LEADERSHIP BY SUBJECTIVES:
A Communications Strategy for Emergent Personal and Organisational Transformation

A thesis submitted to Middlesex University
in partial fulfillment of the requirements for the
degree of
Doctor of Philosophy

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'There can be no friendship where there is no freedom.
Friendship loves free air, and will not be penned up in straight and narrow
enclosures. It will speak freely and act so too; and take nothing ill where no
ill is meant; nay, where it is, 'twill easily forgive, and forget too, upon small
acknowledgements.

Friends are true twins in soul; they sympathise in everything.

One is not happy without the other, nor can either of them be
miserable alone. As if they could change bodies, they take their
turns in pain as well as in pleasure; relieving one another in their
most adverse conditions.' [1]

Thank you to all of you who journey with me. You share with me our times of
trouble; you celebrate with me our times of joy. You stand by me when others
have given up on me and I stand by you too. For the times you are my
counsellor; for the times you let me be yours. We appear for each other, mostly
in timely grace and occasionally ineptness, with our love and strength and our
troubles and weaknesses too.

This thesis is dedicated to everyone I have ever met and still will meet, but
especially to those of you who have become my soul mates and my friends.
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your power, your joyful flair and the creative transformation you have taught
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come, are at the same time, each others' teachers as we are each others'
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And to Jet Casey – keep guarding my body when we find ourselves leaping into
the gorge; continue to value our loving friendship and catch me always in the
embrace of your paradox. Somewhere over the rainbow...I wanna fall from the
stars straight into your arms...for just one night...time after time...on autumn
birthdays, bursting with the abundance of summer's golden leaves.

---

[1] William Penn (1644-1718)

Abstract

Strategic leadership is understood in this thesis to operate through the interaction of 'personal' and 'impersonal' communications between stakeholders in an organisational learning context. The thesis illustrates the impact of these 'emergent' and 'structured' 'forms of text' on strategic performance, competence and delivery. It explores the complex-dynamic consequences for the areas of Innovation (pertaining to knowledge leadership), Social Architecture (pertaining to human resource development) and Reputation (pertaining to the strategic management of organisational behaviour and information).

Communications are interpreted from a neuro-linguistic programming (NLP) perspective, which the thesis calls Nanopsychology (NLPS). The focus is on how persons' self-reference can influence strategic change through leadership in action. This person-centric focus contrasts with modernist forms of intervention such as Management by Objectives (MBO), hence the title 'Leadership by Subjectives' (LBS).

The thesis draws on current management literature on the strategic leadership of organisational behaviour to critique MBO as a modernist meta-discourse. It argues that the modernist 'meta-text' frames human decision-making within a singular, 'massively modular', serial solution for transforming organizations and the people in them. Instead, the thesis employs a post-modern understanding of information in the New Economy by applying a Complexity perspective to explore the impact of the 'post-human condition' on work-based learning relationships.

Within a modernist evolutionary paradigm, research is conducted either a-priori (or deductively) or a-posteriori (or inductively). The thesis considers that such approaches fail to transcend and/or include effective strategies to address the issue of subjectivity as a form of emergent information. It develops a practice-method-theory iterative approach which is based around a process of 'abductive discovery' called Q Methodology.

Three case studies are presented which illustrate how to apply Non-parametric statistics, Emergent-Participative Strategy and Q Factor Analysis as forms of Psychographic (as opposed to psychometric) research. The objective is to explore how to assist learners, change consultants, corporate managers, and national policy makers, as well as academics and other participants to add value to the ethical, social and financial 'triple bottom line' by paying attention to how their emergent communications structure information.

The 'Q' thesis is a Technology Futures Analysis (TFA) method which applies a number of meta-frameworks drawn from relationship, counselling and evolutionary psychology, to interpret subjective data as communicative information. By conceptually integrating the frameworks as methods for TFA, it shows how it is possible to 'pattern' a multi-level 'synchronicity in action' between Human Capital, Identity, Relationships, Learning and Knowledge.

The thesis concludes that MBO may be an efficient organisational strategy for behavioral control in organisations. However it cannot work, without an in-depth understanding of the effect upon the triple bottom line of the complex-dynamic interaction between a changing economy, human relationships and personal identity.

OVERVIEW
OF THE THESIS AS A COMPLEXITY FRAMEWORK

THE q *Thesis*

THE PROJECT PROPOSAL

Leadership by Subjectives (LBS): A *qThesis* Technology Futures Analysis (TFA) Methodology for the application of Neuro-Linguistic Programming[1] (NLPS)

Chapter One: A Formative and Summative Overview of the Discovery Research

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BOOK TWO - THE EMERGENT TRANSFORMATION OF THE 'STRUCTURE OF 'NEW' KNOWLEDGE

BOOK THREE – SYNAESTHETIC GLOSSARY

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THE *qTHESIS*

THE PROJECT PROPOSAL

Leadership by Subjectives (LBS):
A *qThesis* Technology Futures Analysis (TFA) Methodology
for the application of Neuro- linguistic programming (NLP)[1]

qThesis
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THE PHD PROJECT PROPOSAL

Leadership by Subjectives (LBS):

A *qThesis* Technology Futures Analysis (TFA) Methodology for the application of Neuro- linguistic programming (NLP)[2]

The focus of this PhD, *as a research project* is on how people create knowledge as **'intellectual capital'** in their personal and interpersonal contexts. Thompson (2001) defines intellectual capital as,

> *'The hidden value (and capital) tied up in an organisation's people which can set it apart from its competitors and be a valuable source of competitive advantage and future earnings. Difficult to quantify and value on a balance sheet. Linked to knowledge.'* (Thompson, 2001: Glossary)

In my research I explore how practice can be improved at local and global levels to enhance a person's and an organisation's capacity for strategic action. As an alternative to the modernist management paradigm, what I call a *qThesis Research Project* shows how a **Q *Methodology*** *Complexity Framework* can bring Emergent-Participative Strategy (Stacey 2000) to bear, on the way that strategic leadership impacts on the emergent-evolutionary strategic design of an individual's and an organisation's irreproducible 'identity', understood as 'Self-reference'.

Case Study One applies a modernist *Group Identity Framework* to research how reputation impacts on the performance of senior management teams in their leadership communications. Case Study Two applies a **post-modern**, *Interpersonal Identity Framework* to explore how a chaotic 'ecological climate' impacts on the innovative competence of management professionals and their leaders in a learning community. Case Study Three applies Q methodology as a statistical method to explore how a *Stakeholder Identity Framework* can be used to help managers to articulate the effect upon them, of the **leadership** and delivery of a globally-designed, systems thinking organisational change intervention.

My research suggests that when Management by Objectives (MBO) is applied as an instrument of mass control or manipulation, there are increased risks that strategic outcomes will preclude dialogue about the creative-destructive, emergent-evolutionary effects of stakeholders' subjectively constructed, diverse

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[2] Deeper level explanations of words and text which is written in **bold** are provided throughout the PhD and in **Book Three, Glossary.**

preferences and **individual differences.** These differences in preference emerge as what I call the **post-human 'bounded rationality'** of a person's and an organisation's way of understanding. In this thesis I suggest that this has something to do with a concept which complexity theorists call 'Self reference'. (Wheatley, 1995)

My understanding of **Bounded Rationality** in relation to 'self reference' is applied from a **complexity perspective.** This differs from Modernist understandings of bounded rationality, (as per Simon, 1960; Cyert and March, 1963). At this point it may be useful to draw on the work of Stacey (2000a), who puts the case for 'rethinking' the economic 'framing' of the concept of bounded rationality, from a complexity perspective. I have included Stacey's perspective here because in this thesis I apply a parallel type of approach to explore the way that this type of thinking 'plays itself out' in the way that people in organisations 'manage by objectives.'

