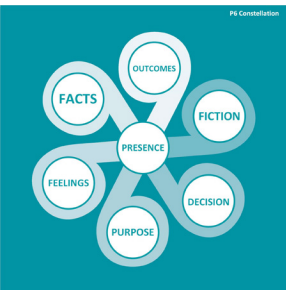
“Cultures that emphasise firm boundaries and high personal control tend to view the self as exclusionary or ‘self-contained.’ Fluid boundary, strong field control cultures, view the self as ‘enssembled’, meaning that the self is inclusive of other individuals... definitive perceptions of self-identity exclude self from neighbourhood...”

(Rayner, 2017d: p.55)

◆ As Rayner intimates, the notion of firm boundaries is flawed. In much of his writing he is at pains to demonstrate that even seemingly physical boundaries such as walls, hedges, fences, cell membranes or human skin, are in fact full of space! It is our ways of thinking and the scales at which we perceive/experience them that make them appear to be impermeable and containing/excluding.

▶ 🎵 🎵 ◆ Through this quotation, I can see that I fell into **fast thinking** ‘part/whole/greater whole’ processing. I am beginning to cognitively grasp how thinking in these terms serves to sever continuity. I sense this is directly relevant to this exploration of *Lead Body* but I am struggling to find the thread that pulls it all together... so let me pour out the threads I do have and see where these take me. Rather than spiralling into unfounded third person rhetoric, I shall, for a moment, hold myself in first person inquiry, owning my own experience, observations and meaning-making.

▶ 🎵 🎵 ◆ I am the *Lead Body* undertaking this PhD. I perceive (some of) what appears to be objectively present or evident; I conceive/make connections and patterns §5.5.5.5: **Agency in view**; I even conjure up imaginings (based on past memories (*Facts*), fears (*Feelings*) and future fantasies (*Outcomes*)); I feel physical, physiological and energetic/emotional sensations (*Feelings*); and I make (more) meanings (*Fictions*) about them all. Material, experiential,



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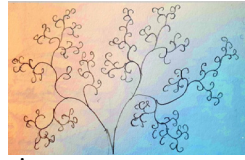
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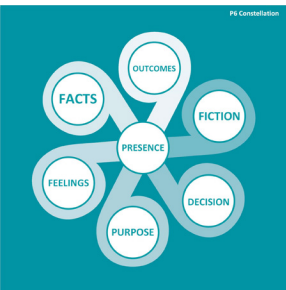
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emotional, perceptual, conceptual, imaginal – how I categorise and bound my experiences and the situations in which I find myself, affects the situation, me and anyone else in or outwith the frames I make. Because of this, with or without even a modicum of *reflectivity-reflexivity*, I affect the *Scope & Focus* of a venture; whom I think should be involved – which of course will be based on my meaning-making about the nature of the *Power & Interest* of actual and potential stakeholders implicated, impacting and impacted; and who and what I believe to be the *Decision-makers & Decision-making processes*. In the lead up to, and then commencing, my PhD I partially non-consciously came to conclusions and constructed boundaries *Scope & Focus* that included and excluded people, ideas, factors, places and spaces from my research (Midgley, 1992c, 2008; Midgley et al., 1998; Midgley & Pinzón, 2011, 2013). By reactively deciding to ‘suspend’ my deployment of the *PAI + Participation Compass*, I made myself more susceptible to my **fast thinking** processing §5.5.4.3: **From reactive to reflexive**.

Remember, **fast thinking** helps us attend to the familiar by predisposing us to look for what we ‘know’; for what is familiar – in an attempt to avert potential dangers and to do what we know we can, amidst the vast complexity we face on a daily basis. Yet when we find ourselves in uncharted terrain, such processing is often erroneous and problematic because it may have us disregard anomalies, outlying data and anything unrecognisable. When so much is unknown; when boundaries are indistinct, not agreed and shifting; when multiple stakeholders are moving in and out of play; it is impossible for any single agent or agency to engineer or exercise control. In such situations, new ways of collectively enriching our thinking and sensemaking are needed. This seems obvious to me, but to many trapped in a mechanistic paradigm, it is not. The nature of our paradigmatic thinking drives what and how we think; what we do and how we do it. Churchman’s (1948) commentary on what he calls ‘pragmatic methods’ research fits with the notion of **fast thinking** – namely that our assumptions drive not only what we do but what we notice.



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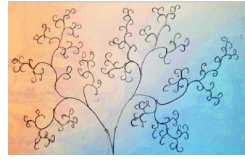
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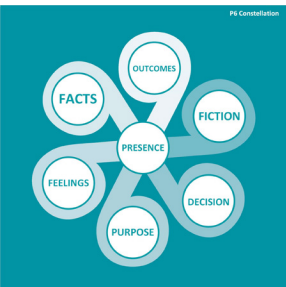
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“The experimenter who conducts an inquiry will make certain assumptions, collect data in a certain manner, and then make his decisions. The assumptions are aspects of the problem that do not involve any further activity on his part. They are like the physical instruments of the environment: he uses them to make decisions but does not have any intention of investigating them further. Or, in other terms, the experimenter’s assumptions are elements that direct his choice which are not produced either by himself or the environment at the time of the investigation” (Churchman, 1948: p.259).

▶ 🎵 All my *abductive fruits* arose through my *subjective empirical* questioning of existing approaches and methods that did not quite do what they were ‘supposed’ to do. I gained new practical know-how – knowing [something without knowing why](#) yet could not adequately articulate it. So, for years, I stopped trying. In this inquiry, I have turned the tables on myself by exploring that which I have ‘made’ – and in so doing, have come to recognise, in particular, the ways in which the *PAI* and the *P6 Constellation* are different to what else is available. I have found expression, affirmation, enhancement and consolidation of that which resides in these pages.

▶ 🎵 🎵 Reflecting on my own thinking patterns, I notice how my practice has evolved through different paradigms – even since 2014. Back then, I was functioning from a ‘part, whole, greater whole’ perceptual base. Since 2016 when I first stumbled across Alan Rayner’s articulation of Natural Inclusion (Rayner, 2004a, 2004b, 2005, 2006b, 2008, 2010a, 2010b, 2011a, 2011b, 2017d; Rayner & Jarvilehto, 2008; Shakunle & Rayner, 2007, 2009; Whitehead & Rayner, 2009), much about my ways of expressing my ‘being, seeing, doing and comprehending’ has been in flux. This has faced me with enormous challenges in writing



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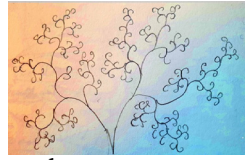
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this §Chapter-Five-as-Appendix. I have been living with this tension, not quite knowing what, when and how to divulge what has been emerging in and through me – during, what has amounted to, an extended period and process of inner reconfiguring, in which I have been exploring new ways of expressing my living experience (Desai, 2010; Gardiner, 2017a, 2017b, 2018a, 2018b, 2018c, 2019; Griffin et al., 1999; Jha, 1995; Jha, 1998; McNiff & Whitehead, 2009; Merleau-Ponty, 1964, 1968; Mounter et al., 2019; Peck, 2005; Polanyi, 1958, 1959; Polanyi, 1966; Polanyi, 1968, 1969; Polanyi & Prosch, 1975; Rayner, 2011a, 2011b, 2017a, 2017b, 2017c, 2017d, 2018a, 2018b, 2018c; Reva Berman, 2000; Romdenh-Romluc, 2014; Whitehead, 1985, 1989, 2000, 2009, 2010, 2016; Whitehead & McNiff, 2006; Whitehead & Rayner, 2009). I have no doubt that within my Thesis and this §Chapter-Five-as-Appendix, can be found many seeming inconsistencies. That there are is, of course, entirely consistent with the nature of this undertaking! I have been accessing lenses (new to me) for seeing, appreciating and expressing my *being~doing* ways of making sense of the realms I inhabit. With new ways comes new words – some for me to learn and some I have constituted – to express what I am coming to know, and to convey, the inner felt-sense of coherence I am experiencing in being in/of what I am doing and how I am ‘doing’ it.

🎵 📌 Rooted in the receptive-responsive principle of Natural Inclusion, I realise how we each are (and all that is nature) in a continuing process of mutual *Becoming~Be-going*. Prigogine and Stengers (1984) offer a lens that shows that order and organisation can and do arise from chaos and disorder (though not on demand), thereby illuminating that the world is not, as many previously had believed, on an inevitable slide into interminable disorder. Could the dance between what they call ‘order’ and ‘disorder’ simply be another way of illuminating and describing the principle of Natural Inclusion in motion? I am ill-equipped to address this question which (thankfully) is beyond the scope of my inquiry. AND by way of illumination – this is an example of my mind involuntarily drawing in fragments of information from different realms. It is part of what I understand to be the creative, intuitive, (nonlinear?),

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- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

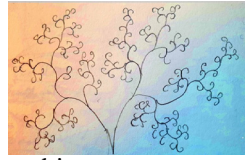
Pre-PhD Abductive

Fruits : 1998-2012

- ❖ 1: Participation Compass
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- ❖ 3: P6 Constellation

PhD Abductive Fruits:

- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
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- ❖ 10: Poetry Anthology

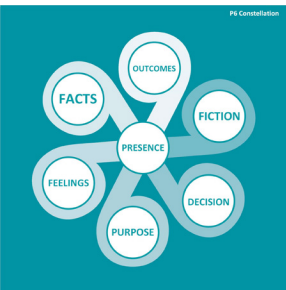


abductive process in which my mind is working subsidiarily, churning away, making connections outside of my awareness, even while I am focusing on crafting sentences onto the digital screen in front of me. A flash of insight (which may only be a moment of revelation to me, but could already be known to countless others) indicates that my sensemaking is (re-)configuring. Something is making new or more sense to me, yet I acknowledge that what may be coherent to me, may not appear to be so, to others.

▶ 🎵 📌 So, let me attempt to ground this in something we have already shared: the scenario relating to me, my PhD and my partner. I experienced the exclusionary consequences of thinking/acting as if I were a ‘part’ separate from another ‘part’ – which I enacted with my partner in relation to the decision about undertaking my PhD. My actions were discontinuous in that I (albeit non-consciously) separated myself from her and denied her substantive engagement in my decision-making. I (re)acted as if the boundaries between each of us, our relationship and our activities in the world were definitive rather than dynamically fluid. Beyond the illusion of inclusion implied by the notion of ‘parts in wholes, in greater wholes’, I found myself engaged in a self-centred, separating act. Ironically, I suddenly see that the first act of separation was dissociating myself from my Self by adopting the abstract thinking of ‘part, whole, greater whole’! Instead of recognising myself as self-centering in our relationship; I excluded myself so that I could ‘do’ my PhD without being constrained ‘by her’. I did not know then, what I now comprehend. Having got beyond beating myself up about this, I am delighting in my recognition of the pervasiveness of this view – not only in me, but in the systems thinking realm and in the wider world.

5.5.9.2 *PhD PAI in outline*

◆ As *Lead Body* in my own PhD project, I have been exercising choices throughout that have changed the nature and framing of my research. Additionally, my evolving systemic intervention has been unequivocally ‘enformed’ by those involved. Below, I revisit in outline, the beginnings of my systemic intervention using the *PAI* ≈ [Doctoral Data Splash](#).



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
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▶ ♦ We can see in §Figure A-53, with regard to the container of my PhD, that I identified myself as the *Lead Body* and include the university as a lead player by virtue of the institution offering me a place on the research programme.

Figure A-53: ≈Lead Body – my thinking in 2014-2015

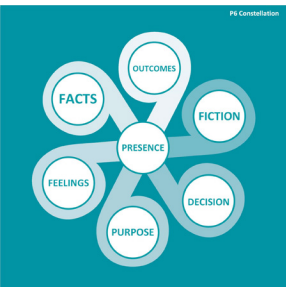
<p>2. Who or what is the Lead body?</p> <ul style="list-style-type: none"> ie project initiators/commissioners 	<ul style="list-style-type: none"> Initiator - Louie Gardiner HUBS offering a PhD place to Researcher
<ul style="list-style-type: none"> Tenure + function (the occupation of an official position, or the length of time that an official position is occupied) of people on the venture/partnership group? 	<p><u>Membership Conditions</u></p> <ul style="list-style-type: none"> Three years commitment to PhD: <ul style="list-style-type: none"> Louie undertaking the Research; required to submit and pass Upgrade Report May-June 2015 HUBS supervisors - Jennifer Wilby (1st) and Gerald Midgley (2nd) offering regular supervision sessions, guiding Louie's progress of Researcher IofC Guide - Jean Brown (45+yrs lifetime volunteer) offering guidance to align and ensure coherence with IofC, past present and the future Louie's work with IofC could unfold beyond three years

▶ ♦ I then also include the appointed University representatives (my original Academic Supervisor team) and an elder within Initiatives of Change (IofC – my initial case community) whom I had asked to act as a mentor/guide helping me to attune to the fellowship §Figure A-54.

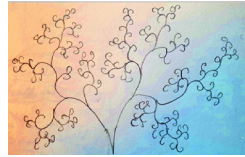
Figure A-54: ≈Lead body: initiators & partners

<ul style="list-style-type: none"> Who/ which bodies are currently part of the partnership group? 	<p><u>'Voting' members:</u></p> <ul style="list-style-type: none"> Louie undertaking the Research; required to submit and pass Upgrade Report May-June 2015 	<ul style="list-style-type: none"> HUBS supervisors have a formal responsibility to university and also to uphold academic standards worldwide
<ul style="list-style-type: none"> 	<p><u>Non-voting members: Co-optees:</u></p> <ul style="list-style-type: none"> IofC - Jean Brown 	

▶ I forgot to name my professional practice supervisor in my first run at the PAI proforma, but included her in an updated version. Although these individuals never met each other, I held them as my elders, whose role was to accompany and guide rather than have anything to do with managing the project. Certainly, in the first two years, that was my job! Although, as my pre-meditated systemic intervention with my IofC cohort came to the end of its agreed time-frame in September 2016 – following a resounding wish for it to continue – a self-appointed Project Group §5.5.2.1: Figure A-20, took on the role to extend our programme (*REAL Change within and beyond IofC*) into a second year (2017). A second call from



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Chapter-Five-as-Appendix

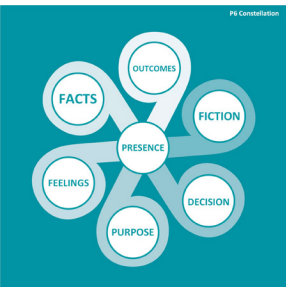


participants for more learning and practice carried us into year three (2018). A version of *REAL* has been offered within IofC every year since 2015, in the UK, Switzerland or online, co-initiated by core IofC members who have become the partnership group responsible for each new *REAL* offering.

► I contracted with my elders individually, asking them to guide, support and challenge me with regard to their areas of concern and knowledge/knowing (Academia, IofC and my professional practice). I put this in place at the start of my PhD (even before gaining approval to proceed, following my Formal Year 1 assessment). I recognised that their inputs would be vital to establishing a strong ethical foundation for my project. Their involvement was to support me in engaging with IofC, participating individuals, my professional practice clients, myself, the University and academia in a clear, trustworthy and coherent way. I was *attending to the wellbeing of the whole, part and greater whole* §5.5.11.4, which, with the impact of Natural Inclusion on my awareness and knowing I amended²⁴² to: *Act for the well-being of my Self, my relational realm and our wider world* §5.5.11.4.

► I implicit in the recognition that there is a *Lead Body* is the assumption that individual and/or collective agents are wanting to take action (Midgley, 2000: p.1). As mentioned earlier, often I have had clients who have already concluded there is something to be done... and they have decided what this should be. I have shown how this was partly true for me at the outset of my PhD in §5.5.4.3; §Chapter Zero – §Chapter 4. However, I bear testament to how the *Scope & Focus* and title of my research shifted as I explored terrain surrounding my PhD within and beyond my core discipline(s) §3.6.1; §5.1.6. My thesis in its entirety and §5.5 demonstrate, in complex, emergent, iterative twists and turns, how a Working title shifts §5.5.4.3: Figure A-29, when other perspectives, experiences and knowledge related to the

²⁴² One of 7 psychological and relational commitments that members of *PLA Collective* take on, in embracing our *Principles of My Practice (POMP)* agreement. I amended this in January 2019, following conversations with members of the *Presence in Action community-in-practice* and Alan Rayner. The new phraseology is more aligned to the *Symmathesic Agency Model ≈ SAM* §5.5.5.2. This commitment is phrased as *Care for others, the planet and myself* in IofC's *Seed Behaviours*.



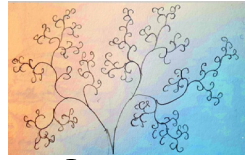
PhD Statewaves:
♪ Aesthetic-Poetic
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► Navigator-Narrator
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Chapter-Five-as-Appendix

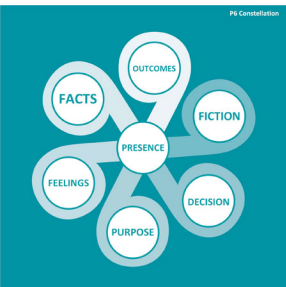


situation are accessed, illuminated, accumulated and considered §5.5.2.1: Sectors of the PAI. In the scoping and focusing of multi-stakeholder projects guided by the *PAI + Participation Compass*, clarity about the way forward is arrived at in a dramatically fore-shortened time-frame (1-4 day process) §5.4.3.1: Local Strategic Partnership Board; §5.4.3.1: Unitary Development Plan. This is made possible by gathering together key diverse agents (requisite variety) and facilitating them through an inquiry, held by the framework. This establishes the conditions for focused (intense), nonlinear, mutual sensemaking **in** time, rather than over extended periods of time (often involving many meetings and different attendees).

▶♪◆ However, in this deliberately-framed, emergent project, my consideration of ‘who is the *Lead Body*’ has, perhaps inevitably, evolved over time. As set out in §Chapter One – Chapter Two, I took account of global to personal contexts (*Drivers, Scope & Focus*). In §Chapter Two

– Chapter Four, I show how I hold myself as an individual agent (as per CAS theory), embodying a complexity thinking paradigm, choosing to purposefully §2.4-2.5 and systemically engage within IofC – a self-organising fellowship without any singular, overriding, commissioning authority body. On re-reading my narrative in §Chapter Two, I realise it comprises a tacit *PAI* synthesis, uninformed by the academic considerations necessary for a PhD. Exploring the academic terrain §Chapter Three, with the issues and context of IofC in mind, helped me identify a gap within systems thinking *Approaches & Methods*. To make a clear academic contribution, I realised (*Decision-makers & Decision-making*)

I needed to shift the *Scope & Focus* of my research onto myself and the nature and fruits of my personal processing and sensemaking §3.6.1. The rationale for my systemic intervention with IofC §2.5 remained relevant and valid to IofC, whilst the scope of my doctoral undertaking expanded to include more participants from other contexts. I saw no reason to change anything I was doing with IofC, because my research needed and had a meaningful context. I had opened a supported learning space (the *REAL* programme) and people had flowed in. As a passionate member of the fellowship, I had made a commitment to serve



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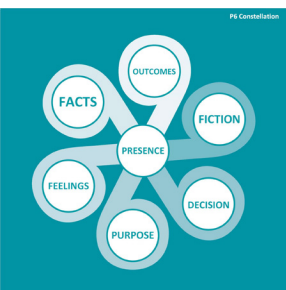
those in the cohort; and in so doing, they were serving me: I was *acting for the wellbeing of myself, my relational realm and our wider world*. As [mentioned earlier](#), after the initial year-long ‘intervention’, several of the participants wanted to continue their learning with the *REAL* programme²⁴³. I found myself naturally responding to their request (*Decision-makers & Decision-making*). Our receptive-responsive *dance with emergence* §5.5.11.5 began to flow, shaking up and [re-configuring my notions](#) of what it means to be a *Lead body* §5.5.5.1.

▶ Much more has been calling for me to follow. As may be increasingly evident, no part of the *PAI* stands in isolation – illumination rolls and unpredictably flows between the sectors, adding more and more content into the sensemaking pot – bringing about small, meaningful and sometimes radical insights at surprising, unanticipated moments. Each unfolding and shape-shifting of this *living~learning* inquiry, has added ever greater complexity to what I am undertaking and attempting to support. In January 2019 as I revisit this section, I find myself alongside others within the *Presence in Action community-in-practice* who are shaping what we do, how we do it, where we go and with whom (Gardiner, 2019). The scope of my contribution and supporting responsibilities now extends far beyond myself as a (complex *living~learning*) symmathesy §5.5.4.7 undertaking this PhD, seeking to make a knowledge contribution to the Academy and the wider world §5.5.8.1. At this point in time, I find myself receptively-responsively attending to:

- Individuals I serve in IofC and within my one-to-one client and supervisee base; and, by association, the people whose lives they touch in their relational realms;
- The *Presence in Action community-in-practice*²⁴⁴ as an expanding, evolving symmathesy now held and served by the legal container of a Community Interest Company (CIC);
- The developing praxis of *Presence in Action (PLA)* as something accessible to anyone who wants it, wherever they/we are (as *PLA* Practitioners and fellow human beings);

²⁴³ Anchored around IofC’s *Seed Behaviours + P6 Constellation/Presence in Action*.

²⁴⁴ What started with me and 3 others in 2010/11, has, since commencing my doctorate in 2014, become circa 27 core practitioners.



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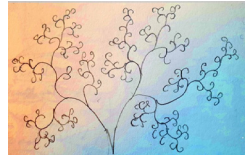
- 🎵 Aesthetic-Poetic
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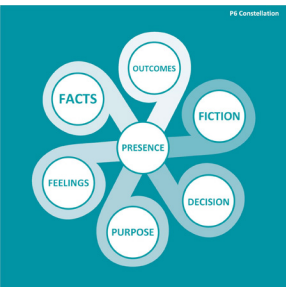
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- The emergence of an *apprenticeship learning ecosystem* §5.5.5.5: **PIA Apprenticeship Learning Ecosystem** comprising an array of developmental learning opportunities which are offered through two signature programmes (see *EPLA* and *POPLA* below):
 - *EPLA* (Encounter Presence in Action) delivered through Potent 6, Potent 6 + IofC and *PLA Collective* – 6-8hrs introduction;
 - *POPLA* (Praxis of Presence in Action) delivered by me through Potent 6 – (24-28hrs foundational learning) with *CAP(1-1)* and *CAP(Groups)* apprentices as *Practice Partners*;
 - *Introduction to REAL Change Begins Within* (*EPLA* equivalent within Initiatives of Change) with *PLAC* members who are also part of IofC as its co-hosting team;
 - *REAL Change Begins Within* comprising group learning and one-to-one accompaniment (equivalent to *POPLA* + *PLA supervision* within Initiatives of Change);
 - Community Accepted Practitioner (*CAP*) development – *CAP*(Self-practice); *CAP(1-1)*; *CAP(Groups)*; *CAP(Assoc. Supervisor)*; *CAP(Assoc. Trainer)*. Learning includes *Praxis extension* and *Praxis integration* gatherings, monthly self-organised triad practice; practice ‘clients’, case study reflections, *Reflective Contributions* and Reflective ‘feedback from triad members’;
 - *CAP orientation programmes* – specific to the scope and context of each *CAP* progression;
 - *Practice Partnering* – those following *CAP(1-1)*+ progression pathways step forward to support the delivery of signature and *CAP orientation programmes*. Repeated immersion and exposure to experiential learning (supported by second- and third-person inquiry) accelerates and amplifies their capacities to hold, be held and pass on this praxis to others in ever more complex scenarios;
 - *PLA supervision* – regular one-to-one or group sessions for *CAP apprentices* deepens their personal inquiry and consolidates their commitment and willingness to keep showing up to do their personal work, no matter what;
 - Potent 6, Initiatives of Change and *PLA Collective* are the organisations through which all these opportunities are offered.



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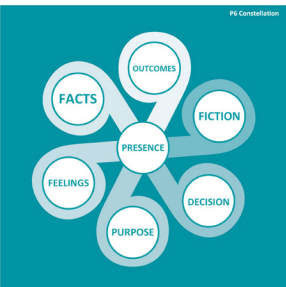
- Since 2020, this ecosystem has expanded beyond solely serving those flowing into the realms of the *Presence in Action*. I now offer learning encounters that serve the Coaching Supervision community, and increasingly academics §5.5.5.5: Figure A-35.

▶ ♦ In illuminating the above, I am showing what, to me, is self-evident, but is not necessarily so to all others in this learning ecosystem. Our context is always changing and I am inextricably implicated in all the above bullet points., However, there are now many stakeholders in the mix, who were not present at the outset. As the primary guardian (and practitioner-researcher) of all that has been emerging – and holding in mind that *interventions are experiments with uncertain consequences* §5.5.11.4 – I am acutely aware of the need to attune and attend to what is arising as proceedings unfold (Burns, 2010) §5.1.6; §5.5.11.5.

▶ ♦ The *P6 Constellation* came into the world emanating through me (albeit in a context and in relationship with others, who knew nothing about what was going on in me that precipitated its faltering arrival). In this, it has been an intensely personal, and for many years, completely private inquiry that resulted in a representational artefact, whose arrival was one of the factors that tipped me into doing a PhD. *Presence in Action* is not a ‘thing’. It is uniquely personal and is both a praxis and an arising, that manifests within and amongst those people sharing, and learning to work with, the *P6 Constellation*. These distinctions add to the complexities I am holding with regard to different stakeholders. They constitute aspects of what has us all here reading this: my PhD.

♦ If I do not ‘do’ the research, it will not happen. On the face of it²⁴⁵, all *Power & Interest* resides with me because I am **the initiator** and **the focus** of the research; **the instrument** of it and **the researcher**. From one perspective, I am a conventional *Lead Body*. Yet, if my work is to endure and grow beyond my practical reach – and truly make a contribution across

²⁴⁵ The *PAI + Participation Compass* would show this is way too simplistic a view and if I had succumbed to it, the integrity and higher purpose of my project would surely have been compromised, even if I managed to comply with the strictures of the Academy to secure the title of Doctor. My Purpose has never been about getting the title for the sake of it.



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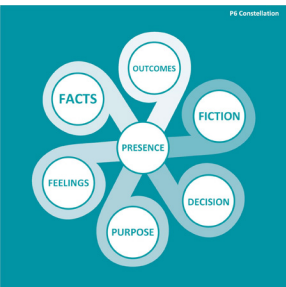
all the realms I mention, then **how** I play my part and **how I engage** with others, is crucial. This brings me to consider and discover what is relevant in this project vis a vis its *Task & People Objectives* §5.5.1.3: **what is it good for?** and how these translate into practical *Purposes*²⁴⁶ has expressed in the ‘north axis’ of the *Participation Compass* §5.4. In terms of contribution, reach and impact §3.6, I am entwined and interdependently reliant on others. The nature of their power(s) are different to mine (as the notional founder), and theirs is no less potent, and arguably, infinitely more far-reaching than any simplistic Cartesian notion that I am the expert leader, and in sole charge of my own agency and outcome accomplishments. Yes, this thesis is mine to write. But with regard to the *P6 Constellation* §5.5.8.2, without the invitation from the first practitioners²⁴⁷ 2011/12 to ‘teach’ them, I would have had no compelling urge to explore my tacit knowing nor to turn it into something I potentially could pass on. Without going into the depths of explanation, I simply want to suggest that I am (and they are) not in a conventional dance comprising role-bound leaders and followers:

“how we label people and their actions depends on what came before and/or what comes next... I might conclude I am leading only when or if another responds to me; and yet, the instant the other exercises their agency and I respond to them, our roles are reversed. Each action, preceded and followed by another, becomes simultaneously an act of followership and leadership. Welcome to dancing with emergence” (Gardiner, 2019: p.106-107)!

◆ This is more akin to the responsive flow of energy between receptive presences (Rayner, 2011b, 2017d, 2018c; Rayner & Jarvilehto, 2008; Vass, 2018); in which each of us within this

²⁴⁶ There are always **several to many** practical *Purposes*, **each relating to different stakeholders**. My appreciation of this has expanded in light of how *Purposes* are revealed through the *P6 Constellation*.

²⁴⁷ Who came to be known as the Pioneer Practitioners (PIPS).



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community-in-practice is receptively opening ourselves and responsively flowing into each other's invitation in endless iteration (Gardiner, 2019):

“...there is a way of perceiving Nature and human nature that incorporates rather than excludes our emotional, soulful and spiritual qualities. The answers offered come down to understanding the relationship between natural space and boundaries as sources of receptive continuity and dynamic distinction—not causes of definitive discontinuity” (Rayner, 2018c: p.1)

▶ 🎵 🎵 🎵 I could not in all conscience only attend to that which might neatly fall within a conventional PhD container. There are so many interdependencies with others who have engaged with me over the years who have become wholly invested in my completing my doctorate. In particular, those in the *Presence in Action community-in-practice*, comprehend why it matters to them – for us all – in offering *Presence in Action* to the wider world. So, whilst I attempt to bring containment to the writing of this project, every day I live with the reality that my life and this inquiry is intimately, inextricably entangled – it is in me and comes through me, everywhere I am. Which means, that even when my PhD is submitted, all else will continue to unfold.

▶ 🎵 🎵 🎵 In an attempt to distil what is underway (and move on from this section): I am endeavouring to *act for the wellbeing of myself, my relational realms and our wider world* §5.1.6; §5.5.11.5, not by separating myself as ‘apart from other parts within so-called wholes’; nor by believing that I can set fixed boundaries beyond which I shall not traverse. I am holding that I am at the centre of my existence, in place in space in time (the ≈SAM) §5.5.5.2; not isolated; not split off; not compartmentalised – but full of the space that imbues, embraces and induces/invokes/*influences* (Gardiner, 2019; Rayner, 2017d, 2018c) responsive energy. But what are the implications of living in accordance with the principle of Natural Inclusion in a

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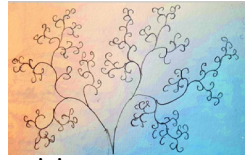
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- ❖ 3: P6 Constellation

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Chapter-Five-as-Appendix



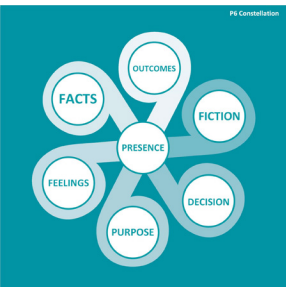
finite doctoral inquiry in which I seek to (re-)incorporate not separate; i.e. recognising “natural space and boundaries as sources of receptive continuity and dynamic distinction” (Rayner *ibid*) rather than imposing abstract boundaries? Ah! I realise this has been the tacit inquiry of my research – which I could not have accessed until **this moment** of drawing in all the threads of my past, present, current knowing, reading, writing, thinking, being, doing, feeling. You (dear Reader) and I are living through an experience of playing with this. And now I am particularly curious about the impact of this on the *PAI + Participation Compass* and all that follows? If what has played out over the last several decades of my life is anything to go by, then my exploration of all this will carry forth far beyond my completion of this particular phase of my *living~learning* inquiry.

5.5.10 Approaches & Methods

5.5.10.1 *Comparing the PAI*

▶▶▶ In further reflecting on the *PAI*, I am curious about what it is and is not, in contrast to other participatory and systemic *Approaches & Methods* (Holman et al., 2007) which are variously categorised. I primarily consider three bodies of work that, in tune with my research, focus on the application of systems thinking in practice (Jackson, 2000; Midgley, 2000; Williams & Hummelbrunner, 2009). Firstly, Jackson (2000) in his book, [categorises systems approaches](#) as **functionalist, interpretive, emancipatory, post-modern, critical systems thinking, and critical systems practice**. Despite the illusion of simplicity, on deeper consideration, I find these categories understandable in isolation and somewhat confusing (and therefore unhelpful) as a set. The labels used seem to be a mixture of descriptive functional terms (what they do); purposive indicators (what they intend²⁴⁸ to achieve e.g. emancipation); and philosophical descriptors (alluding to the inherent nature of

²⁴⁸ As in a future or aspirational outcome



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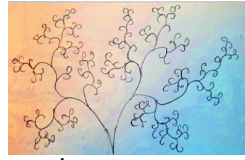
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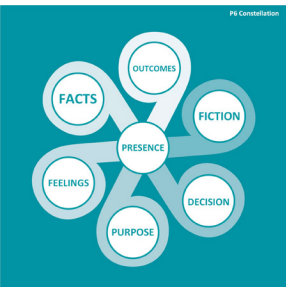


the assumptions about reality and knowledge being made in the approach e.g. interpretive and emancipatory).

▶ 🎵 ♦ Remembering the conundrum I faced in the late 1990's §4.4 (finding ways to *equip others to deploy fit-for-purpose approaches and methods in projects*) – that ultimately led to the creation of the *Participation Compass* §5.4 and then the *PAI* – I imagine I might have wanted to reach for a book such as this. But, on reading it, I notice I feel uncomfortable and irritated. His book – its contents and the way it is structured – does not give me what I want, even though my ‘conundrum’ is what the System of Systems Methodologies ([SOSM](#)) and Total Systems Intervention (TSI) were devised to address. I notice, too, that I am distracted and put off by the form and processes of both of them. Why? Because despite claiming to address complex problem contexts, the format of SOSM seems contradictory to this (Jackson, 2000: p.357-362). Irrespective of the intentions and rational argumentation of its creators, its grid format invites me into simplistic, categorical (i.e. **fast**) thinking. TSI draws me into [a similar trap](#) with its advocated three-phase process: first creativity, then choice, then implementation (Jackson, 2000: p.368-374). Again, despite the worthy intentions and assertions of its creators, this phased process and the way it is described, invokes linear thinking e.g. in the creativity phase users are given pre-ordained thinking:

“...systems metaphors as organising structures... The outcome (what is expected to emerge) from the creativity phase is a set of crucial issues and concerns, highlighted by particular metaphors, that then become the basis of the choice of appropriate systems intervention methodology” (Jackson, 2000: p.369).

♦ Williams & Hummelbrunner’s (2009) book claims a three-fold purpose: to be a workbook, primer and learning tool for those seeking to think and act systemically. They suggest the book can be used as a menu of options drawn mainly from the systems field. The book is



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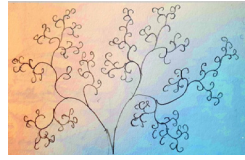
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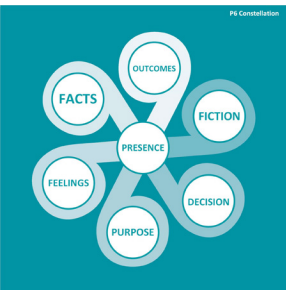
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aimed primarily at practitioners from diverse people and organisational development disciplines as well as researchers and teachers. The authors invite the reader into adopting a multi-methodology approach, selecting methods on the basis of the kinds of issues they are designed to best serve. On that point, I concur... until I read further. Nineteen are described in the book. To be included in the book they had to satisfy [three systemic features](#): (a) take account of interrelationships; (b) incorporate multiple perspectives; and (c) attend to boundaries (as per Eoyang's CDE) §0.3; §1.5; §4.1.2; §4.1.2.1; §4.5.2; §5.5.1.3: Positioning; §5.5.1.4; §5.5.4.4; §5.5.11.4; §5.5.11.6. The authors acknowledge the challenge of classifying systems approaches, noting that Midgley (2000) navigates this by taking an historical route, referring to first, second and third waves of development within the systems thinking field.

◆ Williams & Hummelbrunner take a different path. They suggest that in any inquiry there are three distinctive aspects: “Describing and analysing situations... Changing and managing situations... Learning about situations” (Williams & Hummelbrunner, 2009: Loc.161). Even though they acknowledge that all approaches encompass these three aspects, they opt to categorise and structure their book based on the question: “Which part of an inquiry does a method contribute to most?” This structure purportedly supports the reader in taking a multi-methodology approach, ostensibly suggesting that one might select methods from each aspect. Again, on the face of it, this seems simple enough, logical and useful.

🎵 ◆ Why then do I feel discomfort and disquiet? Let me briefly consider the three aspects. Firstly, ‘describing and analysing’ seems a simple enough statement of what we do as inquirers – but there is an inherent circularity in our thinking patterns that is hard to avoid (which I have [explored earlier](#) with regard to the P6 *Constellation*): what we notice is affected by what we have experienced and ‘what we do’ with what we notice; i.e. our situated, *subjective empirical* processing. This is not simply about different ‘perspectives’ – actualities viewed from



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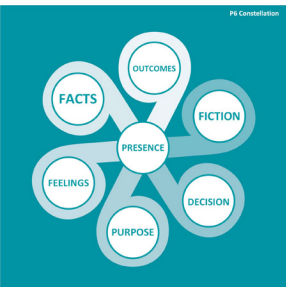


different vantage points. It is about people's different conceptions²⁴⁹, of their own non-consciously filtered perceptions showing up in each present moment, *en*formed by what happened to them in the past and what they made of those happenings (Wahl, 2016: p.76-78). *What is, is not* §5.5.11.4 – and is certainly not all there is. Secondly, 'changing and managing' assumes these are activities we can 'do', presumably on demand, whereas from a naturally inclusional, complexity thinking paradigm, I accept that the best I can do is establish some conditions and attend to what emerges. And finally, 'learning about situations' surely is an emergent property of all phases of any inquiry, rather than an aspect we 'do' or control on command. If this is so, then all methods aid learning, i.e. intrinsic and/or extrinsic change – for if they did not, then what would be the point of them?

🎵 📌 Their rationale for categorising and structuring methods exudes aspects of linear thinking insofar as they say:

- “Most applications of systems ideas will have aspects of describing, analysing, changing and learning” (Williams & Hummelbrunner, 2009: Loc.161). Their conclusion (i.e. meaning-making/*Fiction*) is based on reviewing existing methods and processes which, I suggest, like their synthesis may be – to a greater or lesser extent – caught within the dominant Cartesian paradigm.
- “An inquiry that combined elements of, say, Critical Systems Heuristics, Cynefin, and Circular Dialogue **would be a very strong inquiry indeed**” (Williams & Hummelbrunner, 2009: Loc.187). They suggest a 'Pick'n mix' approach, choosing a combination of methods that do each of the three aspects 'best'. To 'choose' in this way, implies a somewhat irrational, [rational thinking process](#) that assumes the culmination of efficacious decision-making. But who makes the decision and on what basis? What are the skills and experiences of the interveners in deploying any of these approaches and methods? What is the overall *Purpose* of the intervention/inquiry? What are the *conscious* and *non-conscious* (i.e. [intention and intentionality](#), respectively) *Purposes* of the interveners and other stakeholders? How can we decide on methods if

²⁴⁹ Argyris (1982) suggested a model called the Ladder of Inference which acknowledges this. However, it is both hierarchical and linear in its construct and – in my view – in his use of additional abstract labels he complicates unnecessarily. In the *P6 Constellation* we simply hold this as '*Fiction – what my mind does with...*'



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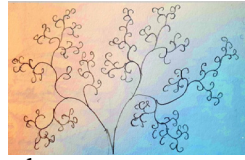
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Chapter-Five-as-Appendix



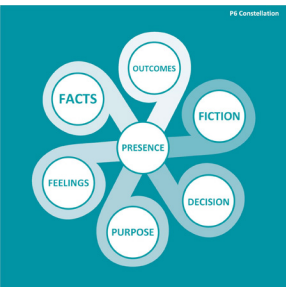
we do not appreciate the context, tensions, challenges etc. On these grounds, the authors' suggested way of choosing of methods seems to be simplistic and pre-emptive.

▶♪♦ Ah! Of course. I come back to my knowing. The *PAI + Participation Compass* assist a *Lead Body* to attend to the engagement of stakeholders in fit-for-purpose ways, in place, in space, in time. Applying Williams & Hummelbrunner's criteria, I conclude that these frameworks do support the mutual exploration of context, drawing in 'multiple perspectives' and conceptions, whilst illuminating complex 'interdependencies' and 'attending to boundaries' (Midgley, 2000) *Scope & Focus* §5.4; §5.5.4. On this basis, I feel confident that they are systemic in nature §5.5.8. Yet in the deployment of the *PAI + Participation Compass*, there are some crucial distinctions which appear not to be evident²⁵⁰ in (some) other systemic approaches.

♦ The process(ing) and the ensuing experience for those engaged is difficult to capture in words. However, of note are four conditions I consider crucial. **Firstly**, the *PAI* and *Presence in Action* hold rather than drive the process(ing). This means the *host* generally **follows**, rather than **leads/pushes**; and on occasions, mindfully uses the framework to tickle out possible blind spots or gaps in the noticings of those participating. In spatial terms, as a *host*, I would have my attention on a person or group within the situation/context, with the framework illuminating what shows up in the inquiry. The nested nature of the ≈SAM §5.5.2 is helpful in visualising this.

♦ **Secondly**, my frameworks primarily anchor around asking 'What?' (and 'Who/whom?' when it comes to people) §5.5.2.4. This holds people's attention on **what is present and current**, even though **what** is *current* might be something noticed externally to a person (*Facts*); or internally accessed; i.e. felt in the body (*Feelings*); judgements/interpretations etc. about self,

²⁵⁰ My conclusion is drawn from what I have read/experienced of other approaches. It is indeed possible that such expressions are available, and I have not come across them.



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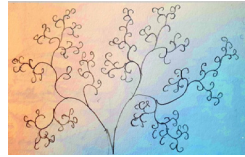
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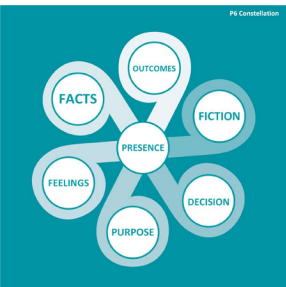


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others or the situation (*Fictions*) that are carried forward from past happenings (*Facts/Purposes*); or being imagined in the future (*Outcomes*); or as an urge to move to ‘doing’ something (*Decisions/Purposes*) by those involved). Repeatedly asking ‘*What are you noticing? What else/more?*’ guided by the representational scaffolding, reaps more [expansive data-mining](#). It is this rich mix (requisite variety) that ultimately catalyses sensemaking shifts which simultaneously deliver revelations about what (next) to do. In other words, both *Presence in Action* and the *PAI* establish conditions for nonlinear process(ing) and emergence, both of which *emerge beyond reason or control* §5.5.11.4!

◆ **Thirdly**, beyond the basic noun-descriptor labels for *data-types* in the *P6 Constellation* and sectors in the *PAI*, there is no explicit invitation for further categorisation or evaluation of what is shared by those engaged (i.e. mechanistic, on-demand meaning-making). This obviates/neutralises our tendencies to tip into categorising, which is often done by rote and/or convenience (i.e. looking for what is familiar) §4.1.3; or that is activated by [emotionally heightened sensitivity](#) to particular circumstances. In turn, this averts the habitual slide into ‘rationally’ deciding to do what we always do, or reverting to only that which we know how to do. Explicitly in relation to the *PAI + Participation Compass*, staying longer in data-mining helps curtail the tendency that people have to jump to reactive, cause-effect conclusions about what they believe ‘could/should/needs/must’ be done. If a contributor slides into asserting what they believe needs (*Fictions* to be done, then as facilitator, I would invite them to track back to **what** they had been noticing, that led them to their conclusions. When there is more data in the mix, it becomes less and less possible for individuals to hang on to their own ‘pet solutions’ which are likely (if at all), to only be relevant to the limited range of data to which they personally have access. Crucially, this process also exposes and averts coercive attempts at manipulating or pre-empting decisions under the illusion that that these will bring about desired outcomes, whether or not these are declared.



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◆ In sum, these three conditions *open and hold the space* §5.5.11.5 for participants to [admit more](#) ‘[data](#)’ and *data-types*, and for these to be brought into personal and/or mutual awareness. Attending in this way enables [coherent generative creativity](#) to arise naturally within individuals and those co-inquiring groups.

◆ The **Fourth** condition relates to the *PAI*. By inviting and **admitting** the contributions of all participants engaged in the room together, there is an implicit recognition that becomes explicit, as the process unfolds. Every (person’s) perspective is partial – quite simply because people notice and experience different things! Each contribution is invited and welcomed into the inquiry space without discussion/debate or dialogue. The point is for everyone involved to share and listen. As contributors and witnesses, they cannot **not** be impacted by what others bring into view. In this way, the shared pool of contributions is enriched and expanded. In other words, requisite variety increases i.e. introducing more difference introduces more difference. Mutual contextual sensemaking and new options for action ‘naturally’ [begin to present themselves](#) to those involved §5.4.3.1; §5.5.4.3. The very nature of this process serves to avert many problems identified as contributing to project and project management failures:

“An analysis of the literature concludes that problems arise most often when stakeholder input is lacking, project phases are separated, optimistic assumptions are made, objectives are not clear, interaction is restricted, team morale is low, there is poor sponsorship and support, communications are insufficient, etc. An objective of this article is to demonstrate that project failure is an emergent property, co-produced by the interaction of a number of problem areas, such as those mentioned above. While one problem area alone may create an unfavorable situation, it would, in and of itself, be incapable of

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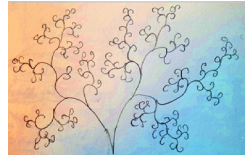
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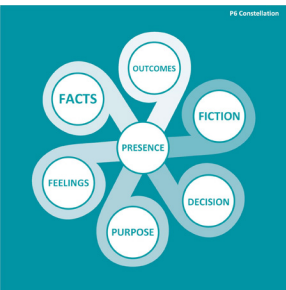
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causing a project to fail. Similarly, improvement in these problem areas, taken separately, will not achieve project success” (Pourdehnad, 2007: p.427).

▶ 📌 The *P6 Constellation*, in the context of *Presence in Action*, and the *PAI + Participation Compass* facilitate nonlinear, non-deterministic, individual and collegial exploration of simple to complex situations, enabling those engaged to set aside their initial fixed positions; and arrive in a place of personal or mutual contextual comprehension. This in turn, enables them to discern what to do (individually and collectively), to attend to the challenges they are facing §5.5.4.2: Figure A-28. These approaches, whose primary function is to illuminate, bring about nonlinear change through scaffolded inquiry. This does not quite attune to Midgley’s definition of systemic intervention, which has a ring of linear causality: “purposeful action by an agent to create change” (Midgley, 2000: p.1). However, they **are** frameworks that support co-inquirers in selecting “pragmatic methodologies” as courses of action and methods as “self-conscious ways of defining an individual’s actions” (Churchman, 1948: p.258-259)²⁵¹. But rather than their focus being on “accomplishing a certain end, or set of ends” (*Outcomes*), as Churchman would have it, the *PAI + Participation Compass* are purposive; i.e. they generate [practical Purposes](#) §5.5.5.1: *Emergence ain’t linear* combining inquiry that attends to **what** needs to be ‘found out, decided or done’ (i.e. *Task Objectives*) **in relation to each stakeholder**; as well as **how to engage** them in fit-for-purpose ways (i.e. *People Objectives*) to accomplish those *Task Objectives*, as well as develop, maintain and respect the dynamics, responsibilities, needs and expectations of those in the mix (*Stakeholders Power & Interest*).



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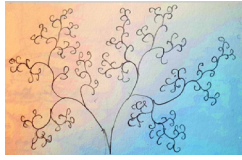
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²⁵¹ Despite Churchman’s leading role in shaping the field of systems thinking, his language in this early paper, like many of his peers and successors, displays decidedly first-order propensities ‘do this, in this way to achieve these ends’.



🎵 Engaging stakeholders in the *PAI + Participation Compass* is like no other ‘planning’ process I have come across. As I write these words, I recognise how clearly I comprehend what I am expressing and worry that this may seem utter nonsense to anyone who is not me! ▶ ♦ So let me tease apart what these are/do, and then re-combine them §Glossary.

The PAI is a naturally inclusional, systemic framework that supports mutual contextual exploration of complex situations where none of the stakeholders implicated, impacted or involved has any idea what they could/ should/ need to do.

The Participation Compass is a framework that helps people explore and discern fit-for-purpose approaches and methods to use in particular interventions with particular stakeholders.

Combined, the PAI + Participation Compass comprise naturally-inclusional scaffolding²⁵² that supports stakeholders in discerning how to intervene (how to engage and what to do) efficaciously in situations of mutual concern.

▶ ♦ The *PAI* illuminates, by surprise, purpose(s) that are either outside people’s individual awareness, or are consciously being withheld/undeclared. Inviting people to notice **what** they are noticing using the *PAI* sectors to frame aspects of the inquiry²⁵³ means we avoid directly asking ‘why’. This neutralises opportunities for conscious and/or non-conscious, deception and manipulation (NB. this is a form of *Pretence*, which sits on the reverse side of the *Presence* portal) to subvert the integrity of the inclusional exploration. It helps those involved to collectively to engage in messy, nonlinear sharing and thinking. At various points in the proceedings, striking insights, increasing clarity and moments of consensus arrive – about the situation as it has been and is now, which then illuminates what is *really* calling to

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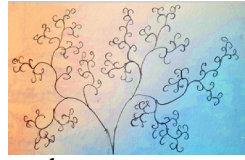
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²⁵² See challenges faced in the climate action case presented by Andersson et al. (2017: p.3), which by their own admission were not adequately accommodated.

²⁵³ Note how this extends the *Acuity Practice* in *Presence in Action* into relational and wider world realms.



be attended to or done by those involved. The *PAI*, like the *P6 Constellation*, help us to slow down and disrupt our reactive, repetitive (**fast**) thinking patterns, which if they persist, may tip us into uncontrollable distress, turmoil and ultimately fracture or collapse.

▶ ♦ That which emerges from a *PAI* usually turns onto the *Participation Compass*. This framework focuses thinking, helping those engaged to discern the fit-for-purpose approaches and methods for each stakeholder in the mix, given the agreed *practical Purposes* revealed by the *PAI*. Again, the *Participation Compass* works differently to the kind of rational choice-making facilitated by such as the **Summary Matrix** offered by Holman et al. (2007: p.22-27), and the grid or three-phased steps of [SOSM and TSI](#) respectively.

▶ ♦ *Lead Bodies & Stakeholders* arriving at a place of mutual comprehension of the context illuminating (a) what is to be ‘discovered, decided and/or done’ (*Task Objectives*); (b) with

whom and in what ways (*People objectives*) – practical Purpose: *Pu9, Participation Compass §5.4.2:*

Figure A-8) – represents a profound shift in the nature of ways of collective ‘planning’. Even if they have no conscious appreciation of what might be in sway, when the *Lead Body* and participating *stakeholders* go through this kind of process(ing), they open up to an embodied

experience of mutual contextual learning, in a similar, though differently scaffolded way to that which Nora Bateson seeks to invoke in her Warm Data labs (see below). I posit that

developing the capacity to recognise this dynamic, and to consciously establish conditions for participation in it, indicates *Symmathesic Agency §5.5.5.2; §5.5.5.5*. In saying this, I am daring

to suggest that the frameworks of the *PAI + Participation Compass* (augmented by the *self-centering praxis of Presence in Action* using the *P6 Constellation*) help to establish conditions for

Symmathesic Agency (the ≈[SAM](#)).

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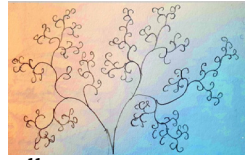
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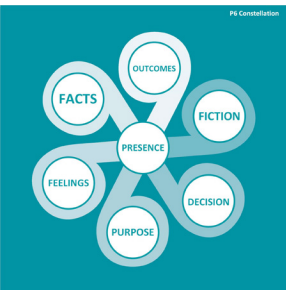
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◆ There are other approaches that share some similarities with mine. Arguably, all are purposive²⁵⁴, even those that offer very little or no overt structured scaffolding, other than a person convening and hosting/facilitating the encounter, and a space in which it happens. Examples include one-to-one person-centred therapy; dialogic processes for small groups for generating understanding and moving beyond conflict; and T-groups (developed in the 1940s) for changing attitudes, standards and behaviour through expressing and process(ing) the emotions that arise in relational encounters.

▶ ◆ More recent and relevant to the systemic/complexity domain in which this inquiry is situated, is Nora Bateson's (2016b) experimentation with 'Warm Data Labs' as a way of bringing people together to explore and elucidate the complexity they are facing in relation to complex issues that touch their lives:

"Warm Data Labs are group processes which illustrate interdependency and generate understandings of systemic patterns for people with no previous exposure to systems theory. Warm Data Labs enable new societal responses to complex challenges... Warm Data Labs are exercises for use with groups, who are interested in strengthening and further practicing their collective ability to perceive, discuss, and research complex issues. By shifting perspectives, the Warm Data Lab process increases our abilities to respond to difficult or 'wicked' issues... Warm Data Labs are ideal for bringing a group together to raise the level of questions and understanding of a given topic. The Labs do not provide solutions.



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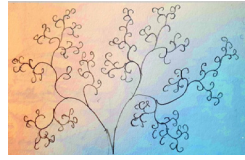
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²⁵⁴ Clearly, that we engage in anything, means we have acted upon an urge to do so. Whilst we may recount seemingly [rational reasons](#) before or after the fact, often we are non-conscious about that which is more deeply affecting our *being~doing*. The *P6 Constellation* assists individuals to reveal their [non-conscious 'primal' urges](#)/purposes; whilst the *PAI* delivers collective purposive insights which releases knowing that can unleash clear courses of action; or might equally result in proactively 'doing nothing'.



Rather, the Warm Data Labs are exercises that involves a group in elucidating the complexity and the possibilities for new perspectives” (Bloom, 2020).

▶ 📌 Having [participated in a Warm Data Lab](#) hosted by Bateson at Bromley by Bow, 5th June 2017, exploring ‘A Health Ecology’ I am familiar with its simple structure and process. Essentially, Warm Data labs open a dialogic space in which exchanges unfold in nonlinear fashion between those gathered, in the hope of illuminating evident complexities and interdependencies, whilst also generating understanding and new perspectives on critical complex challenges. There is no overt structuring beyond bringing together a large(r) gathering and creating spaces for small dialogue groups anchored around contextual themes e.g. education, health, housing, politics etc. Whilst it is stated that there are no explicit instructions nor a time limit, in actuality there are clear, simple rules of engagement – my discernment of which are: **if this subject interests you – come to the meeting; join a small group; share and listen; when ready, move on to another group; repeat visiting small group conversations until you have had enough; return to and share in the big group.**

📌 I mention this approach explicitly to draw attention to similarities and differences in the scaffolding of both Warm Data Labs and the *PAI*. They both hold the space for nonlinear exchanges through which illumination, new understanding and new perspectives emerge. Neither require any previous exposure to systems theory and practice. Warm Data Labs give space for free-range, relational exchanges, giving primacy to unconstrained conversation. The *PAI*, however, offers a different kind of scaffolding including representational imagery, explicit and active inquiry §5.5.2, and commits to verbally and visually capturing the nature and content of **what** each contributor is noticing, in relation to the complex situation that has brought them into the room. Warm Data Labs are essentially self-organising and non-

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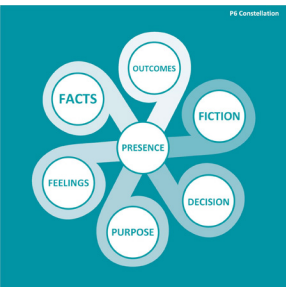


deterministic; and like any self-organising system they can peter out (too little difference in the mix to be generative), fracture apart (too much difference), or shift into more sophisticated dissipative structures, in which case something more or else might be galvanised from the conversations. Participants may ‘be changed’ but the hosts would have no intention nor expectation to do anything further with anything that arises.

♦ In contrast, the sectors of the *PAI* simultaneously expand the inquiry and introduce some constraint (calling for effort and generating tension), in that people are invited to extend their attention into considering things they may not usually consciously consider §5.5.2; and also to hear from people whose contributions they may not ordinarily (wish to) encounter. In extending into and experiencing these differences, personal and relational shifts occur, which change what and how people comprehend each other and the situation in which they find

themselves §5.4.3.1. In the process, those involved come to realise what they or others might usefully (need to) do, if anything, to contribute helpfully to the situation. The facilitators/hosts may or may not be invited to support further. One final distinction with the *PAI* is worth noting: sometimes the inquiry calls for **firm facilitation** to avert people from **non-consciously sliding into conventional conversational patterns**. Such patterns can prove to be counterproductive because – with the insights I now have through the *P6 Constellation* – they may fall foul of reactive thinking that can quickly find people aligning, colluding or tipping into conflict and rupture. This kind of facilitation intervention would be unlikely to happen in a Warm Data Lab.

▶ 🎵 ♦ In making suppositions about *Symmathesic Agency* and suggesting similarities between the emergent ‘outcomes’ of Warm Data Labs and the *PAI + Participation Compass*, I find myself recalling Follet’s description of what she calls ‘true’ democracy. I wonder if we are simply using different expressions, and opening up different ways of championing what is essentially a call for inclusion of what is present and current in our contexts?



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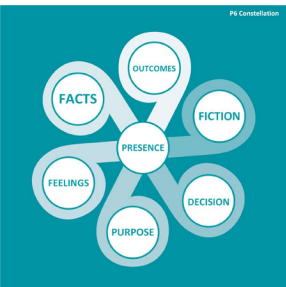
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“We need the intermingling of all in the social process. We need our imperfections as well as our perfections. So we offer what we have – our unwisdom, our imperfections – on the altar of social process, and it is only by this social process that the wonderful transmutation can take place which makes of them the very stuff of which the Perfect Society is to be made. Imperfection meets imperfection, or imperfection meets perfection; it is the *process* which purifies, not the influence of the perfect on the imperfect” (Follett, 1918: p.158).

◆ The elements of the *PAI + Participation Compass* cover considerations typically associated with many Critical Systems Thinking approaches: (a) multiple perspectives of diverse *Stakeholders*, who have wide-ranging insights into the *Drivers* ‘calling’ for some kind of action to be taken; (b) reflection on boundaries and on what defines the boundaries, what is in and out of scope and what is the core focus of attention, on the way, discerning what is the bare-minimum requirement and what is practically possible (*Scope & Focus*); (c) the nature of *Power & Interest* of those involved (raising ethical issues, personal/professional/political agendas etc.), implicated, impacting and impacted; (d) *Decision-makers & Decision-making Processes* that further illuminate formal and informal processes in play, helping co-inquirers to consider what they ideally need to do/know/achieve. In addition, the *PAI + Participation Compass* distil *Task & People Objectives* related to the overall project and its stakeholders; which in turn give rise to clarity about the *diverse* practical *Purposes* in play relating to different stakeholders. A *PAI* synthesis covers crucial terrain that enables agents to deploy the *Participation Compass* efficiently, efficaciously and, ultimately, with ease, e.g. managers participating in the Inspiring Leaders Programme in Trafford Council §5.4.3.1 – whilst using the *PAI* to *Scope & Focus* a ‘shared’ leadership project – came to a sudden realisation that they each could take contextually coherent, (i.e. in line with Council imperatives), departmentally relevant action



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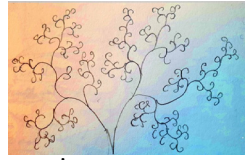
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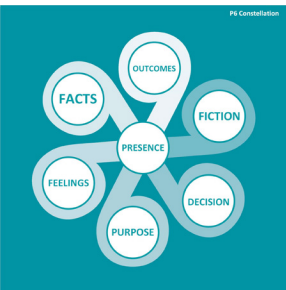


appropriate to their own teams, without seeking permission or instruction from senior leaders.

◆ Increasingly I have noted a distinct difference between the *PAI + Participation Compass* and other so-called systemic approaches relating to their **form/structure, their content and the nature of the inquiry process**. The visual forms of both the *PAI + Participation Compass* (and the *P6 Constellation*) matter. They draw upon metaphors that are both visual and practical. These give apparent structure to an otherwise messy, nonlinear (unpredictable) way of processing. The structure affords a sense of safety because those engaged can see the territory into which their inquiry is taking them, even though they do not know in advance what might arise and what might be relevant. This initial *not-knowing* brings a quality of discovery to the exploration, often infused with curiosity, confusion, fear, frustration and excitement. As the stakeholders' mutual exploration unfolds, many conflicts and issues are indirectly and tacitly attended to and resolved without needing head-on debate. Thus, in the process of experiencing myriad small, yet critical insights, they ultimately come to a point of comprehension, consensus and coherence – knowing *what they shall do*. In the process of process(ing), those charged with bringing about change are themselves changed. In my experience, this kind of transformative experience is rarely (if ever) generated in systematic, process-bound, step-by-step methods. In short, engagement with the *PAI + Participation Compass* substantively changes what plays out between the agents involved.

🎵◆ In crafting these words, something lands more deeply within me: the second-order cybernetic nature of the *PAI + Participation Compass*. They are, themselves, a systemic intervention, i.e. generating purposeful action by agents/stakeholders on matters of mutual concern, in relation to boundaries.

▶◆ As shown previously §5.5.1.2: Table A-1, the *PAI + Participation Compass* can be used retrospectively but they are most usefully deployed pre-intervention, for scoping, focusing,



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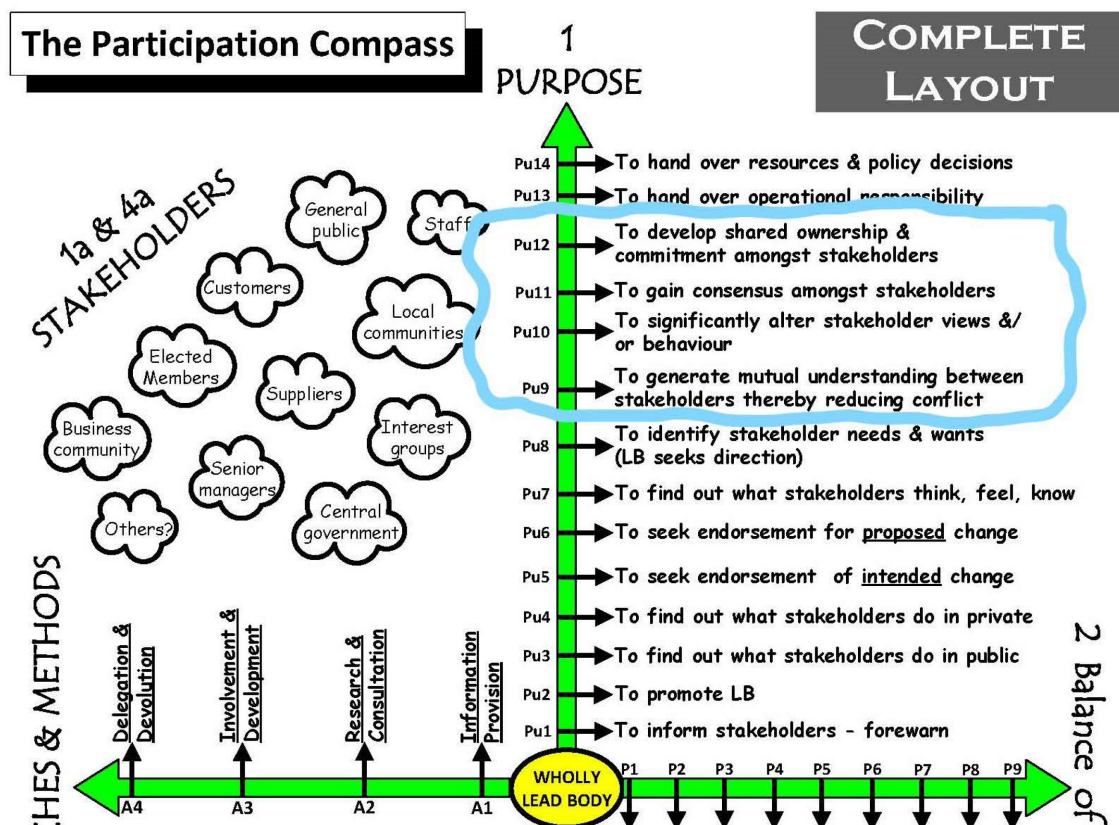
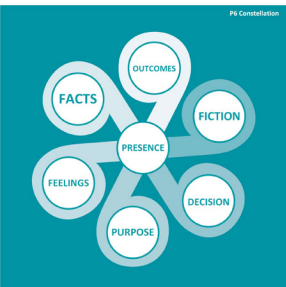
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and commissioning responsibly and responsively §5.5.1.3: What is it good for?. Those **directly participating in a PAI**, at a minimum, usually reach mutual comprehension; i.e. *Pu9* on the *Participation Compass* §Figure A-55.

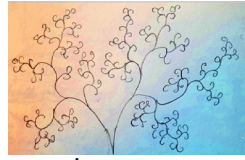
▶◆ Depending on the context in which they are engaging and what emerges from their *PAI* + *Participation Compass* process, these stakeholders may find themselves at *Pu12: develop shared ownership and commitment*; i.e. coming into agreement with themselves about what shall be done, and the parts they each will play. In some situations, they may even tip into *Pu13* and *Pu14*. This is indeed what has happened through this research with *PLA Collective* becoming a member-based entity trading in its own right, handling all operational and policy decisions.

Figure A-55: ≈Purposes of my PhD



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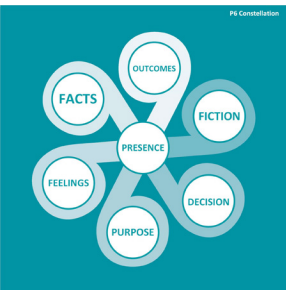
▶◆ This co-evolution has been heterogenous and complex. Some of my relationships began as contractor-client, with an array of individuals commissioning and paying me, in Potent 6, as their professional practice supervisor. With others within Initiatives of Change (IofC), I



was a fellowship member, and to some, a friend, who, through offering this systemic intervention moved into directly serving/supporting/accompanying them. Over the last seven years, what began as separate ‘containers/systems’ (in which I was the only explicit common denominator), are now inextricably entangled with fluid boundaries and channels of interactivity, held together under the banner of *PLA Collective*. I am no longer the only person flowing between Potent 6 and IofC; and these two organising entities are also no longer the only ones directly engaging with *PLA Collective*. Learning support flows into several schools within the University of Edinburgh; and into ESMS (Erskine Stewart Melville School²⁵⁵), in which several *PLA Collective members* hold senior and/or teaching positions. If I had held traditional conceptions about *Power & Interest, Stakeholders, Decision-making* etc. I think it unlikely that this complex evolving learning ecosystem would have materialised. Despite being one of the three founding Directors, like everyone involved, I am a fee-paying member of *PLA Collective*, willingly embracing the same Psychological and Relational commitments as everyone else. As issues arise we explore what comes up for us personally and when we are clear of our own ‘stuff’, we consider implications on *PLA Collective* and we bring these to our quarterly member *community-in-practice* gatherings to further consider and resolve. Within *PLA Collective* we are working at *Pu11-Pu12*. Since the beginning of this research, I have been holding a receptive space for *Pu7-Pu14* – recognising that some professional clients and IofC participants may take what they learned and move on (*Pu14*).

◆ The key assumption embedded in the *PAI + Participation Compass* is that different stakeholders are implicated, impacting and impacted and will therefore need to be ‘meaningfully’ engaged – but differently, as **called for** by Follet’s **law of the situation**, so as to avert the consequences of what Churchman (1979: p.5) calls “the environmental fallacy” or “the fallacy of ignoring the environment” or ‘context’ in today’s more common parlance.

²⁵⁵ A family of schools within Edinburgh, serving children from nursery to end of school learning.



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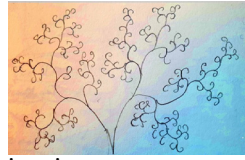
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Now, in emboldening the phrase ‘called for’, I am drawing attention to a crucial distinction made earlier, but not explicitly teased out. The *PAI + Participation Compass*, as with the *P6 Constellation* and *Presence in Action*, **illuminate** through inquiry. In this, they are unlike approaches advocated by Churchman and others engaged in Critical Systems Thinking (CST) (Shen & Midgley, 2007a: p.169) that assert that human beings ‘[make decisions](#)’ and determine courses of action following rational, ethical, dialectical (adversarial) argumentation or ‘debate’²⁵⁶. The principle of the *PAI + Participation Compass* is about opening the space and inviting those engaged to share what they know, witness and experience about the situation being explored. Meaning, comprehension, individual and collective coherence and consensus about what is being called for, arises within and amongst those involved, despite (or, I suggest because of) the non-deterministic nature of the inquiry. In not ‘trying to get somewhere specific’, stakeholders arrive somewhere meaningful to them. With this kind of process,(ing) every stakeholder present is valued for what they bring, that is relevant to the situation. Those with more obvious forms of power – technical know-how, verbal skills, positions of authority – find they cannot manipulate the agenda. Partisan power is neutralised by the pooling nature of the mutual inquiry.

◆ The insightful, transformational potential of the inquiry relies on gathering relevant perspectives which illuminate that which has been unseen by many. Diverse approaches and methods drawn from any and all disciplines may be appropriately and usefully deployed – so nothing is off the table. This fits with Midgley’s advocacy of methodological pluralism (Midgley, 1990) and creative design.

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²⁵⁶ The etymology of the word ‘debate’ means ‘to beat down’; whereas ‘dialogue’ is anchored in ‘dia logos’ i.e. ‘meaning moving through’.

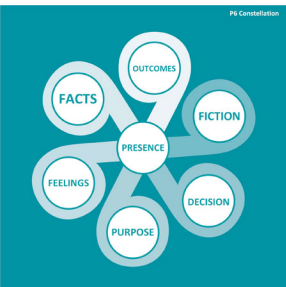


5.5.10.2 Re-turning to intervening systemically

◆ Midgley's contribution situates the developments of systems thinking historically in the context of science, philosophy and practice. He makes a case for theoretical and methodological pluralism under the banner of Systemic Intervention – suggesting that given the inherent complexities, ambiguities and interdependencies of the world we inhabit, we must necessarily draw upon diverse methods to equip us to attend to the challenges we face. The *PAI + Participation Compass* assist interveners in deciding what approaches to use but in very different ways to SOSM and TSI – to which [I will re-turn](#).

▶ ◆ I found the information that Jackson, Midgley and Williams & Hummelbrunner share about different systems/systemic approaches and methods helpful in grasping similarities and distinctions between theoretical underpinnings, form, process and deployment. Many conventional and indeed, systems/systemic planning approaches begin with envisioning pre-determined outcomes and/or purposes, set about planning to make them happen (Griffin, 2004; Holman et al., 2007; Umpleby, 1989; Umpleby & Oyler, 2007). I have used the *PAI + Participation Compass* retrospectively, to help clients [make sense of past projects](#) that had gone awry §5.4.3.1. We found that their stated (hoped for) purposes at the outset of an intervention often were not achieved, whilst many other unanticipated and often unwanted outcomes transpired (Midgley, 2000: p.225-227). We and they also discovered that their ideas for projects were conceived and planned, based on very little consideration of what else was actually going on in the immediate and wider context that might be affecting their situation. The question they had never properly addressed, was how to decide on **fit-for-purpose, fit-for-stakeholder** *Approaches & Methods*?

▶ ◆ Of course, the *Participation Compass* was invoked by this very provocation arising in me, in the years leading to its conception §5.4.1; and this in turn, revealed there was much more to consider before being able to choose the method(s). Iterative explorations eventually gave rise to the *PAI* §5.5.1: **Origins**; §5.5.2.1. Using both of these frameworks retrospectively to



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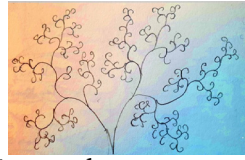
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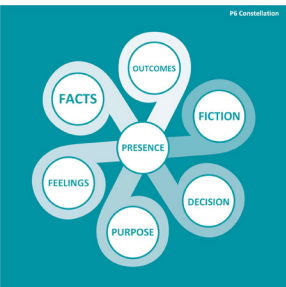
Chapter-Five-as-Appendix



reflect on real-world applications, helped clients differentiate between *Task Objectives*, and *People Objectives*. This opened them up to what they had been missing: that they could not achieve anything without engaging stakeholders on the basis of the *Power & Interest* they had in the situation. They discovered that their previous pre-emptive visions, purposes and ideas for projects had been decided without critically reflexive exploration of their current context. Instead, they had been driven, disproportionately, by those holding decision-making, resource-allocating power and were founded and/or carried through on the basis of reactive, non-conscious thinking patterns. By bringing their retrospective analysis alive, they realised that in future, the imperative was to start paying attention to what was present and current in their fields of concern and to act according to the **law of the situation** (Follett, 1924) and not revert to the views of a dominant individual or group.

▶◆ These kinds of considerations seem to have shaped the emergence and momentum of the emancipatory agenda within the Academy. Over centuries, critical approaches have been developed and articulated in diverse political, philosophical, natural science, social science and systems science realms. Critical thinking in all its forms – framed through so-called rational discourse primarily focused on power imbalances – has been billed as the panacea to re-dressing deep socio-political injustices (Bowers, 2011; Cummings, 2002; Cunliffe, 2002; Flood, 1990, 2010; Flood & Jackson, 1991b; Flood & Romm, 1996a; Flood & Romm, 1996b; Flood & Ulrich, 1990; Fuenmayor, 1990; Gold et al., 2002; Gregory, 1992; Habermas, 1981, 1987, 1996; Habermas & McCarthy, 1979; Ingrassia, 2013; Jackson, 1990b, 1991a, 2001; Kemmis, 2006; Midgley, 1992b, 1992c, 1996a, 1997a, 2003e, 2008; Ormerod, 2014; Rajagopalan, 2016; Ulrich, 1993, 2000, 2017; Wooliston, 1992).

♪◆ Sadly, the pre-eminence accorded to the rational, dialectical imperative in the Academy generally, and the systems thinking world specifically, has rendered many of us in the Western world emotionally dismembered; thereby, I suggest, thwarting our capacity for *self-centering*



PhD Statewaves:

- ♪ Aesthetic-Poetic
- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

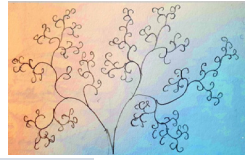
Pre-PhD Abductive

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



self-emancipation. So much has the focus been on freeing the 'less powerful other', that we fail to see that this outside-in (Cunliffe, 2002: p.48) intellectual perspective elevates and separates us from ourselves. It also implies that some have 'the' power to liberate others – which means they also can take it away §5.5.6.1. This is such a simplistic view of the nature of power and yet we are locked in its grip (Frankl, 1959). The paradox of the emancipatory purpose plays out, such that we end up blind to the ways in which our own frames of reference / meaning-making (*Fictions*) maintain the status quo that keeps some with hands and minds firmly on the **reins of power >>**, whilst others never realise they can pick them up without ever uttering a word.

▶♠Now, let's briefly return to [TSI and SOSM](#).

Jackson claims that (certainly up until the publication of his book) the discipline of Operational Research had made greatest advances in mixing methods, although the examples he cites predominantly involve functional and interpretive methods. He moves beyond criticisms of his own earlier [System of Systems Methodologies](#) (Jackson, 1990a, 1993; Jackson & Keys, 1984; Midgley, 1997b; Mingers & Brocklesby, 1997) in favour of Total Systems Intervention (Flood, 1995, 2001; Flood & Jackson, 1991a; Flood & Romm,

>>REINS OF POWER

♪It is 1990. I am on a car ferry crossing over to Mombasa. Standing by the passenger window of our Land Rover celebrating and laughing with Brigid who had negotiated a brilliant deal for a huge bag of freshly harvested cashew nuts. Spencer was standing at the driver-side window listening in. Out of the blue, he started screaming and raging at me. At first, startled by his extreme outburst I just stood there receiving the full force of his abusive, accusatory words; baring witness to his screwed-up face, wildly pointing fingers and his thumping on the opposite windowsill.

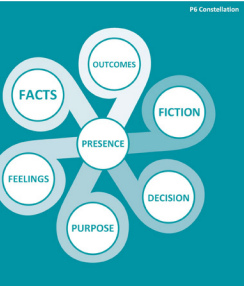
And then it came to me: *I do not have to stand here and take this!* I realised that with a simple side-step, I could move out of his sight-line. I stepped aside, immediately feeling a sense of relief and release from his onslaught. His outburst escalated wildly for a moment then he suddenly went silent and stormed away from the vehicle.

In that moment, like so many more before, during the previous six months, I released myself from the grip of his persecution. This time, though, I did so without angst; with total self-assurance and without uttering a single word.

I was free – not because of what he did but because I had liberated myself from my internal self-denigrating denial of my worth and the belief that I did not have the capacity to do 'something' to take care of myself.

I found my way to this point following months of struggle, pain and sometimes outright terror. At first, I kept expecting others to protect me. They did not – and so, in my mind, I made them my foes. Then through pages and pages and days and weeks of journal-writing and processing, I finally realised they couldn't. They didn't know how. I stopped judging them and found compassion for us all. I had to find my way to protect myself.

On that momentous day, the cashews were sweet but my victory over the meanings my mind had been making that had 'kept' me disempowered and trapped, was far sweeter.



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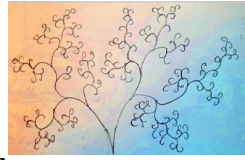
- ♪ Aesthetic-Poetic
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1995; Midgley, 1997b). This in turn was criticised for not adequately taking account of agents; the process of intervention; and its seeming lack of flexibility and responsiveness to the mix and match methods from different methodologies, to meet problem situations. Jackson moves on to make a case for “coherent pluralism” (Jackson, 2000: p.380-387).

▶ ⬢ TSI, as further developed by Flood & Romm, is of interest to me because of its resonance with the function of the *Participation Compass*; i.e. with TSI being seen as a “metamethodological process... to enable problem solvers to choose an appropriate method (or methods) to deal with problems taking circumstances into account” (Flood & Romm, 1995: p.379). They make a case for methods being *obliquely used*²⁵⁷ to fulfil ‘purposes’ other than that for which they were first designed (Flood & Romm, 1995; 1996a; 1996c). I suggest that, in making this claim, they may be conflating function and purpose (as per [Jackson’s confused categories](#)). They also seem to be perpetuating the pattern of interveners attempting to pre-determine purposes through rational, critical discourse rather than, as Follett advocates, allowing [the law of the situation](#) to inform decisions §4.1.3.

⬢ By 2000, the debate on methodological pluralism in systemic research/practice had moved on from philosophical paradigmatic clashes to a focus on choosing fit-for-purpose (mixed) methods for dealing with problem situations (Flood, 1995; Flood & Romm, 1995, 1996c; Jackson, 1999; Midgley, 1992b, 1992d, 1996a, 1997b, 2000, 2007; Ormerod, 1997). As these writers and many others since demonstrate, there are numerous examples of diverse methods, tools and approaches (a) being imported and exported from and to other disciplines and/or being creatively designed taking into account the context, purpose and needs of the situation, communities of interest and interveners (Midgley, 1997b).

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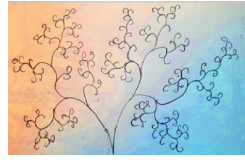
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²⁵⁷ This line of thinking is based on an assumption that methods are designed according to theoretical and/or paradigmatic underpinnings: “certain methods, thanks to their theoretical underpinning, are designed to address some issues better than others and such addressal we call here the immediate and given purpose of the method” (Flood & Romm, 1995: p.378-379). Ironically, by way of example, they obliquely (or shall we say, covertly) use soft and cybernetic approaches to deal with ‘coercive contexts’ suggesting that such decisions can be both theoretically and morally defensible. In other words, they are questioning the ethics of doing the thing they are doing!



▶◆ I drew on Midgley's four volume series (Midgley, 2003b, 2003c, 2003d, 2003e) for landmark contributions spanning the emerging systems field and Hammond (2010) for an alternative and more recent exploration of the social implications of General System Theory

§Chapter Three. I chose Midgley's *Systemic Intervention* (2000) as a text of key relevance to my overall inquiry because his spheres of interest appeared to span the terrain of my **praxis** >> (see overleaf) embodied in the *PAI + Participation Compass* and the *P6 Constellation* – in other words: reflexive individuals taking action in relationship, in context. His contribution offers concise access to deeper philosophical, methodological and practical thinking. This enriched my investigation and comprehension of the field more broadly; and of Systemic Intervention more specifically.

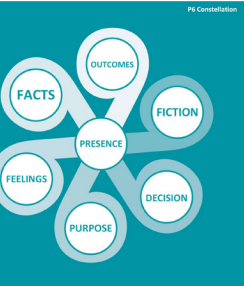
◆ On revisiting these tomes, I find myself getting drawn into the detail, looking for similarities. I recognise what drags me there 🎵 *Look, see here how mine and yours are the same... or mine is better!* 🎵◆ You will, no doubt, recognise my familiar *proving/self-protecting* patterns. Acknowledging them helps me move on, enabling me to begin to notice other distinctions – some subtle, some striking. As noted much earlier §5.5.1.4, I found an obvious similarity with Critical Systems Heuristics (CSH) (Midgley, 1997a: p.43; Ulrich, 1983, 1987) which has been widely used by Midgley in his own systemic interventions

>> ◆ PRAXIS

Praxis is taken to mean 'theory informed practice' i.e. the process of using a theory or something that you have learned in a practical way" (Cambridge Dictionary) implies a one-directional relationship in which theory shapes and practice is shaped. I don't accord with the definition as it stands. I think both are informed by each other. The foundations of my learning and meaning-making processing, as exemplified herein, derives from informed, *en*forming, living practice, only **sometimes explicitly** illuminated by third person theory, **after-the-fact** of my practice. I am noticing I feel **uncomfortable** with the way in which theories are often presented as *Facts* or 'truths', so much so that I find myself reluctant to accept that my practice might inform theory. What is that about? Ah! My self-protective urges on alert! I feel scared (*Feelings*) because I am imagining people will '*shoot me down*' (*Outcomes*) if I make claims '*above my station*'. Notice how in that final phrase, I am holding not only my offerings, but my very being, as **less than?** I laugh, and recall a quotation I used earlier (p8) from Glanville:

"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, 2015:82).

I rest easy, knowing that I am simply offering explanations of my experience. These accord with some; and may not with others.



PhD Statewaves:

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along with his own developments on boundary critique. Seemingly having sufficient parallels with the *PAI + Participation Compass*, was invitation enough for me to keep turning my attention to CSH §5.5.1.4; §5.5.5.5; §5.5.6; §5.5.6.2; §5.5.8. However, as my project unfolded, I realised this would carry me far beyond the *Scope & Focus* of my current undertaking. I find myself needing to re-state what I have already said: I am leaving the continuation of my exploration of CSH for another time. Notwithstanding this, I consider it pertinent to comment on some key distinctions that illuminate something about form, content and process. Crucially, I realise that without having first-person experience of CSH, I cannot offer a grounded *subjective empirical* perspective (as I could with Bateson's [Warm Data Labs](#)). This essentially reduces anything I say to meaning-making (*Fictions*) based on the words I am reading. My earlier encounters with [Ulrich's explication of CSH](#) reveal how activated I became at the content, nature and tone of his presentation; and that he [absents his personhood](#) in his writing §5.5.6. This is in direct contrast to what I am attempting here and

▶ 🎵 I realise I have some **crazy-making fictions** that have been running in me in relation to his approach: *he is violating humanity and me by not showing up as a real human being... he is inciting confrontation, turning victims to persecutors and vice-versa... his project threatens mine and me... to protect me, I have to expose him and discredit his approach!* Of course this is all my **non-sense!** In actuality he was a pioneer in attempting to bring ordinary people into the process of social planning, seeking to moderate the power-inequities of so-called experts and to open up the emancipatory agenda. So, at this point, laying all my non-sense to rest, what is useful to note?

▶ 📌 Most crucial of all is that Ulrich (1983: p.258) sees CSH as being about 'systems design' in/of a social system within its environment. The *PAI + Participation Compass* is about scoping, focusing, commissioning and designing [fit-for-purpose engagement](#) with those implicated in a situation that seemingly needs something to be done. There are few presumptions about scope, context or roles/stakeholders within the *PAI*, which means that

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it and the *Participation Compass* can be applied in any context that involves more than one person, including a relationship between two people.

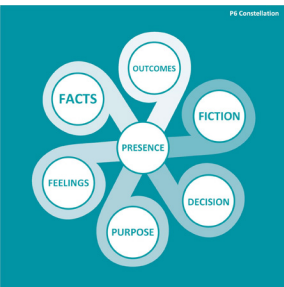
◆ The tabular format of Ulrich's categories (drawn his philosophical, theoretical and applied bodies of work) were later distilled by himself and others into a list of twelve **'is/ought'** questions. Both presentational formats imply a procedural, linear approach which, I believe, does a disservice to the complexity he intends to address. Also, he pre-categorises sets of information, i.e. defining four roles (client, decision-maker, expert, witness); four issues or sources of intentionality (sources of motivation, power, knowledge and legitimation); and differentiates between those involved and those affected Ulrich (1983: p.258).

▶ ◆ In contrast, the *PAI* has five sectors comprising the inquiry §5.5.2.1. The questions relating to each sector are simple and open §5.5.2.5, though there are more detailed prompts in the accompanying proforma to aid hosting²⁵⁸ of the *PAI*. These five sectors attend to all Ulrich's considerations (**with one exception**), and do so in a nonlinear way, made possible by the *PAI*'s metaphorical funnelling form; its simple content (in the language of ordinary people); and the process(ing) dynamic anchored around inviting people to notice and share what they notice with regard to their situation; and collecting what they share as it arises, for all to see. The *PAI* draws out [different data-types](#) (as per the *P6 Constellation*, though previously, this was not so clear and explicit).

▶ ◆ I notice that Ulrich's questions are somewhat leading in that they channel people into a cognitive space having to grapple with the labels, concepts about the categories he has determined to be valid ('S' in his quotations refer to the 'System'):

“Who *is* the actual client of S's design, i.e., who belongs to the group of those whose purposes (interests, values) are served, in distinction

²⁵⁸ I have a set of prompt cards for facilitators and indeed the people involved, who may be [hosting themselves](#) through the *PAI*.



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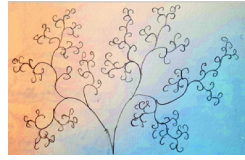
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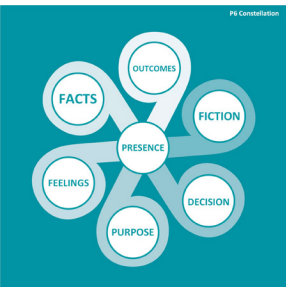


to those who do not benefit but may have to bear the costs or other disadvantages??” (Ulrich, 1987: p.280).

▶ ◆ In contrast to entering the moral/ethical debates encouraged in CSH around the ‘is/ought’ questions, the *PAI* treats the process of inquiry rather differently. The opening questions of the *PAI* are open (not leading) and broad §5.5.2.5. They start on the basis of ‘not-knowing’ what, if anything will be done at the closing of the *PAI*. Thus the *PAI* invites (collaborative) inquiry about what is present, known, felt, believed – treating the tangibles and intangibles as potentially influencing agents. Complex questions, such as those asked outright in CSH, are addressed indirectly in the *PAI* with coherent responses **emerging** from a ‘data’ sharing and gathering process that sources personal and collaborative sensemaking exchanges.

▶ ◆ For example, CSH asks upfront in Q2: “What is the actual purpose of the system design, as being measured not in terms of declared intentions of the involved but in terms of the actual consequence?” And “What ought to be purpose of S, i.e. what goal states ought the S be able to achieve so as to serve the client?” (Ulrich, 1987: p.279). In *PAI*, clarity about *practical Purpose(s)* and *Task* and *People objectives* come into view **at the culmination**; i.e. as a consequence of intra- and interpersonal nonlinear sensemaking. Drawing on the synthesis and outcomes generated through the *PAI*, the *Participation Compass* then enables the distillation of coherent decisions about fit-for-purpose *Approaches & Methods* to support the *practical Purpose(s)* relating to all ‘relevant’ stakeholders. None of this can meaningfully happen without an appreciation of ‘*who or what is calling for something to happen / be done*’ in the situation/context.

▶ ◆ To re-iterate, the *PAI* is iterative and nonlinear. In real-world application, my initial connection with my first point of contact – (one of the representatives of) the *Lead Body* – is often a pre-commissioning conversation. Usually I start by asking what is calling for their



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attention. I modify the phrasing to attune to the people and their situation, but my key principle is to keep the entry-point questions as open as possible. My intention is to illuminate what is present(ing) in them, rather than ‘lead’ the client into what I might believe should be there. This principle holds for all the headline questions within the sectors of the *PAI* §5.5.2.5.

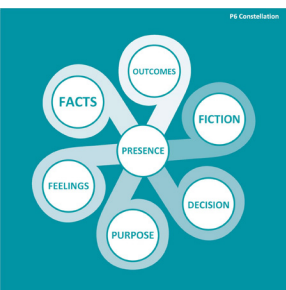
▶ ⬢ As we move beyond the commissioning and contracting phase, our inquiry drops to a deeper more expansive realm. In all sweeps across the terrain of *PAI*, I follow the client’s responses. Using the *PAI* as my navigational aid (whether or not I make it explicit to them), I help them illuminate, explore, discover and examine factors that (may have) led them to the point of contracting me. This brings tacit knowledge into view and unearths additional factors and stakeholders which they had neither recognised nor considered. At this stage with corporate clients, they begin to **get a sense** of other obvious key players who might usefully

be engaged in the project of discerning/defining exploration *Stakeholders, Power & Interest*

§5.5.4.5. ▶ ⬢ Throughout these early iterative sweeps, I am also getting a sense of who the client is from what they (don’t) do and (don’t) say. How they show up reveals much about their worldview – the paradigm(s) that shape their engagement in and with the world. My sensemaking of them informs how I react/respond to and engage with them. It also determines my choices about whether to work with them. I do not presume that I am a fit-for-purpose person for them, and I encourage them to decide for themselves if I am ‘fit’ for them. In other words, I model that we are in a shared decision-making process – partnering to decide if we want to proceed with partnering.

5.5.10.3 *Back to the PAI + Participation Compass*

▶ ⬢ Returning to my deployment of the *PAI* in 2014/2015 for my PhD, I draw your attention to the bulleted question in the left-hand column in §Figure A-56: “*What is indicating there is a need...?*” I have since modified this question in the *PAI* diagrams §5.5.2.5 to better attune to Natural Inclusionality and complexity thinking principles that are explicitly informing and being expressed in my praxis: *Who or what is ‘calling’ for ‘something’ to happen / be done?*



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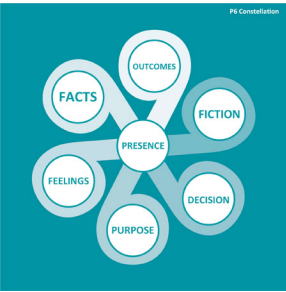
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Figure A-56: ≈PAI Drivers

3. Identifying the DRIVER(s) 'calling' for the venture: answering 'Is there a need for the venture?' (Competing priorities → centrifugal force V centripetal forces of Purpose and Vision)		
<ul style="list-style-type: none"> What is indicating there is a need? +ve & -ve triggers, factors, issues, perceptions, facts, unique factors to the locality eg. population skewed to elderly; exodus from the area; high incidence of a health condition; terrorist target etc. Think PEST & SWOT. Think 'global' to 'local' issues and trends as well as factors internal to the organisation/ community (nb avoid solutioneering) 	<ul style="list-style-type: none"> Iofc: <ul style="list-style-type: none"> appears to be in decline Elders and benefactors are dying Core proposition becoming diluted Naïve newcomers unduly influencing with linear thinking mentality and failing to appreciate the systemic wisdom and practice at play Internal tensions between young and old Increased digital connection has decreased the strength of personal/relational connections (potential expansion or reach at the cost of the loss of penetration) used to be strongly connected with an academic world but that has been missing for several decades, it's lost credibility and validity. (lost reiteration between practice and academia) loss of individual charismatic leaders distributed leadership is seen by some as weakness rather than strength A gradual introduction of complexity lenses over the last 5 years by Louie - with some people showing interest Roddy Edwards introducing me to Krish Ravall Krish asking me to deliver training for IofC-UK My sense-making after 4 years connection and then 2 months in Caux 2013 - honest conversations not being had; patterns present (see Generative Engagement diagrams) Seed Behaviours - as recounted in 'The Collaboratory' Change programme in Australia - facing up to 'honest conversations not being had' 	<ul style="list-style-type: none"> Coaching industry + practice: <ul style="list-style-type: none"> practice constrained by linear thinking Coach membership bodies driving towards similarity & driving out difference/innovation Coaches inadequately prepared to work with the whole person because they are not used to working with themselves holistically - ill-equipped to deal with their own and other's emotionality Coaching practice not grounded in empirical or academic evidence HSD: <ul style="list-style-type: none"> Focus on logic/ rationality at the expense of emotionality Avoids applying the work in the intrapersonal space - which, in my view weakens the proposition Systemic Theory: <ul style="list-style-type: none"> Tipping Point/ Power Law principle - potential for change is seeded at the scale of the 'lots of little' building tension towards the 'tip' Buchman's quote re a movement is the outcome of 'changing lives'
<ul style="list-style-type: none"> Who or what is saying it should be done? E.g. policies, aims, objectives targets & priorities of the organisation; 	<ul style="list-style-type: none"> Academia/ Systems Studies: <ul style="list-style-type: none"> Gap in systemic methodologies for working with individuals Louie sees a need to: <ul style="list-style-type: none"> test the credentials of P6C as a systemic methodology - to justify its inclusion in HSD's suite of models and methods challenge the professionalising, monetising and compartmentalization that has emerged e.g. psychology and coaching leave a legacy that puts the power back into the hands, hearts and mind of ordinary people make a difference to individuals, children, families, communities and people in organisations enhance personal and professional credibility and reputation attract new clients Iofc: <ul style="list-style-type: none"> Key folk in Iofc keen to support my contribution - Australia - Jean Brown, Athalia Schwartz; UK - Roddy McDowall, Peter Riddell, David (Sheffield); International - Nick Foster, Switzerland - Brigit; Andrew and Eliane S; et al Australia already taking themselves through a painful change process - looking at themselves alone and together - having 'honest conversation' but not necessarily equipped to do this systemically 	<ul style="list-style-type: none"> Louie+ Potent 6 Constellation: <ul style="list-style-type: none"> LG's supervisees called for the training (call from the system) pulled P6C into view The call from coaches trained in using the P6C for academic/ professional Impact and response from Louie's coaching clients Impact on clients of Supervisees who have been trained in P6C P6C's community <ul style="list-style-type: none"> Willingness and confidence to back myself with P6C Willingness to expose it's possible inadequacies in the eyes of academia For it to be changed and myself to be changed in the process Trusting my embodied knowing has enabled me to step into the academic arena ready to test, adopt, and advocate in the systems thinking and practice space Desire to test with small and larger groups P6C community wanting/needing validation/credentials to support their practice An anti-date to what I see as a pattern of reductionism that plays out in professional silos e.g. psychology, psychotherapy, counselling, coaching
<ul style="list-style-type: none"> What requirements such as legal, performance standards are there which may drive what the venture is about? eg. gov't policy + guidance: required to work in partnership etc. 	<ul style="list-style-type: none"> Personal ethical frames University ethical policy and practice Coach Governing body codes of ethics and practice Supervision bodies ethical practice Legal/ professional regulations in terms of psychology practice PHD requirements to be satisfied REF 2014, impact is defined as: "...an effect on, change or benefit to the economy, society, culture, public policy or services, health, the environment or quality of life, beyond academia": <ul style="list-style-type: none"> commercial activity the activity, attitude, awareness, behaviour, capacity, opportunity, performance, policy, practice, process or understanding <ul style="list-style-type: none"> of an audience, beneficiary, community, constituency, organisation or individuals in any geographic location whether locally, regionally, nationally or internationally Reach (how wide - proportion of actual to potential beneficiaries) + Significance (how much difference to beneficiaries) (R+S) - local, regional, national, international <ul style="list-style-type: none"> Unclassified impact is of little or no R+S; 1st recognised impact but modest 2nd considerable impact re R+S 3rd very considerable impact re R+S 4th outstanding impact re R+S REF 2014: Impact - reduced to 20%; 2020 could be up to 30%; increase in Case Studies <ul style="list-style-type: none"> Enhance innovation capacity & integration of new knowledge - YES Strengthen competitiveness & growth - NO Social & environmental impacts - YES Effectiveness of measure to exploit, disseminate & project results Plan into project - potential/ hoped for + unanticipated (hence need for Adoptive Action) 	<ul style="list-style-type: none"> Align to what is ALREADY present and helpful within IofC Absolute Standards: Purity, Honesty, Unselfishness, love + Seed Behaviours Can P6C open the space up for ordinary people to do their own personal work? P6 Constellation Community Simple Rules
<ul style="list-style-type: none"> Interests, agendas of those with strong local bases of power; local political/ organisational traditions & culture 	<ul style="list-style-type: none"> Coach Membership bodies: "political power plays"; self-serving competency frameworks cloaked as protecting clients structured money-making functions HUBS: <ul style="list-style-type: none"> wants to be associated with academic breakthroughs - vested interest in nurturing ideas and people who might bring this to the fore; play the conventional rules of the game to satisfy 'evidence-based' criteria: provability, reliability; replicability; IofC - people with conflicting views; some misunderstanding my motives; others are champions for me 	<ul style="list-style-type: none"> HSD Institute: 'change the world by changing the way people think about the world' IofC: 'Change the world, starting with ourselves' Louie: invested in professional reputation & associated benefits



- PhD Statewaves:**
- ♪ Aesthetic-Poetic
 - ♦ Intellectual-theoretic
 - ▶ Navigator-Narrator
 - ≈ Visual-Kinaesthetic
- Pre-PhD Abductive Fruits : 1998-2012**
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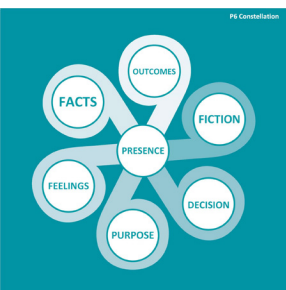


▶ ⬢ Rather than getting drawn into discussions about ‘need’, this phrasing frees people to express what they notice, think and believe is in the mix. In so doing, they reveal what is present/absent in their framing and meaning-making. This adds dimensionality to the data, illuminating how they are bounding the situation. *Everything is something, and no-thing.*

▶ ⬢ The proforma (excerpt in §Figure A-56) serves as a practitioner aid with prompts captured from previous projects that may (not) be relevant to another project. It is for the practitioner to discern which of these additional questions and prompts to draw upon. During the facilitated inquiry, the proforma is best used as an aide memoire in the background. Afterwards it serves as a container for collected data, information and any agreements made.