Stacey (2000a) describes Simon's (1960) original definition of bounded rationality and the problems it raised for the implementation of rational order in organisations as follows,

> '... *managers could be rational only within boundaries imposed by resource availability, experience and knowledge of the range of options available for action. The collection, analysis and exchange of information all use resources, impose costs, and are time consuming. It will therefore never be possible or even sensible, to gather all the information and examine all the options.*
>
> *Limited economic resources and the nature of an individual brain's processing capacity together impose constraints on communication and flows of information through an organisation. All of this makes it impossible for managers to use the exhaustive process of pure technical rationality. Instead of screening all the facts and generating all the action options before making a choice, managers, in common with all humans, take shortcuts. They employ trial-and-error search procedures to identify the most important bits of information in particular circumstances; they identify a limited range of the most important options revealed by the search; and then they act, knowing only some of the potential outcomes of their actions. This means that they cannot take the action which maximises their objective. Instead they satisfice; they achieve the first satisfactory outcome they can in the circumstances. What they do then depends on the sequence in which they discover changes, make choices and take actions.*' Stacey, 2000a: 91-92 (underlining added).

In this thesis I explore how explicit and implicit communications between organisational stakeholders 'reflect the sequences' whereby persons in organisations stakeholders go about discovering changes, making choices and taking actions. In addition, I look at how those 'sequences' influence the nature of those discoveries, choices and actions when it comes to the process

of managing by objectives (MBO) as a heuristic for implementing action. I investigate the implications of a modernist view of MBO which reasons that,

> *'Limited resources and the nature of the brain's processing capacity are also compensated for by the use of bureaucratic procedures (March and Simon, 1958); Cyert and March, 1963; Simon, 1960). As managers act together they develop rules of action and standard operating procedures in order to cut down on the need to make decisions afresh each time. Precedents are established and subsequent decisions are taken without having to repeat the search process anew.'* Stacey, 2000a: 91-92 (underlining added).

Stacey (2000a) has observed that there is a lack of realism in purely rational models of human behaviour and he notes that Cyert and March (1963) recognised phenomena in organisational behaviour which problematised these models:

> *'The lack of realism of the pure rationality model was recognised in other ways as well (Cyert and March, 1963) Although decisions and actions may flow from bureaucratic rules and precedent for most of the time, there are numerous occasions on which objectives and interests conflict. Which objectives are pursued will then depend on what the most powerful coalition of managers want.'* Stacey, 2000a: 91-92 (underlining added).

In this thesis I apply my knowledge as a counselling psychologist to what this implies for *the leadership in action* of the numerous occasions in interpersonal relationships when objectives and interests conflict. In particular, I focus on the 'nature' of the objectives that might be pursued by individuals with a view to the implications for a New Economy, of Kay's (1993) finding that there are three key sources of competitive advantage for successful firms. These three factors are innovation, social architecture and reputation and I consider what it means *in practice* when,

> *'Decisions and actions come to be outputs of standard patterns of behaviour. By relying on bureaucratic roles, and incremental decision-making, managers are able to reduce the levels of uncertainty they have to face. What the organisation learns will be embodied in its rules and procedures and these are used not to optimise outcomes but to reduce uncertainty.'* Stacey, 2000a: 91-92 (underlining added).

In exploring the challenges for complexity of strategic management and organisational dynamics, Stacey notes that the above paragraphs indicate how and why bounded rationality, or what are also called 'bureaucratic explanations' of managers' behaviour in organisations differs from 'pure technical rationality'. However, he also draws out some of the problems shared between bounded rationality explanations and technical rationality explanations of managerial behaviour. He observes that, both kinds of rationality do not see that the major difficulty could pertain to the way that the problem is framed.

According to Stacey,

'Bounded rationality is still about solving problems, even though they may not be as clearly framed. The processes described are still step-by-step or algorithmic procedures, differing from those of pure rationality only in that they are heuristic, that is, involving rules of thumb to proceed by trial and error. An organisation is still seen as searching for satisfactory attainment of known objectives according to known criteria for success and failure.

What the bounded-rationality/bureaucratic explanations do is recognise economic constraints and take a more complicated view of human cognition; they recognise the limitations of human brain processing capacity. All forms of planning and budgeting in organisations employ this weak form of technical rationality as the decision-making process. Since it requires that the outcomes of different possible action options be roughly known, this decision-making process can be used only in conditions close to certainty.
Stacey, 2000a: 91-92

In this thesis, I investigate the implications for the triple bottom line[3] of a way of managing which is based on a view of an outside environment which is predictable and certain, when the data that is emerging around them suggests that this view no longer holds.

Modernist understandings of Management by Objectives split off 'leadership' as a form of 'authority' or 'managerial control' *over, of* and *for* others, from the emergent-participative, personal processes of relating *with* and standing *by* others *in* and *with-in* organisational life. The findings suggest that this 'splitting' of 'personal' from 'social and 'organisational' communication, represents a high risk leadership communications strategy in the context of the increasing psycho-social challenges of a post-human climate.

Leadership by Subjectives is a counter-point to Modernism's claim to exclusive legitimacy in the **strategic** management of an organisation's objectives. It offers a post-MBO way to strategically contextualise the communications and 'nanotechnologies' that comprise our changing and transforming personal, social and organisational identities in the twenty-first century.

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[3] The triple bottom line pertains to social justice, environmental prosperity and economic prosperity. (Boyett & Boyett, 2000). The term is often associated with 'trends driving interest in Corporate Social Responsibility. In the Knowledge Literature these 'trends' are described from a 'macro' perspective as involving:
1. The Changing Expectations of Stakeholders Regarding Business   2.   The Shrinking Role of Government.   3. An Increased Customer Interest.   4. Supply Chain Responsibility   5. Growing Investor Pressure.   6. More Competitive Labour Markets. 7. Demands for Increased Disclosure.

In this thesis I take a 'nanopsychological' perspective of 'trends' driving interest in Corporate Social Responsibility by using the terms **ethics, synaesthetics and aesthetics** as 'deeper level' **motivational** descriptors of the **'Triple Bottom Line'** - **Ethical (a); Social (b); Economic (c).** I refer to **Ethics (a)** in the context of personal values and beliefs which pertain to identity and personal leadership; to **Synaesthetics (b)** as the social architecture of those values, beliefs and identities and ways of leading; to **Aesthetics (c)** as the 'realisation' into the 'material world' of those identities, ways of leading and values and beliefs through communication.

FOREWORD TO THE PHD

'QTHESIS'
A LEADERSHIP COMMUNICATIONS STRATEGY
FOR TECHNOLOGY FUTURES ANALYSIS (TFA) RESEARCH
IN ACTION
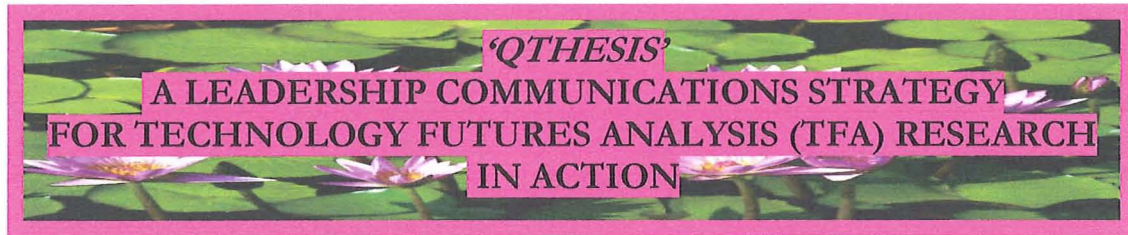
Introduction – What *makes* a PhD Thesis?

In the new Introduction to the Second Edition of *The Therapeutic Relationship*, a friend of mine, Stefanie Wilson notes that Clarkson's writing style 'may not appeal to everyone'. In a similar way, the style, language and structure of the creative piece of research that I claim as my 'PhD Thesis', may not appeal to you. With this in mind, the 'writing up' has been designed to read as a type of 'Portfolio', such as is often applied to action learning research in the disciplines of Work-*Based Learning* and *Professional Studies*.

This Thesis is about how a New Millennium academic researcher might do a PhD thesis differently by creatively synthesising 'different' approaches to researching learning and knowledge. Such approaches fall under an 'umbrella' term called *Technology Futures Analysis Methods.* In **The *qThesis*** I provide an overview of the 'Formative' and 'Summative' 'New Knowledge' that 'surfaced' during the course of *researching in action*, 'a submission in partial fulfilment of the requirements for the degree of Doctor of Philosophy.'