▶ ⬢ You will see in §Figure A-56, the nature and range of my initial outpourings. As previously explained, in this *subjective empirical* project I consider all of it ‘data’. Given the nature of what is collected, first-order scientists would probably balk at my appropriation of this term. Typically, ‘data’ is taken to refer to known (or [assumed to be known](#)) factual material that can be collected and then (sometimes) systematically statistically analysed. It is self-evident that I have not been using a conventional procedure, which typically might involve categorising, analysing, interpreting, concluding, etc. This would not be consistent with my emergent, abductive research §5.5.12. My reflexive processing (Alvesson & Sköldbberg, 2009; Cunliffe, 2003; Etherington, 2004) is happening continuously, as is yours. My knowledge and knowing is growing in emergent fashion through this encounter, as I trust is yours:

“There are data, there is information and there is knowledge. While the transformation of data into information is essentially about context, the translation of information into knowledge is a sensemaking process, often deeply personal. Your knowledge is merely data until I have made sense of it” (Williams & Hummelbrunner, 2009: Loc. 284).



PhD Statewaves:

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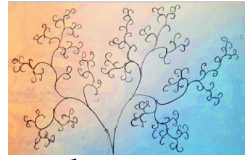
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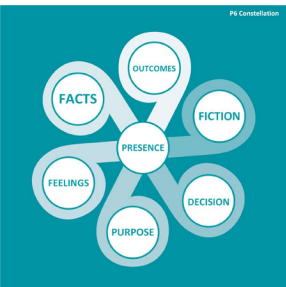
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▶ 🎵 🎵 🎵 My knowledge and knowing §Chapter Four is merely ‘data’ to you until you have **made** sense of it. That I have written the words as seen in §Figure A-56 renders them ‘my data’ (Etherington, 2004) – that which was present in and issuing forth from me – even though not all of it could be classed as ‘Facts’. I notice myself scanning across the words in §Figure A-56 above with the *P6 Constellation* as my lens. I notice I can place all my data across the six *portals*: *Facts, Fiction, Feelings, Purpose, Outcomes, Decisions*. I have never used the *P6 Constellation* in this way; as a framework to categorise data. 🎵 Why did I just do that? I notice I am feeling uncomfortable having even raised it. I didn’t need to. *I could just delete this thread so that I don’t have to think about it (reactive Decision)*. Instead, I choose to sit with my tension and slow down to consider if using it in this way might be helpful to *PAI*. My *reactive Decision* seems to be saying ‘No’. Strangely, I notice I am believing (*Fiction*) that: *it would not be helpful – and that to do so could compromise the efficacy of both the PAI and the P6 Constellation in the given situation.*

▶ 🎵 🎵 🎵 ...Hmmm... OK, let me explore. The *P6 Constellation* helps individuals reflexively process what is going on for them in the moment. With practice, it helps them attend to personal tension-filled situations and to navigate their way through – sometimes deep – personal process(ing) to find some kind of resolution, coherence or knowing about what (not) to do or say. Using it amidst a *PAI* could enable a person to re-engage in the overarching inquiry – but only if they were already familiar with its form and process(ing) dynamics; i.e. they know how to use it or they trust another to host them while they work through what is going on for them. It takes experience and practice to become comfortable with it. For these and many other reasons, it is highly unlikely, in the living deployment of a *PAI*, that everyone engaged would be willing and equipped to enter a *P6 Constellation* inquiry witnessed by others. Even attempting to use the *portals* of the *P6 Constellation* in a collective



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way would carry participants into their intrapersonal realms²⁵⁹. Given the personal (seemingly private) nature of the data – and based on my experience with many clients and numerous iterations in diverse contexts – I believe it is unlikely that the uninitiated would (be equipped to) share openly. In this regard alone, its explicit use might close down engagement thereby compromising the very purposes intended.

▶ 🎵 🎵 🎵 The *PAI*, in contrast, by focusing ‘out there’, paradoxically opens the space for all to engage authentically on their own terms with what they are ready and able to share. I am not saying that the *P6 Constellation* should never be used as part of *PAI*. Indeed, I cannot un-know what I now know. I [use the P6 Constellation subsidiarily](#) and it informs my *being~doing* on a daily basis. As such, I am now aware of what *data-types* are arising and use this awareness to adapt what I say and how I engage with others. My decision to deploy it explicitly would depend on the participants involved and what was happening in the present moment. 🎵 In

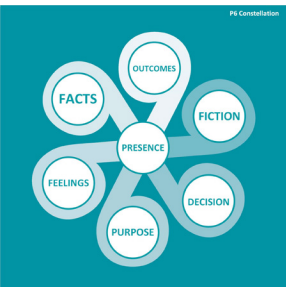
clarifying that with myself, I notice feeling a sense of ease arising within me. However, I have also been noticing a different doubt scratching at the peripheries of my awareness. Another point is trying to find its way in, demanding my attention. It is to do with the nature of data and data-capturing and what is fit-for-purpose in this research. I want to rage and rail at the noise in my head that, like a screaming baby, will not **leave me alone** >>.

>> 🎵 LEAVE ME ALONE

Let me be that baby so that someone else – bigger and older and wiser can sort this mess out! Please don't leave it to me again! I feel despairing of this interminable process. I am lost; losing the will to continue. Yet still I drag myself onwards.

▶ 🎵 🎵 Both the *PAI* and the *P6 Constellation* enable coherent sensemaking in complex situations by establishing the conditions for self-organising dynamics – essentially relying on nonlinear interdependencies and interactions between ‘agents/contents’ within the bounded

²⁵⁹ This was strikingly evident in a number of large group sessions I have held in which I was illuminating my processing ‘on the mat’ and this awoke people to themselves and their own processing: masterclass for 40 coaches and supervisors at the European Mentoring and Coaching Council (EMCC) conference in 2017; a workshop at the Living Peace conference in 2016 with 40+ participants, and an ever larger exercise with some 400 peace-makers; a client project in 2020 with 30 participants. The *P6 Constellation* de facto draws attention to one’s inner realm.



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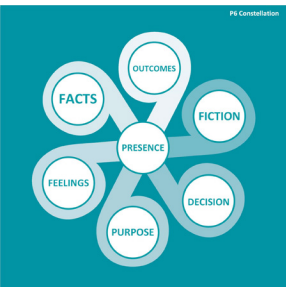
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contexts/situations in which they are deployed. When clarity arises and/or the situation (internal, relational or systemic disturbance) resolves, the interacting particulars become somewhat, though not entirely immaterial. They matter in relationship in context, when considering past and current conditions, orienting towards present to future action. After, the fact, specific datum contributed to the inquiry by individuals, effectively become detached from the living being(s) that generated them. Words uttered and shared within an interactive process, through the mutual inquiry, generate new patterns of meaning and sensemaking, which may show up as clarity, insights, coherence, learning and potentially, action *and* effects. The sensemaking of those engaged is done in the present(ing) moments with the data-bits available. This is what I think Nora Bateson means by “to symmathesize” (verb)” (Bateson, 2016b: p.169) (the ≈[SAM](#)) §5.5.5.2. Dislocating the constitutive data from their sourcing agents and context; and laying these alongside other bits of dislocated data drawn from a different context, to be compared and analysed others, will add nothing to the transformative experience of those who were actually engaged at the time of the original processing experience. However, the data analysis will contribute to the processing experience of those reading and reflecting on what those others did, because for them, this will be new content and a new context. They will make their own, different meanings informed by their encounters with the data and each other, if they are collaborating. Here, I am making a crucial distinction between data shared and recorded; and information generated as a consequence of data shared and processed. The outcomes (decisions, rationale etc.) of any *PAI* carry forward into all that follows, and communicating these is crucial to supporting the roll-out of whatever is decided. The *PAI* delivers coherent responses to the ‘*why*’ questions §5.5.2.4 by bringing attention to **what is present, past and current**; i.e. without ever directly asking ‘*why*?’

▶ 🎵 📌 Indeed, it may make no sense to record proceedings for a project that is of emergent sensemaking – as in an action-oriented project in which the players are co-evolving (e.g. the



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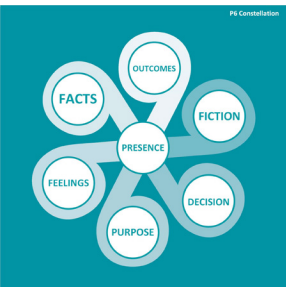
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PLA *Collective community-in-practice*) through co-inquiry (which may be aided by something like the *PAI*); nor in in-the-moment, *self-centering* inquiry using the *P6 Constellation*. The point of both is attending in the (immediate or extended) moment to tension-filled situations that want resolving. Once resolution is found, all those involved are changed and move on. However, for a different kind of project – such as my research – with some additional and different purposes in play, some form of documenting may be entirely fit-for-purpose. So writing my thesis is integral to my Living Theory Action Research inquiry – my *living~learning* inquiry §5.1.5; §5.5.5.3; §5.5.6.3; §5.5.6.4; §5.5.11; §5.5.12.1. All that is held in this document has already played its part in shifting the context of the complex living system(s) it has thus far, served. I have been changed and am changing still; my research has morphed and moves on; my cohort participants and the *community-in-practice* have been co-evolving with me. What is before you is testament to all this. That I have written about and shared with you, my attempts at reflexively incorporating my *subjective empirical* process(ing) into my systemic intervention, means it potentially could be woven into the tapestry of your life and learning:

“reflexivity also raises fundamental questions about our ability as researchers to capture the complex, interactional and emergent nature of our social experience. There are comparatively few discussions about the issues involved in reflexive research practice... Given the concerns reflexivity raises, can it offer anything to organizational researchers or does it so problemize the research process that it paralyzes the researcher? I suggest that by confronting these concerns, we can carry out ‘reflexive’ research that offers insights for academics and practitioners into how we constitute knowledge and realities” (Cunliffe, 2003: p.984).



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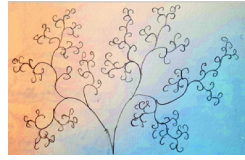
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▶ ♦ I am living through this very challenge that Cunliffe raises; hoping, trusting that amongst the many myriad insights that have been generated in me, some will indeed have been generated in you, dear Reader. 🎵 Over and over, I have traversed the chasm of oblivion as I chose to follow what arose, never knowing if it would abet or aid my overall endeavour. Oftentimes, I found it almost impossible to recover earlier threads. Yet, here again, I find myself re-surfacing from what, for a goodly time, seemed like an un-navigable MESS!

5.5.10.4 *Patterns revealing patterns*

▶ So what am I making of all this, in the context of my overall research? What is being revealed to me and to you, that I became increasingly immersed in sharing a fulsome account of *Presence in Action*, when my stated intention for §5.5 had been to write ‘all about’ the *PAI* + *Participation Compass* using the same format deployed §5.4?

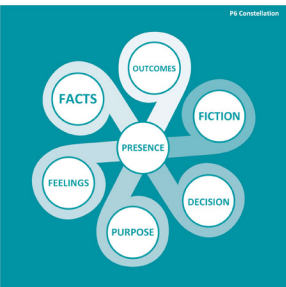
▶ 🎵 Part of me thought that *that was what I ought to do*. Or was it just that I wanted to tell you about them to try to *demonstrate/‘prove’²⁶⁰ their validity* as frameworks that support scoping, commissioning and efficacious engagement of stakeholders in complex projects? Was it that I wanted to *demonstrate/‘prove’ the integrity of my approaches* in enabling usually excluded ‘participants’ to share what they ‘did, felt, thought and knew²⁶¹’ related to the situation being considered – and to do so on their own terms, in their own words, in ways that did not require clever debating²⁶² skills? And in showing and telling and attempting to ‘prove’ the worth and efficacy of my artefacts, would I be ‘proving’ myself and my worth to you?

▶ 🎵 ♦ On this occasion, surprisingly, I find I am not sliding into self-accusation. I am feeling fascinated as I attune to what has been playing out in and through me, through these pages; and I am glimpsing the vastness of a pattern far bigger than me, unfolding before me. Dear

²⁶⁰ I mean this in the context of the ‘proving’ pattern which masks the *primal purpose* of *self-protection* within the *P6 Constellation* and not ‘proof’ as is pursued in traditional science.

²⁶¹ I recognise that the 3Fs: *Facts, Feelings, Fictions* were already present in *PAI*, though not explicitly differentiated, as later came in the *P6 Constellation*.

²⁶² Debate – the origin of this word means ‘to beat down’



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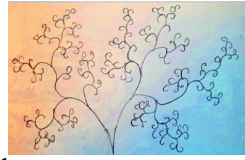
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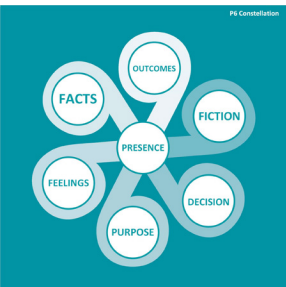
Reader, the actualities of my unfolding process(ings) have brought into stark relief what was beyond my reach at the inception of the *PAI + Participation Compass*; and also at the birthing of the *P6 Constellation* and the becoming of *Presence in Action* as a praxis: the discrepancies between [espoused intentions and intentionality](#) §5.5.6.2; §5.5.12.2; noticing how often these do not align within me as an individual; and recognising, through sharing this way of *being~doing* with others, that I am not alone in this tendency. Espoused intentions publicly declared yet rarely lived out, by me and you, and them, and us. All of us? How profoundly disruptive and destructive are the effects of any collective endeavour we may embark upon, when so many of us are blind to this realisation? Extrapolating the consequences of this discrepancy, into my/our relational and wider-world realms breeds potentially devastating consequences. Oh! I forget the times in which we are living! Yes, devastating consequences are already upon us.

▶ 🎵 📌 What I was not able to see in the late 1990's, is now self-evident, as I engage in my *self-centering* praxis – I am recognising that *everywhere I am, I am*. I am never outside my encounters with myself, with others, and with the world; which means I am never not influenced by all that is. I am never not impacting; always implicated. So in this regard (and addressing §3.6.1: p. 171, RQ4-5), perhaps there is really only one question capable of simultaneously holding my feet to the fire of responsibility, and in the 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?*

5.5.11 Streams converging ~ clarity arising

5.5.11.1 *What have I been doing?*

▶ 🎵 📌 Having lived through the twisting, turning, unfolding experience of this doctoral inquiry, **in particular in §Chapter-Five-as-Appendix**, finally I am in a position to offer a simple summary of what I have done and what has emerged §Figure A-57. Using my own research ,



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I offer this as guide to prospective doctoral candidates who may wish to understand at which point they might consider employing some of my *abductive fruits* in their own research:

Situating, scoping and focusing research:

- The [≈Systemic Research Framework](#).
- The [≈Symmathesic Agency Model §5.5.5.2](#).
- The *Participation Compass* §5.4 and the *PAI* §5.5

Philosophical stance and methodological approach:

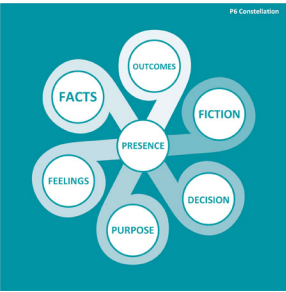
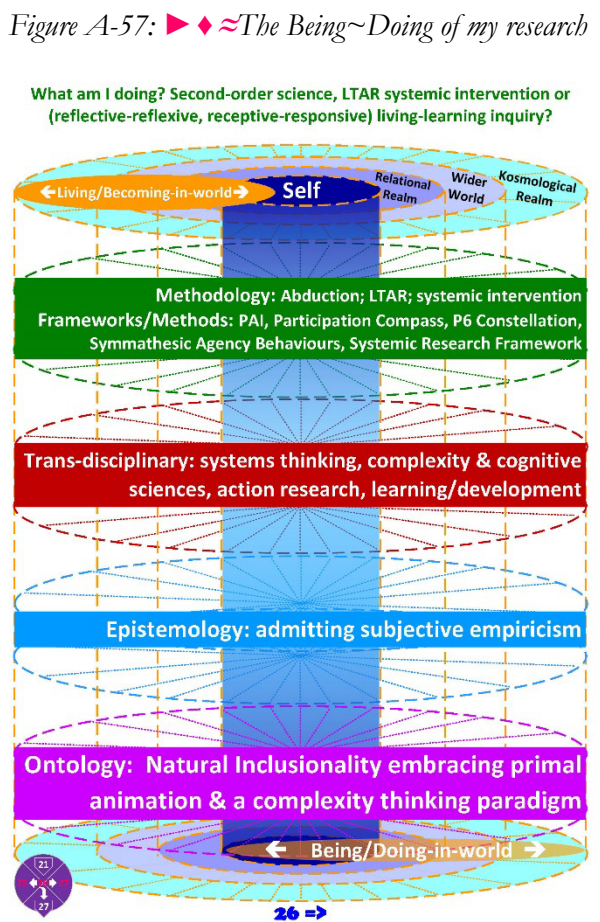
- Starting with complexity thinking paradigm opening the way to Natural Inclusionality.
- Started by ‘reincorporating’ *subjective empiricism*, and later primal animation.
- Systemic intervention: from Living Theory Action Research to *living~learning inquiry* exemplifying...
- ... Abduction *re-formulated* §5.5.12.

Attuning to ‘chosen’ paradigm:

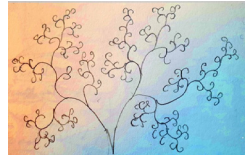
- *Aphorisms of nature*: principles distilled initially from complexity thinking, later including Natural Inclusionality and primal animation §5.5.11.4.
- *Symmathesic Agency Behaviours*: for manifesting paradigm coherence, drawing from simple rules of swarm behaviour §0.3; §5.1.6; §5.5.11.5.
- *Metalogic Coherence*: attuning, aligning and embodying *knowing~being~doing* §5.5.11.6.

Approaches & Methods within the context of my systemic intervention:

- *Statenaves*: conveying what is arising, through multi-modal ways of *being~expressing*.
- Simple Rules in situationally relevant guises: *IofC Seed Behaviours*, *Symmathesic Agency Behaviours* and the *psychological and relational commitments* embraced by those within *PLA Collective’s community-in-practice*.



- 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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Chapter-Five-as-Appendix



- ≈ Presence in Action i.e. the *P6 Constellation* + *Acuity Practice* + *Symmathesic Agency Behaviours* (also highlighting *Reflective Contribution* as an antidote to conventional feedback) §5.5.
- *Poetry* (an anthology of 35 poems arising over 7 years).

▶ At the outset, my systemic intervention was simple, anchoring around the *P6 Constellation framework* and Simple Rules. All that has arisen has come from applying these repeatedly, personally and with others. In the Acuity Practice, I distilled the simplest, clearest essentials of noticing. In the *Symmathesic Agency Behaviours*, I discerned behaviours that express the essence of engaging in a naturally inclusional way with the complexity of nature and the fundamental condition of every living being – primal animation. These three constituents comprise the *metalogically coherent praxis* of *Presence in Action*, which I suggest, offers a powerful – potentially essential – enhancement to any person, researcher or practitioner working with others,

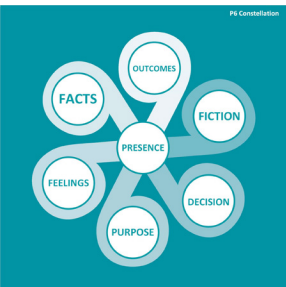
irrespective of their context.

5.5.11.2 Process(ing) meta-patterns

♪♦ I am beginning to grasp what has had me repeatedly bring the *P6 Constellation* (and therefore *Presence in Action*) into section §5.5, when my first thoughts had been to give the framework a section of its own. However it is an aspect of *Presence in Action* which is in and of me. It is everywhere I am. It is my way of coming to knowing, expressing through me.

Instead of judging these persistent uninvited arrivals as an invasion, I finally surrendered into using and writing about it/them when I found myself doing so. Surrendering to this inflow revealed something to me: that **at their core**, the frameworks i.e. the *PAI* and the *P6 Constellation* **have** the same simple modus operandi: an *Acuity Practice* that **keeps the channels of an unpredictable sensemaking process open, emergent and generative.**

Until this revelation, when deploying the *PAI*, my breadth and depth (range) of my acuity practice had been tacit. Fully permitting myself to engage as a *Presence* in action enabled the similarities and differences between them to be thrown into sharp relief: *Scope & Focus* of



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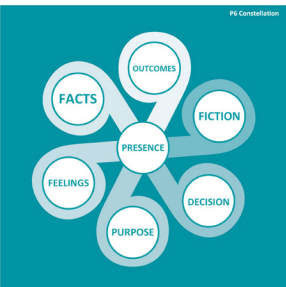
inquiry; patterns of practice; readiness of those engaging; [structural/metaphorical form](#); and process(ing) dynamics.

Acuity Practice revealing itself

▶ ♦ Firstly, I adopted the term ‘*acuity*’ to signal that, in this practice, we are [inviting all types of ‘data’](#) to show up. This is not only about what we see – what we witness; it is about noticing what we are being, doing, hearing, feeling, thinking, remembering and imagining; and it is about recognising what others notice that we do not. It is about drawing upon all our faculties (Pink, 2009, 2011) (the ≈[SAM](#)).

♦ Essentially, the [Acuity Practice](#) has a [single foundational question](#): *What am I / are you noticing?* With regard to the *P6 Constellation*²⁶³, this is posed to the *person on the mat*, i.e. to ourselves when engaged in self-practice, or by the *Host*, when supporting another. ♦ The inquiry, by invitation, tacitly draws the *person on the mat* into the *Presence portal*; i.e. centering in on themselves, readying them to draw into view what is roiling/spinning within them. The *P6 Constellation* offers representational scaffolding to the inquiry, revealing to the *person on the mat* what is present (i.e. which *portals* have content) and what is absent (i.e. *portals* with ‘nothing’ apparent). In this process of illumination, the *person on the mat*’s acuity is extended naturally; and their capacity to access previously inaccessible data is catalysed. In metaphorical terms, the opening invocation turns a centrifugal ‘spinning out’ (of control) dynamic, into a *self-centering*, i.e. [centripetal converging dynamic](#), that at some moment, invokes a state change in the *person on the mat*, which may or may not manifest outwardly.

²⁶³ Just as the *P6 Constellation* scaffolds the opening and unfolding inquiry in the praxis of *Presence in Action*, so the *PAI+ Participation Compass* afford scaffolding in collaborative inquiry.



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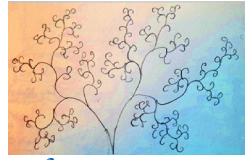
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▶ ♦ Beyond the opening and repeating question of the *Acuity Practice*, a *Host* practices [four essential interactions](#)/behaviours²⁶⁴ with the *person on the mat*, to help them meet themselves:

- **Notice** what is current (activated), in all that is present. This opens up the space, inviting the *person on the mat* into *Presence* with an opening question: *What are you noticing?*
- **Reflect** back what arises, with *nothing added and nothing taken away*: deepens and expands our noticing, illuminating what else is **current** in what is present.
- **Follow** what shows up ... (attend to previously unnoticed connections): respond when receptivity invites the *POM* and *Host* into an emerging dance.
- **Re-turn** to ‘what was’ until ‘what is’ returns: if the process(ing) flow is disrupted, revert to the *person on the mat*’s previous contribution or utterance. This helps them re-connect to what was running/current just before they lost connection to it.

▶ ♦ This may seem a rather odd, simplistic, practice. This simplicity is perplexing to those who believe that working with complexity has to be convoluted and complicated. Not so.

Similar challenges are confronted in other personal approaches such as introspection and spiritual meditation (Depraz et al., 2000, 2003; Shen & Midgley, 2007a; Varela & Shear, 1999).

Essentially, such practices invite us to notice what is showing up in each present moment without judging, filtering or rejecting. In this regard the *Acuity Practice*²⁶⁵ is hardly ground-

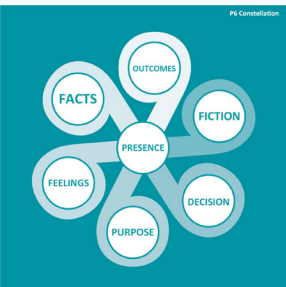
breaking; and yet, in association with the *P6 Constellation*, and the *Symmathesic Agency Behaviours* §5.5.11.5, it certainly seems to be §5.5.11.6. My appreciation for, and understanding about what

it is and is not, and how it is breaking new ground has evolved during my doctoral years. Its simplicity, held by that single opening, iterating question, renders it (potentially) accessible to

anyone across generations – as evident in the make-up of people who have been [exposed to this work](#) §5.5.8.1 §[Doctoral Data Splash](#). All arises from that opening, non-leading invitation. As

²⁶⁴ Another example of using the principle of Simple Rules to discern and make explicit tacit generative behaviours manifesting in a particular context – in this case, attending to what emerged as I and others began explicitly using the *P6 Constellation* with ourselves and in support of others. **We had to be being~doing it, before we could notice what it was we were being~doing.**

²⁶⁵ At first, I anchored myself to ‘Adaptive Action’ (the 3 questions of What? So, What? Now what?) (Borton, 1970; Eoyang & Holladay, 2013; Gardiner, 2016a). I moved on from this for two conscious reasons: too often I witnessed the questions prematurely tipping people into linear thinking; and secondly, I realised that something far simpler was being called for if I was to more coherently embody emergence – simply asking ‘*what am I noticing?*’ – and letting come what was becoming.



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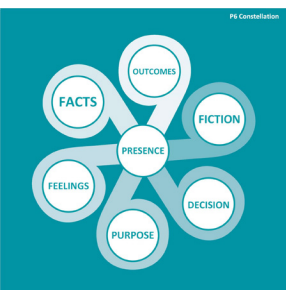


an integral aspect of the praxis of *Presence in Action*, I recognise now how the *Acuity Practice* seeds meta-consciousness from the inside out. It enriches, expands and sharpens the clarity of inquiry that arises through the *PAI + Participation Compass* – i.e. mutual contextual learning through *self-centering* interaction. In other words, *Symmathesic Agency*, becomes possible.

Readiness

◆ The accessibility and transferability of the *P6 Constellation* and *Presence in Action* is indicated by its use with children as young as six years old and adults in their nineties; and also those from diverse social circumstances, cultural and spiritual traditions. Several people from non-European cultures have volunteered in conversation with me, that the *P6 Constellation* seems to transcend cultural differences. In 2019, one little girl, when asked by her Mum what she wanted for Christmas, asked for more sessions with the *Presence in Action* Practitioner who had previously supported her when she was six years old. Although some folk only want short term support to overcome a particular challenge, like the person who found it more and more difficult to drive across the Forth Road Bridge until they realised it had something to do with their father and something that happened in his life! Once this connection came to light, the person's 'problem' with the bridge evaporated! Others want to develop these capacities and invest themselves in extended learning opportunities. For these people, the fusion of direct personal experience accompanied by visuals, explanations and opportunities to practice with, support and be supported by others, provides an immersive context for mutual learning.

▶ Below, I share some verbatim extracts from returned *Reflective Learning Forms* completed by people who have had varying degrees of exposure to *Presence in Action*. Many more can be found in [§Doctoral Data Splash](#). I want to clarify something about these forms and the context and way in which I use them. Reflective learning (and completing the forms) is encouraged **primarily as a self-practice**. I invite participants to complete the form and share what they write, **only if they wish to do so**. This retains the [locus of responsibility](#) (i.e. agency) for



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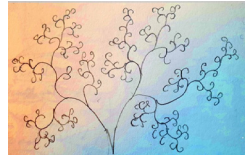
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learning in/with them §5.5.5.5: **Learning bodies**. I fully appreciate that the completed forms I do receive do not represent every experience nor perspective. Equally, I am not claiming that every person will grasp, nor want to continue engaging with *Presence in Action*. A key condition common to everyone who chooses to embrace this ongoingly, is their readiness to engage, which depends on their willingness to repeatedly **open up to themselves**²⁶⁶ in the presence of others §5.5.4.2; §5.5.5.5: **Learning bodies**; §5.5.8.2: **Accounting for my knowing**.

▶ 📌 Each person's reflections (i.e. what they notice) tell them something about themselves, and where they are in their own lives. I share a few below, starting with individuals who participated in [four, 2-hour online](#) sessions: IofC's *REAL*²⁶⁷ *Change Begins Within*, 23rd-26th November 2020:

What did you gain from our session(s) that you hoped for/expected? “I was looking at some framework and values in which I could ground my actions. The [IofC] Seed Behaviours is a Good Place to start. While I meditate and may be looking at Spiritual Precepts of various traditions, this is also a good place to be able to talk to non-religious, people from different faiths.”

What did you gain from our session(s) that you DID NOT anticipate at the outset? “I am also finding the framework of fact, fiction and feelings helpful and have started a daily journal practice of Noticing. Throughout the day, I write what I am noticing in the 3 areas and then also plan my day and see how that changes. It is allowing greater confidence, connection and clarity with self.”

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²⁶⁶ Note that **I do not write** ‘open themselves **up** to’

²⁶⁷ The *REAL* programme includes *PLA*, held by IofC's *Seed Behaviours* (available in [§Doctoral Data Splash](#))



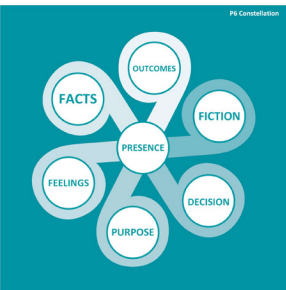
What did you MOST value about THE WAY we worked with you?

“Multiple people holding. Seed sharing and reflection. Apparently incoherent flow and hidden design. Allowed for Letting Go and engaging or getting tuned out as many did. Since Noticing is about patterns, it naturally calls for a methodology in which that skill has to be practiced. Small group sharing often felt like just rambling. But noticed that too... if it was about beginning to notice, then did the job.”

What did you LEAST value about THE WAY we worked with you? “The duration of the module could have had another 4 hours and a little more dynamic small group sharing. Small group sharing often felt like just rambling. But noticed that too ... if it was all about beginning to notice, then did the job

Since the beginning of our learning together, what differences do you notice in yourself in your life, work and relationships? “Able to notice moving into fiction and coming back quickly. Also able to notice others drifting and calling back to feeling and staying with facts. Had a difficult conversation with a friend and then met, with intention to ease past conversational challenges and to try to better understand the friend.”

If you were to personally recommend REAL to someone else, what would you say to them? “To friends who practice meditation would share the analogy of Satipatthan: Mindfulness of Sensations. Mindfulness of Emotions. Mindfulness of Thoughts. This is similar and applicable in conversations and to very quickly align ourselves together. To those who do not practice would say it is like untying a messed up ball of



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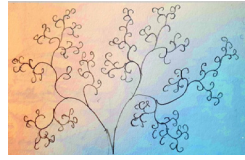
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wool. Luckily it's not all one color and has 3 threads. Carefully tracking each of the colors, the mess can be undone. This helps practice some of that untangling” Participant from India, *REAL Change Begins Within*, November 2020.

▶ Another participant commented via email:

“I would like to express my thanks once again for the course and your sharing with us which I found of great value. I want to also say I felt very uncomfortable and taken aback by what I considered uncalled for, negative comments by some people during the course and felt very sorry that these comments had been made. I was inspired though by how you – and of course XX also – dealt with it in true *REAL Change* spirit... It was your processing of your feelings in response to the negative comments that were made in the sessions through the link you made with your childhood experience, which you shared with us, that was a confirmation and good reminder to me of the need to always try to find the deeper causes of one's unhelpful feelings and reactions and work through them. You were an inspiration and a good example of the *REAL Change* way in action. You said you wanted to be of service and you have been. Thank you so much” UK Participant, *REAL Change Begins Within*, November 2020.

▶ Her valuing how I modelled *Presence in Action* in real-time, was not shared by two others (to whom she refers), who shared their comments publicly in the Zoom chat (which I am not at liberty to share). For these others, experiencing me (as the lead facilitator) working through what had been activated in me, in their presence, was perhaps too uncomfortable and confronting for them.



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▶ In the following pages in §Figure A-58 to §Figure A-60, I illustrate some different ways in which people express themselves, the depths they go, and the extent to which their learning is rippling into their lives and relationships.

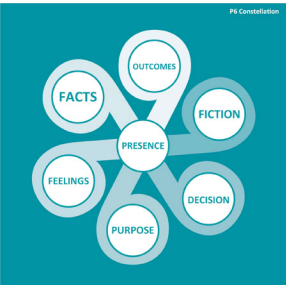
Figure A-58: ≈UK Participant, POPLA 2018

1. What did you gain from our sessions(s) that you had hoped for/ expected?

- Time and expertly held space to retreat temporarily from the busy-ness, confusion and noise in my current day life
- Opportunity for essential self-development work to take place and to sort through some personal concerns
- Deeper understanding of, and immersion in the P6 Constellation
- Confirmation of my growing sense that fostering a greater capacity for PIA via the P6 Constellation offers the most powerful pathway to personal healing and transformation; and that many of the models, frames and concepts that I have been using so far are no longer useful for the kind of work that I want to do
- Connection with a bunch of wonderful, friendly, fun, real and intelligent people with a healthy appetite for change, growth and challenging the status quo (I believe 😊)

2. What did you gain from our session(s) that you DID NOT anticipate at the outset?

- Releasing of some of my most deeply buried fictions and feelings from the past
- Experience of being witnessed non-judgementally and supported while working through my own shame and regret into gratitude, self-acceptance/forgiveness, freedom and empowerment
- Greater trust in myself and willingness to flow with presence, rather than control or pre-determine what life is going to bring in the future
- Uncovering and shifting of a belief that it is my job to figure out and meet others' personal needs and/or carry responsibility for their fictions and feelings.
- Chance to practise PIA in real time with a current complex situation/relationship (ref call with owner of Global Warriors) and having a different experience of myself and of the dynamic whilst very much in the POPIA process..... this was a real gift and indeed I was aware of a greater acuity, agility and coherence in my being through the conversation.



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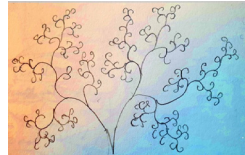


Figure A-59: Participant (UK), REAL 2018

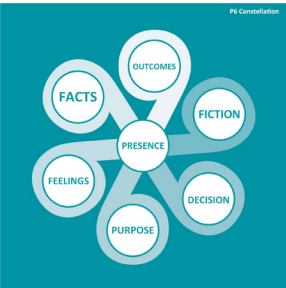
1. What did you **gain** from your engagement in REAL that you had **hoped for/ expected**? Please describe any **differences** you notice in yourself, your life, work and relationships? [the boxes below will expand so please write as MUCH as you want]

I gained greater emotional acuity and intelligence building on my experience from my engagement with REAL 2 in 2017. I notice that I am willing to reflect on what I am feeling and able to identify more of what I am feeling in different situations. I am more aware of what is going on for me in terms of what I'm feeling and thinking. I believe that I am better able to tease apart what I'm thinking and feeling. I have begun planning actions I can take in relationships with colleagues. I'm noticing that 'when I hear you say... or see you do..., I think... and I feel' is a tool I'm using to share what's going on for me and in dialogue with others. I noticed areas where I had power that I had previously thought I did not. Also, I've begun engaging with the practice of quiet time more and differently now that I've considered some of my feelings and some of my fictions about how quiet reflection should be practiced.

2. What did you **gain** from your engagement in REAL that you **DID NOT anticipate** at the outset? Please describe any **differences** you notice in yourself, your life, work and relationships?

I did not anticipate being willing to be present, on the mat, with some very deep, painful issues from my past, either with the group or in 1:1 with Louie. I did both. I've understood more about the triggers and patterns showing up in my life. This is significant for me as I am now aware of what I am believing, in certain situations, which I am using to consider how I respond to particular people and situation. I believe this represents a significant change for me.

Figure A-60: Participant (Africa), REAL Change, 2017



1. What did you **gain** from our sessions(s) that you had **hoped for/ expected**?

I gained a knowledge for a skill I haven't expected nor knew before. I gained a confidence to face the world and to also understand myself better. I learned a new language, one which stretches and holds my spirituality, my wholistic being and most definitely my REALITY... I came with an open mind to this experience, so in all honesty I had no expectations but I was full of wonder and curiosity as to "what is play really about?" "How would I play it?"

2. What did you **gain** from our session(s) that you **DID NOT anticipate** at the outset?

I gained an enhancement to my understanding of what HONESTY really ~~can~~ can mean in a vast spectrum within me and for me in this universe. I learned the importance of safe-guarding my trustworthiness. My true self (weak or strong) matters in every detail of my communications. I gained a confidence in approaching my creativity with no limitations. My fictions upon myself were ~~clear~~ clouding my view for a horizon which had and still do has room to grow, thrive and be Alive: like, REALLY Alive (U)
I feel ecstatic about this revelation and probably over excited with a current smile which is beginning to hurt my cheeks. I accept me more now.... {We can actually love} her

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

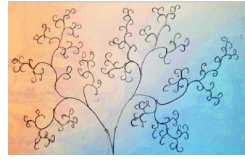


Figure A-61: ▶♪♠UK Participant, REAL Change, 2017

1. What did you gain from our sessions(s) that you had hoped for/ expected?

I gained knowledge and a gateway into a new way of communication between people, learning new exciting skills by embracing several key principles that gently, yet coherently lead me through a process, the like of which I had never done before.

2. What did you gain from our session(s) that you DID NOT anticipate at the outset?

I did not anticipate at the outset of our sessions that we would be able to have so much fun and laughter along the way. Also the variations that Louie & Su laid on for us, ie our morning singing sessions in the chapel, our "rope bonding" exercise. The delicate way that they also allowed us to begin to be honest with both ourselves and our co-participants.

▶ The final reflection (in this section) which I share below §Figure A-62, shows something of the journey travelled by someone who witnessed the very first occasion that I used the *P6 Constellation* in an IofC context, June 2013. Until that point, I had only delivered the pilot training in March 2013 with existing supervisees in Edinburgh. This was its first outing with people who had never encountered me nor this embryonic approach.

PhD Statewaves:

- ♪ Aesthetic-Poetic
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Figure A-62: ≈Witness, Caux 2013; Participant, POPLA, 2017

Five years ago whilst in Caux I had the opportunity of seeing Louie work with a small group of individuals using the P6 constellation. She worked alongside a married couple. They each explained a family situation whilst Louie guided them in using the P6 constellation.

Whilst watching Louie and the couple work together I saw something I had not seen before. Not only did the couple get a clarification of the difference between; fact, fiction and feeling but they had to physically move their body in space to match which one they were talking about. (Individuals work by standing on a mat, the mat has different 'portals' each of these six portals represent; fact, fiction, feelings, outcomes, purpose and decision)

-
So rather than a jumble of - 'When so and so said this it made me feel ... and I felt this because I think she is because of'

The portal enabled the individual to separate the different threads.

Whilst physically standing in the fact portal the participant would say - 'I noticed so and so say'(exact body language can be describes and quote of what was actually said) Then the participant would move to feeling portal to say - 'I felt ...'

Next to the fiction portal to say - 'I believed this and that about.....'

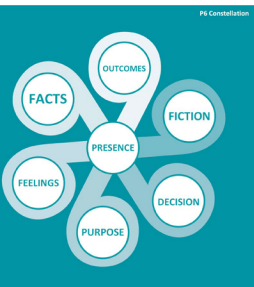
I watched the participants change their facts to fiction and witnessed the realisation that some things that they had believed to be a facts in their life was actually a fictions. These led to a big shift in their perception of the family situation. By teasing out the facts, fictions and feeling using the P6 constellation the truth was illuminated to the individuals which brought real clarity and realisation.

I had at this point in time attended years of conferences in Caux and had personally attended 8 years of talking therapy. When I saw Louie work I thought, this is something new and this is something that I want for myself, for my work and to work with others. I felt I had genuinely witnessed personal change take place. To see it used in an IofC context filled me with hope that we can continue to help facilitate honest conversations that lead to lasting change.

Since seeing that first session I have wanted to work with Louie and we have stayed in touch. Last year I was able to attend Louie's training out with an IofC context. Truthfully I felt hesitant, hopeful and scared to sign up to REAL Change within IofC as it would be a different experience for me working in this context which presents its own personal challenges for me.

▶ This person shared these reflections with me in March 2018 to include in a submission to the Executive Committee of IofC UK, about the importance of the *REAL* programme to her. Her account describes what she witnessed and how this inspired her to get involved when her personal circumstances aligned.

◆ As with *PLA*, the same considerations of readiness relate to the *PAI*. Its process(ing) form and dynamics mean that no stakeholder can direct what should be considered nor control what arises. This, for some commissioning clients is simply too hard to countenance – as with the senior executive who commissioned us to create a participatory process for developing a city-wide Leisure Strategy. Through preliminary scoping using the *PAI* +



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ⬢ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

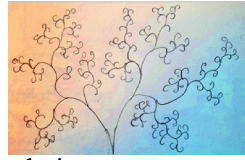
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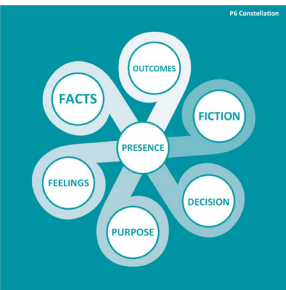
Participation Compass, it became evident that the tension of engaging others, without being able to exercise his usual levers of power to control them and the outcomes, was for him, too much to withstand. Now, having the *P6 Constellation* and *Presence in Action*, I understand that his non-conscious, personal *Drivers* will probably have been deeply self-protective. This example is illustrative of the over-weighted influence that those in positions of formal authority have over what actually gets done. When such people have little or no self-awareness, the consequences can be devastating (Torbert, 2020; Torbert & Erfan, 2020) – as in the Capitol Hill rights, on 6th January, 2021, that were seemingly actively encouraged by Donald Trump, as outgoing President of the United States.

Vortical form and process(ing) aligning

◆ The *P6 Constellation* opens a receptive space in the guise of a spiral form which scaffolds the *Acuity Practice* for those wishing to enter into **intrapersonal** inquiry. The *PAI* similarly offers a vortical form and nonlinear inquiry process which attends to the realms of ‘**interaction** and **inter-action**’²⁶⁸ ≈ [Systemic Research Framework](#); with the added focalising dimension to its inquiry invoked by the *Participation Compass*. In both, tangible and intangible data are admitted, acknowledged, accepted and recognised as factors impacting in varied and unpredictable ways (the ≈ [SAM](#)) §5.5.5.2. This – my modus operandi – has been emerging over 20+ years.

▶ 🎵 📌 ◆ I recognise how the *PAI* + *Participation Compass* help(ed) me make sense of interacting and inter-acting within my wider-world context, at a time when I was believing I was under pressure to perform in a new role. I also recognise too, how the *P6 Constellation* was clearly rooted in my personal struggles, and emerged as a way to help me notice and accept what I was *feeling* and to accept myself as a valid person and contributor, amidst all that was going on ‘out-there’ beyond my interior realms §0.3 §1.5 §5.5.3. The initiating contexts in which my

²⁶⁸ Interaction – relating with each other; Inter-action doing practical ‘things’ together e.g. projects, work etc.



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- 🎵 Aesthetic-Poetic
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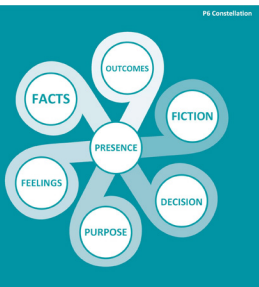
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creations emerged, had a common imperative: I faced intense, self-generated pressure as I sought to cope with my external and interior conditions. The first two (the *PAI + Participation Compass*) arose as I sought to ‘prove’ that I was worthy of my professional appointment as a management consultant. The third (that much later, led to the *P6 Constellation*), was not meant for anyone else. It was simply trying to cope with being in a social world I did not quite comprehend, without *having to expose myself (Fiction)* by having to ask for help! I was not moved to find a coherent representation until I was called out to teach/pass on whatever it was I was ‘doing’. Clearly, with regard to the creation of these (and indeed my other) *abductive fruits*, and my doctorate overall, my body has been awash with *Fictions* and *Feelings* which have moved me to move in very particular, creative ways. My states of *being~doing* have been very far from the supposed standard of neutrality that traditional science and ‘good’ research champions.

▶ 🎵 📌 I allowed myself to follow where my expressive urges and *statemaves* carried me. I followed my intuitions (Varela & Shear, 1999: p.17-43, 281-292) even though, at the outset, I could not adequately explain my actions nor my rationale for them – as Schooler and Dougal (Varela & Shear, 1999: p.280-286) write, often words get in the way of a deeper knowing expressing itself first, in other ways. I began trusting that what was coming through my living experience could be passed on in like fashion – repeatedly practising my praxis with others, seemed the only way I knew how to ‘pass it on’ to them. In 2020, I heard myself saying to someone: “*there was a moment in early 2019 when I finally got it! Any attempt to pass on in words how the P6 Constellation works is utterly futile!*” Neither my visual materials nor my words of explanation – alone or combined – (can) invoke practical knowing without being accompanied by repeated experiencing of the process dealing with live issues [00 \(NN\) Prezi: Attending, Responding, Becoming](#).



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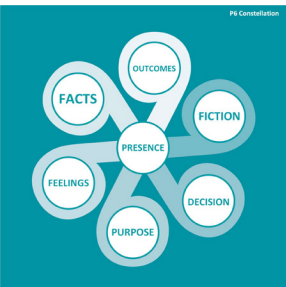
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▶ ♦ In this doctoral inquiry I have augmented my *living~learning* practice by my conscious commitment to explicitly attune to and embody complexity thinking principles §5.5.11.4. I have discovered and incorporated other resonant streams of knowledge that have expanded and modified my appreciation of complexity thinking and my translation of this into praxis. In so doing, my tacit knowing is expanding and more of it is finding coherent expression in deeds and words. As some of this is reflected back to me through others, I find myself better able to name it, talk about it and share it.

▶ ♦ The form and nature of both frameworks (i.e. their representations) indicate spiralling/spinning around still-points/space at their centres. The *PAI* (and the *Participation Compass*) came into view 22 years ago; and the *P6 Constellation* 7 years ago. It was only in 2017, on encountering the work of Rayner ####, that I began to appreciate the significance of this in terms of the principle of Natural Inclusion. I cannot rationally explain how this degree of coherence between the two frameworks and Natural Inclusion materialised – other than perhaps to say that in their embryonic days, I was experiencing/expressing Natural Inclusion with all of my being and was non-consciously seeking metaphors that matched my *subjective empirical* experiencing. My experiential and presentational knowing unknowingly (tacitly) aligning and attuning perhaps? I suggest that through their form, both the *P6 Constellation* and the *PAI* **potentially align** with a complexity thinking paradigm – but only **when upheld by the praxis of the hosting practitioner(s)** – a point to which I [return](#) §5.5.11.6.

▶ ♦ Notwithstanding my musings, the representations themselves are in fact, inert shapes unless or until they are deployed by persons. And yet these images – coupled with practical deployment – express far more than my attempts at verbal description can ever hope to achieve (Bezemer & Kress, 2008; Kress, 2000a, 2000b). Now, not one day later, after first beginning to write the above, I find Polanyi (1959) helping me to draw out what I believe I have been [groping towards](#):



PhD Statewaves:

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Pre-PhD Abductive Fruits : 1998-2012

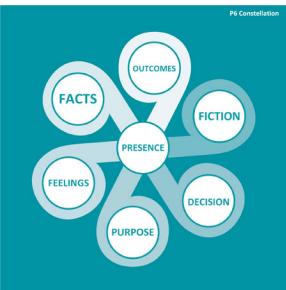
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“Let me illustrate this distinction between subsidiary and focal knowledge and show at the same time how it transcends the distinction between tacit and explicit knowledge. Take words, graphs, maps, and symbols... they are never objects of our attention in themselves but pointers towards the things they mean. If you shift your attention from the meaning of a symbol to the symbol as an object viewed in itself, you destroy its meaning...symbols can serve as instruments of meaning only by being known subsidiarily while fixing our focal attention on their meaning. And this is true similarly of tools, machines, probes, optical instruments. Their meaning lies in their purpose. The skilful use of a tennis racket can be paralysed by watching our racket instead of attending to the ball and the court in front of us. This brings out an essential point. We use instruments as an extension of our hands and they may also serve as an extension of our senses. We assimilate them to our body by pouring ourselves into them. And we must realise that our own body has a special place in the universe: we never attend to our body as an object in itself. Our body is always in use as the basic instrument of our intellectual and practical control over our surroundings” (Polanyi, 1959: p.30-31).



PhD Statewaves:

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Pre-PhD Abductive

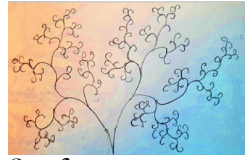
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◆ Through this quotation I draw on several points that Polanyi makes which, I believe, apply: that the *PAI* and the *P6 Constellation* can be purposefully deployed as extensions of ourselves, enabling us to make more effective use of the instruments **we are** – engaging as **we do** – in the contexts in which we find ourselves. The paradigm that informs how people apply them is a difference that makes a difference. The person's purpose/rationale for deploying the frameworks will be shaped by their worldview/paradigm (Flood & Romm, 1995, 1996c; Romm, 1995; Romm, 1996); and **also** by what might be activating them in any given moment



Chapter-Five-as-Appendix



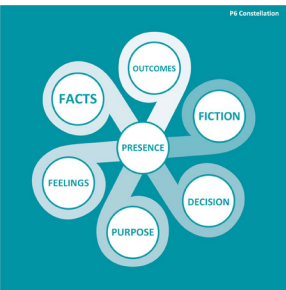
– whether or not they are conscious of either of these interior motivations (*Drivers*). So, for example, if I subject you and your situation to the *P6 Constellation* in a **rote or linear** manner (as the uninitiated tend to do), I will have made it the focus of my attention and lost sight of you. In so doing, I can be sure that something else is going on for/in me. I may be someone whose dominant paradigm upholds linear causality – in which case, in deploying the *P6 Constellation* I would be believing that I can ‘make you experience a transformational shift’ if I take charge of your route through the *portals*. In my experience²⁶⁹, people operating from this linear mindset find it impossible to deploy the *P6 Constellation* in a way that could catalyse transformative shifts in themselves or others. Now, if this linear driving/pulling/pushing is **not** my usual way of working (which it is not), then I may have become activated by something I non-consciously noticed – and that through my meaning-making of it, I have found myself tipping into a *proving/self-protective* pattern. In this scenario, instead of focally attending to you (as my client) and your process(ing), I will have non-consciously made myself the centre of my attention and you will have become subsidiary to me.

►♪◆ So, summarising my synthesis from Polanyi: the representations of the *P6 Constellation* and the *PAI* are necessary and insufficient because alone, they are not the point. To fulfil the purposes of those frameworks (*to illuminate what is present and current and calling for our attention*), our focal knowing and attending needs to be on the person(s) we are hosting and their contexts, whilst holding the representations (the funnel imagery of the *PAI* and the spiral of the *P6 Constellation*) subsidiarily, i.e. in the background, as scaffolding to support people’s process(ing).

5.5.11.3 Paradigm turning: Natural Inclusionality

►♪◆ Early on in my inquiry §0.2, I was picking up on Boulton’s (2010a, 2010b; Boulton et al., 2015) thesis on **complexity thinking** in which she acknowledges the similarities and

²⁶⁹ As the founding *Presence in Action (Presence in Action)* trainer/supervisor/facilitator/host of everyone who has participated in *Presence in Action* learning events (some 1,538 attendances covering 1,511 hours).



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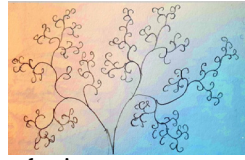
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important distinctions related to systems thinking²⁷⁰ (Midgley, 2000, 2003a, 2008), complexity theory and associated sciences. In exploring this landscape, I came to appreciate that adopting a complexity thinking paradigm would permit the co-existence of the critical interpretivist perspectives of systems thinking with the objectivist views dominating complexity sciences. This, I find (in December 2020), has much in tune with (Cilliers, 2005, 2007) and (Morin, 2007) who caution against the simplistic distinctions between ‘hard’ and ‘metaphorical’ complexity, mirroring what happened in paradigm shifts within systems science/thinking (Midgley & Richardson, 2007). In embracing systems thinking and complexity, I have taken on board “a generally accepted scientific characterization of complexity” (Cilliers, 2005: p.257) and have sought to make sense of what I have digested §5.5.11.4 so as to apply my synthesis in the context of my own living experience, sensing, sensemaking and action-taking §5.5.11.5.

▶ 📌 Much later, I realised how this fusion finds partial expression within an *onto-epistemology* of *subjective empiricism* §5.5.3. Much was beginning to cohere, yet this still did not fully incorporate all that was in play in me in this inquiry. There was something of the dynamical interplay I was experiencing within me, that seemed to be missing. The absence in the concepts, was presenting **in** and through me in a living, affective, expressive dynamic; and it was this that moved me to coin the term *statewave* because I could find nothing in the literature to meet my need §0.3:49-57. Only later, on coming across the term **flow-form** (Rayner, 2011b, 2013a, 2013b; Shakunle & Rayner, 2009; Tesson, 2006; Whitehead & Rayner, 2009) did I find the trace-lines to the principle of Natural Inclusion which affirmed the affective, fluid dynamics I was noticing in my ways of engaging with and process(ing) what I was

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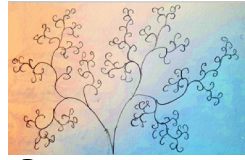
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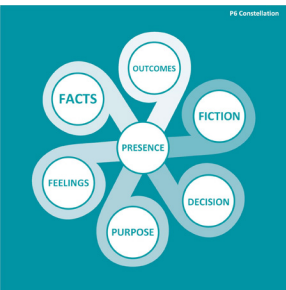
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²⁷⁰ Midgley (Midgley, 2000, 2003b, 2003c, 2003d, 2003e; Midgley & Rajagopalan, 2021) and others (Hammond, 2010; Jackson, 1991a, 2000, 2009) give rich accounts of trace-lines from General Systems Theory to first (objective) and second order (interpretivist) cybernetics²⁷⁰, opening out into soft systems (interpretivist), critical (reflective) systems thinking and then into systemic intervention (incorporating critical systems thinking, boundary critique and methodological pluralism to address issues of power and emancipatory agendas). I do not need to replicate here what they distil.



experiencing²⁷¹. For example, in creating and then using the *P6 Constellation* §5.6, I was recognising and experiencing the dynamic interplay between tangible and intangible data (as represented in the *portals* of the *P6 Constellation* framework **and crucially**, the connecting channels between them), manifesting in and expressing through me in patterned responses. My ‘experiencing’ found expression in the visual vortical metaphors (Tesson, 2006: p.77-97) I deployed and the models I created.

▶ 🎵 🎵 🎵 Attuning to and noticing (bringing more and more into conscious awareness) what has been presencing through me, has given me access to my current and emerging knowing. My [expanding acuity](#) informs my emerging sensemaking, which first finds expression through my animated *being~doing* body, accompanied by initially incoherent attempts at vocalising. Early fumbblings precede [agility born of acuity](#). In the process of new knowing beginning to surface, I have found myself creating visual imagery and concepts that convey the patterns and connections I am perceiving/conceiving. Usually, these arrive long before I find verbal *fluency*. Only when ‘data’ streams of noticing begin coalescing within me, do I find myself not only using words (and gradually comprehending what they actually mean to me), but also expressing my emerging knowing and doing with **all of my Being** engaged. My generative *agility*, *fluency* and [reflexive artistry](#)²⁷² are sourced in and by my commitment to extend my capacity to notice; i.e. my *acuity* §Figure A-63. 🎵 🎵 🎵 **Intellectual-Theoretic** catches up after-the-fact, unhelpfully attempting to dissect what has ensued in her vain attempt to adequately explicate. She is slowly realising that she cannot succeed on her own nor on her own terms.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
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Pre-PhD Abductive Fruits : 1998-2012

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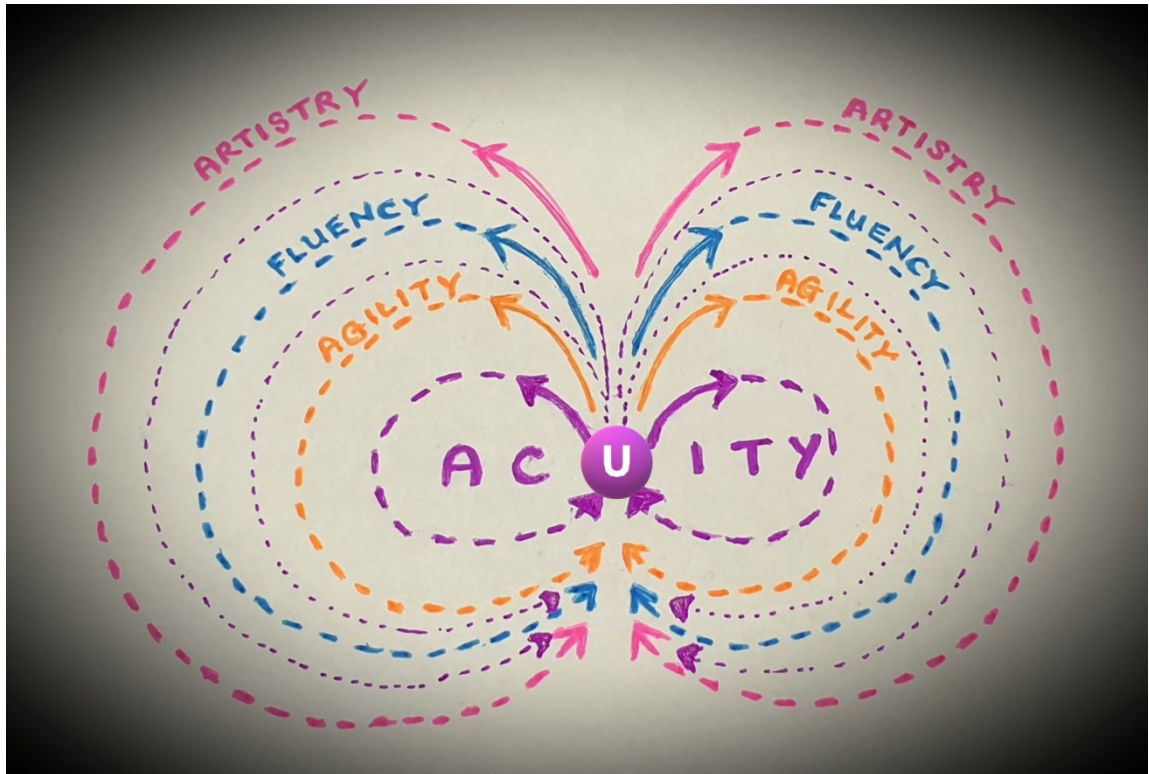
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²⁷¹ Much later again, mid-2020 §5.5.5.5; §6.4, I came upon the final aspect that, for me, found coherence: the fundamental concept of animation as the naturally, inclusional expression of living (Sheets-Johnstone, 2009a, 2012, 2016a, 2019).

²⁷² Exercising *Presence in Action* with consummate ability, made possible only with ongoing extensive practising alone and in the presence of others.

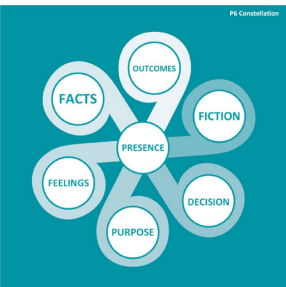


Figure A-63: ≈ Acuity Fountain – self-centering expansivity

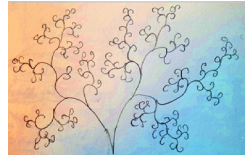


▶ 🎵 ⬅️ ≈ I found illumination and resonant explanation of this dance through Rayner’s articulation of an all-pervasive pattern manifesting everywhere in nature (Rayner, 2019d): in which receptive space (intangible presence) invokes the vortical flow of tangible and intangible presences (responsive energy) generating material (tangible) form:

“Natural Inclusionality is a philosophy of life, environment and people that recognises the **evolutionary vitality** – NOT irreconcilability – both of individual difference and collective coherence in social organisations from subatomic to galactic scales. This philosophy is in turn founded on awareness of the central underlying principle of **Natural Inclusion**. This principle can be described in many ways, but in essence it is **the mutual inclusion of void space and energetic circulation as co-creative, receptive**



- 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



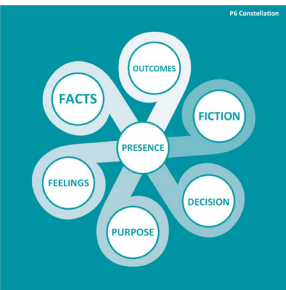
and responsive presences in all material bodies” (Rayner, 2020d:
no pagination)

▶ ◆ Over time, I came to recognise, and only much later to be able to articulate, that thinking in terms of a complexity thinking paradigm was insufficient because it keeps us locked in our heads and hands. Natural Inclusionality embraces and **augments** complexity thinking without any sense of incommensurability §5.5.3.2; §5.5.5.1 – a conclusion that Tesson (2006) came to in her own thesis:

“In an Inclusional view, all things are permeated and related with one another by space, which flows through and around everything. Therefore, in an Inclusional approach, it does not make sense to consider one thing in isolation from all else, as such an abstraction cannot exist in reality (space can never be excluded). This does not only apply in the physical world, but also extends to epistemology and thought. No one idea, model, concept or perspective can be Inclusionally regarded in complete abstraction or isolation from its contexts. The notion of a dualistic division (such as literal/metaphor) is therefore non-evident in Inclusionality as things can exist as BOTH one thing AND another” (Tesson, 2006: p.236).

▶ ◆ Natural Inclusionality gives voice to **all**²⁷³ I had been **admitting**: the presence and flow between tangible and intangible essences co-existing in eternal interplay within, between and beyond me as a situated, differentiated (not independent) *Presence* in action. Through my *P6 Constellation* process(ing), when I **admitted** what was present and playing in me I experienced transformative flow in the guise of *Presence in Action* shifts – for example, when I embraced

²⁷³ Here, perhaps, a rationale for all my *abductive fruits* being implicated everywhere I am, in all I do – as evident in this Thesis, and particularly in Chapter-Five-As-Appendix.



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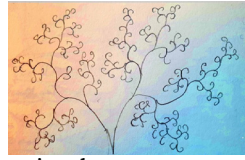
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shame, fear, panic or rage with acceptance and curiosity rather than judgement or dismissal, I discovered what else was alive and interrelating in me (in the other *portals*) and found myself released from the (stuck/repeating) patterned interplay that, in that moment, ‘had me in its grip’ *§eddy-bars*. Dissonance disintegrated, giving space for coherence.

◆ Embracing a complexity thinking paradigm *augmented by Natural Inclusion* – i.e. adopting a [philosophy of Natural Inclusivity](#) means accepting an ever-changing, unpredictable, unfolding interplay (Boulton, 2010b; Boulton et al., 2015; Flood, 1999; Midgley, 2003a: p.78) between interdependently interacting presences, not all of which are manifestations of a so-called objective reality (Allen & Varga, 2007). This challenges traditional notions of management, goal-determination, prediction, control and evaluation, all of which are applicable to circumstances in which variables can be sufficiently reduced and constrained as in mechanised production lines. Yet these traditional conceptions remain persistent and pervasive, non-consciously shaping and driving approaches and methods across disciplines. Indeed, much research, under the broad banners of complexity sciences and Operations Research, is wedded to modelling and simulation, working under the paradoxically deterministic assumption that *‘if they can just get a bit more data, they will be better able to predict and therefore control – either the situation and/or their/our responses to it.’*

◆ There are attempts to introduce systems thinking, complexity theory or the theory of complex adaptive systems into, for example, evaluative approaches to interventions (Cabrera & Trochim, 2006; Midgley, 2006b; Midgley et al., 2013; Reynolds, 2007; Reynolds et al., 2012; Torres-Cuello et al., 2018; Walton, 2014; Williams & Hummelbrunner, 2009). These variously seek to attend to considerations relating to: system scales and perspectives; multi-stakeholder distinctions, relationships and participation; reflecting and acting on issues around boundaries, power, marginalisation and an emancipatory agenda. Some consider how to engender critical reflective thinking by interveners, researchers and other stakeholders

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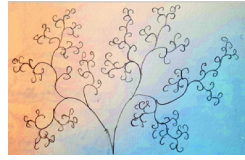
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related to all the above. All face a similar fate – assessment by others including peers, competitors, commissioners, funders and sponsors as if the [ultimate test of merit](#), credibility and value rests with those who have **not been engaged** in the endeavour. And finally, in the academic realm, am I to face a similar fate – to be assessed in terms of validity and reliability as per first-order science; or according to fit-for-paradigm criteria relating to resonance and coherence as well as impact, reach and efficacy **as expressed by those whose first-person experience** is grounded in what is **real** to them §5.5.3.2; §5.5.6.2?

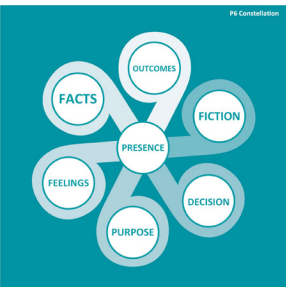
◆ None attend to the complex dynamics at play **within** individuals within the context of any systemic intervention, not only mine. As such, they do not fit the *Scope & Focus* of my research as it has come to be. Before I continue, I am feeling the urge to attempt to land what I am meaning by complexity thinking paradigm or “complex systems thinking”. Allen and Varga (2007: p.20)...

“...offers us a new, integrative paradigm, in which we retain the fact of multiple subjectivities, and of differing perceptions and views, and indeed see this as part of the complexity [of objective reality], and a source of creative interaction and of innovation and change” .

They go on to clarify:

“Ontology – reality is therefore made up of an underlying physical and ecological system, inhabited by individuals whose opinions are based on their values, which are affected by their experiences, and which also lead them to seek out knowledge in order to achieve their wishes” (Allen & Varga, 2007:20).

◆ They are **admitting** the intangible dimensions at play within and between individuals and how these interact with physical dimensions in the natural world. Whilst they remain ignorant



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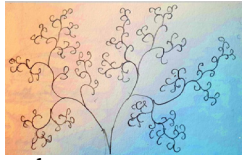
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to the receptive-responsive dynamics indicated by Rayner (2017d, 2019f), they do at least attune with the principle of Natural Inclusion with regard to the inseparability of inside and outside:

“If epistemology is about what we know and how we know what we know – what is inside – and ontology is about what there is to know – what is outside – then the most fundamental challenge that complexity makes is that these can no longer be considered as separable...Not only is there no longer an “inside” and “outside”, since other individuals insides are outside any particular inside, but experiences are made up of the dynamic interactions of peoples’ actions on each other, and these experiences are causing changes to values and epistemologies and therefore making it impossible to interpret our experiences in any definitive way” (Allen & Varga, 2007:20).

◆ Their articulation attests to *subjective empiricism* as an onto-epistemology. This was something intuitively in my grasp in 2014-15, but at that time, my tacit knowing was ahead of my ability to express this in words. By 2016, with my attention turned towards ‘reincorporating’ *subjective empiricism*, some of what I imagined at the outset of the REAL programme with IofC §Chapter Two, became beside the point. Rather than focusing on others and the wider realms we shared, my inquiry expanded inwards to include me. To be clear: I sought to embrace a complexity thinking paradigm (that [later morphed](#), under the influence of Natural Inclusionality). I embarked on a first-person inquiry, attending to **my** *subjective empirical process(ing)*, whilst engaging with others in the context of an academically bounded, systemic intervention §3.6.

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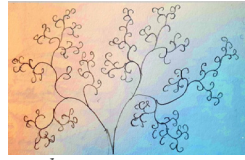
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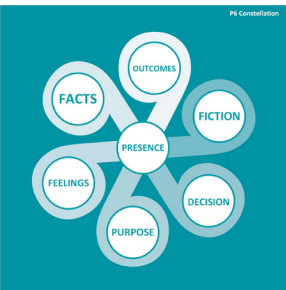


▶ 🎵 🎵 🎵 I remember feeling anticipation and fascination, wondering what might *come through me* whilst attempting to live/surrender into a complexity thinking paradigm in my research: *If I have no idea of intended outcomes – presumably I also will not know what I am meant to be doing to achieve them; and if that is the case, then there is not much I can reflect back on to gain any perspective of progress?*

Flood (1995) suggests that it is only possible to evaluate a course of action according to the principles of the paradigm guiding that course of action. So, for the Total Systems Intervention (TSI) the principles he suggests, are: “being systemic, achieving meaningful participation, being reflective, and striving for human freedom” (Flood, 1995: p.177). Would that it were that clear and simple. I liked the idea of principles, yet I felt uncomfortable – particularly with the principles he was proposing²⁷⁴. People do not always play by the given paradigm rules – and in some cases cannot – because, according to Adult Development theories §4.1.2:186; §4.5:224 not everyone can switch their paradigmatic perspectives at will – not even those within critical systems thinking and complexity science disciplines and communities of practice who imply this is possible (Bowers, 2011)! So, in one sense, it seems I am doomed to the vagaries and inconsistencies of the meaning-making capacities and perspectives of those who encounter my work §5.5.3.2; §5.5.6.2. Inevitably, their contributions will be affected by what is going on in their lives at any given moment. All this troubled me so I began asking myself: *How else can I/we look at this? How else can I/we consider coherence in this alternative paradigm in which I am attempting to play?*

▶ 🎵 🎵 🎵 My necessarily constrained explorations across the vast terrain that is systems thinking and complexity left me feeling, at times, overwhelmed, despairing and demoralised until I recognised a striking pattern in much of what I was encountering. It is articulated here by Allen and Strathern (2003: p.4) “The traditional answers of how ‘complexity’ can be applied

²⁷⁴ I am resisting the urge to expose how imprecise and open to divergent interpretations these principles are. Doing so would require a deep-dive distraction. As a flavour re. ‘meaningful participation’ – To whom? For what purpose? To what end? What does ‘meaningful’ mean? What does ‘participation’ mean? Is this relevant to every intervention in every situation? And what does ‘striving for human freedom’ mean? Who decides any of this and how on earth can we actually measure, what essentially are, in my phraseology, *‘fiction-fuelled’* terms. I could go on... but won’t.



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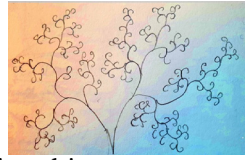
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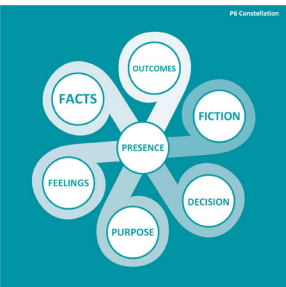
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contain their own deep echoes of linear thought in their search for simplicity.” Noticing this, released me. I opened up to what I was witnessing, which enabled me to see beyond the morass of content to patterns, form and process.

▶ ♦ I realised that familiar, even seemingly more acceptable action research approaches to quality and validity did not seem to be quite up to the challenge of coherence with complexity (Bradbury-Huang, 2010; Bradbury & Reason, 2006; Coghlan & Brydon-Miller, 2014; Coghlan & Shani, 2013; Heron, 1996: p.57-61; Reason & Bradbury, 2006a; Wallis, 2015) My conclusions were less about the intentions behind what was being held up as good practice, and more to do with the way(s) in which they are presented and, crucially, applied in practice. In general, the above authors’ offerings are grounded in conventions such as protocols, practices, criteria; i.e. checklists about what (not) to do/include at some point(s) in the research. Take for example, these cited as criteria for ‘good action research’: “articulation of objectives, partnership and participation, contribution to theory/practice, methods and process, actionability, reflexivity, significance” (Bradbury-Huang, 2010: Table 1, p.102-103). Also, this list offered up by Heron (1996):



“Validity is well-groundedness, soundness, having an adequate warrant...” p. 57;

“Special inquiry skills... used in the action phases of the inquiry... being present, imaginal openness, bracketing, reframing, dynamic congruence, emotional competence, non-attachment, self-transcending intentionality” p.58-59;

“Validity procedures planned for, or applied within the reflection phases... research cycling, divergence and convergence, reflection and action, aspects of reflection, challenging uncritical subjectivity,

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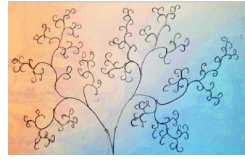
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chaos and order, managing unaware projections, authentic collaboration” p59-61.

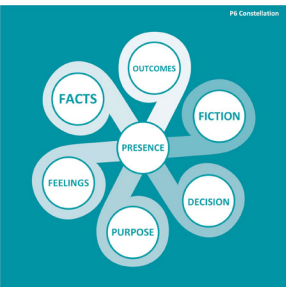
▶ 🎵 📌 In Heron’s accounts for each of these, there is not a single item to which I do not subscribe. Additionally, I could signpost multiple places within this document alluding to each one of these, showing (attempting to ‘*prove*’) how/that I have attended to them. This is the point at which I find my antipathy rising. Presented as a list, they invite being ‘checked’ off. This reduces them to mechanistic thinking²⁷⁵ which is in direct contravention of the complex inter-actional terrain that the actual content is attempting to convey. To be sure, I am not going to methodically demonstrate/justify that I satisfy these conditions, as if this will somehow convince you of the ‘validity’ of my offering, and my embodiment of ‘special inquiry skills’. These are not bit-part processes that can be identified and enacted in isolation.

These are complex patterns of feeling, thinking, being and doing, woven into the entirety of my composite submission; the form and process(ing) dynamics inherent in each *abductive fruit*; and in the way in which I have undertaken my research process(ing) overall: ▶ [NN: Attending, Responding, Becoming](#); the [≈Systemic Research Framework](#); the [≈SAM](#); [≈Presence in Action](#); [🎵Poetry Anthology: Attending, Responding, Becoming](#).

▶ 🎵 📌 Liberating myself from being entrapped by lists, I found myself stepping into a much bigger playground in and of life, and my experiencing and sensemaking of it. This after all, was/is the nature of my project which has been showing up in my *being~doing*, long before the words to articulate it began to flow. I recognised I had to hold myself in relationship with other bodies of work and yet I knew also to bring all of my Being to bear on my undertaking.

“Thus the first lesson of complexity research: *Complex systems can only be adequately described, modelled, or characterized by other complex systems—*

²⁷⁵ For a novice researcher-practitioner, this likely would be daunting prospect.



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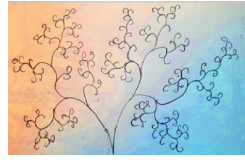
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anything else is merely a label, a facet, or a situated event of the system in question”

(Allen & Strathern, 2003: p.4-5).

▶ 🎵 ♦ Somewhat mischievously, I stand by their statement above, though I believe the meaning I am taking from it may not quite be what the authors may have intended. So here I am as a complex *living~learning* symmathesy describing, characterising and modelling *by example* and through heuristics, the complex process(ing) of *living~learning* symmathesies: **a human being, being human bringing all of my being into play, in service to living~learning in communion with others amidst not-knowing, in all the contexts in which I find myself moving.**

▶ 🎵 ♦ My curiosity about validity etc. in complexity-attuned research carried me deeper into a thread of inquiry that had been tickling me since 2010: distilling my synthesis of complexity principles into teasingly provocative statements or *aphorisms*. These captured my attention and imagination in a way that the rational, science-oriented statements of principle did not. I had learned to trust and follow what was beckoning to me, and this now ▶ calls on me to refer you back to 2014/2015 §0.3: **Rules of the game**; and forward to §5.5.11.4 to ground what is here. Let me continue my unfolding so as to introduce you to my *aphorisms of nature*.

5.5.11.4 *Aphorisms of Nature in play*

▶ 🎵 ♦ I return to myself, to my experience(s) and yet, annoyingly, a particular quotation has kept drawing my attention towards the third-person realm:

“Because a paradigm is a world view spanning ontology, epistemology and methodology, the quality of scientific research done within a paradigm has to be judged by its own paradigm’s terms” (Healy & Perry, 2000: p.8).

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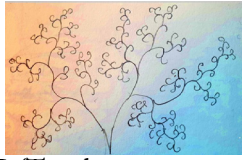
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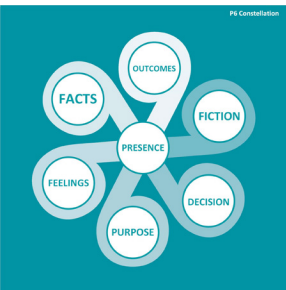


♦ This conventional view concurs with the position Flood (1995) held regarding TSI (Total Systems Intervention)

“It is possible, and only possible, to evaluate a TSI process using its own principles... four main principles – being systemic, achieving meaningful participation, being reflective, and striving for human freedom” (Flood, 1995: p.177).

▶ ♦ But this is controversial in the CST (Critical Systems Thinking) community. For example, Romm (1996) suggests that considering something through alternative paradigms can illuminate what cannot be seen through others. ▶ Unknowingly at the time, early in my research, I demonstrated this point. ▶ 🎵 I explored my immediate disquiet about Heron and Reason’s proposition about the nature of knowing §0.3: Four ways of knowing; §3.2. I revealed that, by considering their model through different paradigmatic lenses, my felt-sense shifted from dissonance to a place of (some) ease. In the latter, I had a sense of something being closer to, but not quite, resolved §5.5.3.2: p.11-118. Later in 2018, I found myself coming up with an [alternative representation](#) of their model that, to me, seemed more coherent than the forms in which the author’s typically express them. Importantly for me, through my first switching of paradigms, something in me was liberated. I gave myself a different challenge. Instead of asking how I could comply with academic constructs that appeared to be inconsistent with my paradigm and approach, I asked myself **how I could establish conditions to engage in a way that was *metalogically coherent* with the stance I was taking in this project.**

▶ ♦ I fully embraced Boulton’s suggestion of a complexity thinking paradigm (Boulton et al., 2015: p29) §0.2; §0.3; §1.4; §3.2; §3.5; §3.6; §4.1.2; §6.1 – §6.3, bringing into this, my deepening appreciation of: (a) complexity principles of nonlinearity, interdependencies, patterns etc. (that become somewhat **compromised by objectivist tendencies** driving much complexity



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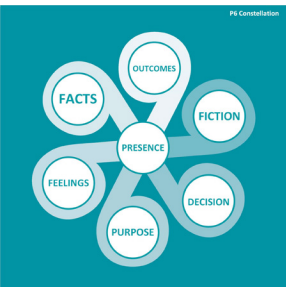
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science research, i.e. ‘if we know more variables and can process faster we will be better able to predict and control’); (b) cybernetics (first and second order); (c) systems thinking (from hard to soft to critical emancipatory agendas); as well as (d) more recent treatment of CAS theory e.g. Eoyang’s CDE (Eoyang & Holladay, 2013) §0.3: characters in play; §1.5; §4.1.2; §4.1.2.1; §4.5.2 and Cabrera’s DSRP²⁷⁶ (Cabrera, 2008; Cabrera & Cabrera, 2015; Cabrera & Colosi, 2008) §0.1; §0.3: characters in play; §4.1.2; swarm behaviour §5.1.6; §5.5.5.5: Footnote 151; §5.5.11.5; §6.3; autopoiesis §5.5.4.3; §5.5.5.1; §5.5.5.5 (Gardiner, 2016a: p.14-16); and then later, (e) Natural Inclusion and primal animation §5.5.3.2; §5.5.11.2; §6.1; §6.3; §6.4. I distilled my synthesis of these realms and principles into the *aphorisms* in §Figure A-64.

▶ 🎵 As with so many of my ‘creative movements’, in their early stages of emergence, I would not have been able to offer a rational explanation about why I was crafting and documenting these phrases. At the outset (beginning in 2010), I simply moved to capture each phrase as it came to and through me, with no inkling of any future utility. In truth, I simply delighted in the words arriving and felt fascinated that they did. To me, this was fun! In light of my paradigmatic re-frame of Heron & Reason’s four ways of knowing §0.3; §3.2 §5.5.3.2, along with concordant insights from primal animation (Sheets-Johnstone, 2009a, 2012), my current understanding is this: **that the coming of these poetic phrases signalled the confluence of my first- and third-person knowing, finding form in second-person modes of expression.** In other words, my complex, concentrated personal/practical knowing found condensed expression in these short phrases which I, and others, find compelling and teasingly provocative. I carried on following this flow, as I prepared to engage with my IofC cohort in April 2015 §0.3: Rules of the Game.



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

²⁷⁶ By way of distinction, Eoyang adopts an objectivist stance with her CDE (Containers, Differences, Exchanges) model, and so would hold a complexity paradigm. Eoyang’s C, D, E correlates to Cabrera’s S, D, R respectively whereas his inclusion of ‘Perspectives’ along with Distinctions, Systems and Relationships (DSRP) suggests his would fit well within a complexity thinking paradigm.



Figure A-64: *≈Aphorisms of Nature's way*

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What is, is not **Aphorisms of Nature's way**
Change changes
 There is no outside
No way is the only way
 Best practice is fit or myth
Everything is in everything
 Change is determined within
Certainly, there is no certainty
 Tension tips one way or another
Patterns play across space and time
 Everything is something and no-thing
Difference seeds stability and adaptability
 Littles seed Mediums seed Bigs, eventually
Transformation is irreversible state-change
 Conditions shape patterns shape conditions
Emergence emerges beyond reason or control
 Everything is interrelating, tangibly or intangibly
Space imbues and embraces all without exclusivity
 Human beings follow simple rules – until they don't
Emotions move through us as they move us to move
 Everything is a beginning, middle and end simultaneously
Receptive space invokes in-flowing responsive energy
 Interventions are experiments with uncertain consequences

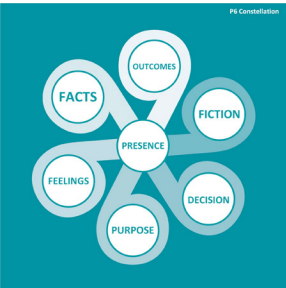
▶ I feel enormous delight in sharing these, witnessing the impact they have on others as they begin to engage with what each statement means to them.

These *aphorisms* have become an essential support to me and new learners as they step into the paradigm shift that this body of work represents.

▶ ♦ A full exposition of the theories behind each of these statements stretches beyond the abductive *Scope* & *Focus* of this thesis. Below, I offer a brief comment about each *aphorism*,

together with references for those interested in exploring the theories further:

- *What is, is not*: How we see, understand and experience the world depends on context, vantage points, scale; and who we are as individual agents, affected as we are, by all that has happened to us agents. *Everywhere we are, we are* – as participating-observers, we see what we are looking for, and what we think is real may be imagined (Bergen, 2012; Cabrera & Colosi, 2008; Cabrera, 2006b; Churchman, 1968b, 1979; Clark, 2015; Froese, 2011; Glanville, 1996; Gregory, 1992, 1994; Habermas, 1987; Merleau-Ponty, 1964, 1982; Midgley, 1992c, 1992d, 1995; Polanyi, 1958, 1959; Polanyi, 1966; Polanyi, 1969; Rayner, 2017d, 2018c; Ryle, 1949, 1971; Snowden, 2002; Stacey, 2001; Ulrich, 1983, 1987; Varela, 2000a; Varela, 1992; Varela & Shear, 1999; Varela et al., 1991; von Foerster, 1978, 1984a).
- *Change changes*: according to scale, perspective, perception. In terms of perspective, and perception we can interpret change as good or bad; we might see something apparently change from one angle but not another; and if the change that is occurring is too small to witness we may not know something is changing until sudden a large scale event occurs – similar references to above, including also, (Eoyang, 2005b);



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Eoyang (2008); Eoyang and Hann (2008) who refer to 3 types of change: **static** (move from point A to B as in picking up a ball from the floor and putting it on the table); **dynamic** (throw the ball across the field – starting conditions are known, and forces affecting its trajectory are constant and knowable, making it possible to predict its trajectory and where it is likely to land); and **dynamical** (understanding change as self-organising, as in Complex Adaptive Systems; i.e. CAS, based on **four assumptions** 1) semi-autonomous agents engaging freely, and sometimes unpredictably, generating system-wide patterns that then come to affect how they engage; 2) many unknown and unknowable variables establishing initial conditions, making it impossible to predict or control what might happen next with any certainty; 3) seeing systems as open, not closed, meaning that additional external variables/forces may unpredictably show up, affecting what happens in/to the systems to which we are attending; 4) holding that systems scale up and down from quantum to cosmic; and because we cannot attend to all variables at all ‘scales’, we may be unaware of changes occurring independently elsewhere, until suddenly their impact manifests unexpectedly in the places we are focusing our attention) §1.5; §4.1.2; §4.5.2. Any instance of ‘change’ can be seen in all these ways! I say more about change changing in §5.5.12.3 referring to empirical examples of living systems transitioning **from nonlinear** e.g. as in isotropic expansion (where the living systems broadly retains its original shape and symmetry as it expands (Rayner, 1997)) typical of fungal foraging; **to linear movement patterns** e.g. when the fungus finds a food source, re-integrates its energy then channels it in linear fashion towards it; or when a human being moves toward something to meet a need (Gardiner & Rayner, 2020).

- *There is no outside*: ‘systems’ is a conceptual term used to help us see, understand and manipulate what is around us in the world. Living systems (natural world) and constructed systems (conceived and instantiated by man) are open not closed; ‘bounded’ conceptually either consciously or non-consciously, for convenience or to serve particular ends (Cabrera & Colosi, 2008; Cabrera, 2006b; Churchman, 1968b, 1979; Glanville, 2002, 2011; Midgley, 1992c, 2000; Midgley et al., 1998; Rayner, 1997, 2003, 2004a, 2011b; Shakunle & Rayner, 2009; von Bertalanffy, 1950). Even those entities we might believe to be ‘closed’, when examined at the microscopic or quantum level, we find they are not. They are full of space and there appears to be no physical bounding at all. In the context of Natural Inclusion, we can understand this notion of there being ‘no outside’ through the relationship between omnipresent space and responsive energy (see aphorism: *space imbues and embraces all without exclusivity*):

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“recognising space as a limitless, indivisible, receptive (non-resistive) ‘intangible presence’ vital for movement and communication, not as empty distance between one tangible thing and another. The fluid boundary logic of Natural Inclusion as the *co-creative, fluid dynamic transformation of all through all in receptive spatial context*, allows all form to be understood as *flow-form*, distinctive but dynamically continuous, not singularly discrete. This *simple move from regarding space and boundaries as sources of discontinuity and discrete definition to sources of continuity and dynamic distinction* correspondingly enables self-identity to be understood as a dynamic inclusion of neighbourhood, through the inclusion of space throughout and beyond all natural figural forms as configurations of energy” (Rayner, 2011b: p.161-162).

Allied to this, is understanding that “niches... both define and are defined by the living systems that inhabit them” (Rayner, 1997: p.18). This raises a provocative question to any fan of reductionism/individualism: **whose boundary is it?**

- *No way is the only way*: in a complex world there are infinite possible perceptions, pasts, presents, possibilities, pathways, patterns and points of resolution. Every situation is unique, as is each person, and so what they bring to the situations in which they find themselves, and how they bring themselves, will be different – either in the macro actions they take or in their micro deployment; e.g. human beings generally walk the same with one leg swinging forward ahead of the other in repeated pendulous motion, yet very person’s gait is unique to them (Sheets-Johnstone, 2010a, 2011). Feynman’s (1948, 2006) sum over histories in quantum mechanics works in terms of probabilities that a particle may follow a particular path but that there are infinite possible paths it could take (Glanville, 1996, 1999, 2002, 2012; Hawking & Mlodinow, 2011).
- *Best practice is fit or myth*: This links to the notion of change and predictability. Best practice is assumed to be possible in situations/systems where influencing variables can be stripped away e.g. in manufacturing production lines where inputs and processes can be controlled and repeated efficiently, with precision to consistently produce expected outputs. In complex living systems with infinite possible variables

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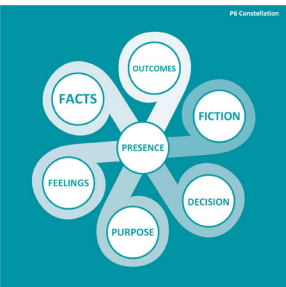
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at play, effective or ‘fit’ solutions represent coherent responses, arising from initial conditions. For example, responses that produce great results in one neighbourhood, cannot be replicated on demand to produce the same results elsewhere where people and local conditions will all be different. Assumptions and protocols about best practice flow from a mechanistic paradigm. In a complexity thinking paradigm we need to think in terms of repeating patterns (Eoyang & Holladay, 2013; Glanville, 1982, 1996, 1999; Prigogine, 1978, 1997; Prigogine & Stengers, 1984).

- *Everything is in everything*: In accordance with the principle of recursion (Beer, 1979, 1981): “in a recursive organisational structure, any viable system contains and is contained in, a viable system” (Beer, 1979: p.118; 1984: p.14). In accordance with the principle of Natural Inclusion we see that space and materiality (as concentrating, circulating energy around receptive) are each in the other (Rayner, 2017d, 2018c; Shakunle & Rayner, 2007, 2009).
- *Change is determined within*: The theory of autopoiesis, recognises that whilst living systems, as differentiated entities/individuals, experience external stimuli and draw in resources from outside themselves, the nature of any changes in/of the entity/individual are determined interiorly by them, based on what they ‘make of’ what they have ‘taken in’. This applies to physical ingestion (taking in food, water and oxygen) as well as sensory and psychical/cognitive processing (Maturana, 1975; Maturana & Varela, 1980; Varela et al., 1974): “the self can only know and incorporate what the brain [being²⁷⁷] makes within itself” (Freeman, 2007: p.120).
- *Certainly, there is no certainty*: This links again to CAS where causality is nonlinear, making it impossible to predict and control **with certainty** (Glanville, 1999; Prigogine, 1978, 1997; Prigogine & Stengers, 1984). This is not to deny that, there are circumstances in which we can predict to reasonable degrees of probability, but the aphorism stands as a provocation challenging our assumptions about what can be known as an absolute certainty. Chaos theory helps us understand the nature of different patterns evident in nature (Rayner, 1997: p.98-105). In general, as living beings we know for certain that we will die. Uncertainty arises in the unfolding particulars and peculiarities of our own existence and the **actual** moment and cause of our passing. Unless we choose to kill ourselves, we do not know when or how we will die; we simply know that we will.



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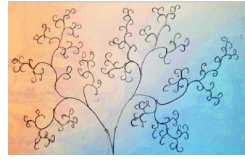
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²⁷⁷ I add in ‘being’ because I cannot sit with the tension of the assumption that only the brain is implicated in the ‘making’!



- *Tension tips one way or another*: Bifurcation is an indication that a system has reached a threshold of instability (Prigogine, 1978). In some systems and situations, we can do nothing to avert the tipping moment (as in a chemical reaction); nor what transpires as a consequence of it. However, in/as human beings, we can become more attuned to the signals of tension building or dissipating in ourselves and others. Recognising key conditions affecting complex adaptive systems (Holland, 1992, 1995) e.g. using CDE²⁷⁸ (Eoyang, 2001b; Eoyang & Holladay, 2013) §0.3; §1.5; §4.1.2; §4.1.2.1; §4.5.2; §5.5.1.3: Positioning; §5.5.1.4; §5.5.4.4; §5.5.11.4; §5.5.11.6. or DSRP (Cabrera, 2006a; Cabrera & Colosi, 2008; Cabrera et al., 2008; Glanville, 1999) §0.1; §0.3: characters in play; §4.1.2, affords simple ways of seeing and taking action in any situation. With enhanced acuity and attunement, we can discern making a change in any condition, in the hope of slowing down, averting or accelerating the rising and tipping of tension. For example, if I am noticing myself disagreeing and getting angry with someone, I might leave the room before I tip into an outburst, saying something that I might later regret. On leaving the room, I can be seen to be making a Container intervention e.g. making the relational container smaller; or a Difference intervention; i.e. removing my difference from the interaction; or an Exchange intervention by ceasing the conversation. My single action, is/affects all other variables. What I cannot know is what might happen next! The other person might stay in the room and burst into tears; or come chasing after me... with a knife... or run out of the house... or phone a friend... or...! See references to Chaos theory and self-organised criticality below.

- *Patterns play across space and time*: Patterns can be tangible or intangible – conceptual, physical or process-based. Through chaos theory (Lorenz, 1963) we can better understand repeating patterns in nature; i.e. Attractor patterns as: Point = equilibric system; Torus = close to equilibrium; Strange = far from equilibrium. When a system is far from equilibrium, tiny changes can trigger systemic (phase) shifts. This is sometimes referred to as the ‘butterfly effect’ (Lorenz, 1972); self-organised criticality is an alternative theory about the same phenomenon – see below (Bak, 1997). Fractal patterns show self-similarity up and down scales (Mandelbrot, 1967; Mandelbrot, 1982) – think of zooming in and in, along the coastline of any land mass and self-similarity is revealed no matter the scale; also, slicing a broccoli or cauliflower smaller and smaller to the molecular level and you will see the similar structural patterns repeating. Think, too, of your own particular way of walking or laughing; or the

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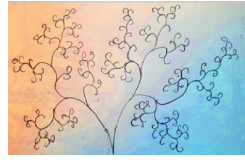
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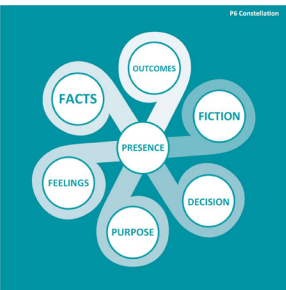
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²⁷⁸ CDE: Containers, Differences, Exchanges; and DSRP: Distinctions, Systems, Relationships, Perspectives.



repeating behavioural patterns showing up when you are under stress; or the way you might say something that your mother or father used to say (Glanville, 1999). Beer draws on recursion and repeating patterns in the Viable Systems Model (Beer, 1979, 1984). And finally, this “Pattern finding, the making of one concept from many distinct perceptions, is an intensely human activity. Theories are patterns given widespread credence and accepted as accounting for a part of our experience” (Glanville, 1999: p.85).

- *Everything is something and no-thing...* and even ‘no-thing’ is something: This aphorism reminds us that the smallest thing can have an impact, even though we may be unable to causally discern the difference it actually makes (Bak, 1997; Lorenz, 1972; Lorenz, 1963). Additionally, taking on the principle of Natural Inclusion means accepting that materiality is nothing more than concentrating energy, drawn into and circulating around receptive space. This being so, makes it possible to accept that the distinction between tangibility and intangibility is simply [a matter of scale not actuality](#). So, at our human scale, some things appear to be solid/material and can be treated in particular ways on that basis. But this does not invalidate nor contradict the existence and influence of that which is intangible. Recognising this makes sense of the philosophy of Natural Inclusivity in which all is admitted – the so-called tangible and so-called intangible – without paradox (Rayner, 1997, 2017d, 2018c, 2019b; Šorli, 2019b).
- *Difference seeds stability and adaptability*: In complex systems, differences drive flow dynamics. If there is no difference, there is stasis. Water does not flow in a horizontal pool maintained at a given temperature; it does however flow down, into a hollow and not up a hill. Differences increasing in a system, signal the potential for change, and at some threshold, these differences may become sufficient for something new to emerge, or too great for the system to remain as it is. It may fragment or tip into something more complex; i.e. [dissipative structures](#). Refer above to previous commentary on tension and CAS. Similarly, the law of requisite variety suggests that the options for action in a system are comparable to the variety within the system; i.e. too little variety, means less opportunity for novelty and viability (Ashby, 1956; Ashby, 1968; Beer, 1983, 1984; Glanville, 1998; von Foerster, 1978, 1979, 1984b, 2003).
- *Littles seed Mediums seed Bigs, eventually*: [Self-organised criticality](#) as illuminated by Bak in his research into sand piles (Bak, 1997), is usefully represented by the Power Law which shows that [small ‘things’ accumulating](#) in a system, build systemic tension which at indeterminable thresholds, tip into medium and then big ‘things’. Think of



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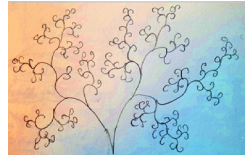
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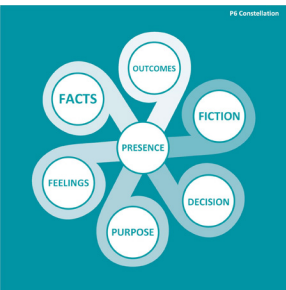
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snow avalanches e.g. starting with imperceptible shifts caused by, e.g. temperature, movement and noise etc. This relates to the notion of the **tipping point** or butterfly effect (Lorenz, 1972) popularised by Gladwell (2001) §1.3; where, by attending to small signals in the system, big changes may be averted or catalysed. We need to be mindful that, in nonlinear dynamics, we cannot know for sure what will invoke shifts, but we can hone our acuity to notice small changes; helping us to discern when or if to act.