Book One – The Dissertation Research contains the 'Evidence' that surfaced during the course of my empirical work *in action* from which the *qThesis* has drawn. **Book Two – The Emergent-Evolution of the Structure of New Knowledge** integrates the *qThesis* with the 'Dissertation Research Evidence' in such a way as to support the 'design' or the 'software' of the 'argument' that underpins my proposed contribution to the field. Finally, **Book Three – Appendices and Figures** applies visual and conceptual technology to 'track' the emergence of my 'creative contribution' as the 'unique' form of 'synaesthetic software' that emerged during the 'discovery' and conceptual development of my *learning and knowledge in action*.

Technology Futures Analysis methods (TFA)

The 'technology futures' that I explore and integrate in my 'creative contribution to learning and knowledge' fit into a new field of study that some members of the

British Management Academy (BAM) have termed as TFA *(Technology Futures Analysis methods)*. In a paper entitled, *Technology Futures Analysis: Toward Integration of the Field and New Methods*, the Technology Futures Analysis Methods Working Group[1] note that,

> '*Analyses of emerging technologies and their implications are vital to today's economies and companies. Such analyses inform critical choices ranging from the multinational level (e.g., the European Union) to the individual organisation (e.g., a company).*' P.3., Nov 5, 2003

Leadership by Subjectives (LBS) turns out to have responded *in advance* to a call by the TFAM Working Group, whose paper argues that,

> '*New methods need to be explored to take advantage of information resources and new approaches to complex systems. Examination of the processes sheds light on ways to improve the usefulness of TFA to a variety of potential users, from corporate managers to national policy makers. Sharing perspectives among several TFA forms and introducing new approaches from other fields should advance TFA methods and processes to better inform technology management as well as science and research policy.*' (Abstract, Nov 5, 2003)

The TFAM Working Group paper notes that there are many forms of analysing future technology and that its consequences co-exist. This thesis is about reframing the discipline of *psychology* as a form of *strategic leadership in action*. *It* explores the ethical and aesthetic *consequences* of modernist psychology *in action*, the synaesthetics of which seem to be emerging as mass communications technologies for the control of organisational behaviour, both in the workplace and in the Academy.

A few of the examples of currently applied TFA methods cited in the TFAM paper are as follows:

Action Analysis

Agent Modelling

Analogies, Analytical Hierarchy Process

Benchmarking (Comparative representations using various methods' outputs

Brainstorming [Brainwriting; NGP – Nominal Group Process]

CAS (Complex Adaptive System Modelling [Chaos])

Correlation Analysis

Cost Benefit Analysis

Creativity Workshops [Future Workshops]

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[1] Alan L. Porter (U.S.), Brad Ashton (U.S.), Guenter Clar (EC & Germany), Joseph F. Coates (U.S.), Kerstin Cuhls (Germany), Scott W. Cunningham (U.S. & Netherlands), Ken Ducatel (EC, Spain & UK), Patrick van der Duin (Netherlands), Gilda Massari (Brazil), Ian Miles (UK), Mary Mogee (U.S.), Ahti Salo (Finland), Fabiana Scapolo (EC, Spain & Italy), Ruud Smits (Netherlands), and Wil Thissen (Netherlands).

Delphi [Iterative Survey]

Demographics

Focus Groups

Information visualisation (mapping, interactive graphical   representations)

Interviews

Multiple Perspectives Assessment

Scenarios

Scenario Simulation

Vision Generation

The TFAM Group notes that,

> *There has been little systematic attention to conceptual development of the field as a whole, isolated but uncoordinated research on improving methods, selection of methods, or integration of analysis and stakeholder engagement. This collectively authored paper seeks to lay a framework from which to advance the processes to conduct, and the methods used in TFA. P.3., Nov 5, 2003*

My thesis is about how such analyses might inform critical choices at the level of the individual person, (as a professional and/or as a 'work-based learner'), as well as at a multinational level and for a company. My argument is that what are required from the Academy, are *person-centric methods* for the study of the 'critical choices' made by *persons* as strategic stakeholders in organisations. As a benchmark for evaluating current decision-making by the 'Academy' in the workplace, I use a technique called Management by Objectives (MBO). My aim is to uncover the possible ethical, aesthetic and synaesthetic implications for the managers who implement decision-making, based on those choices, with regard to the consequences for a multiplicity of stakeholders.

My thesis comprises a piece of creative (or emergent) research whereby I apply my knowledge of the psychodynamics that may drive some of these technologies, to track the evolution of my unique cognitive development through the research of my *learning in action. In this way, I hope to explore* some of the possible consequences of what is called 'action research' as an emergent 'Futures Technology' that is being applied by people in organisations. I argue, that taken together, some applications of psychology in organisations amount to methods of Technology Futures Analysis which are being applied as unintegrated modernist 'strategically instrumental techniques', which pay too little attention to the consequences for persons as *stakeholders in collaborative practice.*

Style and terms

My approach to writing this thesis is based on what I call an 'emergent' form of ethical, aesthetic and synaesthetic 'organisation' that I learned at *Physis, Centre for Qualitative Research, London.* I have drawn extensively on the unique and profound theoretical and clinical experience represented in books by Professor Petruska Clarkson. It seems fitting therefore to 'adapt the quotes' from the *Preface* of *The Therapeutic Relationship* (1995) to contextualise where I am coming from in relation to the current 'state' of 'modernist' psychology as it applies to organisational behaviour and its management.

The Strategic Leadership of Organisational Behaviour *in action*

It has turned out that the way my thesis emerged, has paralleled the process described by Clarkson during the course of her research of her seven levels of epistemological knowledge in relation to her integrative model of relationships. In the lengthy quotation that I cite below, her voice 'echoes' what my thesis has to say about the strategic leadership of organisational behaviour in action. Clarkson speaks for me as follows,

> 'After more than two decades of study, personal dedication and professional commitment, I see many approaches to psychotherapy, psychoanalysis and psychology flourishing alongside and interpenetrating and influencing each other more than ever before. In the broad sense this represents contemporary Western culture, which has been characterised by the term 'post-modern'. One of the central distinguishing features of post-modernism is its distrust of the one truth or the distrust of any so-called one truth. Others have described it as a collapse of metanarrative – the dawning realisation that the ultimate or grand truths whether they be Marxism or Freudianism have all been found to be fundamentally flawed as singular definitions of reality.

> 'During the present century psychological science has been largely guided by a modernist world-view. The modernist perspective, as represented in the arts, sciences, and cultural life, is centrally concerned with locating foundational forms. This romance with essentials is manifest in psychology's assumption of a basic, knowledgeable subject matter; universal psychological processes; truth by (empirical) method; and research as progressive. Yet in broad sectors of the intellectual world – and elsewhere – one detects a defection from modernism and the emergence of a postmodern perspective. Dominant within postmodernism is a thorough-going perspectivism. All attempts at foundations are viewed, then, as reflections of particular perspectives, themselves without justification except by recourse to other perspectives. Postmodernism not only raises ethical questions regarding the modernist project in psychology, but opens new vistas for study. Cultural critique and the construction of new and more practical forms of theoretical intelligibility are primary. (Gergen, 1990, p1.)

*...The most significant psychoanalyst of my life said to me some three years ago when she broke (again) another one of the many technical prohibitions of the system of which she is a doyenne – 'We won't do rules around here – we're really experienced enough to know they don't work! The rules, the guidelines, they are good for beginners.' Rules can prevent harm, but taken as true in themselves, they can prevent healing. Ever since the Fiedler (1950) studies, it has been one of the best-kept secrets in psychotherapy that more experienced therapists resemble each other in what they 'do' more than novices in their theoretical (ideological?) system. This fits my experience now. The task is not solely that of the counsellor or psychotherapist. The work lies in the creative space between, **in the relationship**.*

I have here used five kinds of relationship differentially emphasised in different traditions of psychology and psychotherapy to form a matrix for integration. They do not all have to be used or acknowledged. 'Viewed together they begin to make some kind of sense, but I must emphasise that this is very much a beginning and in no way a definitive study.' (Watson, 1974, p. x) To paraphrase Watson further I am resigned to the fact that my synthesis goes so far beyond the bounds of certain forms of established practice that many colleagues will find it outrageous, while at the same time it does not go nearly far enough to satisfy colleagues who would be wont to include everything. This is what bridges are about.