- *Transformation is irreversible state-change*: static and dynamic change are reversible whereas transformation is not (Bohm, 1987; Fazey et al., 2018; Nicolis, 1989; Prigogine, 1978, 1980). In the context of my research, at the human scale learning/practical knowing is an example of irreversible state-change; as is a sudden insight, when something we did not appreciate before becomes obvious to us.
- *Conditions shape patterns shape conditions*: see previous references above.
- *Everything is interrelating, tangibly or intangibly (i.e. directly or indirectly)*: interrelationships between agents (parts) are massively entangled so agents and the system constrain one another – see previous references above. Applied developments in systems thinking and cybernetics brought this complexity to life, challenging assumptions about comprehensiveness, the presence and impact of the observer, and introducing critical considerations about power and ethics related to the interventions we make (Checkland, 1981, 1985; Checkland & Scholes, 1990; Churchman, 1968b, 1979; Glanville, 1999; Midgley, 1992a, 2000, 2008, 2010, 2016, 2018; Midgley & Rajagopalan, 2021; Rayner, 1997, 2004a, 2005, 2011b, 2017d, 2018c; Romm, 1995; Ulrich, 1983, 1987; von Bertalanffy, 1950, 1956).
- *Emergence emerges beyond reason or control*: see previous references above. Importantly, hindsight does not seed foresight. Patterns, insights, learning, novelty etc. all arise when they arise, never on demand (Glanville, 1998, 1999; Holland, 1995, 2006; Prigogine, 1980; Prigogine & Stengers, 1984).
- *Space imbues and embraces all without exclusivity*: (Rayner, 1997, 2017d, 2018c) – see *everything is something and no-thing*.
- *Human beings follow Simple Rules – until they don't*: swarm behaviour is an example of patterns arising in complex living systems. The theory of Simple Rules (Reynolds, 1987) suggests that individuals in complex social systems follow implicit behavioural 'rules' that support the viability of the social system e.g. ants and bees. Human beings non-consciously do so too, as in a crowd moving towards a football stadium, e.g. when individuals follow in line with those to the front and side; and match the pace



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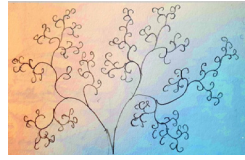
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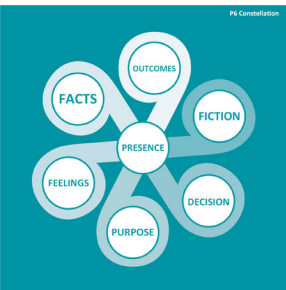
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of the person in front... but only up to a point. As semi-autonomous agents we sometimes choose not to follow the social rules either out of non-conscious, self-interest or because we suddenly recognise that something does not fit our values or ethics in some way, and so we do something different. Compliance in the first COVID lockdown in early 2020 was much higher than the second at the end of 2020 and into 2021. Non-compliance in this scenario, may be based on reactive self-interest/*protection*; or could be an ethical position about the greater good; or simply coming to a different conclusions (*Fiction*) about the data presented.

- *Emotions move through us as they move us to move*: This aphorism connects us directly to our *being~doing*; i.e. that we are moving bodies, and that (beyond the effects of external physical force), what moves us to move, arises from within (Bull, 1951; Sheets-Johnstone, 1999a, 1999b, 2009a, 2009b, 2010a, 2016a, 2018). Primal animation finds consonance with our naturally inclusional, situatedness, autopoiesis and dynamical systems (see previous references); and also co-ordination dynamics (Engström et al., 1996; Kelso, 1995, 1997; Kelso et al., 1990; Kelso & Engstrom, 2006).
- *Everything is a beginning, middle and end simultaneously*: in each moment, something has just ended; something has begun and what is happening in this moment may be mid-way in some bigger process. Time is a 'construct' and an intangible reality, in that we do recall past events and imagine future happenings. In *Presence in Action* we find that both past and future are brought into the present moment affecting our interior process(ing). These intangibles tangibly affect us. Whilst there are different theories of time (Fiscaletti & Šorli, 2017; Hawking & Mlodinow, 2011: p.123-124; Minkowski et al., 1907 (2012); Savitt, 2000; Šorli, 2019a), Šorli offers explanation that lands 'time' as simply being a measure of events passing in sequence, noted by an observer, not as an independent dimension. This accords with Natural Inclusion.
- *Receptive space invokes in-flowing responsive energy*: see previous references and also §5.5.5.1 – §5.5.5.5; §5.5.6.1; §5.5.6.2; (Rayner, 1997, 2004a, 2011b, 2017d, 2018c).
- *Interventions are experiments with uncertain consequences*: We may act intentionally but we cannot know for sure what will actually unfold – see previous references about nonlinearity; interdependencies etc. There may be a general bounding of possibilities as with strange attractors but we simply cannot predict with certainty. This aphorism stands as an invitation after each intervention we make: to attune to what is, what is arising and what is current in all that is present and arising... within and outwith



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:

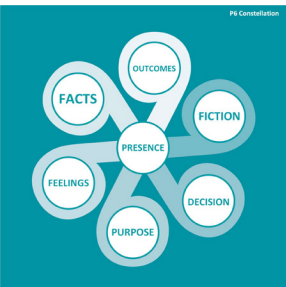
- ❖ 4: Statewaves
- ❖ 5: Aphorisms of Nature's way + Symmathesic Agency Behaviours
- ❖ 6: Symmathesic Agency Model (SAM)
- ❖ 7: Systemic Research Framework
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- ❖ 10: Poetry Anthology



ourselves; rather than be distracted by what we think ‘should have happened’
(*Outcomes/Fictions*).

▶ 🎵 ♦ Now remember... along with these *aphorisms*, I have been using the phrase *metalogic coherence* since the earliest stages of my PhD §0.3: States/agency §0.3: Footnote 33. I had a ‘hunch’ §5.5.12 that this was a ‘something’ that had a bearing on what I was embarking upon, without consciously appreciating quite what I was meaning when I used the phrase §5.5.11.6. This was typical of all that was showing up in and through my *being~doing*. I was living into ‘not knowing’ what would ‘become’, if I met ‘not-knowing’ with my not-knowing. This, for me, is the place where innocence comes alive – a joyous, creative playspace to which I was utterly committed. However, sitting with my chosen commitment, sometimes, was enormously challenging – juxtaposition to the conventional expectation in undertaking a doctoral inquiry, in which I was (a) required to pose and answer questions about some important pre-stated thing(s); and (b) to demonstrate contribution etc... to the ‘field’ and the Academy. Yet, it was this creative tension between unbounded possibility and formal constraint that has, I believe, provided a rich sourcing ground for all that has manifested. As has become evident, a pattern of patterns emerged. For me, the game needed to be simultaneously small enough and big enough for me to be moved to play it: it seems that I needed the constraint of ‘doing something’ for some people who mattered to me, in service to something bigger (even though I had no conception of what that might be), in terrain that was unfamiliar to me, for my generativity to get into gear – so that what might come to be, could! Through unpredictable interplay, each *aphorism* and *abductive fruit* (even those pre-dating my doctoral time-frame) *enformed*, as insights arose in me.

▶ 🎵 ♦ Each new *Becoming* then became implicated in shaping my sensemaking and subsequent actions. In this way, everything I have been doing has been in constant motion; perpetual iterating cycles – nothing still, nothing absolute. Even my smallest tweaks or actions have



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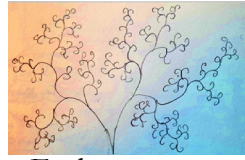
Pre-PhD Abductive

Fruits : 1998-2012

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PhD Abductive Fruits:

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had monumental consequences on my time and effort e.g. fine-tuning an *aphorism*. Each inclusion or amendment has back-flowed into making changes in virtually every component of my composite submission.

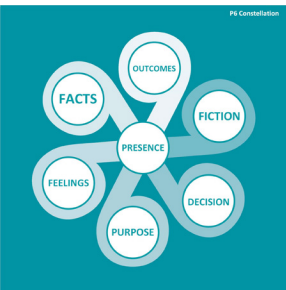
▶ 🎵 In the smallest to grander scale actions I have found myself taking, I really could not have verbalised why I was doing what I was doing, nor where I was headed. Each next step, when it presented itself to me, was all that seemed to matter. I was called to follow the urge, so I did. This same momentum carried me into the conception of every *aphorism* – all of which are alive in everything you are witnessing. In digging out (some of) the theories informing them, I can see several *aphorisms* are saying the same thing differently. I leave them as they are, because they stand as a record of how my practical knowing finally found expression in these particular phrases. In time, I imagine I might sift some out. These are less important than what I did to convert them into something more accessible and actionable: the *Symmathesic Agency Behaviours* §5.1.6.

5.5.11.5 *Symmathesic Agency Behaviours revisited*

▶ In §5.1.6 I introduced you to the *Symmathesic Agency Behaviours* as a meta-praxis guide to my research. I previously set these out in my Formal Assessment²⁷⁹ (Gardiner, 2016a) §3.5 as an alternative to conventional research ‘protocols’. Here, I share something of the process through which they came to be articulated, which links directly to the *aphorisms* set out in the previous section.

▶ 🎵 🎵 🎵 Insightful and delightfully perplexing though my *aphorisms* §5.5.11.4 are to me; and though I find each of them teasingly provocative in meditative contemplation, I realised that they did not lend themselves easily to *in-the-moment, complexity-attuned, reflexivity*. Quite simply, there were too many to remember whilst practising my practice. *Ah! So that was what I was groping for!* I was drawn to finding a way to discern and articulate what I and other systemic

²⁷⁹ My submission, on the basis of which my doctoral candidacy was confirmed.



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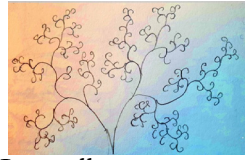
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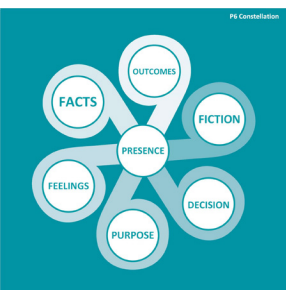


practitioners were doing that seemed to support complexity-coherent praxis. I recall pondering on the **validity and reliability of knowledge claims** (Burrell & Morgan, 1979; Guba & Lincoln, 1994; Healy & Perry, 2000) associated with the philosophy of science research. Glanville (1999: p.81) challenges **the determinant of believable knowledge** that relies on **“consistent and repeatable” prediction of outcomes**. This calls upon tightly controlled procedures and protocols, isolating variables and undertaking experiments to determine if changes in the system, can be ascribed to changes in the variable. I recognised this was wholly inconsistent with the nature of my project.

“We organize the ‘inputs and outputs’ so that there appears to be a simple relationship, and we determine that this relationship is determined by the variable. We have devised methods (e.g., statistics) for ‘faking’ these conditions in complex systems where we cannot isolate variables, and/or where repeatability is unattainable. I am sure the reader is familiar with the above picture. What is left out is the experimenter. Yet how could there be an experiment without an experimenter?” (Glanville, 1999: p.82).

▶ 🎵 📌 I was already committed to not leaving myself out of my research. Girded by Glanville and others’ exposure of the gaming going on, I set about considering how I could approach my undertaking without falling into fudging or faking! I coined the phrase ‘*paradigm equivalence*’ to convey what I was reaching for – an approach that would be coherent with and attuned to a complexity thinking paradigm and nonlinear dynamics, in the hope that my body of research could be deemed credible in those terms (Eoyang & Berkas, 1999).

▶ 📌 Though I was drawn to Systemic Action Research and concurred with its [four principles](#) (Burns, 2009; 2010: p.41-54) I was reaching for something that afforded in-the-moment reflexivity. Pondering this conundrum, had me recall the learning I had undergone with



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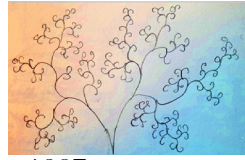
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Eoyang (Eoyang & Holladay, 2013; Holladay, 2005; Patterson et al., 2013; Reynolds, 1987; Williams & Imam, 2007) §4.5: 2004-2014. This related to CAS and swarm behaviour theory (Simple Rules) and how I had used these to make sense of my first encounters with IofC between 2010-2014 discerning what have since become known as the IofC ‘Seed Behaviours’ (Gardiner, 2014b). I decided to make use of ‘[simple rules](#)’.

▶ ♦ Once again, I turned my reflexive inquiry onto myself and others whom I ‘deemed’ (*Fictions*) to be ‘systemic practitioners’. I contemplated on which of our behaviours seemed to uphold and work with the inherent complexity of reality rather than trying to control, reduce, constrain or tame it. I kept this inquiry alive in me between March-June 2015, until finally I discerned seven behaviours. I crafted these into short phrases, applying in second-order fashion, the ‘Simple Rules’ for Simple Rules as offered by Eoyang, Holladay and Patterson (Eoyang, 2009; Eoyang & Holladay, 2013; Holladay, 2005; Patterson et al., 2013); i.e. select a few, ideally between 3-7 rules; phrase in terms that are sufficiently applicable to a shared context (as in an organisation) yet are broad enough for anyone in that context to apply them to their own role within that context; express them in the affirmative (e.g. ‘turn judgement into curiosity’ rather than ‘do not judge’); and start each behaviour with a verb – an active/doing (not being) word. I first called my list ‘[systemic researcher simple rules](#)’, then ‘Systemic Agency Behaviours’. Finally, following the arrival of the ≈SAM, I renamed them *Symmathesic Agency Behaviours* §5.5.11.5. I offer these as [a simple meta-praxis](#) for attending to the complexity of human beings, being human alone and together:

- *Show up, open and hold the space.*
- *Think global, act local, make it personal.*
- *Illuminate patterns simply.*
- [Attend to littles](#) §1.3: p.105.
- [Track, tickle and tap tension](#) §1.3: p.105; §4.1.2: p188, [Tension tipping story](#).
- *Dance with emergence.*
- *Let go when flow flows.*

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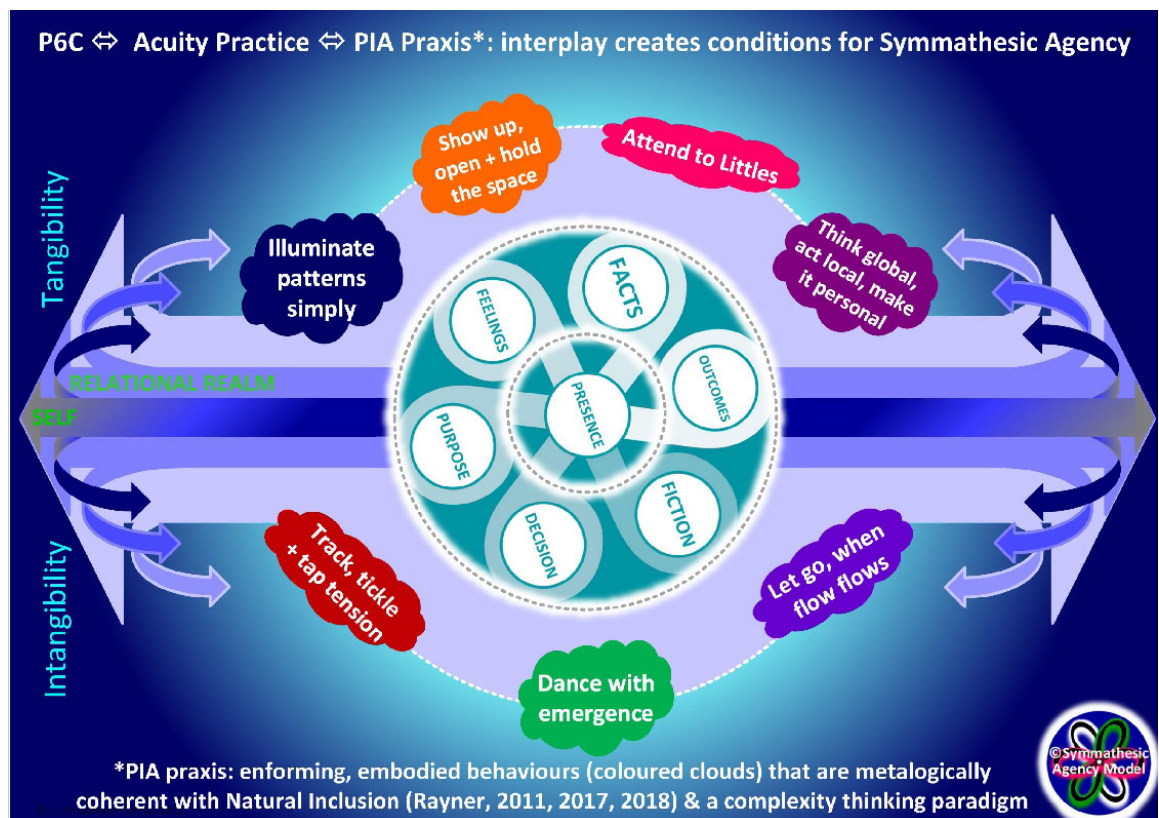
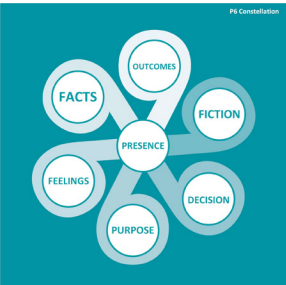
PhD Abductive Fruits:

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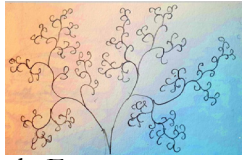


▶♪◆ I felt so excited when these came into view – realising how, by making them explicit, I was supporting myself to embrace and embody them more consciously and coherently in every aspect of my doctoral endeavour – in my engagement with my participant cohorts in both one-to-one and group exchanges; in my *self-centering* praxis; and even in my reading and writing. I contemplated each behaviour alongside each of my *aphorisms* §5.5.11.4. When I felt satisfied that all were attended to, I began sharing them with others in and beyond my doctoral cohorts. Much later I realised that, whatever the context, these behaviours had become core of my methodological praxis across all the scales in which I was engaging §5.1.6: **Figure A-3**. In §**Figure A-65**, I illustrate that, as part of the praxis of *Presence in Action*, these behaviours scaffold both personal and relational dynamics. As such, they similarly scaffold deployment of the *PAI + Participation Compass*, thereby supporting the emergence of *Symmthesic Agency*.

Figure A-65: ≈PLA as scaffolding for Symmthesic Agency



- PhD Statewaves:**
- ♪ Aesthetic-Poetic
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- Pre-PhD Abductive Fruits : 1998-2012**
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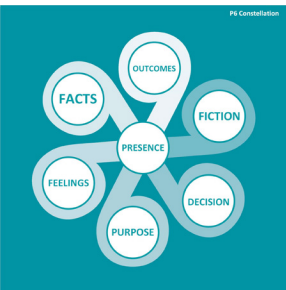


▶ 🎵 ♦ I am acutely aware that some of these *aphorisms* are imbued with complexity-speak. For a while, I thought this might render them bemusing and/or inaccessible to those who may not (yet) appreciate what underpins the processes to which they are being introduced. In foundational trainings, I speak only a little of theoretical frames, and instead draw upon living world metaphors and shared real-time experiences to illuminate their efficacy and relevance. Not everyone connects with these at the outset. However, with exposure to the praxis of *Presence in Action*, these behaviours increasingly show up in people's personal practice; and later, in how they talk about it. Within the *Presence in Action community-in-practice*, these behaviours are generally recognised and accepted as essential aides to, and indicators of, our praxis. This is true, even for newcomers who have not yet fully grasped the essence of them. Having articulated them has brought another layer of shared language that supports and augments our learning together.

5.5.11.6 *Metalogic coherence materialising*

▶ ♦ Earlier I alluded to [the point](#) that neither the *P6 Constellation* nor the *PAI* (as conceptual frameworks) can fully live up to their paradigm-attuned potential without **some** awareness, alignment and attunement on the part of the facilitating practitioners, about the alternative paradigm that informs them. Without such an appreciation, I have seen uninitiated/new practitioners attempt to use the *P6 Constellation* as a '[cookie-cutter](#)' template through which to push people. Similarly, the *PAI* can be misinterpreted as a mechanism for 'collecting and categorising' data. Both modes of deployment are indicative of abstract linear thinking resulting in reductionist, mechanistic transactions rather than potentially transformative exchanges. Focusing on the frameworks²⁸⁰ (as if they are 'tools to apply to someone' or 'the key to the door of change') diverts hosts/facilitators and their participants from truly attending to what is current content in/of the presenting situation. Instead of learning to

²⁸⁰ Remember my earlier distinction between 'framework' and 'tools'. A framework – like scaffolding – supports us as we do the work. We and the people with whom we work are the instruments of change. A tool is like a hammer we use to drive a nail into a wall. The hammer is the instrument and we use it to achieve particular ends.



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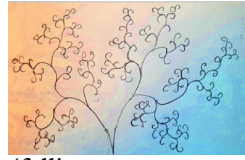
Pre-PhD Abductive

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dance with emergence, they restrict themselves to metaphorically painting by numbers (falling into the trap of chasing on-demand outcomes). *Dancing with emergence* calls on us to extend ourselves to embrace and embody the contextual potency of the visual metaphors – let me risk creating [another neologism](#) – “[Metaphorms](#)²⁸¹: a framework/model/form/metaphor that is *metalogically coherent with the paradigm it portrays, and the practice/process by which it is deployed.*”

◆ I witness how the efficacy and potency of both the *PAI* and the *P6 Constellation* as *metaphorms* truly come alive in the presence of *hosts* who are able to invite genuinely open inquiry through the deceptive simplicity of the *Acuity Practice*, whilst showing an increasing awareness of the complex unfolding dynamics, aided by the *Symmathesic Agency Behaviours* §5.5.11.5. I suggest that all three in dynamical interplay give rise to *metalogic coherence*. Let me say this another way: *Presence in Action* and *Symmathesic Agency* are *metalogically coherent* patterns, each made possible by the interrelating between their: (a) paradigm & principles (expressed through my *Aphorisms* and *Symmathesic Agency Behaviours*); their (b) respective *metaphorms* (the *P6 Constellation* and the *PAI*); and (c) the *Acuity Practice*. Furthermore, when *metalogic coherence* arises, those of us engaged in the inquiry, experience state-changes that change what flows through us, in what we do and how we do it. I have come to call these transition states *Presence in Action* when referring to individuals, and *Symmathesic Agency* when working with groups.

▶ ◆ After this realisation, I noticed that I could express it using a variation of Eoyang’s CDE: a model she variously refers to as “Generative Engagement” and “Radical Inquiry” (Eoyang, 2010b). In §Figure A-66, **Container** equates to ‘being’; **Difference** to ‘knowing’; and **Exchange** to ‘doing’. This aligns with Bowers’ (2011) [theoretical framework](#).

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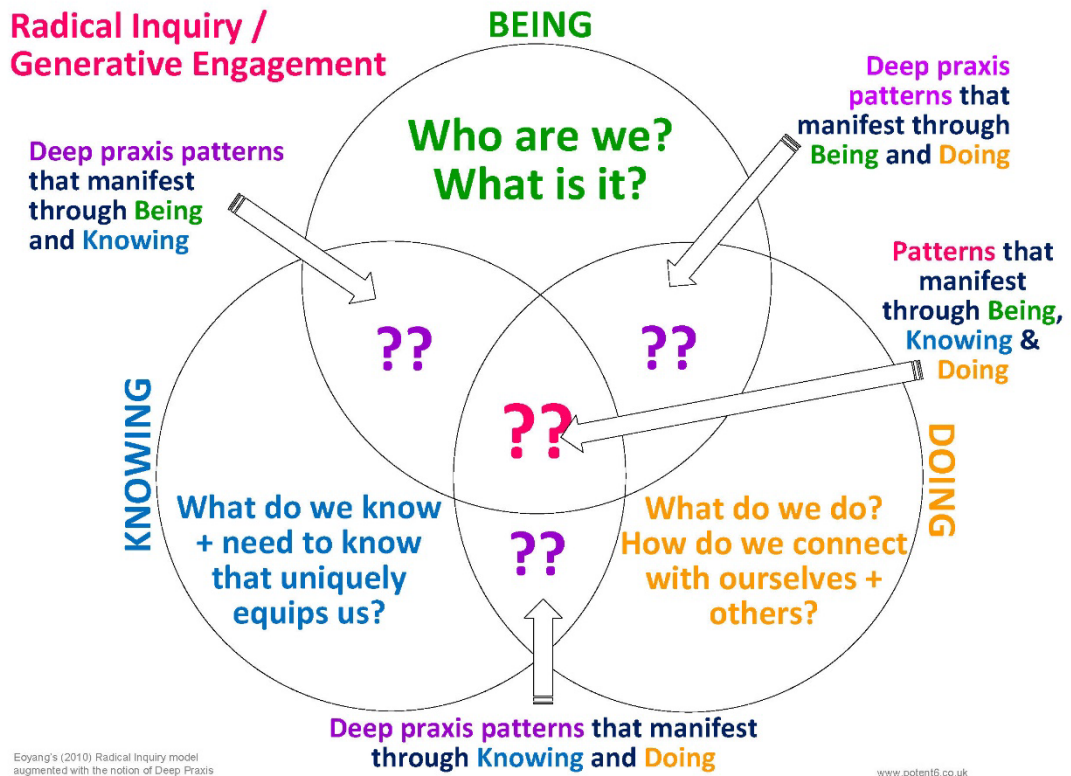
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²⁸¹ Several years after coining the term *Metaphorm*, I came across the work of Todd Siler (Think Like a Genius) who uses the phrase Metaphorming – which is summarised as a process “to help people give form to their thoughts, feelings, ideas, knowledge and experiences by creating symbolic models in response to an important issue they want to work on” (Seifter et al., 2010; Siler, 2007: p.289-90)

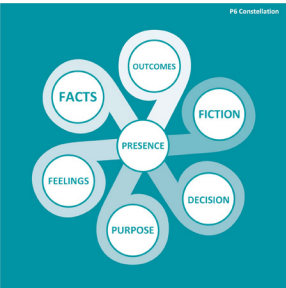


Figure A-66: ≈Conditions for generative engagement



Eoyang's (2010) Radical Inquiry model augmented with the notion of Deep Praxis

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▶ ♦ In recognising these dimensions, I quickly noticed how these relate to *Presence in Action*

§Figure A-67: **Being** equates to the *metaphorm*²⁸² of the *P6 Constellation*; **Knowing** is expressed through the *Symmathesic Agency Behaviours* §5.5.11.5, representing a complexity thinking paradigm augmented by the principle of Natural Inclusion (and later, primal animation), coming together within the philosophy of Natural Inclusionalty §5.5.11.3; and **Doing** is expressed through the *Acuity Practice*.

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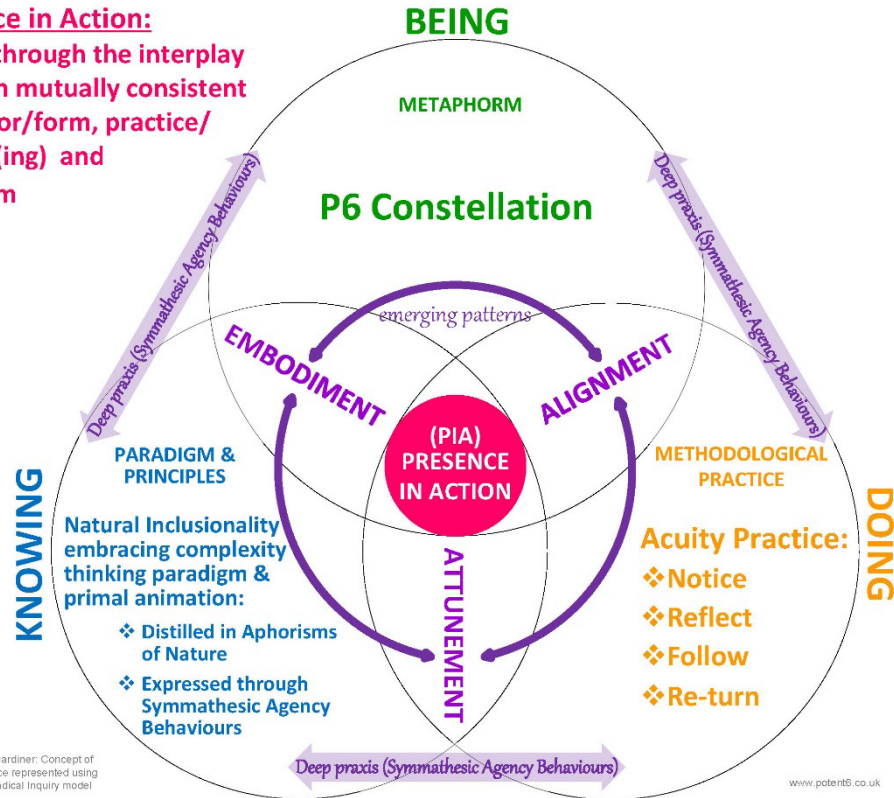
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²⁸² The *Participation Compass* and the *PAI* would also stand as *metaphorms*.



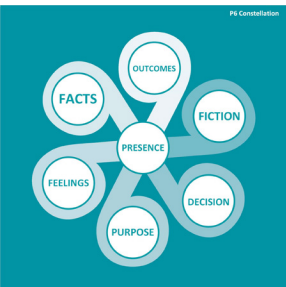
Figure A-67: *≈Presence in Action arising*

Presence in Action:
 Arising through the interplay between mutually consistent metaphor/form, practice/process(ing) and paradigm



© 2017 Louie J N Gardiner: Concept of Metalogic Coherence represented using Eoyang's (2010) Radical Inquiry model

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▶ ◆ As all this was falling into place, I found it possible to discern the sub-patterns that arise through the dynamical interplay between each pairing of these (*Being~Doing*; *Knowing~Being* and *Knowing~Doing*) – realising that *Presence in Action*, as a gestalt, is a **type of pattern** which, intuitively (i.e. prior to explicit ◆ **Intellectual-Theoretic** contribution), I have been referring to as *metalogic coherence*.

◆ Now, I have it! *Metalogic coherence is the pattern arising through the embodiment, alignment and attunement of intangible Knowing; tangible and intangible Being states and practical Doing* §Figure A-68. In other words, **Knowing** represents the (usually non-conscious) intangible paradigm & principles informing a person; **Being** comprises intangible and tangible metaphors/states i.e. *metaphorms*; and **Doing** reflects what and how people do what they do (i.e. their practice/process(ing)). In short, *metalogic coherence manifests when metaphorm, practice/process(ing) and paradigm are mutually consistent*.

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- ❖ 3: P6 Constellation

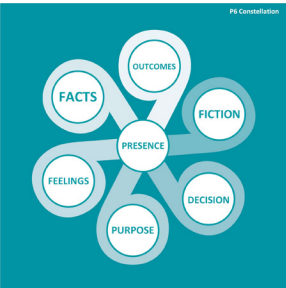
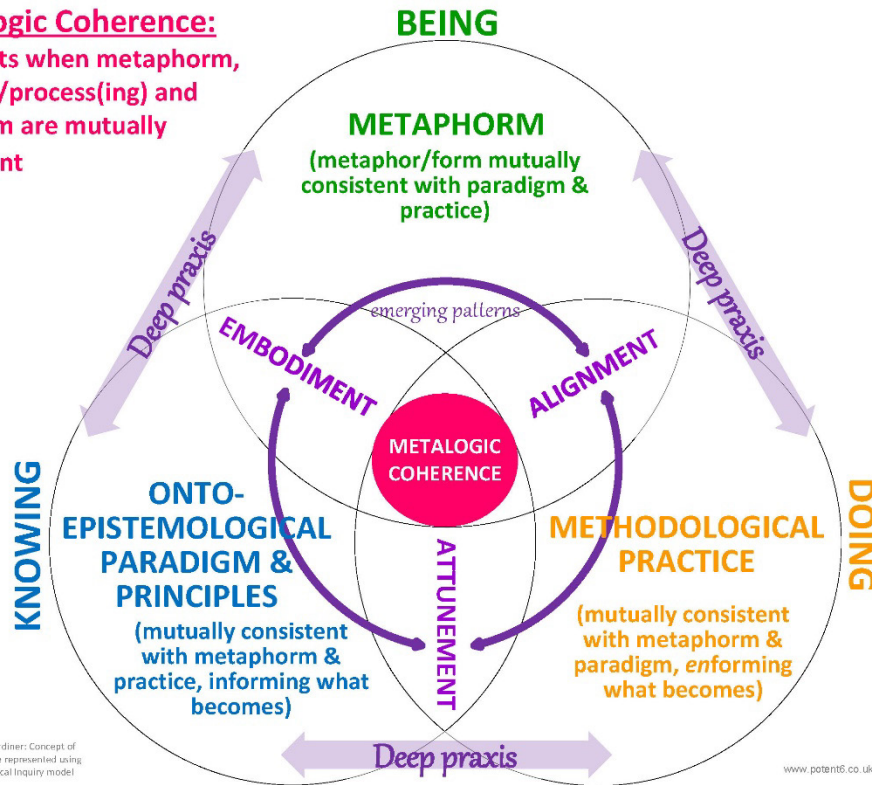
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Figure A-68: ≈Generic conditions for *metalogue coherence*

Metalogue Coherence:
Manifests when metaphorm,
practice/process(ing) and
paradigm are mutually
consistent



▶ ⬜ ≈ Crucial to my ultimate comprehension and representation of *metalogue coherence*, was recognising that my own experience of *Presence in Action* (and the *PAI*) as a state-shift, arises when all of my being suddenly ‘comes into agreement’. I realise²⁸³ these [moments of Presence in Action](#), as they move in and through me. This instantaneous shifting comes with an unequivocal recognition of coherence. I shift from not-knowing to knowing what is so for me, and what I shall (not) do, **without any sense of a linear, rational or reactive ‘decision-making’ process at play.**

◆ Having landed *metalogue coherence*, I find my attention returning to the notion of *metaphorms*. I realise there is an evident risk associated with any representation: once formed, they lend themselves to rote (non-reflexive), categorical or painting-by-numbers thinking. Bateson exposes the risks of the misuse of ‘categories’ (1972b: p.71-82) §4.1.3, when certain

²⁸³ Drawing on both meanings of this word.

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- ◆ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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stereotypical labels are deployed as if they have universal applicability (assumed to be always a difference that makes a difference) irrespective of changing contexts, i.e. situatedness. Essentially, **fast thinking** does this categorising function best (worst!); and it plays its part in the principles of fallibility and reflexivity, illuminated by Soros §0.3 §5.5.4.3. McGilchrist (2009), using metaphor, proposes the different yet complementary roles played by the left and right hemispheres of the brain. He suggests that the ‘Emissary’ (**fast thinking**, logical, reductionist, left) has ‘wrested control’ from and become dominant over the ‘Master’ (**slow thinking**, integrative, creative, right). Reducing the brain to ‘parts’ with different characters and functions, paradoxically contradicts his attempts to suggest the brain works as an integrating ‘whole’ – exposing, de facto, the reductionist, separating nature of ‘part-whole’ thinking! My recognition of this manifested in **Illogical wholes** >>.

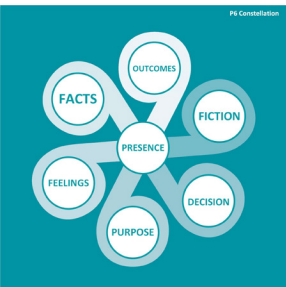
◆ His and Kahneman’s propositions are perhaps superceded by Clark’s who suggests that:

“Predictive Processing (PP) offers a vision of the brain that dovetails perfectly... with work on the embodied and environmentally situated mind. This is a fit forged by action and by the circular causals flows that bind acting and perceiving. It is a fit that reveals perception, understanding, reason, and imagination as co-emergent, and restless itinerant dynamics as the signature of the embodied mind. Within this ever-active, self-organising flow, neural sub-assemblies form and dissolve in ways determined by changing estimations of relative uncertainty... the predictive brain is thus not an insulated inference engine ‘in the head’ so much as an action-

>> ILLOGICAL WHOLES

Logical Left is left illogical when illogically separated from Illogical Right, which is illogically, right; but only when illogical bits borne of Logical Left are subsumed in the hole of Illogical Right, whose right is to make illogical wholes - the notion of which is wholly illogical.

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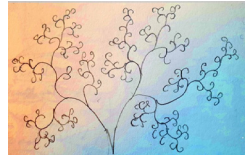
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oriented engagement engine, delivering a rolling grip on task-salient opportunities” (Clark, 2015: p.295).

◆ I find his use of “engine” as an analogy somewhat dissonant with what I believe he is attempting to convey earlier in this quotation, when he refers to: “embodied and environmentally situated” and “perception, understanding, reason, and imagination as co-emergent” and “ever-active, self-organising flow”. These phrases are more clearly anchored in an appreciation of the interdependencies of nonlinear complex dynamics which matters to me in this project. *Metaphorms*, when presented in isolation can become abstracted from their paradigmatic embodied context, rendering them vulnerable to being misused in practice, especially by the uninitiated who may have had no embodied experience in which to ground and attune to a new practice. When this happens, the *metaphorms* do not – cannot – ‘work’. To abstract, is to kill the generative potential that only comes alive in the relational dynamics between the *contents* held, for example in the *sectors*²⁸⁴ of the *PAI* and *portals* of the *P6 Constellation*. Polanyi, in expounding his theory of Personal Knowledge, expresses this:

“The structure of tacit knowing is manifested most clearly in the act of understanding. It is a process of comprehending: a grasping of disjointed parts into a comprehensive whole.... We cannot comprehend a whole without seeing its parts, but we can see the parts without comprehending the whole. Thus, we may advance from a knowledge of the parts to the understanding of the whole. This comprehension may be effortless or difficult, indeed, so difficult that it’s achievement will represent a discovery.... Once comprehension is achieved, we are not likely to lose sight again of the whole; yet

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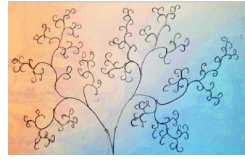
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²⁸⁴ I am acutely aware how I am repeatedly referring to both the *PAI* and the *P6 Constellation* as *metaphorms* as both are implicated in bringing this pattern of *metalogic coherence* into view.



comprehension is not completely irreversible. By looking very closely at the several parts of a whole, we may succeed in diverting our attention from the whole and even lose sight of it altogether” (Polanyi, 1959: p.29).

▶ 📌 Setting aside his part-whole description (which I dealt with above), Polanyi helps me illuminate the working dynamics of the *PAI* and the *P6 Constellation*. With ‘part-whole’ meaning-making at play, it is easy to see how representations like the *PAI* (with its sectors and accompanying pro-forma) and the *portals* of the *P6 Constellation* might imply that they are bit-parts that can be dealt with in fragmented fashion. They cannot. The nature of their imagery helps to subvert this habit of humans to split and order thinking in straight lines, parts and wholes. This was strikingly realised by a practitioner who, in a group gathering witnessing others, noticed she had written all her reflective process(ing) in categorised columns. Instead of using the *P6 Constellation* worksheets (which support nonlinear, interior process(ing)), she had reverted to linear note-taking in a conventional notebook. This denied her access to the ≈ **Visual-Kinaesthetic**, dynamical interplay facilitated by literally letting her body, through fingers and pen, follow her noticing/process(ing) as they tumbled out of her onto the vortical framework on the page. In an instant, her insight landed: the worksheet is *metalogically coherent* with the praxis of *Presence in Action* in that it mirrors the patterned process(ing) enabled when ‘walking across the floor mat’.

◆ Both the *PAI* and the *P6 Constellation* (and indeed the *Participation Compass*) rely on noticing/illuminating distinctly different types of information that make non-sense in isolation, until new patterns and insights *enform* in the interactions between them. The modus operandi of their process(ing) – inviting into view that which is current in all that is present – aligns to the naturally inclusional dynamic of receptive space invoking an in-flow of responsive energy.



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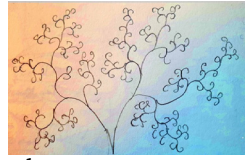
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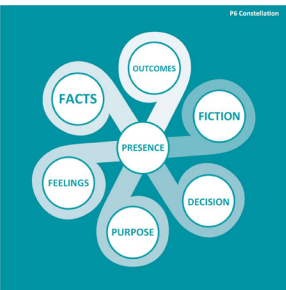
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▶ ♦ Having reached this point in my thinking, I now appreciate why my synthesis above, relating to both *metaphorms* (the *PAI* and the *P6 Constellation*) was so crucial. I needed to be deploying both alongside each other, to recognise what was manifesting through me when using them. The similarly unpredictable, dynamical patterning helped me appreciate that each naturally-inclusional, complexity-attuned *metaphorm*, by itself, is not enough. The ‘attending’ practice of (me as) the practitioner, by itself, is not enough. The intangible knowing and paradigmatic lens of (me as) the practitioner, by itself, is not enough. **Generative transformation becomes possible when all three conditions are mutually consistent, i.e. metalogically coherent.**

▶ ♦ In relation to the notion of *metalogic coherence*, at an inopportune moment, I found myself re-conceptualising the four ways of knowing, resolving the dissonance I experienced with their pyramidal and cyclical representations (Heron, 1996: p.53, 56, 57; Heron & Reason, 1997, 2008). In §Figure A-69, I propose that **practical knowing** is the *metalogically coherent* pattern arising through all of our being – through the embodiment, alignment and attunement of their ‘other forms’ of knowing. In any new encounter with not-knowing, we start as novices. I suggest, that if our **presentational, experiential and propositional** foundations are *metalogically coherent*, over time we may find ourselves transitioning through various thresholds of **practical knowing**, into artistry. Whether novice or artist, I suggest the same nonlinear dynamical interplay plays out.



PhD Statewaves:

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Pre-PhD Abductive

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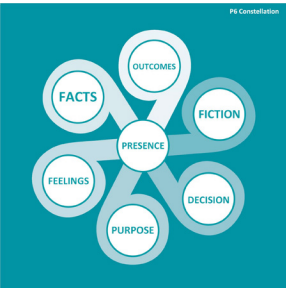
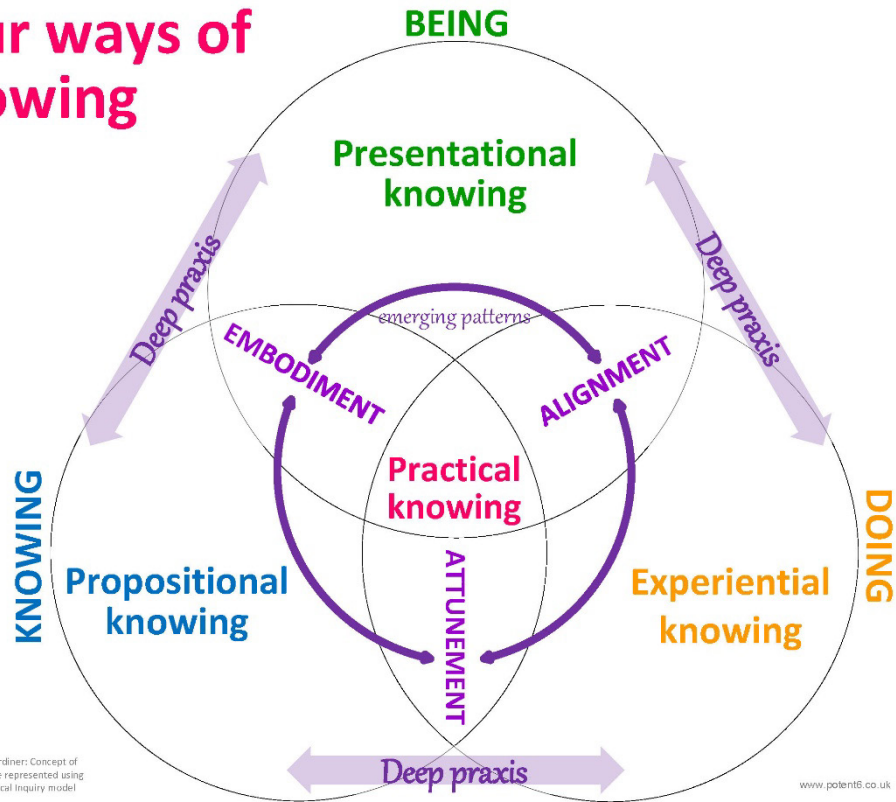
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Figure A-69: ≈Four ways of knowing re-presented

Four ways of knowing



▶♠ This framing is congruent with the distinctions I am making between believing and knowing, following the same nonlinear dynamical interplay, with my comprehension transitioning not in a step-by-step way from ‘hunches’, to ‘believing’ to ‘knowing’, but through a gradual then sudden [enforming dynamic](#) giving rise to new knowing.

▶♠ Furthermore, with my predilection for passing on my new knowing, I now ♫ excitedly appreciate that I can augment and accelerate the learning of others, by consciously and conscientiously attending to the conditions that make *metalogic coherence* possible. This means **admitting** – to myself in the first instance – the philosophical paradigm underpinning what I am doing; and offering representational *metaphorms* and experiential encounters that are all consistent with each other. ♫ I chuckle, on realising that this is actually what I did in this research even though I could not have expressed the ‘whats’, ‘whys’ and ‘wherefores’ for doing so, in any way that would have made sense to anyone – until, perhaps, this moment of writing!

PhD Statewaves:

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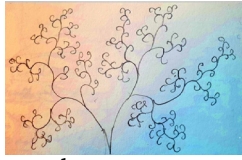
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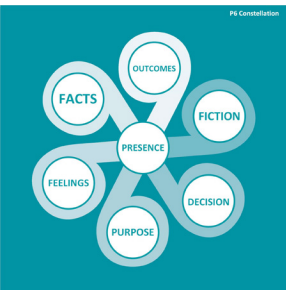


▶ ♦ So, here is another repeating pattern: I came to the insight about *metalogic coherence* by reflecting on what was emerging in my *reflective-reflexive*, receptive-responsive praxis. Those of us in the *Presence in Action community-in-practice* came to name the pattern of our emergent praxis, *Presence in Action* (practical knowing) **after the fact of its arising**. Its arising came from repeatedly engaging with the *P6 Constellation* (presentational *metaphorm*), iteratively experiencing the *Acuity Practice* (experiential knowing) and drawing on the *Symmathesic Agency Behaviours* (an expression of embodied propositional knowing). We found ourselves repeatedly discovering that our practical knowing expanded only when we attended to ‘what is current in all that is present’ and surrendered to not-knowing what might become of these illuminations. What is this revealing to me now?

5.5.12 [Abductive streams](#)

5.5.12.1 *Attending, responding...*

▶ Throughout this inquiry I have been drawing on lenses known and new to me, reflecting on my past and present-day experiencing and sensemaking. I have been following resonances and curiosities and have found myself venturing into previously unencountered disciplines which have afforded me the opportunity for further exploration. I have found myself (re-)examining, (re-)shaping, creating and honing my current frameworks, whilst accommodating new conceptualisations and new ways of expressing that have been materialising through me. [Rather than deep diving](#) into a single discipline, I noticed myself [discerning similarities](#) and differences across several, integrating insights as they arose. I was drawn to Polanyi’s explanations of tacit knowing, Whitehead’s reference to the “[play of free imagination](#)” (Whitehead, 1929: p.5) **§0.3: Reflecting on my process** and Bateson’s double description **§0.3: p.46, 69**, noticing what was coming into view when, metaphorically, I viewed the same phenomenon through different lenses **§0.3: Four ways of knowing**. In 2015, I also found myself drawn to his connecting ‘mind’ to ‘material’, (Bateson, 1979; Bateson &



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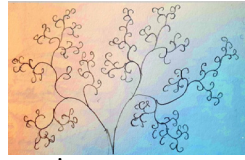
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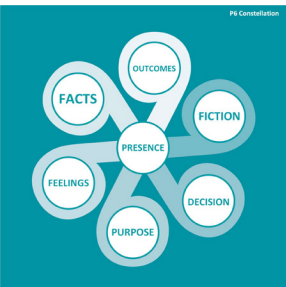
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Bateson, 1987) and his reference to the sacred §0.2: p.12; §0.3: Sacred unity; and his opening me up to the notion of abduction §0.3: Following the Abductive trail. I experienced [resonance beyond rational explanation](#). I wondered²⁸⁵ if I was [embodying an abductive approach](#) to my research without comprehending quite what that meant. I gave myself permission to keep doing what I was doing, trusting that in time, [more would be revealed](#) as I attended to what was emerging in and through me.

▶ 🎵 📌 In hindsight (in the timespan of this PhD), I can see how the ground for reincorporating *subjective empiricism* was opening up and emerging through me in what I was noticing: in how I was being and in what I was doing; in the nature and fruits of my process(ing) trails all of which engendered my confidence in my firsts scribbles of the ≈SAM §5.5.5.2 in which I included the ‘intangible’ and ‘tangible’; in my discovering of Rayner in 2016, who, through the principle of [Natural Inclusion](#) (Rayner, 2004a, 2004b, 2006b, 2011a) elucidates what is missing in Bateson’s contributions – namely, the presences in nature of intangible ‘receptive space’ and tangible ‘responsive energy’; and how – long before I encountered any of the above – I had been recognising, teasing out and making sense of these tangible and intangible data distinctions and the inextricable interplay between them, **without realising that this was what I was doing**. Thus through my *subjective empirical* engagement with myself, my relational realms and the wider world over several decades, I found myself noticing relationships and patterns; and creating simple forms and ‘ways’ (heuristics) of handling the complexity I was facing: my *abductive fruits*. First the *Participation Compass* and the *PAI* came into being. Later, the [P6 Constellation materialised](#) helping me to differentiate, represent and attend to the nonlinear dynamics of the swirling intangible data within me, accessed through my empirical encounters in the tangible realm. This framework, with its ‘3Fs’ – *Facts, Feelings, Fiction* plus *Purpose, Outcomes, Decisions* held in relationship by the

²⁸⁵ I had a hunch I might be... this is one of the ‘types’ of abduction proposed by Shank and Cunningham (1996).



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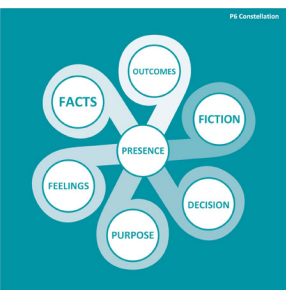
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Presence portal represented something more fundamental – how I, as a human being was conceptualising and engaging with myself **in** context and how what was going on within me, was affecting my meaning-making and my non-conscious reactivity in each present moment. What is all this showing me? What is this telling me about abduction? What am I revealing to myself and you about my interior process(ing) patterns and their correspondence to ways of perceiving and comprehending abductive processing?

▶ In this moment, I cannot quite answer these questions which indicates to me that I need to engage in more third-person foraging... in the hope that this will inform my emerging synthesis of abduction as it manifests here²⁸⁶.

♦ Charles Sanders Peirce offers the earliest attempts to explicate abduction. [His ideas evolved](#) although there are scholars who retain, extend or deviate from his early formulations (Minnameier, 2004; Paavola, 2005; Park, 2017). It is important to note that in philosophy (within the broadly reductionist paradigm of traditional science), abduction sometimes is simplistically considered to be a form of explanatory reasoning in which there are two, confusingly contradictory uses of the term (Olsen & Gjerding, 2018). The first refers to **generating** hypotheses and the second to **justifying** them. The latter is more commonly used though increasingly the generative aspect is re-gaining ground in academia. Yet, as I see it, both are constrained by reductionism because they rely on so-called rational reasoning and the logician's treatment, ignoring what else may be in play and implicated within a person's interior processing. Others challenge the simplistic notions that abduction brings no new knowledge but can bring 'virtue of another kind' (Magnani, 2009, 2015, 2016; Niiniluoto, 1999; Park, 2017). However, without an inclusional regard for the wider complexities at play in human beings processing with all of their being (i.e. what it means to be a human being



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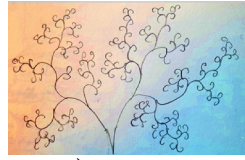
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²⁸⁶ Later, I (re-)discover this is considered, by some, to be an abductive act.



relating to other living beings with all their faculties deployed, in their living world context),

I do not accept that that logic, on its own, can deliver what is promised.

▶ 📌 As I mentioned earlier, the concept of abduction in relation to research, entered my worldline §Chapter 4 in 2015 through (Bateson, 1972b, 1979; Bateson & Bateson, 1987) §0.3.

It is a term not commonly used nor understood in the public realm; neither is there agreement within academia about what it is/not (Gabbay & Woods, 2005; Hoffmann, 1999; Hoffmann, 2010; Park, 2017; Schurz, 2008; Tohme et al., 2015).

▶ 🎵 📌 Shank and Cunningham (1996), 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 is

about moving something(s) e.g. ideas, patterns, similarities etc, away from its/their usual context and comparing/considering/applying it/them in another. In so doing, we may gain novel insights previously unconceived. It is possible that we can actively invoke this, but in my experience, it is mostly occurring outwith our conscious control. It seems self-evident to me that while we are alive, our capacity for nonlinear, non-conscious, *subjective empirical* processing is eternally in motion. On this basis, I could conclude that abduction is in play in

all research and indeed in all our sensing/sensemaking. However, this does not lend itself to rigorous scientific procedures that allow for prediction, management and controlled experimentation. On this basis alone, it is easy to see why/how it is variously unrecognised, discounted or denigrated. The question of primary import to me is: if nonlinear processing is indeed the essence of abduction, then **can we enhance the quality and efficacy of our abductive process(ing) ?** And [if so, how?](#)

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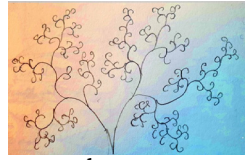
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- ❖ 10: Poetry Anthology



▶♪◆ The resonances I first experienced in my early encounters, turned to monumental dissonance when I then ventured into the early offerings of Charles Sanders Peirce (Peirce, 1877-1908, 1893-1913 [1998], 1903, 1974; Thayer, 1970). He is widely credited to be the person who “discovered a third kind of reasoning, different from both deduction and induction, which he called abduction or retrodution, and which he identified with the logic of scientific discovery” (Bellucci & Pietarinen, 2016: no pagination, first paragraph). ♪ Peirce’s work (for me) explodes into mind-crushing classification and analysis of the sciences, using, in my view, obtuse terminology that makes comprehension virtually impenetrable to an ordinary human being (like me)! I discover he is not alone in perpetuating this tendency towards reductive classification (Bylander et al., 1991; Gabbay & Woods, 2005; Hintikka, 1998; Magnani, 2011; Olsen & Gjerding, 2018; Park, 2017; Rodrigues, 2011; Shank & Cunningham, 1996; Tohme et al., 2015; Yu, 1994). On first encountering, and now re-visiting his and others’ writings, I notice my urge to engage, evaporating.

I am **feeling annoyed** >> (see overleaf) and know I need to access what this is about.

>> FEELING ANNOYED

♪ In my head I am screaming out *What use is all this verbal noise to me!* I am critically questioning the point of this exploration. *The statement behind my question is clear: this is no use to me!*

My statement is a Fiction.

Fact: I do not know what use it could be until/unless I engage with it.

Presence: I consciously slow down to attend to what is arising in me and notice my accusations of Peirce: He is like Descartes – locked in his head; devoid of all else that makes a human being human!

More Fictions. As soon as I turn my accusations onto him, I realise I am confronted by myself and my own faltering experience of reading his material.

Fact: I am not finding it easy to grasp some of his writing because he uses so many words unfamiliar to me. I want to accuse him of making me look stupid (Fiction) which he cannot do because he is dead and never knew me!

It is me who is making up those meanings and generating the feelings I am feeling by what I am making of my experiences of his material.

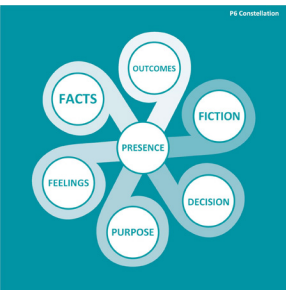
I feel afraid that if I do not grasp and appreciate his body of work I will be judged as stupid, inadequate, useless.

I feel afraid that if I do not get what he means by ‘abduction’ then my research will be judged as invalid.

Ah! As I sit with those Fictions facing me on the page, I catch another self-accusation: *What a hypocrite I am! I am no better than him!* In my research, I am doing to others what I am accusing him of doing – I am introducing (Fact) an array of words and terminology that few (Fiction) will be able to access.

Facts: I am using some new and archaic words where I believe (Fiction) current terms are inconsistent with my project. I do not know how many people will grasp what I am bringing to the fore. I am not doing anything to anyone. People will read this thesis or not. They will make of it what they will.

I am returning to *Presence* (self-centering). I find myself smiling, recognising what is at the heart of the dissonance I was experiencing...



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)
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◆ Returning from my eddy process(ing) , having tapped into my dissonance, I find myself able to re-engage. I understand some of what was not landing for me with Peirce's contribution. His is presented as a theory of **logic**²⁸⁷. At first he believed there were **three types of reasoning: abductive, deductive** (formal) and **inductive**; later believing them to represent different **stages** of inquiry. He was a scientist, mathematician, philosopher but foremost a logician; and his logical and analytical capacities clearly shape the content, nature and form of his contributions. 🎵 ◆ I am reacting to these and to the terms 'logical' and 'mathematician'²⁸⁸. I am assuming (*Fiction*) that in his work, he is implying that **rational/traditional** logic is both the gold standard of thinking and that it is **even** possible; i.e. that objective, logical thinking can be undertaken, devoid of subjective and normative influence. I recognise that my knowledge of his work is relatively tiny which means I am likely to be making meanings based, less on what he might actually be saying, and more on my own reactivity which, at this moment is *self-protective*. My *Fictions* – if he does mean '*keep the subjective (personal) out*', (as I am assuming in this moment) and if he 'is right', then *there would be no place for me and my contribution!* I cannot escape my subjectivity... though I can recognise and attend to it... and put it in its place alongside what else is present so that I can re-engage.

▶ 🎵 ◆ According to Bellucci and Pietarinen (2016), Peirce saw logic as a **normative** not **descriptive** (i.e. 'objective') science, considering how we **ought** to think, not what or how we think. I feel confused. Words do not seem to be meaning what I think they mean. Is Logic normative or objective? I pause. I breathe. Of course. It is normative! It is about a particular kind of thinking agreed upon by many (hence normative); i.e. using words and making meaning according to rules or criteria that are judged (by those believed to be

²⁸⁷ He later saw this as coextensive with the theory of signs i.e. semeiotics (his preferred spelling).

²⁸⁸ My reactivity to 'mathematics' is clouded by my own distressing experiences with primary school beatings from Mr Sampson when I 'got my multiplication table tests wrong'; and angry outbursts from my father when I could not answer his verbal tests. Knowing this fear-fuelled connection from my past helps me lay it to rest and return to this moment.

PhD Statewaves:

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- ≈ Visual-Kinaesthetic

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equipped to do so) to be valid (Lipton, 2004; Schurz, 2008)²⁸⁹... which in first-order science involves absencing subjectivity from the frame. This of course misses the point I have made countless times before – if you remove subjectivity then you have to remove the persons introducing it; and if you do that, there can be no thinking because there are no persons present to do it! This is the fundamental contradiction I am facing with Peirce’s work (in this moment), insofar as I have engaged with it. On the face of it, it appears to be reductionist... and yet... I discover he moved on from his early propositions, freeing abduction from the syllogistic framework²⁹⁰ in which he, by his own admission, had confused qualitative induction²⁹¹ with abduction. I am not sliding into these explorations which you can find elsewhere (Bellucci & Pietarinen, 2016; Campos, 2011; Magnani, 2004; Magnani et al., 2015; Paavola, 2005; Reichertz, 2007; Rodrigues, 2011) because, in relation to his later thinking and this project, they serve to confuse more than elucidate.

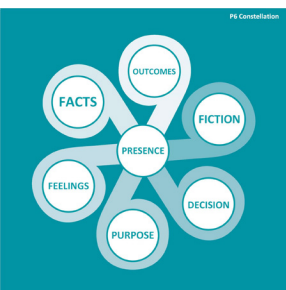
◆ The literature on abduction is dispersed across disciplines e.g. “philosophy, cognitive psychology, computer science, artificial intelligence and, of course logic” (Magnani, 2004). Olsen and Gjerding (2018) along with others e.g. (Hoffmann, 1999; Magnani, 2015; Park, 2015), conclude that there appears to be **no definitive view or dominant theory about it.**

▶ 🎵 📌 ◆ Appreciating this, releases me into engaging with further accounts, whilst giving free-rein to my own experiencing and sensemaking. In traversing some of this terrain, it is indeed clear that confusion and contradiction about abduction is rife. To some extent, this mirrors Peirce’s own progression of thinking and attempts at explication. Where he ends up is not

²⁸⁹ Regarding the idea of IBE (inference to best explanation) and based on his own explorations, Schurz (2008: p.3) proposes that “**the evaluation criteria for abductions are different for different kinds of abductions.** So there is no general answer to these questions. For example, in the area of selective factual abductions, comparative plausibility criteria are important, while in the area of creative second-order existential abductions, one needs minimal acceptability criteria (etc.)”

²⁹⁰ Logical argumentation e.g. relating to Case, Rule, and Result – the relationship between each is different for abduction, deduction and induction. I choose not to set these out here, as they present a distraction from which Peirce himself moved on, where he no longer confused abduction with qualitative induction: Abduction is “the non-inductive process of forming an explanatory hypothesis” – see Bellucci and Pietarinen (2016: no pagination).

²⁹¹ Qualitative induction is about ‘characteristics’ of something(s) rather than ‘numbers’ of things, the latter of which would be quantitative induction ref. (Bellucci & Pietarinen, 2016; Reichertz, 2007; Rodrigues, 2011) i.e. when a number of surprising characteristics are observed and can be explained by a single explanation/predicate.



PhD Statewaves:

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where he started... yet his earlier material is presented as reductionist and categorical and this remains true in (some of) his later works e.g. in connecting logic to semiotics – the science and philosophy of signs and representations in which, for example, he produces 66 classes of signs.

🎵 📌 There are those who fall head-first into the logician’s pit; and there are those who venture headlong into the abstracting vortex of the semiotician’s realm. I have ventured in, sufficiently to witness the nature of some assumptions, theories and practices at play.

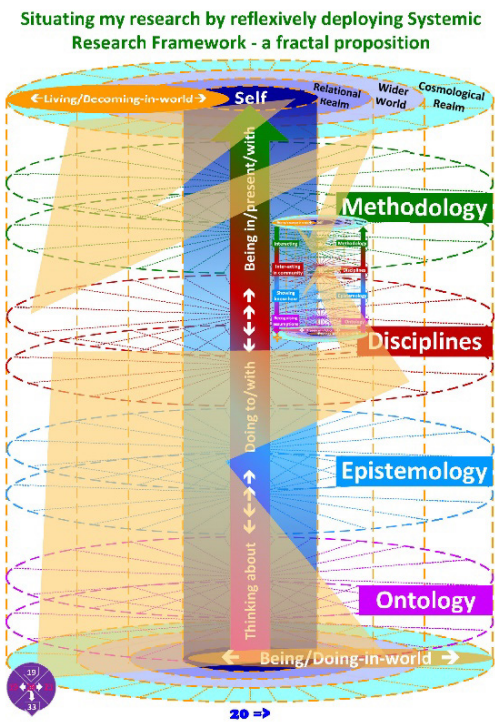
▶ 🎵 📌 Again, I am not about to slide into these ways nor the terminology²⁹² as that is not in keeping with my project. The use of categories, logical equations, signs and representations²⁹³, invoke [bit-part extraction](#) and so-called rational analysis. In general, I find these confusing rather than aiding my comprehension.

This abstract categorising and removal from the personal, relational and wider-world context from which they emanate, destroys the composite patterning that arises when in dynamical relationship §Figure A-70; §0.3:

Footnote 32.

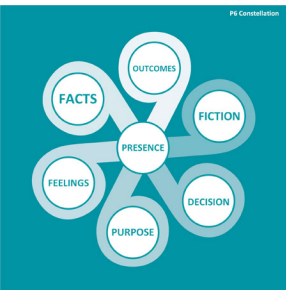
📌 Schurz (2008) asserts the value of understanding abduction in terms of “special patterns of inference” and offers his way of

Figure A-70: ≈ Positioning scope & focus of my research

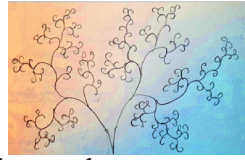


²⁹² For example: the “triadic dependent process that irreducibly connects signs, objects and interpretants (i.e. effects on interpreters)” (El-Hani, 2008: p.75-76)

²⁹³ To his credit, in my opinion, Peirce (1877-1908, 1893-1913 [1998]) sees signs (semiotics) as evolutionary – dynamic (fluid), not static. He adopts alternative terms to convey this fluidity. [Representamen](#) is the fluid alternative to static ‘representation’. Similarly an **Interpretant**, as the alternative to interpretation, refers to an effect on a user which, for Peirce includes physical results and feelings, as well as thoughts and more signs. It is of note to me that my first *abductive fruit*, *statewaves*, conveys this static~dynamic communion.



- PhD Statewaves:**
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 - 📌 Intellectual-theoretic
 - ▶ Navigator-Narrator
 - ≈ Visual-Kinaesthetic
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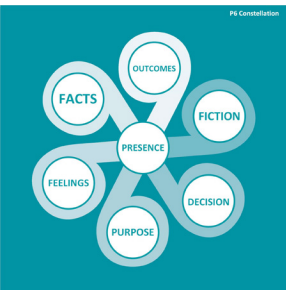


classifying²⁹⁴ them. In the quotation below, he offers a distinction between induction and abduction. Using his classification system he then differentiates ‘selective’ from ‘creative’ abduction the latter of which seems pertinent to my project:

“I understand induction in the *narrow Humean sense* in which a property or regularity is *transferred* from the past to the future, or from the observed to the unobserved... [to] serve the goal of inferring something about the *future 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.202).

🎵 🎶 I found myself still feeling confused – chiming with some of what he writes yet noticing myself recoiling, on reading: “of central importance for manipulating the course of events... adapting the course of events to our wishes” (ibid). These deterministic, mechanistic

²⁹⁴ This is based on three dimension: the nature/kind of evidence the abduced hypothesis seeks to ‘explain’; the assumptions/beliefs and/or cognitive mechanisms enforming the abduction; the kind/nature of the hypothesis/conjecture abduced.



PhD Statewaves:

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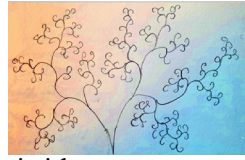
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implications do not seem consistent, especially as he proceeds to challenge the simplistic idea of abduction being the “inference of **best explanation**” which suggests there is a ‘best’ that we can ‘know’ and ‘know it to be so’. This challenge is consistent with complexity thinking, in which we recognise that we simply cannot know all possible explanations for particular phenomena as there are potentially infinite variables at play, many of which are unknown and possibly unknowable; the corollary of which is that we will never be able to determine if we have found the best (Schurz, 2008: p.201-206). He also exposes how “inference to best available explanation” is rendered far too speculative in the absence of some kind of valid methodological criteria by which to judge if further scientific inquiry might be considered worthwhile. He teases out the justificational (inferential) and strategical (discovery) functions in deductive, inductive and abductive modes of inquiry, emphasising that abduction’s strength lies in discovery. He draws attention to “second-order existential abduction” (Schurz, 2008: p.216-232), illuminating some distinctions that piqued my curiosity sufficiently to keep reading. The scope of my project prohibits a deeper exposition of his analysis. Nevertheless, of potential relevance is his indication that each abductive pattern has/is its own heuristic criterion/rule. In the case of hypothetical (common) cause abduction, this rule is ‘Causal Unification’ (CU):

“(CU) as a minimal adequacy criterion for second-order abductions: The introduction of *one* new entity or property merely for the purpose of explaining *one* phenomenon is always speculative and ad hoc. Only if the postulated entity or property explains *many intercorrelated* but *analytically independent* phenomena, and in this sense yields a *causal* or *explanatory unification*, it is a legitimate scientific abduction which is worthwhile to be put under further investigation” (Schurz, 2008: p.219-223).

PhD Statewaves:

- 🎵 Aesthetic-Poetic
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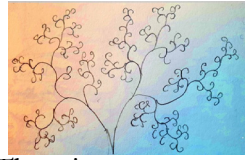
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▶ ♦ I find myself applying this condition to the praxis of *Presence in Action*. The six **intercorrelating** and **analytically independent** *data-types* implicated in my sensing~sensemaking, are held in the unifying²⁹⁵ *P6 Constellation* framework, which represents the unobservable ‘contents/agents’ and nonlinear dynamics playing out within us. This framework, when accompanied by the *Acuity Practice* and *Symmthesic Agency Behaviours*, might reasonably be seen to constitute an **explanatory unification**, in this case, for the praxis of *Presence in Action* catalysing *Presence in Action* transformational shifts. I propose that my phrase ‘*metalogic coherence*’ stands as a more ‘metalogically coherent’ alternative to the phrase ‘explanatory unification’, the latter of which, too easily implies ‘proof of causal determinism’.

The praxis of *Presence in Action* **scaffolds conditions that support the possibility/probability**; it does not assure deliverance of *Presence in Action* shifts. Finally, if I were the only person in which such a shift had occurred – and only once – then my claim to “legitimate scientific abduction” (ibid), justifiably could be considered ad hoc speculation. The fact that many people beyond me are now repeatedly benefitting from and generating such shifts for themselves and others §5.5.8.1; ≈ [Doctoral Data Splash](#), lends credence to the validity, efficacy and transferability of my abductive inferences, and my suggestion that these have come about through a pattern of hypothetical (common) cause abduction as determined through the rule of Causal Unification.

♦ However, my claim to this pattern potentially might be weakened in light of Schurz’s category of analogical abduction [my **emphasis**]:

“the abductive conjecture postulates a new unobservable entity
(property or kind) together with new laws connecting it with the

²⁹⁵ With regard to the *P6 Constellation*, I remind you of my urge/drive towards unification – believing that there had to be a way to bring together our interior sensing~sensemaking processing into a single framework/method/process §4.5 §5.5.7.3: **Becomings**.



PhD Statewaves:

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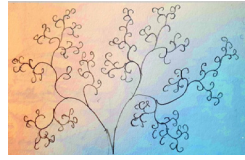
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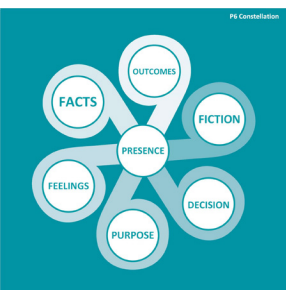


observable properties, **without drawing on analogies to concepts with which one is already familiar**” (Schurz, 2008: p.218).

▶ 🎵 My feelings of irritation are stirred. ♦ How can his last phrase in the quotation above, actually be possible? Our interior processing dynamic is inherently uncontrollable, and clearly grounded in back and forth searching for similarities and differences and conjuring up patterns to help us make sense of what our senses are delivering to us. For example, in every new situation, I find myself drawing upon that which I have encountered before; much of which I access non-consciously; only some of which comes into my awareness. What is interiorly accessible to me, will simply come into play and/or present itself unbidden. This *living~learning* dynamic is indivisible, comprising nature’s evolutionary processing as is this – my *living~learning* inquiry §1.6.1; §4.1.2.1.

▶ 🎵 ♦ Certainly, the six *data-types* of the *P6 Constellation* became evident to me in 2001 after several decades of personal process(ing) . It took another 11 years and countless untraceable influences and iterations, before they found their current form in light of my deepening familiarity with complexity thinking and complex adaptive systems (CAS). The nonlinear dynamics in CAS resonated with my experiences of my interior process(ing) ; and this connection strengthened, the more I explored CAS and various branches of cognitive sciences. In light of these influences, perhaps my process(ing) was more akin to ‘analogical abduction’ rather than ‘common cause abduction’? Reflecting on my own *living~learning* example with *Presence in Action* and this brief exploration, I am now wondering if the patterns Schurz differentiates are, perhaps, not as clear cut as he makes out? Another part of me feels exasperated. **Does the category even really matter**, when as a practitioner, efficacy trumps all?

♦ Schurz’s patterns certainly offer some illumination about the nature of abduction, aligning to Peirce’s conclusion that it “is the only logical operation which introduces any new idea”



PhD Statewaves:

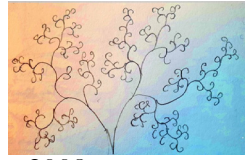
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(Peirce, 1903: Essay 7). This is illuminated in his pragmatism and semiotics (Hookway, 2008; Peirce, 1893-1913 [1998], 1903; Thayer, 1970). 🎵 I notice my excitement at the suggestion of “new idea” yet still, there is something awry for me in the discrete patterns of Schurz and in Peirce’s assertion of the “logical” imperative in the quotation above. I feel it in my throat and gut. A choking, sickening sensation that accompanies my forehead furrowing into a deep frown! ♦ Elevating the logical above all else (in the way it has come to be understood in traditional science), once again, seems to reveal reductionist thinking replaying again and again. Is this what he and so many others are doing, or am I missing something? 🎵 Noticing and questioning my assumptions about his use of the term ‘logic’ releases me into feeling hope... and curiosity, enabling me to continue my research

“based on a desire, born out of a mixture of curiosity and hope, to explore uncertain regions...[where] the research path is indeterminate and the nature and significance of any discoveries that may be made along the way are fundamentally unpredictable” (Rayner, 1997: p.96).

▶ 🎵 ♦ I contemplate this quotation from Rayner for a moment. Notwithstanding this, I still react against Peirce’s hierarchical system for classifying the sciences, and the analytical nature of his treatment of logic and semiotics (signs). I notice I feel agitated and judge these aspects of his work to be overly complicated, unnecessary and lacking utility. I am accusing him of *making my task too difficult* (my *Fictions*)! Of course, I am judging by my *own criteria* – believing that these aspects of his thinking do not serve the *Scope & Focus* of my project. I conclude these are not relevant to me at this time and move to turn to that which is. Then, suddenly, I realise that I am bothered as much by the **form** in which Peirce presents his propositions, as well as (some of) his Sympropositions per se. Ah! The nature of his presentation potentially is *metalogically* inconsistent with (some of) the content/knowing he is offering! Recognising this

PhD Statewaves:

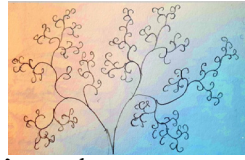
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- ❖ 10: Poetry Anthology



as a source of my dissonance, aided by Thomas (2015) and his illumination of Peirce's work as a precursor to complex/dynamic systems and complexity theory, I am freed to engage more fully with the principles of his later material.

▶ ♦ In his essay “*Pragmatism as the Logic of Abduction*” (Peirce, 1893-1913 [1998]: p.226), Peirce poses three “cotaries” or propositions that help me set aside my current assumptions and open up to (some of) his thinking. I reflect on these, attempting to make sense of what they mean in the context of the *P6 Constellation* and *Presence in Action*²⁹⁶ and share some of my grappling encounters with Peirce's notions of abduction, deduction, induction, wondering where this might take me (Bateson & Bateson, 1987; Eicher-Catt, 2008; Thomas, 2015) §0.2:

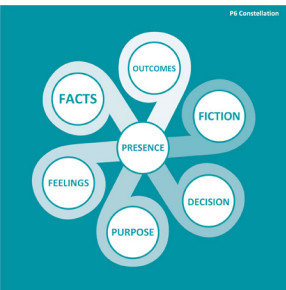
Pause before progressing; §0.3: Sacred unity:

Cotary 1: “First, **Nihil est in intellectu quin prius fuerit in sensu...** By intellectus, I understand the *meaning* of any representation in any kind of cognition, virtual or symbolic, or whatever it may be...”

Cotary 2: “...perceptual judgements contain general elements so that universal propositions are deducible from them in the manner in which the logic of relations shows that particular propositions usually, not to say invariably, allow universal propositions to be necessarily inferred from them...”

Cotary 3: “...that abductive inference shades into perceptual judgement without any sharp line of demarcation between them... or in others words our first premisses, the perceptual judgements, are to be regarded as an extreme case of abductive inferences, from which

²⁹⁶ I choose these *abductive fruits* because they comprise the primary ‘reincorporating’ approach I deploy within this research.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

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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
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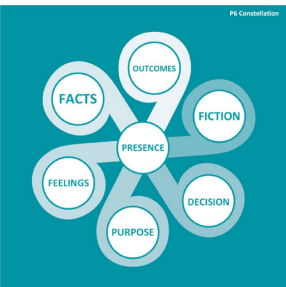


they differ in being absolutely beyond criticism. The abductive suggestion comes to us like a flash. It is an insight, although of extremely fallible insight. It is true that the different elements of the hypothesis were in our minds before; but it is the idea of putting together what we had never before dreamed of putting together which flashes the new suggestion before our contemplation. On its side, the perceptive judgement is the result of a process, although a process not sufficiently conscious to be controlled and therefore not fully conscious” (Peirce, 1893-1913 [1998]: p.226)

◆ In the first cotary, Peirce is saying “Nothing is in the intellect that is not first in the senses”. Mind and body are inseparable; and in the body first. I agree and yet, my continuing, roiling, confusion arises through his constant use of the terms ‘logic’ and ‘reasoning’ in the other cotaries. This, to me, implies the reduction of mental processing to a particular mode that exacerbates the splitting of mind from body. I can see that this is meaning I am making of what he has written, as part of me also believes that Peirce does not mean this, because he also says:

“the elements of every concept enter into logical thought at the gate of perception and make their exit at the gate of purposive action; and whatever cannot show its passports at both these two gates is to be arrested as unauthorised by reason” (Peirce, 1893-1913 [1998]: p.241).

▶ 🎵 📌 ◆ Senses, sensemaking, purposive action. Where is his accounting for emotionality? His writing is a product of his era, and even though I am aware of this, the grip those words ‘logic/reasoning’ have on my mind is vice-like. One moment I believe I have grasped his distinctions between ‘abduction, deduction and induction’; and then, I read more about his



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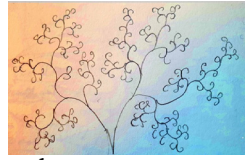
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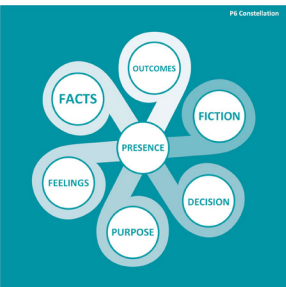


use of ‘triadic predicates’ – ‘Firstness, Secondness and Thirdness’. I wonder how these predicates relate to first-, second- and third-person inquiry. Firstness and first-person sort of do; but the others do not. Second-person is not Secondness; and third-person is not Thirdness. He considers triadic predicates to be ‘intellectual concepts’, yet, as a throw-away musing, **wonders if there are some that are not intellectual** (ibid: p.426). I find myself flailing in a tumble of puzzlement, simultaneously attracted and repelled. I know this confusion is not (only) in/about me. It is in the field(s) around his system of logic as alluded to earlier, with the widespread lack of clarity and agreement about what it is/not.

▶ 🎵 ♦ In his own words, Peirce seems to elevate intellectual concepts suggesting they “convey more than feeling or existential fact” (Houser: p.xxxiv, in (Peirce, 1893-1913 [1998])). Again, I am asking myself if he means what I am believing his words to mean?

Finally, I grasp what has been perturbing me: this boils down to a crucial consideration with regards to *Presence in Action*, the *P6 Constellation* and this research. Peirce applies his triadic predicates **within** (sub-)disciplines which means, **abstracted from living context**. By his own acknowledgement in the [third cotary](#), intellectual concepts and logic, starting with abduction, run on a spectrum that begins with guessing, and ends in beliefs and theoretical judgements (i.e. *Fictions*) **not proofs** – even though he repeatedly uses the word which, he acknowledges, is not really what he actually means when using it: “Properly speaking it is not itself a proof, but is a statement of what I believe to be a fact” (Peirce, 1908: no pagination).

♦ In being locked into the ‘proving’ premisses embedded within the philosophy of science, I believe he lost sight of that which, in actuality, cannot stand apart from the context, relations nor the persons who generate them. Yet, in partial contradiction to my comment, I note that in his pragmatism (as the logic of abduction) he recognises thought as Thirdness; action as Secondness; and feelings as Firstness (Houser: p.xxiii, ibid). This triadic relationship replicates the modern day formulations embedded in cognitive sciences and CBT (Cognitive



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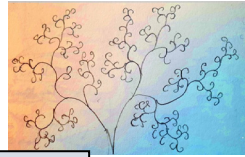
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Behavioural Therapy): feelings, thinking and behaviour – which in practice, plays out through the cartesian construct of linear causality. I believe that this is **not** what Peirce was attempting to convey. ▶♪◆ In contrast, back in 2001, I settled upon my own triadic relationship in bringing together the 3Fs (*Facts, Feelings, Fictions*). Key to my adopting these three – i.e. consciously rejecting the conventional formulation above – was engaging in my own self-inquiry about what I was noticing playing out **within me, before** I moved to action. Why did I do this? Because I was seeking to **avert** my own repeating patterns of behaviour that were not serving me or others.

▶♪◆ Amidst all this grappling in the third-person realm of Peirce and those making something of the somethings he made, something in me 'knows' §5.5.3.2 I have grasped an appreciation of abduction as it is manifesting in my doctoral undertaking; though I am still in the process of finding verbal expression through

which to coherently convey this. I feel the urge to return to myself and my experiences, to see if I can source **my own deliverance**>> (see overleaf) from this seemingly interminable messiness in me.

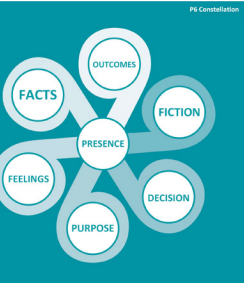
>>MY OWN DELIVERANCE

▶♪◆ There it is! The interminable messiness is of my own making, because I have been trying to make logical, linear sense of something that simply is not that! This doctoral undertaking began before it began. It was born through an evolutionary process that began with my being becoming me; and my *being~doing* being, bringing forth 'things' that did not exist before I did. I have brought about 'things' that are 'no-things'. They are concepts not percepts; they are processings not processes. But all these no-thing things – my *abductive fruits* – are effects of my processings, invoked by urges that moved me to move; and as effects, they have effects on me and on others. And these effects, in the hands, hearts and minds of others, bring about yet more effects in the capacities and insights that materialise through their deployment, in the *being~doing* bodies that open themselves up to being affected by these effects.

Plans did not bring about these effects. I have been feeling whilst noticing whilst thinking whilst doing; and all the while, effects ensue. This is nature's way of becoming itself. And I am nature too, becoming. All of me being – every ounce and inch, and flinch and flounce of me is implicated. Always. *Attending. Responding, Becoming.* With all of me.

My evolutionary accountings of the conception of the *P6 Constellation* and of *Presence in Action* arising, have been told. My living and sensing; experiencing my sensing of living; journaling about experiencing and sensing living; making sense of sensing; and making sense of sensemaking. The complex miasmatic dynamic of my all-ness engaging bears testament to the nature of nature arising:

“Consider what effects which might conceivably have bearings we conceive the object of our conception to have. The conception of those effects is the whole of our conception of the object” (Peirce, 1934: p.402).



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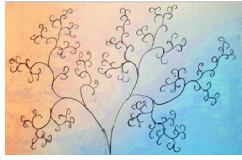
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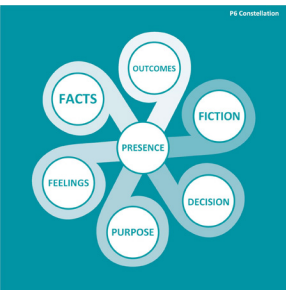
▶♪♠ Suddenly, I remember stumbling upon Thomas (2015), whose a-typical paper compares the propositions of Peirce with complex adaptive/dynamical systems. I revisit his paper juxtaposition to more of Peirce and other scholars, and find the uproar in my mind begin to settle.

♪♠ My mental vice releases again as I connect with [what is real to/for me §5.5.3.2](#). Thomas emphasises that Peirce saw abduction as conception – as an organic productive process that was about creativity, “not a static matter of ‘organisation’” (Thomas, 2015: p.562). Finally, I find an author clearing away the reductive noise, helping me to find my grip on the essence of Peirce, and on how and where his offerings inform my *living~learning* undertaking.

♠ Confused, no doubt, by Peirce’s early work, it seems I may have misconstrued much. Peirce offers three categories to account for nature’s evolutionary process, life, language, logic and science. Thomas distils these:

“**Firstness** is the spontaneous dynamics of creativity, wherever it is found. This dynamics is part of every evolutionary process, which produces the **Secondness** of facticity, the orderly concreteness that makes it possible to define and analyze things. **Thirdness** refers to the generalizations into which signs fit (or don’t) in the larger semiotic (or ecological) frame” (Thomas, 2015: p.563).

♠ Within Logic, Firstness is where Abduction finds its place, introducing fluidity, chance, chaos and unpredictability to the logical frame. According to Thomas (ibid), abduction is in and of logic, and in and of nature; and without it, neither logic nor nature can be understood. This resonates with my own experiences. Induction is Thirdness: generalisations drawn from “locating things within their surroundings” which, because of nature’s complex dynamical nature, inherently have ‘fuzzy edges’.



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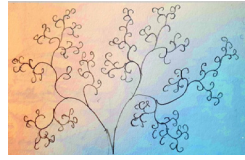
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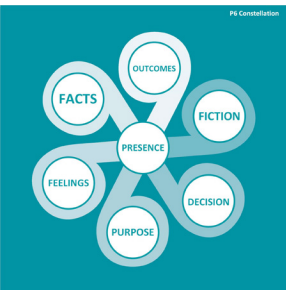
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“Without the fluidity of Firstness, the scientific generalizations of Thirdness become too rigid and cannot grip the real meaning of evolutionary change” (Thomas, 2015: p.564).

▶ 🎵 🎵 🎵 Again, according to Thomas: “in Thirdness, he attempts to provide conceptions that transcend reductive representations” (Thomas, 2015: p.564). I feel immense ease washing over me. Firstness gave rise to my dynamic processings and early conceptualisations. Thirdness brought together what was presenting, into the six distinct *data-types/portals* of the *P6 Constellation* and helped me recognise the *self-centering* dynamic invoked by the receptive space of *Presence* at its heart. Later Thirdness, reflecting on Firstness, helped me to also discern the *Acuity Practice** and the *Symmatheric Agency Behaviours** and **admit** the evolving meta-process(ing) ~transforming dynamic (see* above) which has come to be known as *Presence in Action*. Secondness has been playing its part in framing all this; capturing the particulars and supporting Thirdness in refining the distinctions between *portals*; and what has unfolded as I have been iteratively learning and sharing with others. Anchoring the *metalogically coherent* scaffolding (i.e. the representational form, the *Acuity Practice* and *Symmatheric Agency Behaviours*), has enabled, not simply the possibility of transferability but the actuality of it; enhancing also, the continuing probability that more people may benefit beyond the completion of this doctorate through the *community-in-practice* being nurtured and served through *PLA Collective §5.5.8.1*; ≈ [Doctoral Data Splash](#).

▶ 🎵 🎵 🎵 In what has been unfolding, I have not permitted Secondness to slide inexorably into reductionist, deductive determinism. I have been able to hold its feet in the fire of the paradigm that has ignited and fuelled these alchemical becomings, enabling Firstness and Secondness to play their parts in strengthening the acuity, efficacy and reliability of what is made available herein, but in terms that are consistent with its holding paradigm. *Presence in Action*, it seems to me, has arisen through a naturally inclusional, dynamical inquiry that, in



PhD Statewaves:

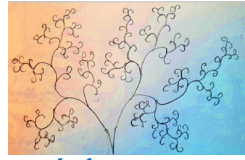
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Peirce's terms, is **Firstness, Thirdness and Secondness** in [continuous entangled process\(ing\)](#).

▶ ♦ In his third cotary, Peirce refers to non-conscious, non-controllable processing giving rise to perceptual judgements, suggesting that there is no clear demarcation between this and what brings about abductive insights. It seems that without compelling theoretical explanations and practical approaches for invoking it, abduction all too easily can be (and is) denigrated as flawed perceptual judgement, or disregarded on the grounds that it is too obtuse to grasp. However, Thomas illustrates how the nonlinear dynamics and principles of complex adaptive/living systems (CAS) are consistent with much of Peirce's mature thinking, which for me, brings it into alignment with the theoretical and philosophical lenses illuminating my understanding of the dynamics of *Presence in Action*.

▶ 🎵 ♦ As I sit here pondering this, something occurs to me, bringing a smile to my face: the second-order nature of this. *Presence in Action* **catalyses what catalysed it**. Nature's way, replicates nature's way. Each aspect of the praxis has arisen through the process(ing) dynamic that it now serves. *The P6 Constellation was delivered into its current form, in a flash of abductive insight, bringing elements together and representing them in a way no one had conceived of before*

§4.5.3 (Gardiner, 2014a, 2014c). Now, when recursively deployed, it helps a person to illuminate their perceptual

judgements (*Fictions*) **alongside** other data-types, all of which are in dynamical interplay §Box A-6. When what is currently activated comes clearly into awareness, this disrupts the grip that their perceptual judgements have, releasing surprising **abductive** arisings that are far from the postulate of 'mere tentative' suggestion.

Box A-6: ♦ *Disrupting perceptual judgement*

If I fixate on one or two fragments of data arising in one or two *portals*, the centre of gravity of my processing slides into a simplistic mechanistic relationship. I find myself locking into the implicated portals (usually trapping me in the grip of *Fictions* i.e. meaning-making). If however, I open up to discovering what else is present and current in the other *portals*, the centre of gravity of my awareness returns me to the *Presence portal*. This process of *self-centering* releases degenerative and invokes generative, i.e. coherent sensemaking. This, I suggest is 'abductive' processing.

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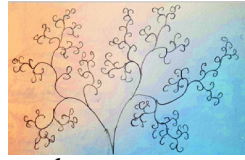
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▶ 🎵 ♦ Those of us practising *Presence in Action*, recognise that we cannot predict what specifically will unfold. We simply know that when we engage in this *self-centering* inquiry, we can experience, in an instant, the emergence of surprising insights and shifts in our states of being. When this occurs, we come to *know unequivocally what is so in that moment, and what is ours to do*. These moments of *illumination~transformation* arise with a simultaneity that is utterly surprising and beyond reason or control. As novices in the praxis, the only aspect over which we can act consciously, is in choosing to proactively deploy the triumvirate scaffolding; which initially means inviting someone more practised

to help us open a receptive space in which our curiosity and responsivity can have free rein

§Box A-7.

▶ 🎵 I dare to be more direct: *Presence in Action* invokes naturally inclusional, abductive responses that manifest variously as coherent insight, action or some kind of artefact or representation that can reliably and purposefully be put to use by the person generating the abduction, and also potentially, others.

▶ 🎵 ♦ Within the timeline of this doctorate, my *statewaves* stand as my first abductive arising. In hindsight, I can see that I made this possible because I chose to **admit** my multimodal propensities §5.5.8.2 into my inquiry. I did not consciously know then, what I now know but I

decided to follow what seemed coherent to me. Peirce indicates that what we ‘make’ may come in a diversity of forms – reflecting our multimodal capacities and propensities (Eicher-

Box A- 7: ♦ PLA - enhanced abduction

The Presence portal within the P6 Constellation represents an opening – an invitation into self-centering inquiry. The framework explicitly invites and admits all data-types, revealing their interdependencies and contiguities. The portals help us bring into awareness what previously has been out of reach i.e. the currently activated contents, dynamics and effects of our interior processing. In so doing, it slows down the reactive, cause-effect processing driving our perceptual judgements (Fictions).

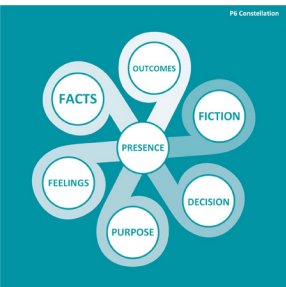
At some point, whilst engaging in this nonlinear, unpredictable, self-centering, processing, sudden insights or shifts occur, giving rise to newly configured patterns of knowing, being and/or doing in the person(s) concerned. Such Presence in Action shifts arise when all within us ‘comes into agreement’.

This I suggest, is an enhanced abductive arising which is coherent and real to the person experiencing it.

*If our reactive processing is left unattended, we are more likely to suffer the consequences of drastically partial meaning-making i.e. the **dissonance** and disturbance caused by our ‘off-centre’, repeating patterns of thinking, being and doing.*

*Whether dissonant or coherent, these experiences are no less **real** §5.5.3.2 to the person experiencing them.*

The difference between dissonance and coherence shows up in what the person is feeling and thinking; the effects these have on their bodily states; and what ultimately moves them to move and the effects that then ensue beyond and within them.



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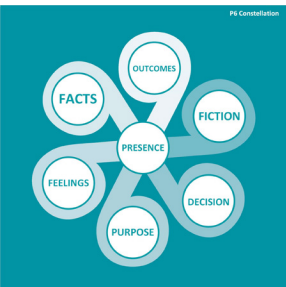
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Catt, 2005: p.260-275; Krämer & Ljungberg, 2016; Peirce, 1893-1913 [1998]). This is evident in the range of my *abductive fruits*. However, I have found that Peirce's language of 'logic and reason' consistently channels potent process(ing) into fragmenting mentalese – inadvertently introducing implicit limits to its applications, and potentially also to the types of data deemed admissible. This limitation could also compromise the integrity of abductive arisings simply because influences/differences that are implicated might show up in unfamiliar/unaccepted/unrecognisable forms or states, and may therefore, consciously or non-consciously, be excluded. Noticing what was manifesting in and through me, aided by the strange arrival of the analogy (Schurz, 2008: p.217-218) relating to quantum particles/waves §0.3: **Why statewaves**, made it possible for the conception of *statewaves* to surface. Without judging the rightness or wrongness of this notion, I simply **admitted** it as a potentially useful 'something' with which to 'play'. These *statewaves* have carried me through this entire undertaking, culminating in each playing their distinctive part in shaping the form, process(ing) and content of my composite doctoral submission.

▶ 🎵 📌 Added to this, the fractal reality of abduction is evident at every juncture and turn in my inquiry, as well as in the fruits of it. In this regard, for sure, this doctoral composition, seems to be utterly consistent with its abductive nature: by virtue of *my numerous personal Presence in Action processings throughout my thesis and §Chapter-Five-as-Appendix*; and the abundant proliferation of seven additional *abductive fruits* to add to my pre-existing three.

▶ 🎵 📌 Of moment is this: for much of his life, Peirce's project on logic and reasoning, valued 'security' (deduction) over 'uberty' or abundance (abduction). In 1913, in his final essay before his death, he called into question the limitations of his approach in favouring the former: "The maxim of Pragmatism does not bestow a single smile upon beauty, upon moral virtue or upon abstract truth – the three things that alone raise Humanity above animality" (Peirce, 1893-1913 [1998]: p.464). As Houser (Houser: p.xxxii in (Peirce, 1893-1913 [1998]))



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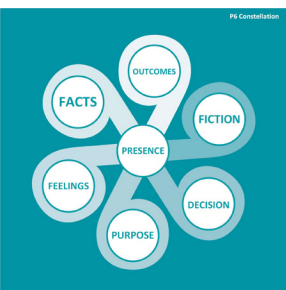


says of Peirce “he had come to believe that attunement to nature was the key to the advancement of knowledge – as it was for life itself – and he thought the power to guess nature’s ways was one of the great wonders of the cosmos”. Natural Inclusivity opens the space for nature’s **admittance**. *Presence in Action* brings this alive in daily living.