In this book my personal and professional interest in the psychotherapeutic relationship has drawn on such divergent traditions that I have hesitated to offer them in a final published product. This struggle accounts for the delay in publishing. However, I would feel better if I can offer this as a continuum of an ongoing conversation, knowing full-well that this conversation has been in progress perhaps since the historical prototypes of a helping relationship, and that it continues in all parts of the world, many of which do not share the same assumptions.

This book is intended to be useful for classical purists of only one approach; those who seek or practice integration ... and who wish to develop a metanarrative which spans all approaches; and also those who are learning to juggle with a multiplicity of narratives about the human psyche and the healing relationship which privilege no particular view.

...All of these factors can be said to have given impetus to the search for an integrative paradigm or framework for integrating aspects of various approaches. This book can be, but does not have to be, used for this purpose alone. However...any attempt at integration is particularly difficult (Dryden and Norcross, 1990). I think that the difficulties have been articulated so often and so strongly that they sometimes begin to feel like impossibilities. In my own development I have often found that as a soon as I have formulated something clearly to my own satisfaction, I would read something, experience something or begin to disbelieve something which hitherto I had taken for granted. This process no doubt will continue for my whole life. I know the pattern by now. I could continue to write this book until the day I die, and in some ways I probably will, but till then, I know I have to let go of it now or be unable to move on to anything else. And some other things are calling. Colleagues and students want a text, however imperfect that they can use soon, now for their work. It is of course their responsibility to take it further. I am grateful to the evolutionary force of Physis which drives these initiatives.

*'...We call it 'Evolution'. The Greeks call it Phusis, a word which we
translate by 'Nature' but which seems to mean more exactly
'growth', or the process of growth. It is physis which gradually
shapes or tries to shape every living thing into a more perfect form
'... [It is] personal and vivid, a force which is present in all the live
world, and is always making things grow toward the fulfilment of
their utmost capacity. (Murray, 1925, p.33)*

*The scope of this book is enormous because I do mean to implicate as
much as possible of what we know, think or do in the name of counselling,
psychology, psychanalysis, psychotherapy which falls under the headings
of helping or healing people. I have garnered learning and quotations from
a wide variety of sources, knowing* **space and time are the
compromises we make with perfection.** *This book is an attempt to
provide a matrix from within which all vantage points could find a space or
relationship to one another. I do not mean to set myself a completely
impossible task, such a surveying all of counselling psychology,
psychotherapy and psychoanalysis fairly, justly and with all necessary
qualifiers and disputational headings clearly signposted. That would be
another book, or another lifetime. It is my intention here to provide a
framework which students and practitioners and even the most
experienced supervisors in the field can usefully employ to filter, sift and
organise the information and constructs which they have at their disposal,
or may yet discover.*

*Finally I know that all stories are true at certain times and from certain
perspectives, and that each of us may have a dedication to quote our own
truth. I still live and hope for a world where all our truths can co-exist
creatively without anyone necessarily endangering the existence or the
value of another.*

*...This book definitely does not have to be read in order. As long as you
are familiar with the material ...you may pick out chapters or sections of a
chapter which appeal to your interests and/or concerns as inclination takes
you...Also, covering a span of many...referenced books, I cannot be
expected to have covered them all in appropriate depth. That is intentional
and the only way this task seemed feasible.*

*...This is quite a long book, since it attempts to range over a very large
field and I believe that changes of style or voice may help to make it more
accessible. Because of the enormous amount of material under purview
and a comparative shortage of space, some sections will appear dense.
Where I have summarised large areas very concisely in one of a few
sentences, I have indicated these sections throughout the text in bold type.
Sections thus highlighted are meant to alert the reader that they are very
condensed and that the implications to be considered are substantial.* **[*²]**

*There is a variety of styles and tones throughout this book, from scientific
discussion to prose poetry; from the deeply personal to the apparently
objective, Purely this reflects the nature of the material I was using or
influenced by in writing particular sections, and partly it reflects a
deliberate assumption of post-modernist perspective which admits different
styles of discourse and a heterogeneous audience.*

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² I use BOLD in the thesis in the same way, to refer the reader to **Book Three, the Glossary.** (See my
own footnote on page I of **BOOK ONE: THE qTHESIS)**

...There is no intention to enter into debate or even discussion within this volume about the nature of disciplinary disputes or demarcations... The application of this volume to the individual fields needs to be undertaken as theoreticians and practitioners move from the general to the particular and form the generic to the unique.

...I hope this book will help towards the kind of training which is organised around themes around conflicts, disputes or disagreement between theoreticians. Samuels (1993a) has suggested that argument, comparison and contrast of (which presuppose knowledge of) different approaches and schools should form the vital core of the teaching and psychotherapy... In the construction of this work and in my current work I implement such a possibility. I trust any experienced practitioner will always seek to evolve, challenge and expose both his/her habitual and their novel and unexpected discoveries and curiosities to search, research and question.

...I have obviously selected only some authors and emphases. These are not meant to be comprehensive or representative. For every one example or theoretician I chose to mention or quote, I omitted many – some with whom I am much more familiar and others less. All of my work here is intended to be indicative, provocative and hospitable to other perspectives. Many languages coalesce or exist side-by-side in this book of 'texts', whether we celebrate and honour their diversity, or do the work of finding or forging an acceptable Esperanto... I believe such co-existence of contradictions and integrations reflects the nature, scope and variety of our many potentially relevant traditions as they affect us all today and tomorrow. (ppvii-xvii, Clarkson, 1995)

THE *qTHESIS*

Soul-mates

This thesis[3] is an essay.
This essay is an attempt.
This attempt is a trial.
This trial is a discourse.
This discourse is a language.
This language is a psychology.
This psychology is a motivation.
This motivation is a speech.
This speech is a voice.
This voice is a fragment.
This fragment is an image.
This image is a desire.
This desire is a soul.

This soul is an image
that constructs the real
that joins the fragments
of the language that speaks
through the voice of desire
to utter the words
that write the work
that seeks to find
the hidden meaning
of the fragment
that is the image
of a soul-mate.

Franciszka M. Wieczorek-Fojcik
January 2004
Francziska M. Portsmouth
September 2002;
May 1999

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[3] The 'Thesis' section of this volume is written in **bold** type. It summarises large expanses of text very concisely in a relatively small space. Following Clarkson (see footnote 2 in 'Foreword to the Thesis', I have highlighted the text in the 'Thesis' section to alert the reader that it represents 'condensed information'. Like a software ikon it represents an 'entry' or a 'bridge' to further fractally complex information.

qthesis:
THE PROPOSITION
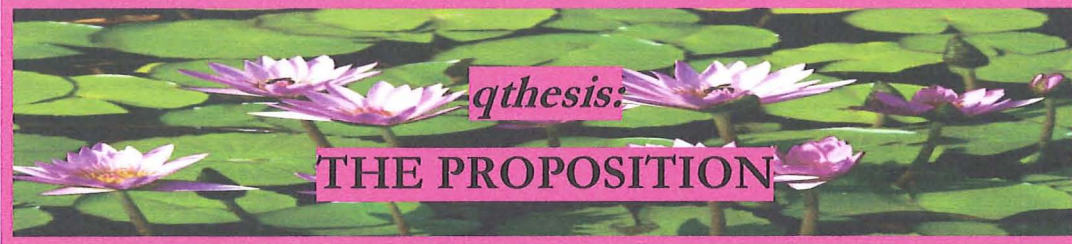
AN EMERGENT OVERVIEW

'Sharing knowledge occurs when people are genuinely interested in helping one another develop new capacities for action.' **Senge, 1998: 137**[4]

Leadership by Subjectives (LBS)[5] is a new strategy for organisations whose people appear to have lost their capacity *in action*, to be genuinely interested in helping one another to develop new capacities *for action*. It is a strategy which interprets *Management by Objectives (MBO)* from a fresh perspective, which I call *Nanopsychology (NLPS)*. It represents a call for a broader and at the same time deeper understanding of MBO, by drawing on a premise of principle-centred leadership, namely that *'you can't talk yourself out of the problems you behave yourself into.'* (Covey, 1998)

My thesis proposes that *the problems we behave ourselves into* are to do with how we organise organisational paradigms, based on our perception of ourselves and on our judgements about each other. Somehow or other, Management by Objectives (MBO) seems to have reached its limits as an effective vocabulary for strategising organisational behaviour. Could it actually be disempowering people's willingness to share personal learning and knowledge to help one another and could this be due to our inability to integrate new psychological technologies within a modernist paradigm?