From deduction to emergent entanglement

▶ 🎵 📌 I notice my attention once again returning to the beginnings of this project. During my first year, I recognise how I became caught in the crossfire between academic conventions and my profound calling to immerse myself in an emergent inquiry. I freed myself from somewhat deterministic beginnings §5.5.4.3, averting what could have become a deductive process (dis)confirming a notional hypothesis related to the *P6 Constellation*; i.e. that using it would produce expected results. In reflecting on *Approaches & Methods* §5.4, I wondered about induction (having used such an approach in my MBA (Gardiner, 2000)) and flirted with the detailed inductive data-mining typical of such as Grounded Theory (Glaser, 1978, 2008; Ong, 2012; Reichertz, 2007; Timmermans & Tavory, 2012). This launches into a formulaic process of coding, classifying and theorising in a way that abduction does not. I believed that without deep acuity of our non-conscious filtering, a fixed process, such as Grounded Theory, can tip us into usual **fast thinking** patterns in which we categorise by what is familiar. This militates revealing new/different patterns arising from the data.

▶ 📌 I realised that the systematic nature of this type of data collection, coupled with the methodical process for extrapolating categories from that data to make generalisations, seemed to be the antithesis of what was actually being called for in my naturally-inclusional, complexity-attuned project. Now, I appreciate that nonlinear emergent processing seems to be indicative of abductive inquiry; and, potentially, also the data-gathering phase of inductive research. However, I also recognise that abductive inquiry requires us to keep gathering data and to sit amongst what is present/presenting, long enough for our non-conscious, nonlinear



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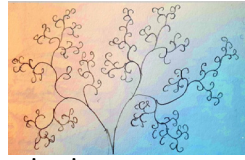
- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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processing to do its magic beyond the cognitive, conscious control we attempt to exercise in deductive and inductive research.

▶ 🎵 📌 At this point in my project, I feel amazed and relieved. I somehow felt sufficiently sure that my approach needed to be consistent with embodying a complexity thinking paradigm. To me, this meant engaging wholeheartedly with **not-knowing: living and being with not-knowing what was coming; and not-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 I relinquished security, not knowing that uberty was brewing...

▶ 📌 As my inquiry evolved, I traversed disciplines, finding similarities and differences; resonances and differences. I noticed/conceived patterns, only later discovering this is commonly agreed to be of kind of abduction (Bateson, 1972b, 1979; Bellucci & Pietarinen, 2016; Harries-Jones, 2019; Hintikka, 1998; Hui et al., 2008; McKaughan, 2008; Minnameier, 2004; Niiniluoto, 1999; Olsen & Gjerding, 2018; Paavola, 2004, 2005; Rodrigues, 2011; Shank & Cunningham, 1996; Yu, 1994). In consciously **admitting** my subjective empirical arisings, alongside second- and third-person material I found myself generating new conceptions, not simply comparing existing ones. The ≈SAM §5.5.5.2 and the ≈Systemic Research Framework arrived unbidden as did my new-found 🎵Aesthetic-Poetic ability to write poems. ≈Visual-Kinaesthetic kept urging me to move with what was moving through me – communicating what was cohering in me beyond words:

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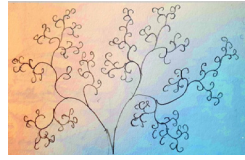
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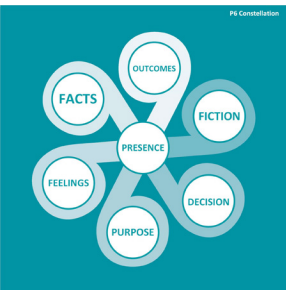
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“We also said that for Peirce the sentential aspects of logic, even if central, coexist with model-based features—iconic. Abduction can be performed by words, symbols, and logical inferences, but also by internal processes that treat external sensuous input/signs through merely unconscious mechanisms which give rise to abductive actions and reactions, like in the case of the well-known instinctive reactions of the humble Peircean chicken [cf. Magnani (2009, Chap. 5)] or of human emotions and other various implicit ways of thinking. In these last cases sentential aspects do not play any role (or a dominant role). We can say, following Thagard (2005, 2007) that abduction is fundamentally performed in a multimodal way” (Magnani et al., 2015: p.102).

▶ 🎵 📌 Boundless conceptual, visual and poetic creativity kept on coming. Picking up the insight that found its way to the page a little earlier, with regard to *Presence in Action*, I am taking a leap. I have shown that what is underway in my doctoral exploration is more than Firstness, i.e. that which abduction is commonly (mis)construed to be. What I have undertaken is a [complex entanglement](#) of Peirce’s three modes of being – Firstness, Thirdness and Secondness – crucially held, in my case, by an alternative paradigm that exemplifies a naturally inclusional, nonlinear, continually iterating (in minute back-and-forth and round-and-round adjustments), perpetually enforming process(ing) which is too complex to capture, codify or test in simple hypothetico-deductive methodologies. As a *living~learning* being (symmathesy), I am illuminating, evolving and leveraging my *living~learning*²⁹⁷ inquiry. I have been attempting to robustly and iteratively engage in a generative, process (over several-to-many years). Along the way, I have come to appreciate

²⁹⁷ My term incorporating conscious and non-conscious learning augmenting “Living Theory Action Research” (Whitehead, 1985, 1989, 2000; Whitehead & McNiff, 2006).



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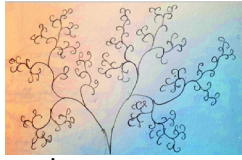
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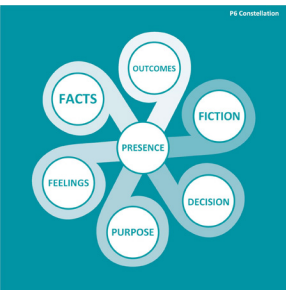
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that the integrity of what arises, relies on heightening *acuity*, i.e. attuning my capacity to notice, unleashes my abilities to creatively and responsively adapt to the happenings and patterns I encounter. As *living~learning* beings, what we (non-)consciously notice catalyses all else that ensues.

▶ My distillation of this emergent research approach, journeying from its vestigial soundings §0-4, is represented in the ≈ [Systemic Research Framework](#). In the next two sub-sections I summarise a slow-motion replay of the non-conscious, enriched abductive process(ing) that gave birth to the *P6 Constellation* and *Presence in Action* §5.5.12.3. I then share my most recent cascading insights relating to fungal foraging §5.5.12.3 and how this lends credence to my *en*forming abductive postulations. In the final two sub-sections I first ground my proposition that abduction is in essence, a name for nonlinear, dynamical processing §5.5.12.4; and on this basis, in §5.5.12.5 I offer a reformulated description for abduction. In §5.5.13 I close this §Chapter-Five-as-Appendix by illuminating the nonlinear dynamics at play in the *PAI*, demonstrating the internal consistency of this undertaking: **that in entering new terrain, we never know the point of anything until the point arises...** and that *everything is a beginning, middle and end simultaneously* §5.5.11.4.



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5.5.12.2 PIA becoming: Abduction in slow-motion

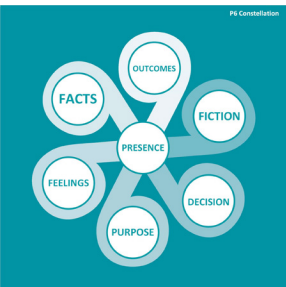
▶ 🎵 🎵 Let me draw together *Figure A-71: ≈3Fs in prototype proforma, 1997-2001*

the threads of emergence giving rise to the *P6 Constellation* and *Presence in Action* – to which you have incrementally and repeatedly been exposed through my personal process(ing) and emergent explications within this document. My concern about too-far-

FEELINGS:	FICTIONS:	FICTIONS cont./:
<p>Notice what you feel— physical, physiological or emotional reactions to a situation. Single words for emotions; factual descriptions for physical & physiological sensations</p> <p>Felt weak and legs went wobbly; shock; sweaty palms; tearful; heart pounding; tight in throat; scared, anxious, angry</p>	<p>Stories/ meanings I make; based on my assumptions; beliefs; demands on self or others; knowing how it is going to be/ should be etc. When you have exhausted the Fictions in your head, go through each of your statements to see if any are 'true'. Usually NONE are!</p> <p>This is going to be a disaster They think it is my fault I shouldn't have done this He hates me She doesn't respect me They are talking behind my back about me I can't trust them life isn't fair it shouldn't be like this Everything is going wrong I can't do this I'm not safe They think I am a fraud They don't trust me I shouldn't be here They will throw me out</p>	<p>I'm never going to survive I can't stand all this fighting They are going to tell everyone to kick me out I have to get out before they push me out People are dangerous I don't belong here No one loves me I am hateful, unlovable I have to pretend all this doesn't matter</p>
FACTS:		
<p>Indisputable What happened? Who said or did what?</p> <p>3 days after my brother left I asked my father and sister to meet me. At first they refused and then said they would. They arrived before me. When I walked into the room, they stopped talking and looked at each other.</p>		

removed abstractions/terminology led to my adoption of the words I use within the *P6 Constellation* (and, incidentally, the inquiry threads of the *PAI*). For accessibility, simplicity and swift comprehension I wanted to use words that enabled me to recognise with specificity and clarity, the *nature* of what was playing out within me. I discerned and simplified the distinctions insofar as I could... to serve my need for immediate, reflexive engagement with whatever was going on for me. Over years, I drew upon my personal experiences and professional learning (Ross, 2005, 2006); my MBA research (Gardiner, 2000); my immersion in the More to Life programme and my exposure to its [array of processing tools §4.4](#). I found myself synthesising a singular linear form [§Figure A-71; §4.5.3](#) comprising six elements within which, I believed, were three core components – the *3Fs* [§5.5.3.2: Box A-2](#). Interestingly to me, I quickly adopted and embedded these distinctions in my personal process(ing) but never actually used the format [§A-71!](#)

▶ 🎵 I chose to forgo other possible subdivisions within each of these three elements [≈Doctoral Data Splash](#) because I believed they would be confusing and distracting; and



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ultimately unnecessary and unhelpful — and my current descriptions of these data-type distinctions have been iteratively refined §5.5.3.2: Box A-2 . **Briefly** re-stated these are:

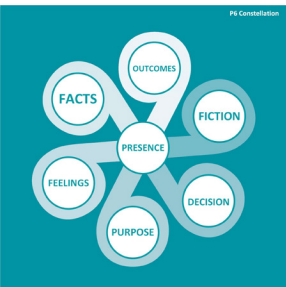
- *Feelings* – physical, physiological and emotional sensations *current*, here and now.
- *Facts* – past-present events (including what people said and did,) that actually happened or are happening in the present moment.
- *Fictions* – ‘[what my mind does with...](#)’ the meanings I ‘make’ of anything and everything I am non-consciously and consciously encountering.

▶◆ In the praxis of *Presence in Action*, the three other outlying *portals* of the *P6 Constellation* came into play in the deeper enquiry that unfolded when I began connecting to what was *current* (alive for me) in the moment of processing; i.e. what was influencing my presenting, patterns of thinking and/or behaving. Another way of saying this, is that my receptivity was attuned to signals connecting me to past experiences. On (non-consciously) witnessing them, I would interiorly self-organise my reaction(s) to them in ways I had done in the past. Since the arrival of the *P6 Constellation* in its spiral form and the emergence of *Presence in Action* as a praxis,

I have come to recognise that the way in which the *Purpose*, *Outcomes* and *Decision portals* come into play is fundamentally different to the ways I used to understand and work with them. Prior to this evolution, I held them in a conventional frame, bound to a linear thinking paradigm as in §Figure A-72, i.e. imagining worthy *purposes* and grandiose *outcomes* (usually implicating or impacting others) and deciding on steps I would take to accomplish them! ▶♪◆ My personal evidence for the effectiveness of this conventional

Figure A-72: ≈POD – Wishful thinking 1997-1999

<p>PURPOSE: Why am I here? What are my intentions towards these people/ for this situation?</p>
<p>To create an open, trusting, loving and respectful connection. To heal and unite our family. To take a stand for what I believe in. To be truthful and authentic with my family</p>
<p>OUTCOMES: Desired Future Fiction How I WANT things to be</p>
<p>We have family gatherings where everyone is appreciated for who they are & the contribution they make to the family We have loads of fun We tell each other the truth about how we feel</p>
<p>DECISIONS: Choices for action</p>
<p>Tell them why I am here & what my purpose is Ask them why they stopped talking Tell them how much I love them Ask them how they want things to be in the future</p>



PhD Statewaves:
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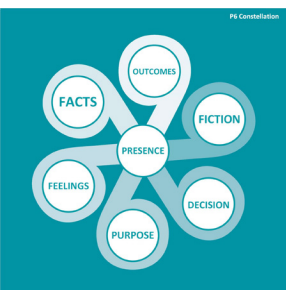
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approach to [forward thinking](#), planning, learning and change programmes is as sparse and flaky as that within organisational settings (Clark, 2015; Massingham, 2014).

▶ 🎵 📌 Within the first year of the proto-type training 2013-2014, whilst working with others and myself, I discovered something subtle yet profound was in play that required a wholly different engagement with these three *portals*. All still have a future orientation driven by intangible imaginings (i.e. *Fictions*), yet seemed always to be driven **non-consciously** by past-recall, not the idealised wishful thinking evident in §Figure A-72. In the manifesting patterned dynamics of an individual process(ing) using *the P6 Constellation*, the person would discover themselves ‘making’ *Decisions* which were being driven by (previously) non-conscious *contents* that were showing up in their *Purpose* and *Outcomes portals* **as if** they were **actual Facts** currently happening in the present moment – essentially they had lost touch with what was factually evident in their past and present context. Their past-infused illusions were accompanied by heightened, unwanted *Feelings*; a flurry of accusatory *Fictions* about others and/or the world, all of which were masking the *Fictions* they were having about themselves. They discovered that their ‘so-called’ *Decisions* were not actually decisions (as in conscious agency), but non-conscious reactivity cloaked by an illusion of rationality. In this, I recognised the influence of the mechanistic paradigm, in which ‘good’ decision-making is presumed to be rational and linear – yet, this did not fit with what I was experiencing nor witnessing in others. I noted how this conception of decision-making was inconsistent with the complex, nonlinear dynamics evident in the *self-centering* (i.e. *reflective-reflexive*, receptive-responsive) process(ing) indicative of *Presence in Action*. In the *P6 Constellation*, contents in the *Decision portal* usually illuminate when mechanistic, cause-effect thinking has taken control of the person – revealing the extent to which they are in the grip of heightened emotions driving reactivity; or suppressed/denied emotions presenting an illusion of rationality (i.e. as if their decisions are objective, based on a neutral assessment of the situation/evidence). Both are deeply flawed, partial and driven by **fast thinking**.



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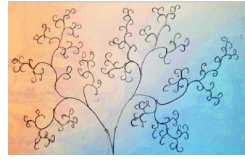
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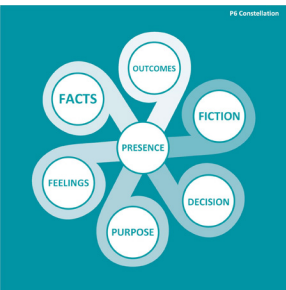
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▶ ♦ Now, let me offer my synthesis of these distinctions:

- Purpose(s)*: “the purpose of a system is what it does” (Beer, 2004: p.8). I became aware of the *purposes* that were playing through me by paying attention to my *being~doing*; i.e. my interior states (being) and *factual* actions (doings) in past to present moments. Sometimes something occurring in the here and now (non-consciously) connects me to resonances from my own past hurts (Gardiner, 2000), activating behavioural patterns that I recognise were/are being driven by a fear-fuelled *purpose* of *primal*²⁹⁸ *self-protection*. Often, this is masked by what appears to be a more socially-acceptable *proving* purpose/pattern §1.4; §1.4.1: **Beginning to bubble**; §3.5: **Footnote 61**; §3.6.1; §4.1.2.3. At other times, I noticed I was not caught by the past, nor projecting into the future. Instead I experienced a non-purposive state akin to **being-abiding** (Rajagopalan, 2016). With no particular end or destination in mind (*primal play*), I would find myself being receptive, attentive, intensely curious, creative and play-ful. I have come to recognise these two interiorly-experienced states as *primal purposes*, which are revealed to me through my *being~doing*. As [mentioned earlier](#): **Intentionality is lived out in each current moment, though is often not recognised nor verbally expressed**; whereas **Intention** (as in the Purpose box in §Figure A-72) **is explicitly verbally expressed, though often not lived out**. Espoused (unlived) intentions show up as (usually) non-conscious *Pretence*; but when [intention and intentionality align](#), we find ourselves experiencing and moving to action with unequivocal conviction, commitment and coherence §Glossary.
- Outcomes*: When my desired *benefits* or feared *consequences* show up in the current moment as *future fictions*, I find myself craving (i.e. fearing that I will **not** get) what I **most want**; or running away from (i.e. fearing that I **will** get) what I most **do not** want. My imagined *benefits/consequences* about a given situation are strongly connected in a triadic relationship between *Purpose(s)* and *Decisions* and may be disconnected from or distorted by *contents* in one or more of the *3F portals*.
- Decisions*: Because of past-future intrusions from *Purpose & Outcome contents*, I can find myself non-consciously driven by my own in-the-moment demands to make or enact *Decisions* that either are *reactive* (overwhelmed by feelings) or *rational* (under the illusion that my feelings can be set aside). Now, when I find myself either rushing into a



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Pre-PhD Abductive

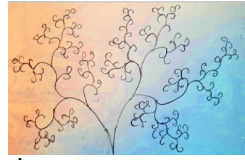
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²⁹⁸ *Primal purposes* §5.5.6.3: I use this term recognising that as needful living creatures (Di Paolo et al., 2010; Rayner, 2020d) we follow urges to keep ourselves alive. These primal urges may show up in reactive, receptive or responsive ways.

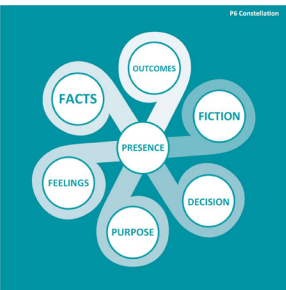


Chapter-Five-as-Appendix



decision or believing I have to make a decision and can't, I take this as an indication I am 'caught' by something outside of my awareness that could do with my attention §5.5.1.2; §5.5.4.4.

♪◆ These three *portals* are differentiated from the *3Fs* by the intangible construct of time²⁹⁹ (Donaldson, 1992: p.10-12) – where past resonances and future imaginings collapse into and overwhelm a person's interior realm; i.e. when I am engaging with *past*-fuelled, *currently* activated and *future*-projected *Fictions* as if they are *Facts*. This renders me unable to stay connected in the present moment to my situated context, which includes my Self (*Feelings* and *Fictions*); my relational realm (*Facts* and *Fictions*) and my wider world (*Facts*). In this non-conscious state, I lose my capacity to notice and **admit** what else might be present and *current*. Through experiencing my own process(ing), and hosting and witnessing that of others using the *P6 Constellation*, I noticed that a person's repeating patterns were generated by specific *contents* across the *portals* constellating and interacting. Illuminating what was consciously and non-consciously activating a person ultimately triggered fresh insights. Appreciating the principles and dynamics of complex adaptive systems, helped me comprehend the simultaneity between the moment of recognition (i.e. of something not noticed before entering the processing 'system'), the collapse of a locked-in, cognising pattern and re-configuration into new sensemaking. In an instant, they would notice their internal shift – even though as an outsider, I would have little or no clue what was going on for them. Such shifts do not arise from rational, methodical thinking, nor from a dialogic process with the *host*. They materialise from solo or supported, *self-centering* inquiry anchored in illuminating the contents and dynamics of our own interior process(ing) of what we are encountering or reflecting upon.



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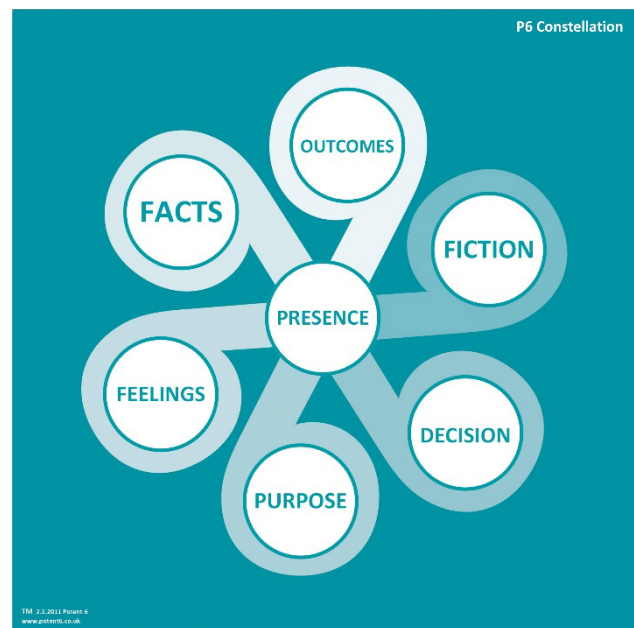
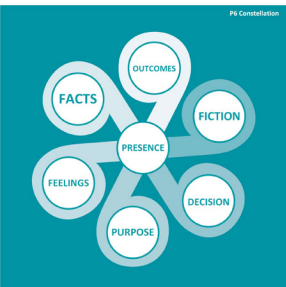
²⁹⁹ Donaldson distinguishes time, first in terms of the only mode available to an infant i.e. the 'point mode' (here and now); and line mode in which a person's locus of concern extends into the personal past through our capacities for remembering, and personal future using our imaginations. I am fascinated to come upon her thinking four years on from my conceptualisation of the *Symmathesic Agency Model* ≈ SAM §5.5.5.2 which represents these notions precisely!



🎵🎵 The *Acuity Practice* associated with the use of the *P6 Constellation* is inherently simple, though initially, not easy. What makes it seem difficult is that it does not follow expected mechanistic, procedurally-bound conventions. *No way is the only way* §5.5.11.4. Primarily it involves *following* what arises in/through the *person on the mat* – noticing and reflecting (mirror-like), what shows up in, for and through them. Anything *current* in any of the six outlying *portals* potentially can lock an individual into an out-of-balance spin, focussed around whichever *portal contents* are strongest. Following and surfacing what flows through the *person on the mat* (with the *P6 Constellation* held subsidiarily), enables a continuing process of illumination until some kind of revelation arrives.

🎵🎵 Frequent iterations of self-practice, combined with *hosting* and *witnessing* pattern-shifts with diverse individuals, (some repeatedly), afforded me extensive exposure and *living~learning* opportunities §5.5.8.1. This has helped me engage with, adapt and comprehend the recursive patterning at play with increasing *acuity*, *agility*, *fluency* and ultimately, *artistry*. Working with this

Figure A-73: ≈ Front portals of the P6 Constellation



unpredictable dynamic is grasped by experiencing it (experiential knowing); though it is possible to gain some sense of it by *witnessing* someone *hosting* the person process(ing) on the mat. The floor mat representation of the *P6 Constellation* §Figure A-73 affords a visual, affective, kinaesthetic, kinetic, auditory and spatial scaffolding. Walking across it as they are process(ing) helps the *person on the mat* to begin to tune in to what they are saying. In their early encounters, this unfolds often without cognitive recognition of quite what is going on. The idea of making this into an artefact for people to walk on/through had no

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 🎵 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

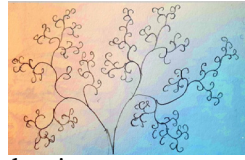
Pre-PhD Abductive

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-as-Appendix

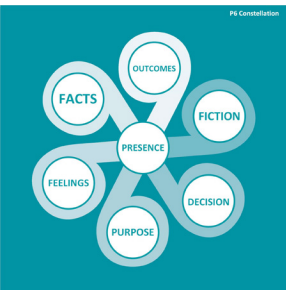


thought-through rationale on my part. Let's just say this was another example of abductive inspiration as was my notion to create a set of emotions cards (the Emotions Palette[©]). At the outset, I had no idea about the extent to which both resources would become so central to the efficacy of the process(ing) dynamic of this praxis.

♪♦ The *Presence portal* first found its place and name during 2011-2012. Only much later, in coming upon Natural Inclusion, did I recognise the *Presence portal* as **receptive space** into which the **responsive energy** of inquiry could flow. Later still, I realised that it also represented the space from which new-found clarity and coherence has us flow forth responsively into the world. This inward-outward flow occurs when, in a moment of simultaneity, illumination flips into insight, resolving and releasing what has kept me metaphorically locked into stuck patterns of thinking, being and doing. In those turn-around moments, instantaneously, I realise both what has been going on for me **and** what, if anything is mine to do §5.5.4.7: **Finding coherence**. The *Presence portal* thus represents the space in which all of my being comes into agreement; and from which I move outward into the world, engaging with all of my being. In *self-centering* through the praxis of *Presence in Action*, I experience interior *Presence in Action* shifts; and become a moving *Presence* in action.

▶♪♦ Through my abductive explorations, I have explored other approaches. *Presence in Action* (with its three metalogically coherent, paradigm-attuned³⁰⁰ aspects) is similar to meditation practices §5.5.8.2: **Accounting for my knowing**; §5.5.11.2: **Acuity Practice revealing itself** in that it brings a person's attention to their interior *contents*, (including tangibles and intangibles). Yet, it is distinctly different in that the scaffolded approach, anchored around a repeating [a single question](#), helps reveal the contents **and their interrelating dynamical interplay**, thus creating the conditions for nonlinear re-configuring to be catalysed. With each iteration, the person's *self-centering* inquiry becomes ever-more attuned, aligned and

³⁰⁰ The P6 Constellation framework, *Acuity Practice* and *Symmathesic Agency Behaviours* §5.1.6 §5.5.11.5.



PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

- ❖ 1: Participation Compass
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PhD Abductive Fruits:

- ❖ 4: Statewaves
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embodied i.e. *metalogically coherent* §5.5.11.6. In short, this praxis of *Presence in Action* is unlike any other I know of or have experienced.

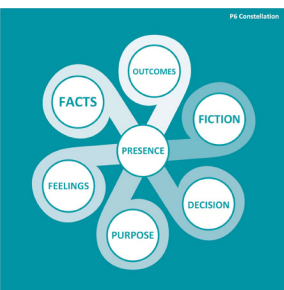
▶ 📌 In sum, the scaffolding of *Presence in Action* establishes conditions in which each of us can leverage and enhance our naturally inclusional, nonlinear process(ing) capacities; and with practice, to host others to catalyse theirs. In practising and learning with others, we experience the thrill of accessing and witnessing transformative insights; whilst developing our own *acuity*, *agility*, *fluency* and *artistry* in engaging in and with all we encounter, everywhere we are.

▶ 🎵 📌 I go further in suggesting that the praxis of *Presence in Action* is abductive in nature; that it was born of abduction, and that when practised repeatedly, it actively develops and hones our abductive capacities. In positing this, I offer a final illustration of abduction at work in my emerging sensemaking.

5.5.12.3 *Fungal foraging*

▶ 📌 This final example showed up in an email (Gardiner & Rayner, 2020) I sent to Alan Rayner, the founding illuminator of Natural Inclusionality. Given what I was bringing together, I believed there was no one else to whom I could turn who could pass knowledgeable comment. I enclose my synthesis verbatim for three reasons. Firstly, it demonstrates the moment of coherence arriving in me in a tumbling flash of insight. It also illuminates how there is simply no accounting for when, where and how such moments might arise. And thirdly, that all this came to light abductively.

▶ 🎵 📌 In this email §Figure A-74 I found the fluency to articulate what I was realising.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

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PhD Abductive Fruits:

- ❖ 4: Statewaves
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- ❖ 8: Presence in Action
- ❖ 9: Metalogic Coherence
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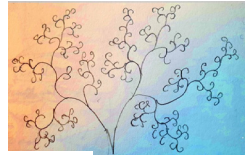


Figure A-74: ≈Fungal Foraging (Dowson et al 1986)

Fungal foraging: Email exchange – Louie Gardiner to Alan Rayner, 09/02 2020

Dear Alan

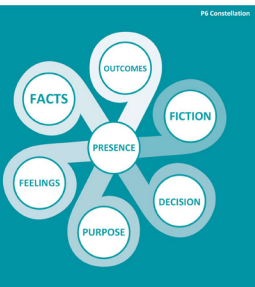
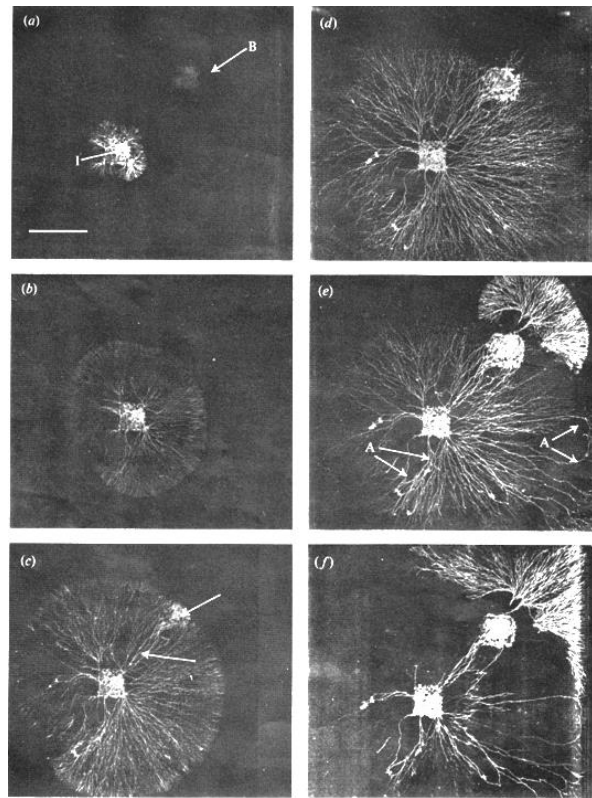
I was feeling excited earlier today as I listened again to the video in which you mention Claxton's orthodox explanation about creativity and the 2 different brain phases of inspiration and elaboration/ selection: <https://youtu.be/0elvUBPJYY>

You go on to illuminate that fungal growth patterns are initially nonlinear, moving outwards from the centre into space in a curve, (slides a-b) until coming upon the food source (slide (c); after which they shift to a linear pattern (slide (f) through a simplification process of re-directing and re-integrating energy (slides d-e) sources and not by 'extermination' or 'elimination' as, you suggest, is professed in the theory of [un-]natural selection!

With regard to my own research/work, I accessed another level of sensemaking – a deeper integration – of Natural Inclusion and how to describe the [reincorporating experience](#) of *Presence in Action (PLA)*. I would like to run this past you to see if my thinking resonates in the ways I am believing it does.

Currently I speak of *Presence in Action (PLA)* as i) personal transformational state change, accessed through ii) the praxis³⁰¹ of *PLA* – using the *P6 Constellation* as a holding framework/scaffolding for illuminating what is current in the 'here-and-now / present moment' for an individual; delivering us iii) to being-becoming a *Presence in action*. This is the moment when, from a place of *not-knowing*, all within us comes into agreement and we suddenly and surprisingly experience a deep [felt-sense of internal coherence](#) about what 'is'; and what we 'shall (not) do'³⁰². When I/we move to act from this place I/we manifest as a *Presence in action*. I am aware that in some realms, others might refer to embodied or tacit knowing. I have thoughts about why these terms do not quite fit with this experience of *PLA* but won't go into it here.

NOW, what is new for me, that landed whilst watching the video – is that I realised I could transpose your explanation of the fungal growth process to convey/illustrate the dynamics and manifestation of what I experience and witness in myself and others whilst engaging in the praxis of *PLA* as we walk/spin across the *P6 Constellation* mat. I suggest, that our bringing of initial all-round 'circumspection' into coherent focus or 'confluence'; i.e. 'becoming' *PLA* through *self-centering*, mirrors the shift from *not-knowing* to coming to 'knowing from experience' (not 'preconception'). [AR: Yes, the



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

Fruits : 1998-2012

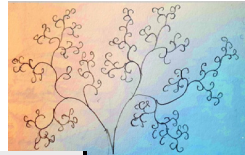
- ❖ 1: Participation Compass
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³⁰¹ By engaging in a process of *self-centering* (energy circling around a receptive space within) through the praxis of *Presence in Action* (a nonlinear, dynamical process of illumination, reflection, inquiry), I find myself becoming a *Presence in action* (coming into coherent focus or 'confluence' within myself).

³⁰² This emergence of [a new idea, insight and/or action](#), would be something akin to what physicists refer to as [phase transitions](#) i.e. disorder-order transitions (Kelso, 1995: p.5). He refers to Sheets-Johnstone's comments on what happened to him whilst contemplating gait transitions in horses: "For her it is the idea of letting your 'fingers do the walking' that constituted a [spontaneous breakthrough](#) into a new mode of thinking – in this case about spontaneous self-organising processes. It was, in other words an 'ideational phase transition' that in a neurophysiological sense set in motion new coordinated patterns of brain activity that eventually evolve into a reconciliation of thinking and moving". Sheets-Johnstone suggests that "ideational transitions are as real as gait transitions" (Kelso & Engstrom, 2006: p.235).



bringing of initial all-round 'circumspection' into coherent focus or 'confluence' is a significant transition, evident in fungal foraging patterns (as per attached). It involves evolutionary 'integration', not 'elimination', 'knowing from experience', not 'preconception'.]

Speaking from first-person, this shift represents the moment of (re-)integration and re-direction of my energy – simultaneously heralding the unequivocal, coherent manifestation of myself as a *Presence* in action who, inwardly has undergone a state change, but who, outwardly may appear to do nothing or do nothing different. Equally, I might be seen to act – moving from one place to another – or might express myself in some other way that may be surprising to myself and/or others. Whatever manifests through me in this moment is, I believe, the equivalent of the turn from nonlinear to linear engagement with *[AR:] all of my* (replacing 'my entire') Being involved, i.e. implicated, impacting and impacted. My shift to linear mobilisation materialises at some indeterminate moment with my entire Being drawing itself together around a receptive space within; and responding in a clear, integrating act(ion) that is unequivocal, unambiguous and in which I am unfaltering in my follow-through.

Such manifestations are not the consequence of a rational decision-making process which, by definition implies the elimination of anything that is not judged to be 'objective' i.e. that which some might deride as subjective, emotional, irrelevant. So-called rational decision-making is founded on reductionist, mechanistic, dualistic thinking and when it is in operation, it disregards critical data (such as our emotions, past experiences, meaning-making, future *fictions*) that cannot **not** be in the mix no matter how much we might claim to have set them aside! *Decisions* based on extricated, radically partial data often translate into ambiguous, contradictory, conflict-ridden actions and words that variously can generate confusion, frustration, disturbance, fear, panic, shame and much more besides.

As you say often, Natural Inclusion offers an explanatory frame for what is at play in the tangible AND intangible realms and I witness the evidence of this writ large every day in the encounters I have with those with whom I am engaged!

If you notice any inconsistencies in what I have written above, do please guide me!

▶ 📌 Rayner affirmed my description, making a couple of points which I incorporate above as *[AR] comment*. He offered a final critical insight that further grounded my incorporating comprehension:

“Incidentally, what you/we are writing about here is ‘emergent linearity’, which involves a process of commitment and redistribution of energy to directional movement or growth. This corresponds with the ‘pulse’ I describe in Chapter 3 of ‘*Origin of Life Patterns*’ (Rayner 2017:33-39. It is a very fundamental quality of life, associated with movement from place to place. There are many examples – e.g. a seed germinating to produce a ‘plumule’ and ‘radicle’” (Gardiner & Rayner, 2020: Rayner's response 10/02/2020 11:56:32).

PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

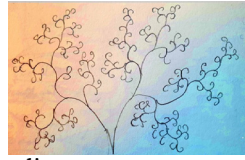
Pre-PhD Abductive

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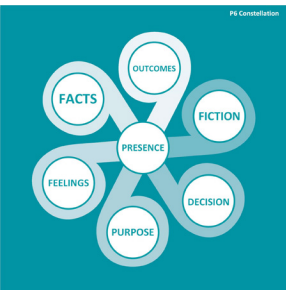


▶ 📌 I want to briefly return to the foraging example above. If the expansive nonlinear exploratory phase that is visibly evident in fungal foraging is curtailed, the exploring organism will have its possibilities for discovering a vital food source drastically limited. Its survival is put at risk if all options and directions are not kept open long enough for a food source to be discovered and therefore a clear direction to present itself. The initial nonlinear expansive exploration phase enables the fungus to cover more of its surrounding territory before re-grouping to launch itself, with all of its being, towards its newly discovered food source. Committing all of one's being in a singular direction without first exploring sufficient territory is tantamount to a launch into the abyss! I both experience and witness this when engaged in process(ing) with the *PAI* and *Presence in Action*: **successful emergent linearity arises from nonlinear emergence and not vice versa.**

▶ 🎵 📌 Reflecting on the video and my email exchange, I experienced a deepening of recognition: Natural Inclusivity affords an explanatory frame for what is at play in the tangible **and** intangible realms in nature. I am witnessing [nonlinear emergence shifting](#) to emergent linearity every day: in the process of writing my thesis; in my encounters with those practising *Presence in Action*; and in the moments my being galvanises from sitting in front of this screen, to carrying me from my cabin, to the kitchen tap to fill my bottle with water; or has me suddenly jump out of my chair, run out the cabin and across the garden, into the house, throw off my shoes, skate across the kitchen floor in my socks, and race to the toilet, when I have held on too long, trying to get to the end of crafting a sentence!

5.5.12.4 *Abduction as nonlinear emergence*

▶ 🎵 📌 Juxtaposition to this, what previously was ineffable, now seems strikingly clear to me: abduction is / is alive in the nonlinear, self-organising, process(ing) phase comprising the chaotic fashioning of exploring, discovering, (re-)orienting, pattern-perceiving, pattern-conceiving, insight-generating – and at some indeterminate moment beyond conscious reason or control, culminating in transforming interior and/or exterior motion. This heralds



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- 📌 Intellectual-theoretic
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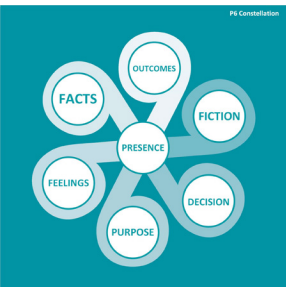


a state-shift – a ‘movement³⁰³’ – tipping from one mode to another; i.e. from emergent nonlinearity to emergent linearity. As human beings, such shifts arise when all of our being comes into agreement (finds internal coherence).

▶ 🎵 ♦ Comprehending abduction this way, does away with the plethora of abstract terminology and reductionist treatments it has been given. It also **recognises that [perceptual judgement](#) is borne of the same processing dynamic but is compromised by limited, impoverished or skewed *data-types*; whereas [abduction is enriched process\(ing\)](#), augmented by expansively exploring and including that which is not yet known. Abduction, as nonlinear processing ([indicative of the PAI](#) and the *P6 Constellation*), enables us – rather like the process of fungal foraging – **to extend our range beyond that which we already know, to incorporate that which is available but which has been inaccessible to us, practically****

by virtue of our proximity, or perceptually (by virtue of the constraints of our own acuity and interior processing dynamics, patterns and capacities). Abduction, accepted as this, is naturally inclusional, in that it draws upon what is *current* in all that is present as we live our lives, locally situated (in place), whilst relationally interacting in our wider-world context. It involves us using all of our being – including our *subjective empirical* capacities – iteratively *self-centering* and expanding into unknown terrain until, on encountering ‘key puzzle pieces’, some inherent stopping rule is invoked, as insight bursts forth bringing resolution to our foraging. Abduction would have us *self-centering* again, re-absorbing, re-orienting and re-configuring our internal resources, as we [transition from nonlinear to emergent linear](#) action; e.g. the transition from the emergent nonlinear inquiry of the *PAI*, transitioning into emergent linearity ([clarified using the Participation Compass](#)) showing up in the form and dynamics of focused, efficacious participation/engagement. The fruits of our expanded abductive process(ing) materialise in diverse ways e.g. changing states of being, images,

³⁰³ Which outwardly could be stillness, but inwardly, a profound internal re-organising as a realisation settles.



PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
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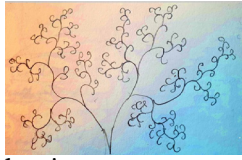
Pre-PhD Abductive

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concepts, music, poetry, dance, gestures, motion, stillness, and other creative acts. Abduction being all this, means it must be in and of nature's receptive-responsive dance; as well as inherent in our *reflective-reflexive* process(ing) that has us recalling past experiences, knowing and imagining future possibilities, supporting all the while, our attunement to what is current and in all that is presenting in each moment.

▶ ♦ Now let me say more about the *P6 Constellation* and the *PAI*. The generative outcomes arising from both are made possible by admitting (acknowledging, allowing in and accepting as valid §0-4+6: Glossary) the unstoppable interplay between **intangible** and **tangible contents** within, between and beyond those explicitly engaged in the inquiry. These personal and collective inquiry processes follow Natural Inclusion and CAS principles and as such, they 'run naturally', until **abductive** shifts burst forth. When they do, it is immediately clear to those involved, that what was needing attention, finds 'resolution'. Because of this, a *PAI* is rarely if ever completed in tidy systematic fashion. Insights arrive unbidden and perturbation settles. Whatever was unresolved suddenly falls into place and re-orientates those engaged. Whatever they thought was the thing to do, is superseded by their newly emerged knowing, which channels and galvanises what they do next.

▶ ♦ Through a systems lens, the *PAI* (like the *P6 Constellation*), with its generative focalising process(ing), seems to have its own inbuilt stopping rule (Smith & Shaw, 2019; Ulrich, 1983: p.313). Through another lens, we can appreciate this as the arrival of abductive insight enhanced, in this instance by the *metalogically coherent* nature of my inquiry §5.5.11.6; §5.5.12.5. Every 'ending' arrives in its own way and time – and this is **no different here in this my project**. It has been happening slowly, since the concept of *metalogue coherence* came into view. And here, now it is tumbling inexorably towards closure. But first, it seems I have one final abductive offering bubbling...

PhD Statewaves:

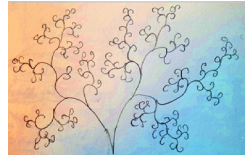
- 🎵 Aesthetic-Poetic
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Pre-PhD Abductive Fruits : 1998-2012

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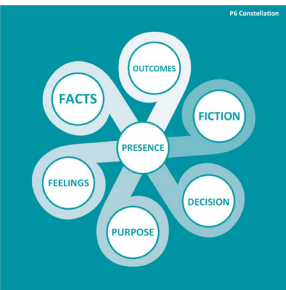
5.5.12.5 *Abduction described anew*

▶ 🎵 📌 As I digest my tumbling reflections in this section, I am noticing an urge rising in me.

The attempts of many others to further refine, define, categorise and explain abduction have, in large part served to confuse me rather than elucidate. These abstractions have, at times, had me lose contact with my own experiencing. On rare occasions, some simple statements have cracked open a revelation that has made a profound difference to my comprehension, helping me augment or reconfigure my own conceptualisations and emerging knowing. My urge is this: to offer an alternative description for abduction that better reflects what has come alive in me. In launching into this, inevitably I draw upon all the **multimodal** ways this human being (that it me) is, has been and can be.

▶ 📌 As I move towards my alternative description of abduction, I share a few quotations that helped some key puzzle pieces to land. Abduction is “the non-inductive process of forming an explanatory hypothesis” (Bellucci & Pietarinen, 2016: no pagination) and it “consists in studying the facts and devising a theory to explain them” (Hartshorne et al., 1931: CP5 p145, 1903). These statements make it clear that there is no apparent mid-way step involving the **systematic** categorising or generalising of phenomena, which ordinarily I would expect to happen in an inductive inquiry (and which happens in many participatory planning processes mentioned earlier in this document).

📌 So, if not categorising, then what is happening in the space between studying ‘facts’ and devising theories? **Multi-factor, nonlinear/dynamical processing.** These dynamics are clearly evident in my own processing experiences with my *abductive fruits*. In all my practice-based inquiries, I had tacitly and continuously been considering the ‘raw data’ that was arising, looking for similarities and patterns, but not in a systematically organised fashion. My process was emergent, iterative, often wayward and ultimately (in these included examples) generative. My process(ing) gave rise to the six *portals (data-types)* in the *P6 Constellation* and the six sectors of inquiry in the *PAI*. In these conceptions, I brought together ‘things’ that



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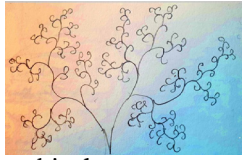
Pre-PhD Abductive

Fruits : 1998-2012

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had not been brought together in these ways before. As they now stand, each affords a kind of explanatory praxis. As soon as both frameworks ‘showed up’ to me I started putting them to work with others in real-world projects. That they are what they are now, is a consequence of innumerable iterations and refinements, based on other people’s questions alongside what I was noticing. This realisation brings together the streams that have come into confluence in this research.

▶ 🎵 📌 Carried on the wave of this reflection, I feel self-assured in offering anew, my [working description of abduction](#). It affords a crucial distinction, distancing it from the reactive “perceptual judgement” (*Fictions*) that arises from skewed/off-centre interior processing of insufficient and/or an [imbalanced mix of data-types](#). It also frees us from the splitting, phased distinctions between abduction, induction and deduction that are prevalent in the Academy:

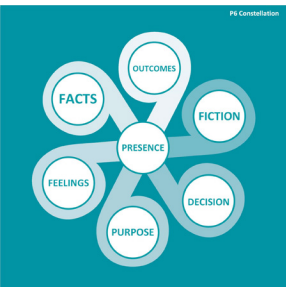
Abduction is situated, naturally inclusional³⁰⁴, emergent, nonlinear process(ing) that – when enhanced by a metalogically coherent, self-centering praxis such as ≈ [Presence in Action](#)³⁰⁵, or a collaborative praxis such as Symmathesic Agency using the PAI + Participation Compass – has the potential to generate radical insights, artefacts and responses that are real §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.

Let me illuminate the terms I use in the above statement:

- *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.

³⁰⁴ i.e. reliant on the **admittance** of *subjective empirical* knowing into the inquiry.

³⁰⁵ i.e. *reflective-reflexive*, receptive-responsive personal processing in context.



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- *Naturally-inclusional* – this acknowledges that both tangible and intangible ‘data’ or presences/essences are in receptive-responsive, co-creative interplay in a person’s situated context. This is consistent with Natural Inclusionality and Peirce’s own recognition that nature holds the key to future knowing.
- *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]: p.240). On this last point, in light of *Presence in Action*, it can be disrupted and converted, but never on command.
- *Metalogically coherent* – when metaphorm, practice/process(ing) and paradigm are mutually consistent §Glossary; §5.5.11.6: Figure A-68.
- *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).

▶ 🎵 📌 Essentially, I am suggesting that *Presence in Action* is enhanced sensemaking, i.e. abduction and that this occurs within individuals. Furthermore, abduction comes alive when our focus and attention extends to other realms – be it a work context, or a research project etc. Acuity (i.e. **admitting** that which is *current* in all that is present in our situated context), is the catalytic intangible capacity that invokes generativity. If we deny or push aside any *data-types* (believing they are irrelevant), we compromise the potency and coherence of our abductive arisings. This means we must extend beyond the **admittance** of only *Facts* or ‘*Fictions* we believe to be *Facts*’, to incorporate other tangible and intangible data (as is welcomed within the *PAI* and the *P6 Constellation*). In so doing, we open a naturally

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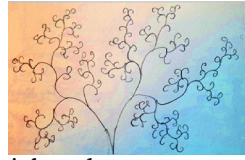
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inclusional, receptive-responsive playspace in which nature's patterning of its material and non-material realms can invoke and enrich abductive insight.

🎵 🎵 In light of my own experience interfacing with prior knowledge, I feel confident in offering this alternative description of abduction. I believe it to be: (a) more consistent with my embodied knowing, the principles of Natural Inclusion, complexity thinking paradigm and indeed primal animation; and (b) affords a clearer differentiation from perceptual judgement (see §5.5.8.2) than Peirce himself was able to convey.

▶ 🎵 🎵 To close, and in response to my earlier question: [So, can we](#) enhance the quality and efficacy of abductive processing? By now, you will, no doubt, be anticipating that my response is 'Yes' – provided that we engage in *naturally inclusional, metalogically coherent* ways that support this natural processing pattern. The *self-centering praxis of Presence in Action* has been evolving over a period spanning 27 years (accelerated in the last seven), and has become [my unifying way](#) of doing this... a way that is no longer only mine.