Leadership by Subjectives is a fresh approach to Management by Objectives; it is an alternative way of considering how our human drive to achieve what we desire, operates as a strategy for complex human action. My thesis is about the implications for practice of this human aspect of organising information. In a different framework for complexity theory, practitioners such as Snowden (2003) explore similar questions in studies of how managers rationalise their decision-

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[4] From 'Rethinking the Future' (1998) edited by Rowan Gibson
[5] I expand on what I mean by Nanopsychology throughout the thesis, and a general idea is provided in the Glossary, along with notes and statements about most of the technical words that I have written in italics in this chapter

making to 'filter out' 'non-order' at any cost, in favour of 'order'. (Snowden, D. 2003)[6].

This thesis applies what I call *Nanopsychology (NLPS)* to research the minuscule detail of how we design the way we decide things and the methods we use to test the effectiveness of those designs. It is about the hidden 'architecture' that underpins our beliefs and values, the way our evaluations construct us, and the 'organisational knowledge' that emerges from them. My research is therefore to do with how people in organisations evaluate their own capacities for action, based on the ways in which individuals, groups and organisations frame and synergise their knowledge for their personal, interpersonal and organisational strategic advantage. It comprises of an integrative methodology for devising 'vocabularies for action', in the context of a *'Post Human Condition'* in which change is the only constant factor upon which to base a view of who we are and what we are doing.

This new 'post-human' way of existing with each other is the result of unprecedented developments in mass communications; it represents the increasing globalisation of our locally embodied experience - broadly understood as the emergence of the *Knowledge Economy*. Leadership by Subjectives (LBS) addresses what the 'globalisation' of 'organisational behaviour' means in the context of our relationship communications, suggesting that it is leading managers into what Michael Porter (1998) calls the 'pitfalls of strategic thinking'.

According to Porter,

> *'There is no strategy that can be stretched beyond the boundaries of a particular business. One of the great mistakes that has been made over and over again by companies is the attempt to apply a universal strategy. This thinking leads companies into a trap...the idea that there might be a universal strategy for the twenty-first century that could be applicable across the board, is obviously wrong. And to think otherwise is, in my opinion, a very big mistake.' Porter, 1998[7]*

The 'big mistake' that I attempt to uncover in this thesis rests on the observations of Evolutionary Psychologists, who have noted that the more 'massively modular', 'universal' or *'bounded'* an explanation is, the less it is able to addresses two problems. The first - is the 'local' problem of abductive logic and the second - is the serious implication for empirical research of a number of alternative, evolutionary, *social constructionist, social constructivist* and *psychodynamic*

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[6] Dave Snowden, Director Cynefin Centre for Organisational Complexity, IBM. Lecture entitled, The New Dynamics of Strategy: Uncertainty, Serendipity and the Collapse of Order. Middlesex University Business School 18-11-2003

[7] Ibid

accounts of how knowledge emerges in organisational contexts. As an alternative to the 'massively modular' or 'universal' rationalism and heuristic instrumentalism of Modernist *serial* accounts, my thesis draws on Complexity Science, Evolutionary Psychology and Relationship Psychology to attract attention to a broader, deeper and more complex range of inquiry.

My thesis seeks to explore the underlying principles that define effective management by objectives, how these principles link with the leadership of organisational behaviour, and how they can be applied in action as strategic interventions. I suggest that this involves re-examining what we understand as organisational behaviour in a way that supersedes the conventional wisdom of the past. Part of this broad agenda for rethinking the future is concerned with how to structure and manage organisations for the twenty-first century.

According to Gibson, 1998 this will be about addressing two issues - the first is the issue of complexity - the second is the issue of control. In this thesis I propose that these issues can be contextualised in relation to human resources by drawing attention to how 'Nature' (behaviour from the 'inside' environment) interacts with 'Nurture' (behaviour from the 'outside' environment).

Leadership by Subjectives is a process of relationship communications *'In'*, 'Within', and 'By' Leaders 'Of' Persons, 'For' and 'Over' Organisational Behaviour. These 'Cool' and 'Hot' communication processes give expression 'To' a Person's, a Group's and an Organisation's *Leadership Identity* 'Through' an Internal-External Nature-Nurture psychodynamic interaction I call Self-reference. (Figure 1.0 below)

Figure 1.0   A VISUAL RECALL OF LEADERSHIP BY SUBJECTIVES
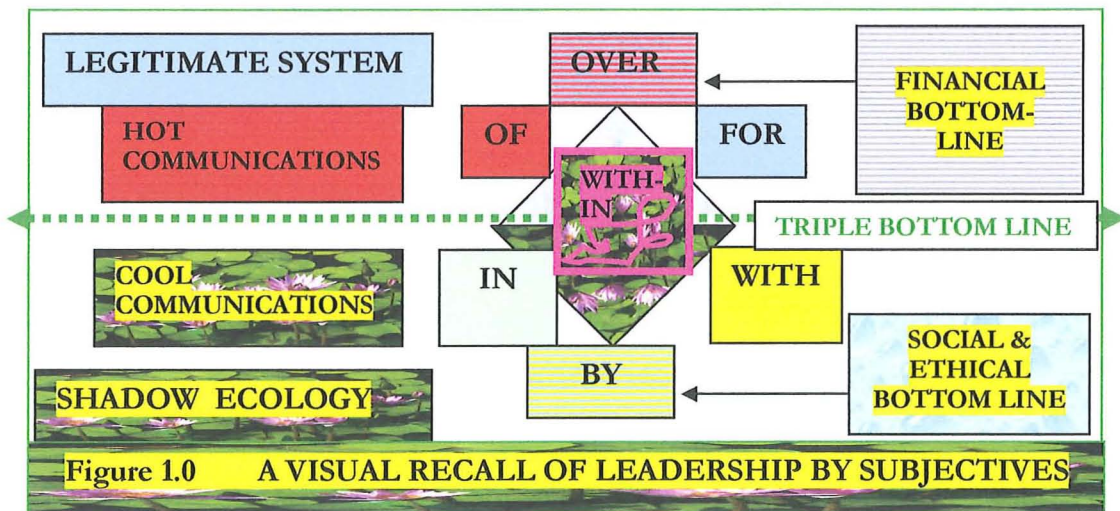
AIMS AND OBJECTIVES

In this thesis I draw on *Complexity Science* as a *Meta-theory*, in order to integrate three complimentary *macro-theoretical* accounts of how knowledge emerges. (See Figure 1.1) My main objective is to research how individuals and groups synergise change in organisations through the development of emergent awareness rather than through the imposition of predetermined control. By drawing on the implications for the Knowledge Economy, my purpose is to show how personal development can be applied in organisations for the purpose of strategic advantage.

I develop a methodological framework for devising a 'self'-organised 'learning conversation' (Harri-Augstein & Thomas, 1991) about how people communicate with each other in the context of the *'Post Human Condition'* that characterises 'organisational life' in the *New or Knowledge Economy*. I draw on *Complexity Science* as a *Meta-theory*, in order to integrate three complimentary *Micro-theoretical* accounts of how knowledge emerges within and between people. The first of these Micro-theoretical accounts is a Cognitive Theory of Mind, the second is Relationship Psychology and the third is Q Methodology. (See Figures: 1.1 and 2.1, Boxes A and B) and the codes (a) (b) and (c) as they relate at the META, Macro, Micro and Nano levels).
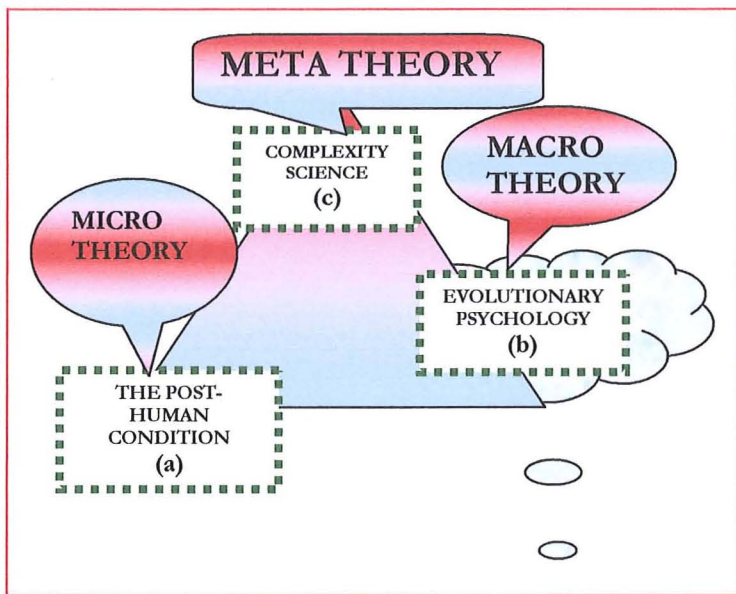
Figure 1.1:
MACRO-BOX A

A META-VOCABULARY FOR ORGANISATIONAL LIFE IN THE NEW OR KNOWLEDGE ECONOMY

META THEORY

COMPLEXITY SCIENCE (c)

MACRO THEORY

MICRO THEORY

EVOLUTIONARY PSYCHOLOGY (b)

THE POST-HUMAN CONDITION (a)
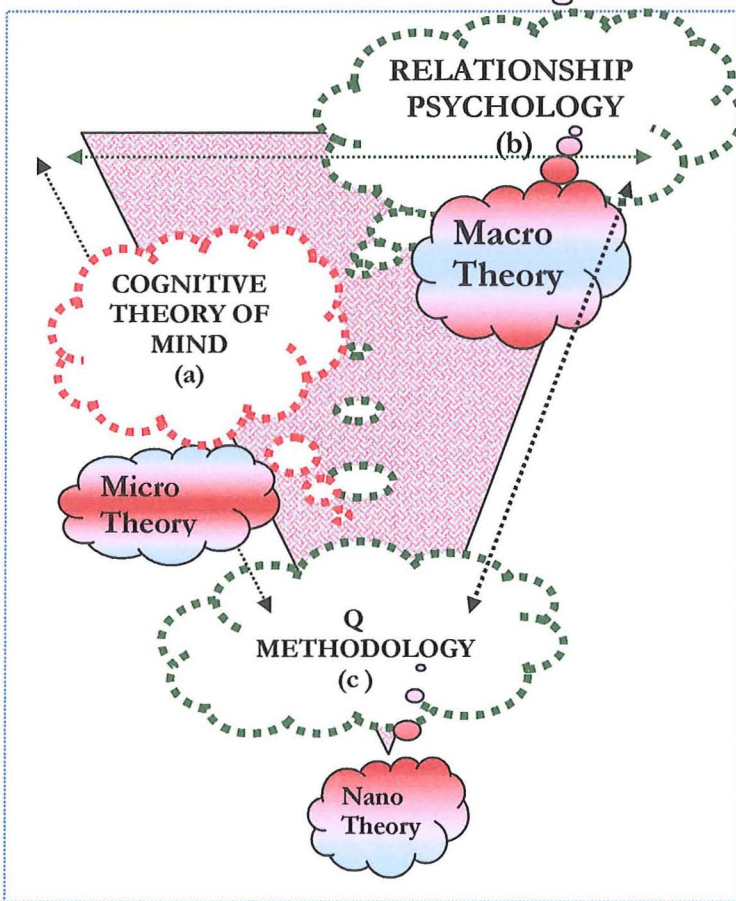
Figure 1.2:
MACRO-BOX B

A Macro, Micro and Nano-Vocabulary for Researching Organisational Life in The New or Knowledge Economy

RELATIONSHIP PSYCHOLOGY (b)

Macro Theory

COGNITIVE THEORY OF MIND (a)

Micro Theory

Q METHODOLOGY (c)

Nano Theory

My thesis aims to develop a research approach which enables organisational stakeholders to 'articulate' locally emergent 'micro vocabularies' in order to voice the 'deep', 'local' effects upon them of the *'top-down' 'undiscussable'* effects of *'mass' communications.* My research is a critique of 'modernist' applications of *Management by Objectives (MBO)* – as they operate *ergonomically* through what I

call the 'hot' or legitimised, *systemic control* of organisational behaviour. As an alternative I suggest that central to effective MBO, is information about how people relate with each other *ecologically in nanoseconds* through what I call the 'cool' or 'shadow' communication of 'self' as *leadership in action.*

The objective of *'Leadership by Subjectives'* is to provide a more detailed evaluation of the impact of strategic objectives, by exploring how they effect personal, social and organisational communications in the local and deeply subjective context of the *'living present'.* This perspective on the interaction between the Speed of Change relative to Time *in the Context* of human communications in the living present is called *Nanopsychology.* (See FIGURE 1.3).

CONTEXT

TIME
(SPEED OF
CHANGE)

CHANGE
(IN   A   RELATIONSHIP
COMMUNICATIONS
CONTEXT)

**Figure 1.3: MACRO-BOX C
NANOPSYCHOLOGY: CHANGE RELATIVE TO TIME AND CONTEXT**
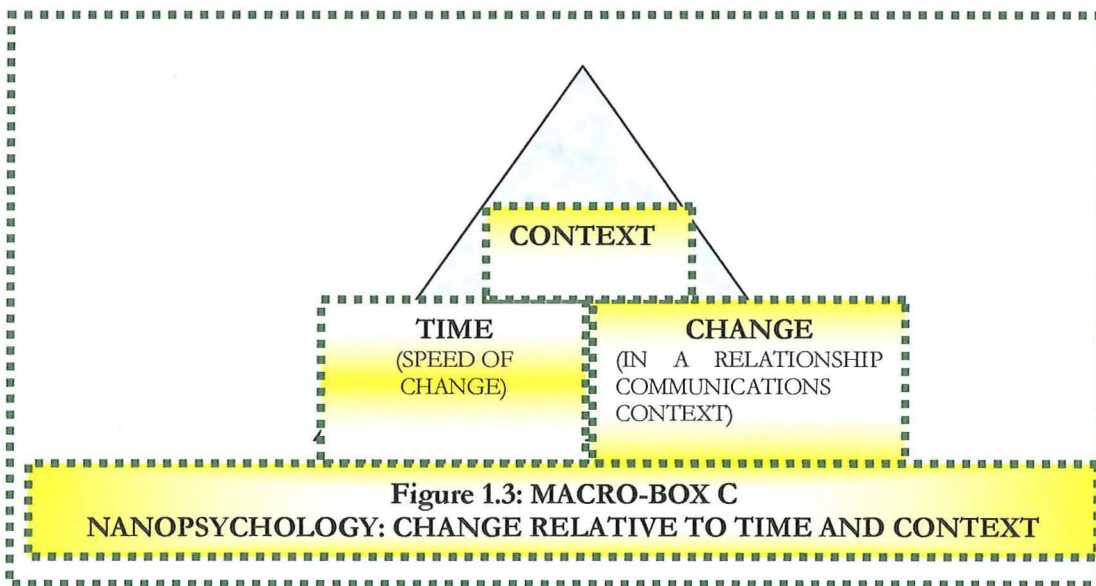
Leadership by Subjectives is therefore about the research of the *Nanopsychology of Change.* (See Figure 1.4, overleaf)

(EXTERNALISED
/MASS
COMMUNICATIONS)