▶ 🎵 🎵 ≈ The multifarious streams of my inquiry are coming into confluence. In **admitting** the convergence of the *P6 Constellation* into what started as a section dedicated to the *PAI* §5.5, so much has burgeoned. I came to recognise how all my *abductive fruits* have a bearing on each other. Each has arisen and been honed through recursive interplay of each, in and alongside the others. All of them needed each other to become what they are now. Zooming all the way in, and all the way out, of this doctoral undertaking – abduction has been in play, expressed here, with a coherent reformulation underpinned by complex adaptive systems theory. The praxis of *Presence in Action* and the *PAI* make it possible, individually and collectively, to **admit** and **attend** to this complexity simply, on its own terms; i.e. in *metalogically coherent* ways. This synthesis makes sense (to me) of my irrepressible urge to invite all my 'creations' into the inquiry. It seems, that between them and their unstoppable interplay, there was this other pattern to reveal. So for now, I take *metalogic coherence* and my

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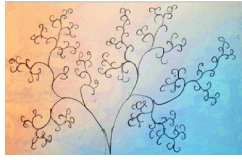
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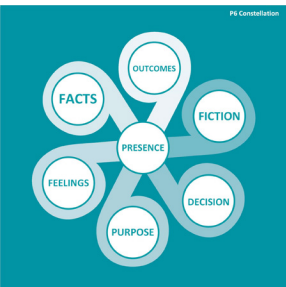
re-formulated description of abduction to herald the closing of my meandering deployment of the *PAI* which served as the meta-inquiry container for the entirety of my project §5.5.13.

5.5.13 The Point of a PAI

▶ 🎵 📌 2014 through 2017 represented an intense period of doctoral immersion. During this period, I was faced with extraordinary amounts of new material. My creative processing went into overdrive, reaping *abductive fruits* 4-7. Their arrivals heralded changes in me and their presence could not fail to affect me in the moment, and in all that followed. As I engaged with and refined them, I and my research process/inquiry continued to be impacted – all interacting and affecting all, in a difficult-to-track, nonlinear frisson of mental, emotional and practical exchange. This has been in play throughout my writing of this section on the *PAI*. I feel exhausted by it; yet have been persistently enthralled by new relationships and insights that tumble forth.

▶ 🎵 📌 Much of what was present in my preliminary *PAI* proforma ≈ [Doctoral Data Splash](#) has morphed, been augmented or superseded. It served its purpose in helping me to articulate a *Working title* that put in motion what has since been becoming. To me, this writing phase has been painstakingly slow and strung out because I am a ‘one’ attempting to capture, in what is essentially linear form, that which has long since been processed beyond words in my *knowing~being~doing...* and which continues to evolve with every renewed encounter with this document. Scott (2019) expresses the essence of what you, dear Reader, have been encountering herein:

“With second order cybernetics, the observer is explaining herself to herself in a never-ending hermeneutic narrative and conversational circularity, a spiral of storytelling, agreements, disagreements, understandings and misunderstandings. Here we see the limits on what can be modelled, what can be explained” (Scott, 2019: p.102).



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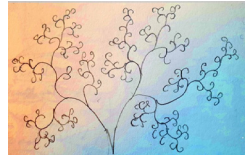
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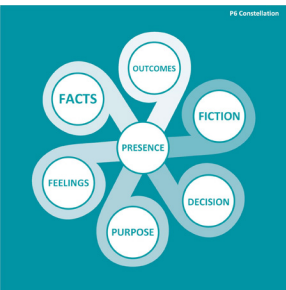
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He goes on to illuminate what else has been in play:

“A key feature of cybernetic explanations is the use of models... where a model can be anything: marks on paper, a computer program, a mathematical equation, a concrete artefact. The key idea is that a model is a non-linguistic part of the theory... what makes a model cybernetic is the inclusion of circularity, for example in... a model of a process that acts on itself” (Scott, 2019: p.102-103).

▶ 📌 My work brings forth a kind of cybernetic process(ing)³⁰⁶ ‘modelling’ for working with the complexity of our experiencing and sensemaking in nonlinear ways: that are accessible to, and efficacious in the hands, hearts and minds of lay people. Thus, for example, when the *PAI* is used to bring together relevant groups of stakeholders who share, in real-time, what they think, feel and know of/about a current situation, [collective nonlinear process\(ing\)](#) happens in an accelerated way §5.5.4.4. Each person implicated in a situation is aware of some factors and totally **unaware** of many others. When they are invited to share with and listen to each other, they are exposed to ‘data’ that is different to their own. The vortical framework and dynamics of the *PAI* establish conditions for what is present in them to be **admitted**, and for nonlinear process(ing) (i.e. abduction) to occur individually and collectively, enabling the confluence of contributions. In these applied contexts, when coherence comes, it arrives suddenly; and when it does, it is palpable to those engaged. This is tantamount to a transformative shift – a state change in awareness or insight. Participants arrive at new knowing, and the clarity that manifests usually can be simply expressed. Their outputs may carry forward into considerations which the *Participation Compass* is best suited to addressing §5.4.



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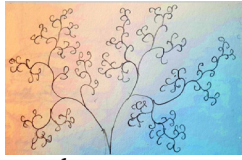
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³⁰⁶ In using this term, I am differentiating from a ‘process model’ that delineates a step-by-step inquiry from the nonlinear process(ing) dynamics catalysed by my metalogically coherent approaches, each comprising paradigm-attuned *metaphorms*, practices and living praxes.



▶ ♦ In those situated, collective-process(ing) contexts, I would not attempt to document the group's emergent sensemaking in a discursive way. The linear format does not serve the nonlinear sensemaking dynamic and outcomes that transpire when diverse data and *data-types* arrive, interact, jostle and coalesce into something **coherent to those participating**.

▶ 🎵 ♦ Of course, this processing dynamic is happening in me (and you and all of us) continuously; and in my attempts to follow what has beckoned, and to share what has been becoming – in strings of words that actually make sense to someone who is not me – this section of the document has come perilously close to becoming cumbersome and convoluted, though hopefully not beyond comprehension.

▶ 🎵 ♦ Allied to this, something rather more fundamental crept into my *being~doing* writing of this document, before finally snapping into my awareness: accepting that the *Scope & Focus* of my research **does not require me** to give a full explanatory account of the *PAI*, even though I have been believing '*I should and if I don't I will be judged to have failed*' (*Fictions*). On the edges of my awareness, my fiction-fuelled resistance to not doing this, has been battling with the part of me that was recognising that, quite apart from upholding the integrity of my paradigm and project, I had neither the time nor capacity to give a full exploration of everything that was coming through me, within this document. Whatever was flailing around in my head, was ignored by my *being~doing* body. My attention and effort moved me into the mainstream flow of bringing *Presence in Action* alive – by using it in-the-moment, over and over again, demonstrating how, by *self-centering*, I am released back into flow in my undertaking of this inquiry. By revisiting its origins, and in attempting to describe, illustrate and explicate it, I found myself discovering more and more about it, myself and others. It is entirely fitting that *Presence in Action* became the central flow. It is my first-person approach, standing as my primary contribution, exploring what *reincorporating subjective empiricism can bring to systemic intervention theory and practice*. Its actuality and all that is evidenced around it, attends



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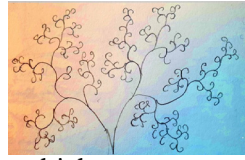
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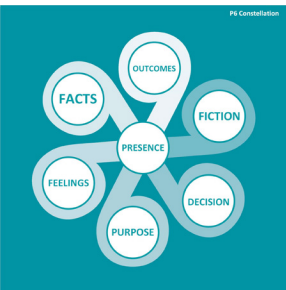


directly, by inference or illustration to my Research Questions 1-6 & 8 §3.6.1: p. 171, to which I return in §6.3.

▶ 🎵 📌 My solo processing challenges were exacerbated because, as I attempted to write what had already become integrated knowing within me, new connections and insights burst through. What was before, was changed. Sometimes, I found it extraordinarily effortful to discern whether to go with what was coming (and risk redundancy in ever increasing numbers of cul de sacs – hence my image in the top right of these pages) or to set it aside (and risk losing the threads of something that might have proved key to a breakthrough). This is a **mark of the reality of my dedicated efforts** to undertake this research and the writing of my thesis in a way that seemed *metalogically coherent* with complexity thinking and, later with new knowing, attuned to Natural Inclusionality. A cross-check with the *aphorisms* §5.5.11.4 might indicate the extent to which I have managed this?

▶ 🎵 📌 Most of the time I have not known what was coming through me, until I let it find its way onto the page; neither have I known ahead of its arrival, anything about its worth or validity. In addition, everything that found its way here became part of the ever-increasing mix of *Drivers* §5.5.9.1 calling for something (more or else) to happen... so I have never known when/if some seemingly rogue, insistent thread of thoughts might suddenly deliver a transformative shift. The arrival of *metalogic coherence* §5.5.11.6 is a prescient example.

▶ 📌 Section §5.5 in particular, epitomises my deployment of the *Symmathesic Agency Behaviours* §5.5.11.5 and the enactment of my (final) research title – *Attending, Responding, Becoming*. In so being, it offers resolution to one of the abductive threads of inquiry in this PhD that, perhaps, has come to represent the most surprising, yet crucial, methodological insight: The importance of *metalogic coherence* in any systemic intervention, or indeed any research project, is no longer the hunch I had at the outset §0.1:13. Now, [my knowing of it is real](#) – grounded in this seven year inquiry in which I have been accessing all of my being – including my



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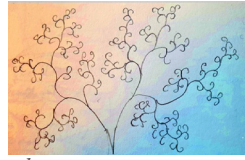
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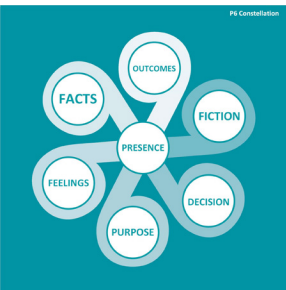


subjective empirical knowing – to engage with *not-knowing*. I had to be enacting *metallogic coherence* before I could know it from the inside and before I could find the words to confidently and coherently express it.

▶ 🎵 📌 Now, when an insight, concept, clarity or resolution arrives in a scaffolded *PAI* or *P6 Constellation/Presence in Action* inquiry, this indicates that the process(ing) that was underway **is complete** (for now). It took some months for me to recognise that the arrival of *metallogic coherence* was bringing my time on this PhD to a close. My recognition landed when, whilst editing this document, I recalled the ‘stopping rule’ inherent in self-referencing/self-generating recursive systems §5.5.8. Through the vast meandering exploration that ultimately led to the synthesis of *metallogic coherence*, I experienced and unwittingly demonstrated to you in live process(ing) the PAI’s inherent stopping rule in action.

▶ 📌 At this point, the challenge for you as my Reader – is facing the reality of **what this stopping rule means in practice**. In conventional research you might expect me to continue explicating **all** the sectors of the *PAI* in more fulsome fashion. To honour the inherent processing dynamic to which I committed in 2014; to safeguard your sanity and mine (by not offering anymore to comprehend); and for purely practical reasons and submission constraints (given the enormity of §Chapter-Five-as-Appendix), I leave the remainder of the detailed examination of the *PAI* for future explication.

▶ Similarly, regarding *Presence in Action*, you might also want or expect me to make myself or a client visit **all** the *portals* of the *P6 Constellation*. To do what you want me to do with these two processes – would be to surrender to an **assumption** (*Fiction*) **that every complex encounter should be given the exact same treatment**. Submitting to that assumption, kills the generative potential of both approaches. Also, to force continuation beyond the arrival of the revelatory transformation, detracts from and dissipates the potency of what has just happened. Instead, we need to hold the space for whoever (individuals and groups) has



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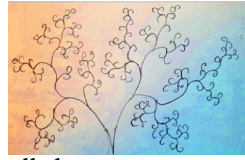
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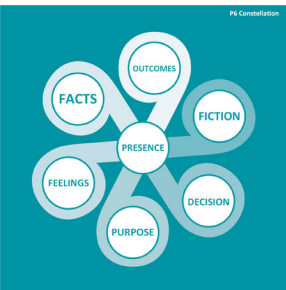
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Chapter-Five-as-Appendix



had the experience to **admit** it (acknowledge, let in, accept as valid); to give time for all that has fallen into place in its new configuration, to settle and be incorporated into their being(s). Once the stopping rule has run to ground, there simply is no more process(ing) to be done. What has become, has become §5.5.11.6. It is time for me and for you, to [let go³⁰⁷ of residual attachment](#) to loose ends, and to trust they will be picked up again when the time comes.

► Here and now, in §Chapter-Five-as-Appendix, all the streams that have sourced and resourced these becomings have stilled and been distilled by ► Navigator-Narrator in ► [NN: Attending, Responding, Becoming](#). I encourage you to revisit this before returning to §Chapter Six for my completion and closure.



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³⁰⁷ §5.5.11.5 *Symmathesic Agency Behaviour: Let go, when flow flows.*



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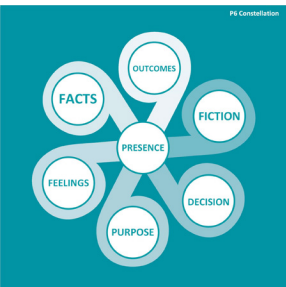
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PhD Statewaves:

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- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive

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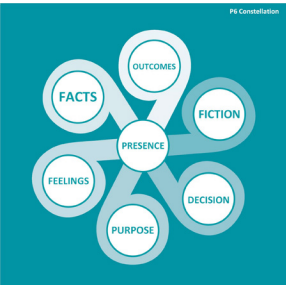
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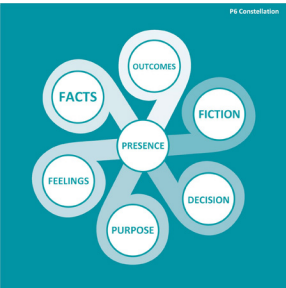
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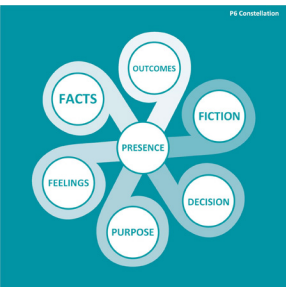
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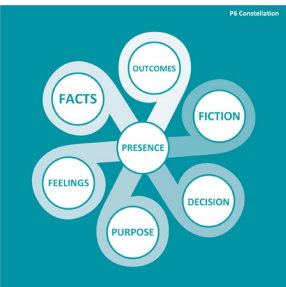
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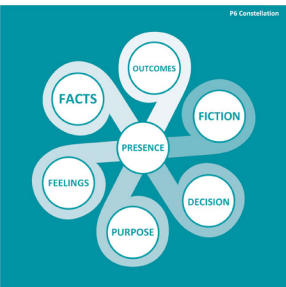
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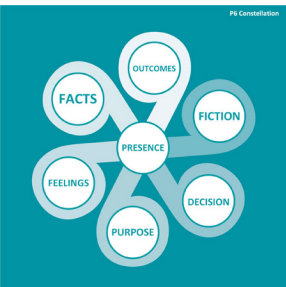
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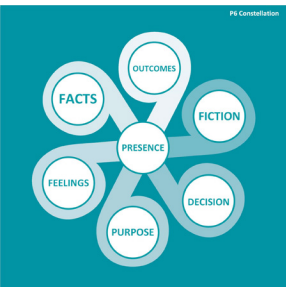
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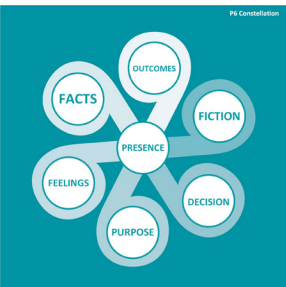
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PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♦ Intellectual-theoretic
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- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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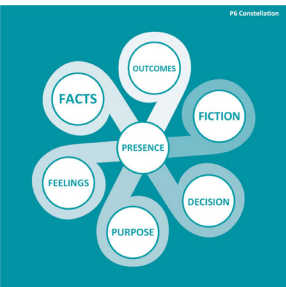
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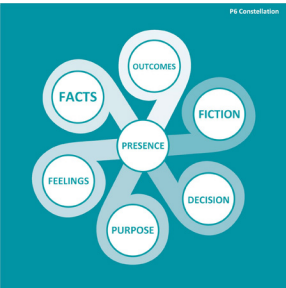
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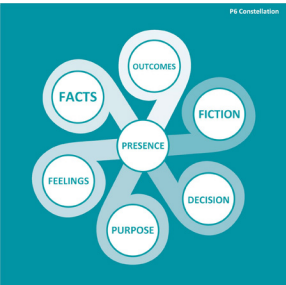
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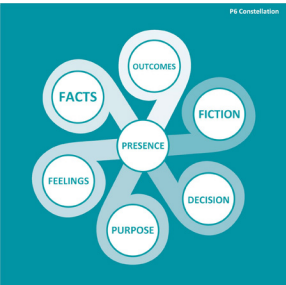
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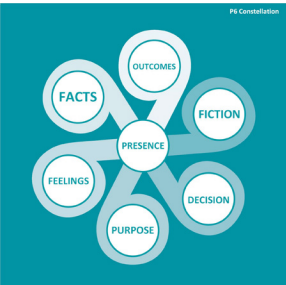
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PhD Statewaves:

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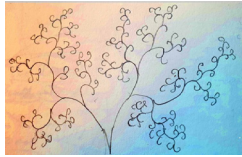
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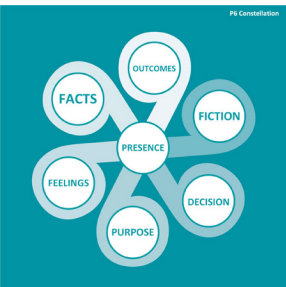
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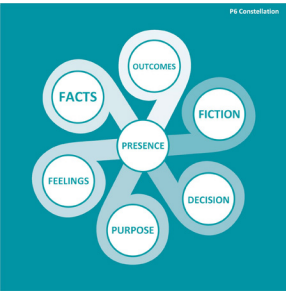
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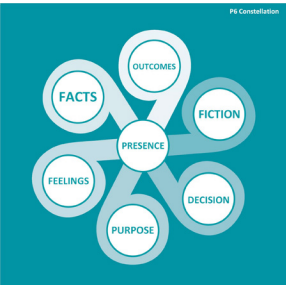
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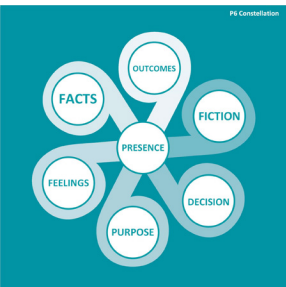
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PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

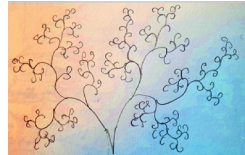
Pre-PhD Abductive

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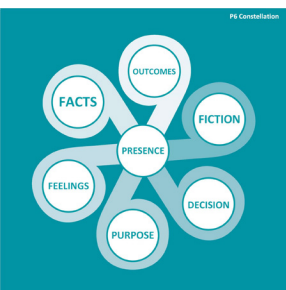
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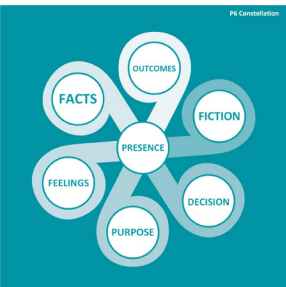
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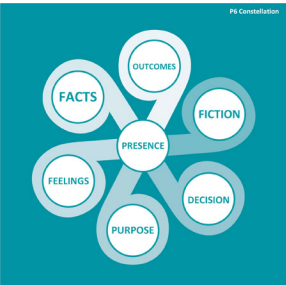
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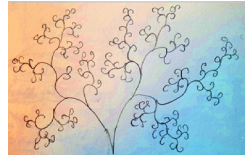
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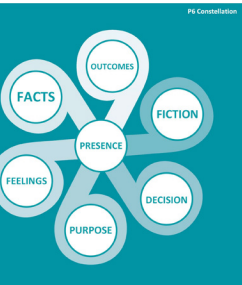
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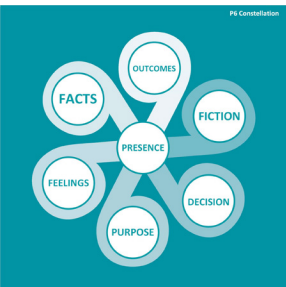
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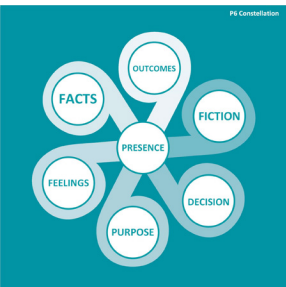
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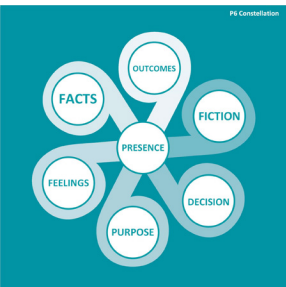
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PhD Statewaves:

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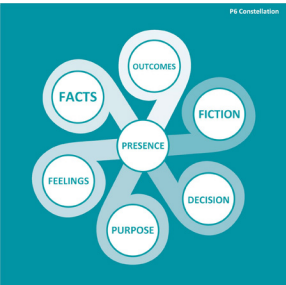
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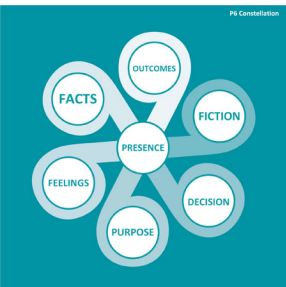
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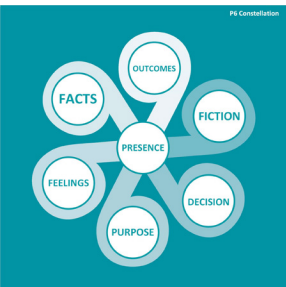
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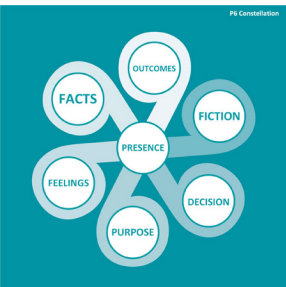
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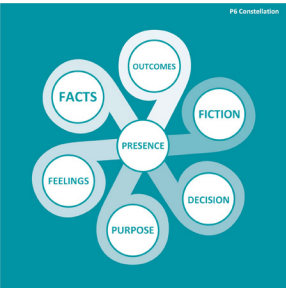
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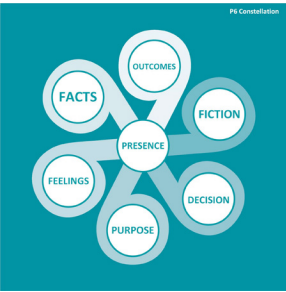
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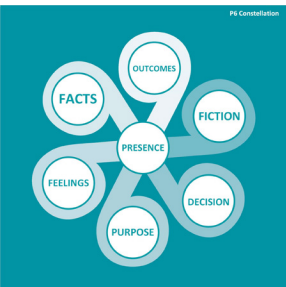
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PhD Statewaves:

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- ❖ 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
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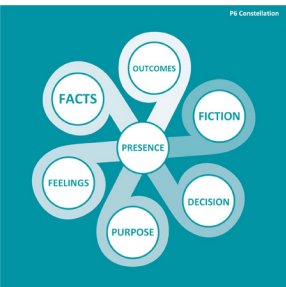
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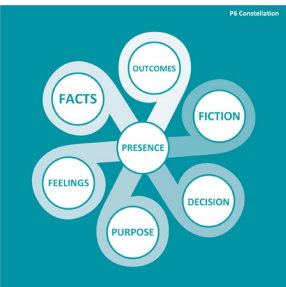
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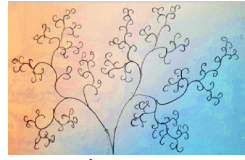
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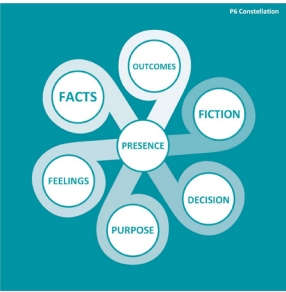
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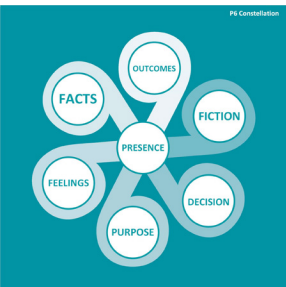
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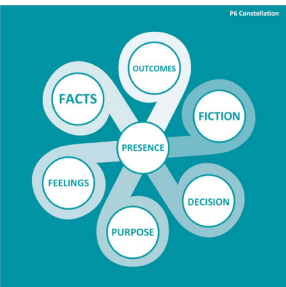
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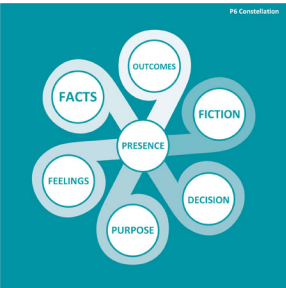
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- PhD Statewaves:**
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 - ♦ Intellectual-theoretic
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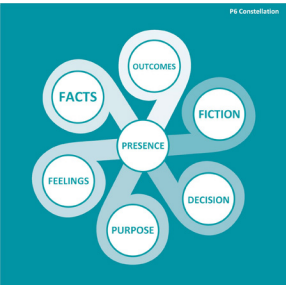
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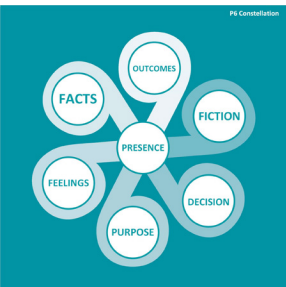
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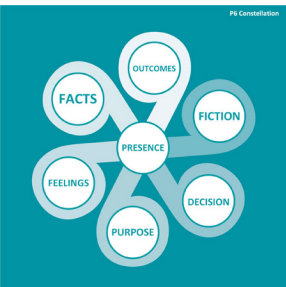
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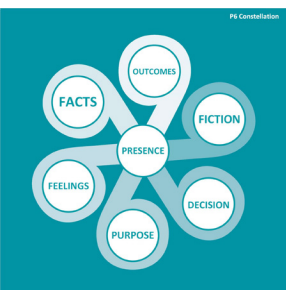
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PhD Statewaves:

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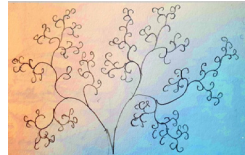
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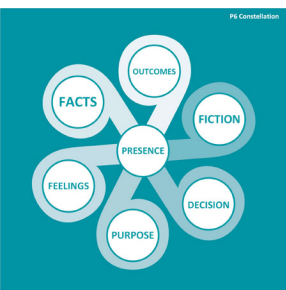
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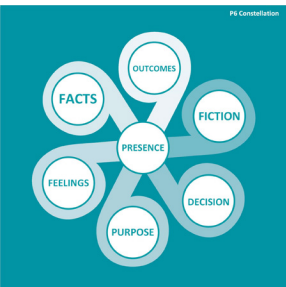
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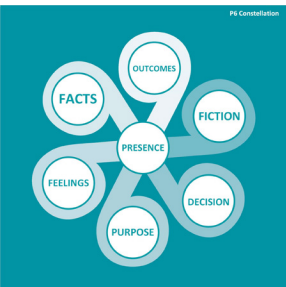
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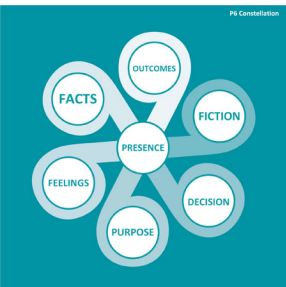
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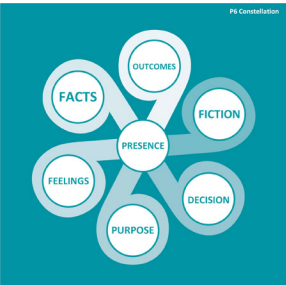
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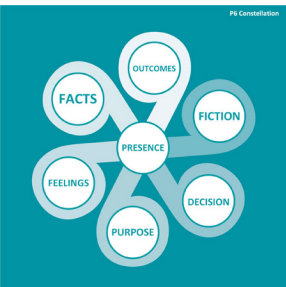
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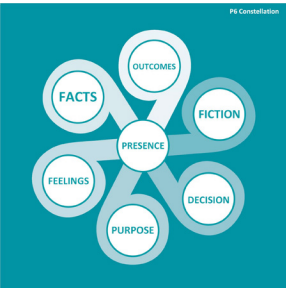
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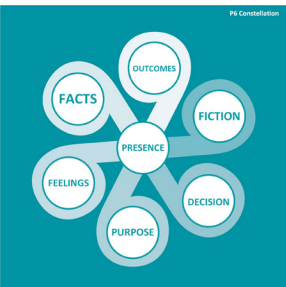
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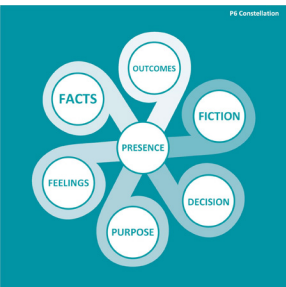
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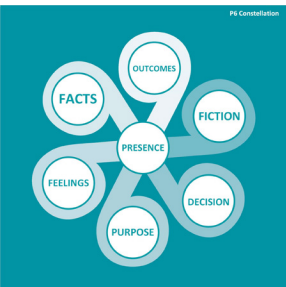
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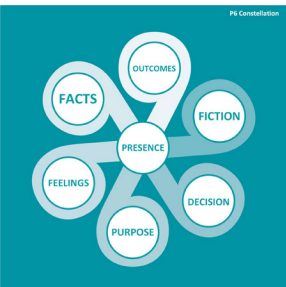
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PhD Statewaves:

- ♪ Aesthetic-Poetic
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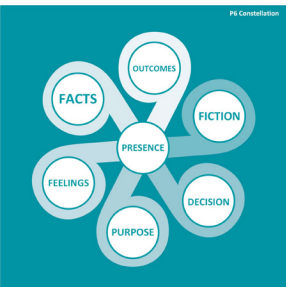
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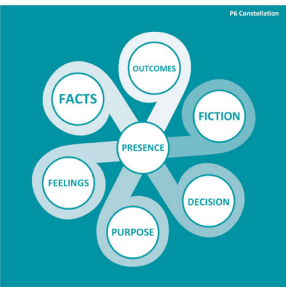
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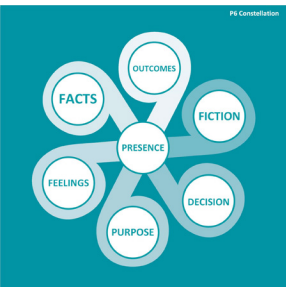
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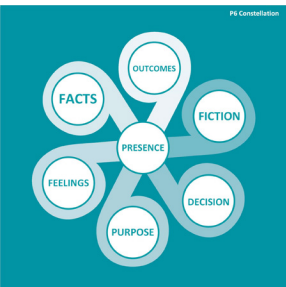
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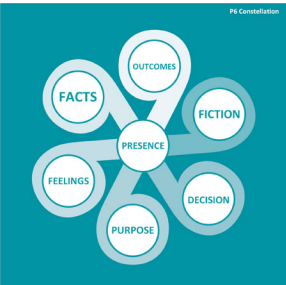
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Chapter-Five-as-Appendix



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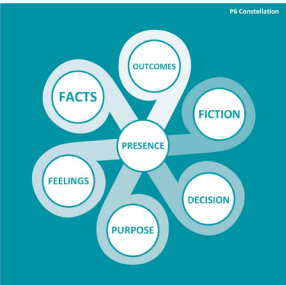
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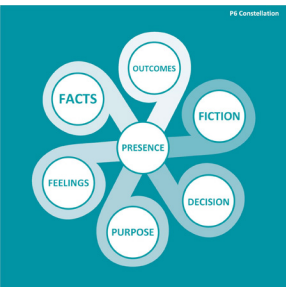
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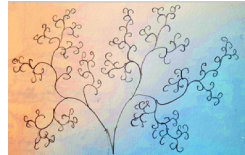
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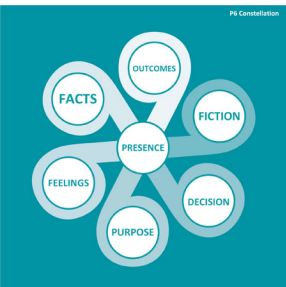
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PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

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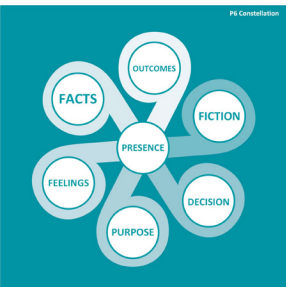
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PhD Statewaves:

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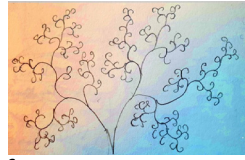
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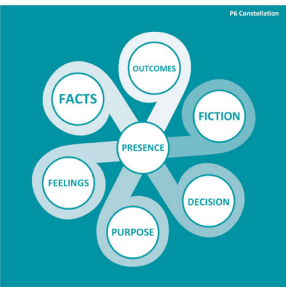
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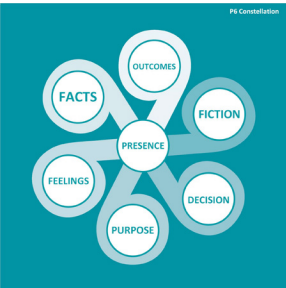
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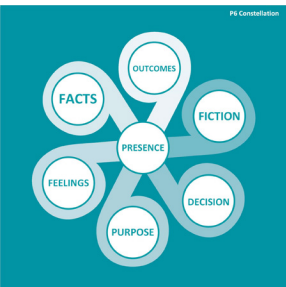
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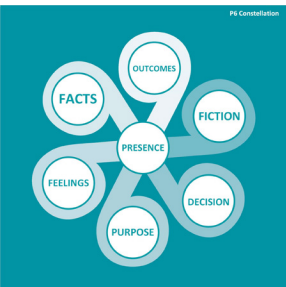
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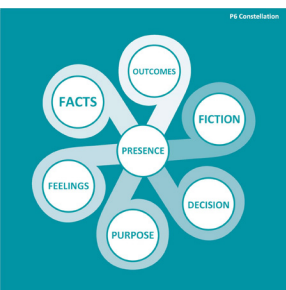
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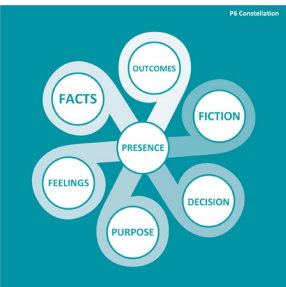
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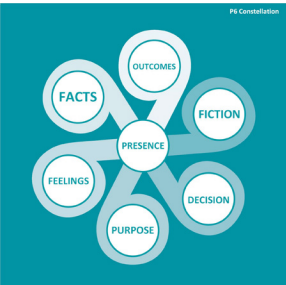
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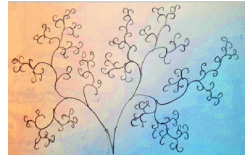
- 🎵 Aesthetic-Poetic
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- ≈ Visual-Kinaesthetic

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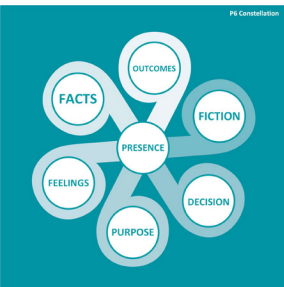
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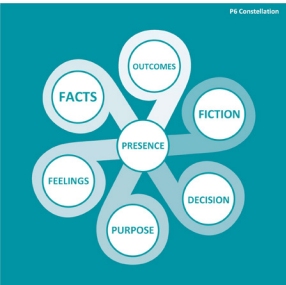
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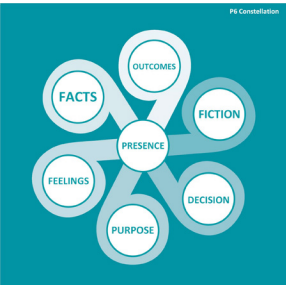
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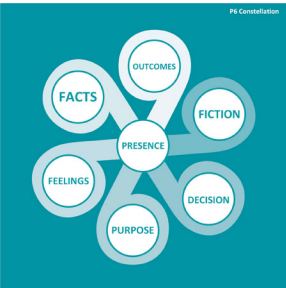
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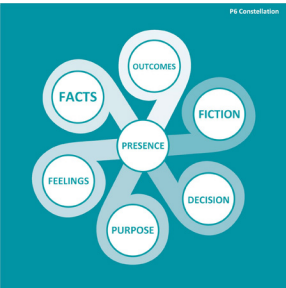
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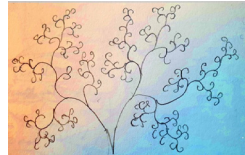
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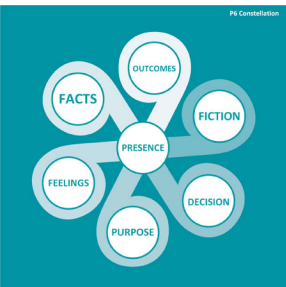
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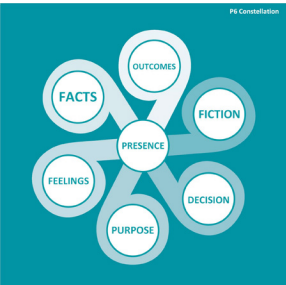
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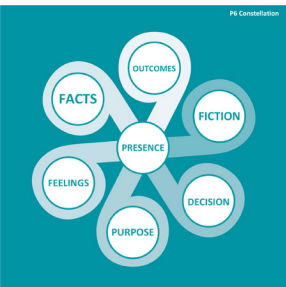
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PhD Statewaves:

- ♪ Aesthetic-Poetic
- ♦ Intellectual-theoretic
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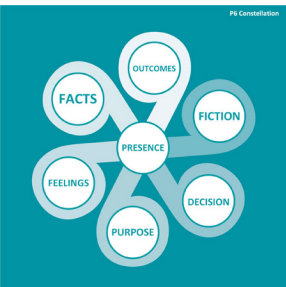
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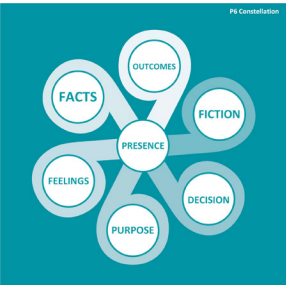
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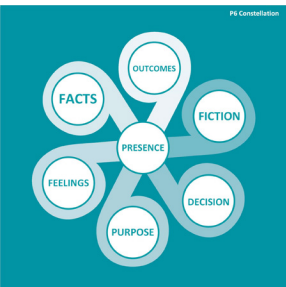
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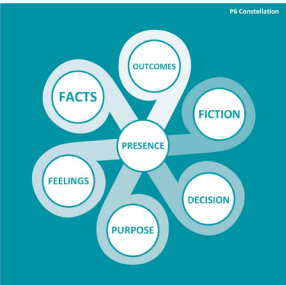
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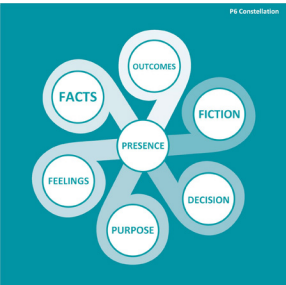
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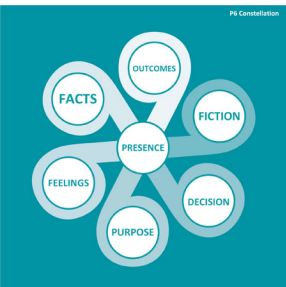
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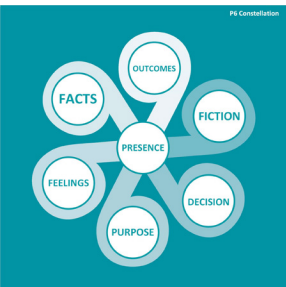
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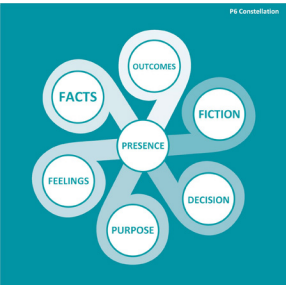
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PhD Statewaves:
 ♪ Aesthetic-Poetic
 ♦ Intellectual-theoretic
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Pre-PhD Abductive Fruits : 1998-2012
 ❖ 1: Participation Compass
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 ❖ 3: P6 Constellation

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 ❖ 6: Symmathesic Agency Model (SAM)
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 ❖ 8: Presence in Action
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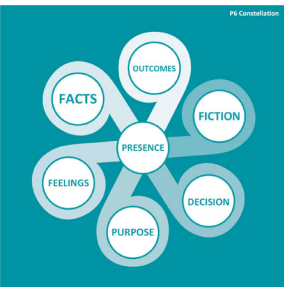
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PhD Statewaves:

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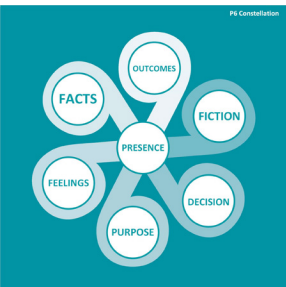
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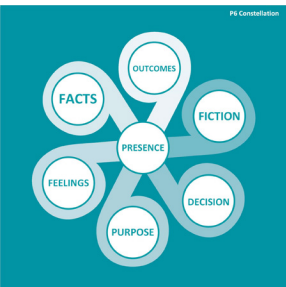
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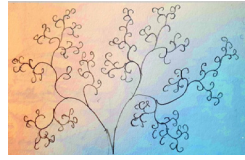
- ♪ Aesthetic-Poetic
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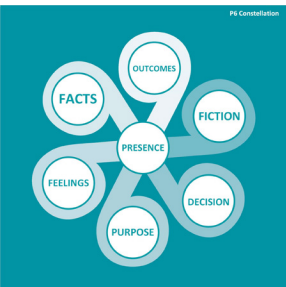
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PhD Statewaves:

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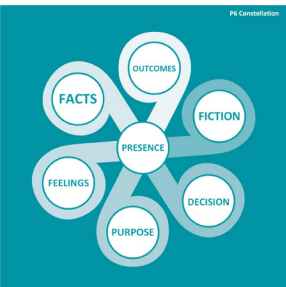
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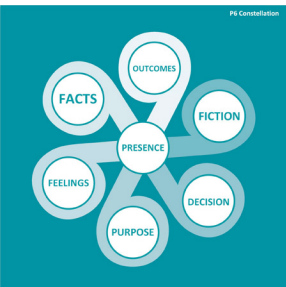
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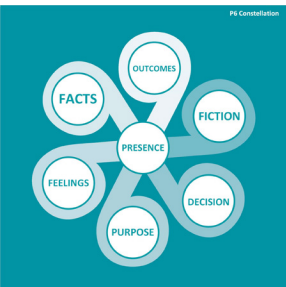
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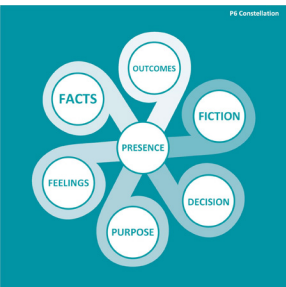
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PhD Statewaves:

- 🎵 Aesthetic-Poetic
- ♦ Intellectual-theoretic
- ▶ Navigator-Narrator
- ≈ Visual-Kinaesthetic

Pre-PhD Abductive Fruits : 1998-2012

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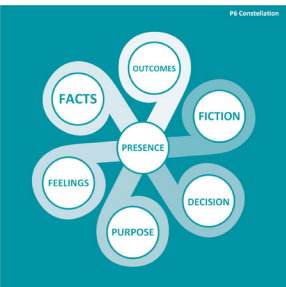
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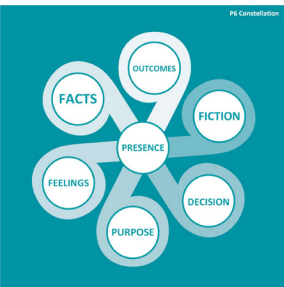
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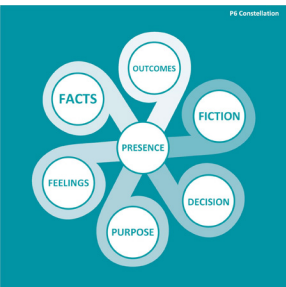
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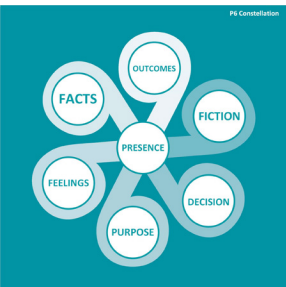
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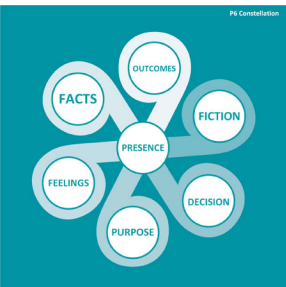
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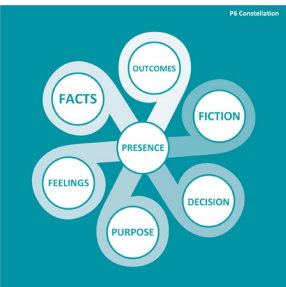
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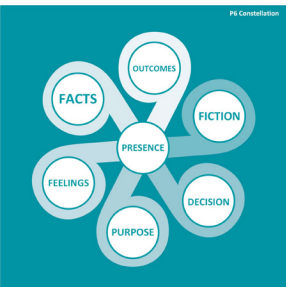
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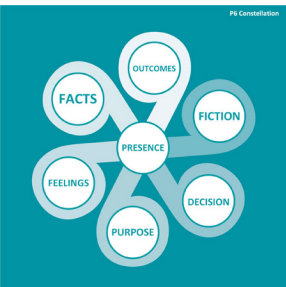
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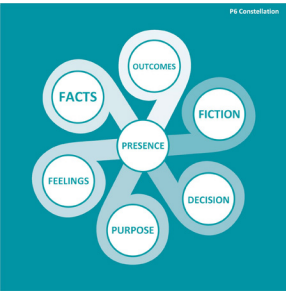
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 🎵 Aesthetic-Poetic
 ⬅️ Intellectual-theoretic
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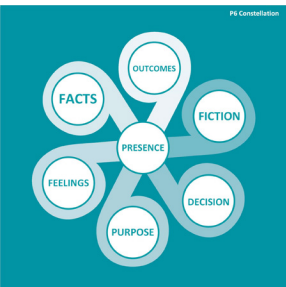
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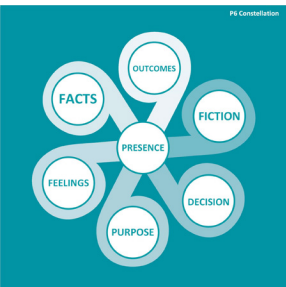
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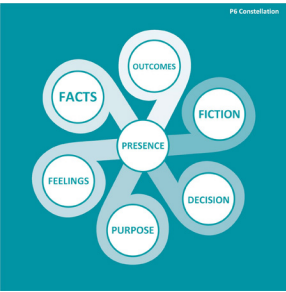
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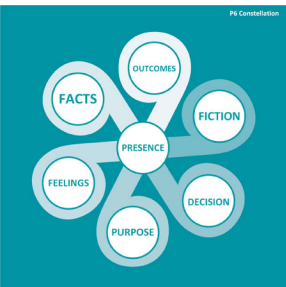
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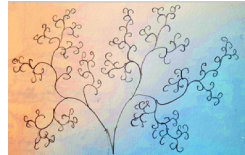
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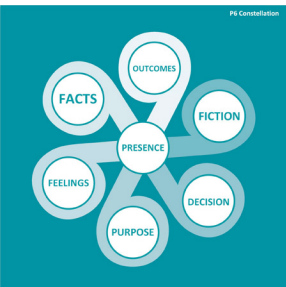
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PhD Statewaves:

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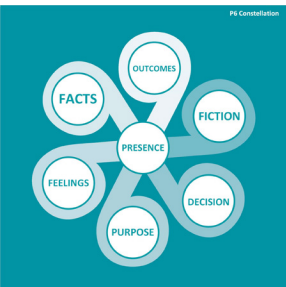
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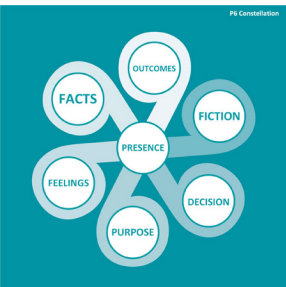
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Chapter-Five-as-Appendix

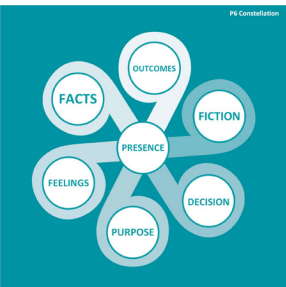


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