COMPLEXITY
SCIENCE

THE POST-
HUMAN
CONDITION

EVOLUTIONARY
PSYCHOLOGY
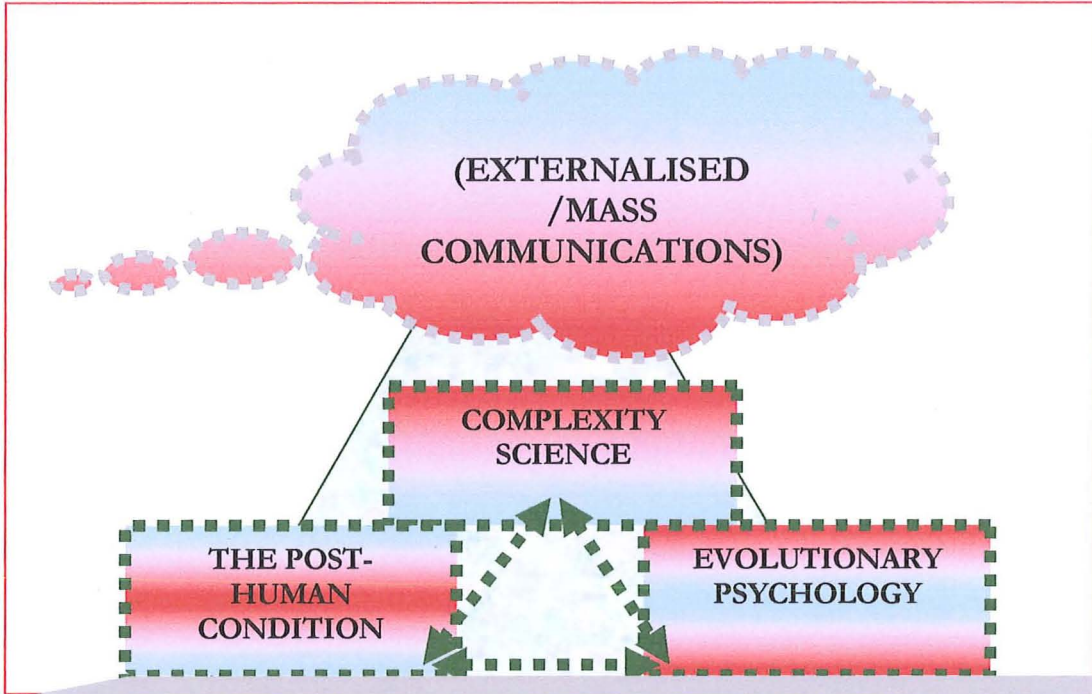
Figure 1.4:
META-BOX ONE
LEADERSHIP BY SUBJECTIVES:
THE NANOPSYCHOLOGY OF EMERGERNT PERSONAL AND
ORGANISATIONAL TRANSFORMATION

COGNITIVE
THEORY OF
MIND

CONTEXT

RELATIONSHIP
PSYCHOLOGY

T
I
M
E

C
H
A
N
G
E

Q
METHODOLOGY

INTERNALISED
COMMUNICATIONS
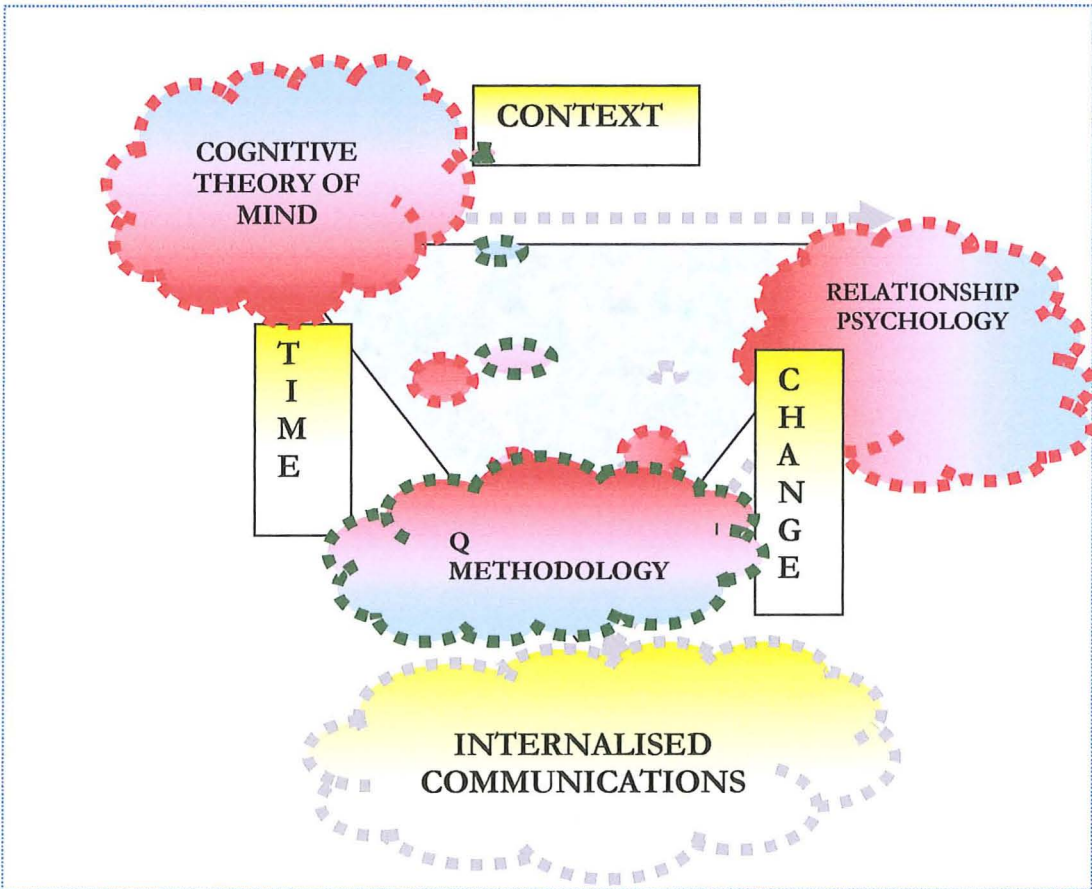
THEORETICAL BACKGROUND

The implications of *Nanopsychology* for leadership and management are to do with how change in organisations can better be described and understood, given the increasing complexity involved. Evolutionary and Relationship Psychologists are suggesting that a fruitful area for investigation is in researching how individuals relate with each other in complex dynamic ways. They consider that relationships in organisations interact in a complex way with the emergent knowledge that individuals construct between themselves in personal and interpersonal learning contexts. (See Figure 1.5)

HOW CAN WE BETTER DESCRIBE AND UNDERSTAND CHANGE IN ORGANISATIONS?

NANOPSYCHOLOGY

EVOLUTIONARY, RELATIONSHIP & SOME COGNITIVE PSYCHOLOGISTS

Change emerges in the context of Relationships

Knowledge emerges in changing conversations which we construct between ourselves....

...in Personal, Interpersonal and Organisational Learning contexts

Figure 1.5: MACRO-BOX D
VISUAL RECALL OF RELATIONSHIP PSYCHOLOGY PERSPECTIVE
ON HUMAN CHANGE AS IT RELATES TO COMMUNICATIONS

As change strategists consulting to organisations, Relationship Psychologists, such as Stacey (2001) are beginning to research the connection between relationships, the leadership of personal and organisational transformation and the construction of knowledge. They are questioning modernist strategic theories and management practices which are based on what I understand to be two questionable postulates about change. The first of these is that '*rational* thinking' is a cognitive process which is '*massively modular*' or *systems oriented*. The second is the '*normative*' *postulate* that 'rational thinking' is a form of *cognition* which has evolved solely for the *instrumental* or '*heuristic*', *objective purpose* of that *functional* organisational *system.* (See Figure 1.6)

MODERNIST THINKING

RATIONAL THINKING IS A COGNITIVE PROCESS WHICH IS MASSIVELY MODULAR –CHANGE CAN BE FULLY EXPLAINED BY MODERNIST THINKING

RATIONAL THINKING IS NORMATIVE –CHANGE SERVES SOLELY INSTRUMENTAL OR FUNCTIONAL PURPOSES TO SERVE A RATIONAL SYSTEM

Figure 1.6: MACRO-BOX E:

VISUAL RECALL OF THE MODERNIST DEBATE AS IT RELATES TO THE EVOLUTIONARY PSYCHOLOGY OF COGNITION

This thesis is therefore about researching the debate between a 'software'-consultancy approach to knowledge - as *a constantly unfolding change process in action* – (what I call a 'cool communications ecological methodological strategy') and a 'hardware-engineering' approach to knowledge – as a fixed solution to 'the problem' of organisational behaviour (what I call 'hot communications' ergonomic improvisation). (See Figure 1.7)

HOW CAN WE BETTER DESCRIBE AND UNDERSTAND CHANGE IN ORGANISATIONS?

COOL COMMUNICATIONS

Change emerges in the context of Relationships

Knowledge emerges in changing conversations which we construct between ourselves....

EVOLUTIONARY, RELATIONSHIP & SOME COGNITIVE PSYCHOLOGISTS

...in personal, interpersonal and organisational learning contexts.
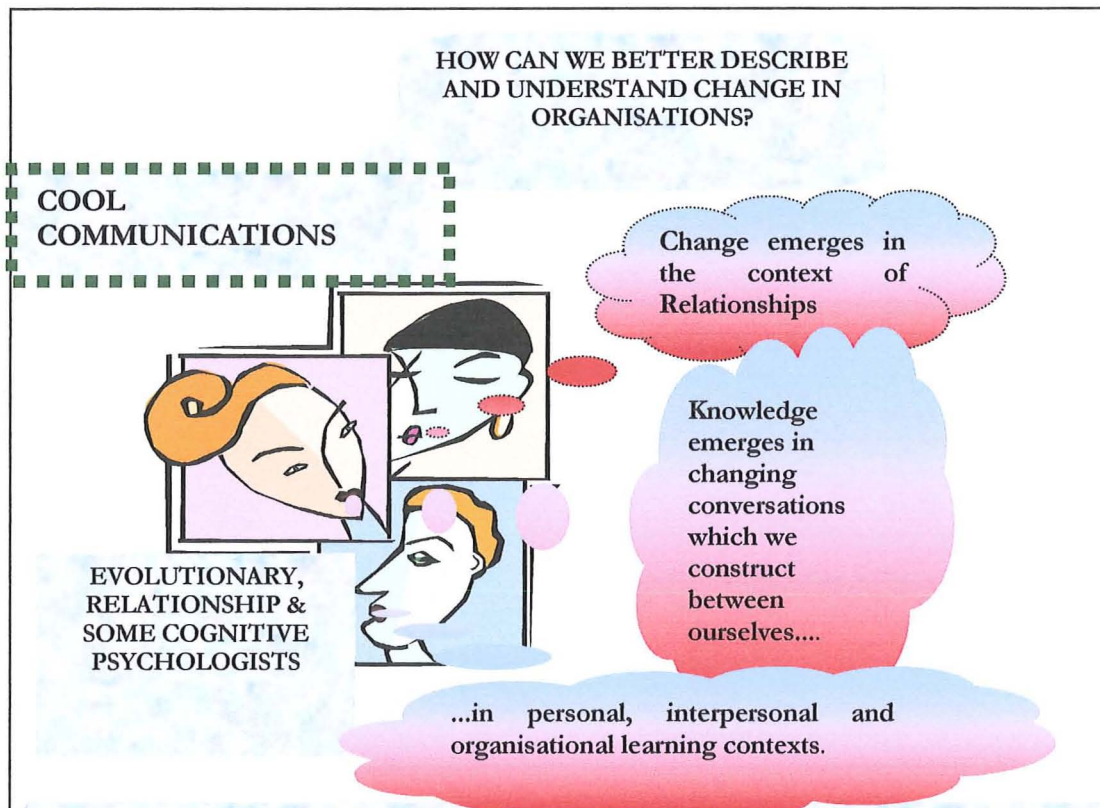
Figure 1.7:
META-BOX TWO
A VISUAL RECALL SHOWING THE CONTRAST BETWEEN A 'SOFT' POST-MODERN 'COOL COMMUNICATIONS ECOLOGICAL APPROACH TO RESEARCHING CHANGE & A MODERNIST 'HOT' COMMUNICATIONS VIEW OF KNOWLEDGE

MODERNIST THINKING ABOUT KNOWLEDGE

RATIONAL THINKING IS A COGNITIVE PROCESS WHICH IS MASSIVELY MODULAR –CHANGE CAN BE FULLY EXPLAINED BY MODERNIST THINKING

RATIONAL THINKING IS NORMATIVE –CHANGE SERVES SOLELY INSTRUMENTAL OR FUNCTIONAL PURPOSES TO SERVE A RATIONAL SYSTEM

HOT COMMUNICATIONS
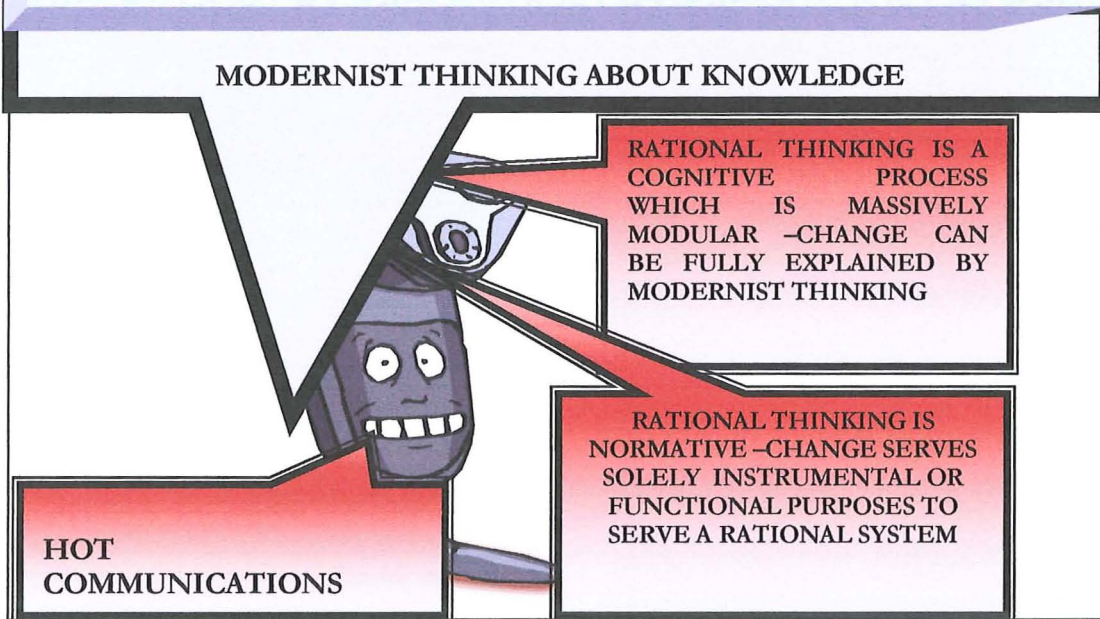
Modernists consider that their postulates about the nature of rationality in normative contexts (such as organisations) can adequately account for the entire complexity of the change process. According to a *Cognitive Theory of Mind,* modernist rational and normative accounts ignore other, 'non-rational' cognitive

capabilities of human consciousness. In this thesis I suggest that this modernist view ignores the 'problem of *abduction*' – namely alternative understandings of 'cognitions' as complex dynamic phenomena.

My argument rests on the observations of Cognitive Evolutionary Psychologists, who have noted that the more 'massively modular' or *'bounded'* an explanation of cognition is, the less it is able to addresses two problems. The first is the 'local' problem of abductive logic and the second is the serious implication for empirical research of evolutionary, *social constructivist* and *psychoanalytic* accounts of how knowledge emerges in organisational contexts. As an alternative to the 'massively modular' rationalism and heuristic instrumentalism of Modernist accounts, I draw on Evolutionary Psychology to draw attention to a broader, deeper and more complex range of inquiry.

In this thesis I argue that cognitive capabilities can be more usefully understood as being driven by abductive logic – a kind of 'language' which emerges in the context of *subjective* communications. Modernists consider that abductive communication is 'a problem' because it involves *inter-subjective* communications; these pertain to the complex dynamic interaction between *identity* and *relationships.* Identity is understood as singular, individual and therefore tacit, subjective, personal and abductive (or 'cool' – 'hidden' in the shadows); whilst 'relationships' are considered to be plural, organisational and therefore 'formal', 'objective', 'impersonal' and 'rational' (or 'hot' – in the glare of the legitimate system). (See FIGURE 1.8).

Figure 1.8:
ABDUCTIVE LOGIC: A VERBAL RECALL

'Showing up for work is difficult. You would think not showing up would be impossible for living, breathing human beings, but we know enough of ourselves on a black Monday morning, or certain co-workers on a bad day, to realise that as human beings, we are the one part of creation that can refuse to be itself. Our bodies can be present in our work, but our hearts, minds and imaginations can be placed firmly in neutral or engaged elsewhere.' P7 Whyte 2002

From : *Crossing the Unknown Sea, Work and the Shaping of Identity.* Penguin Books, London

Aspects of human communications such as abductive logic are not easily 'testable' because they represent a tacit, informal, and often 'unspoken' form of knowing.

This 'measurement problem' means that modernist researchers have rejected the possibility that organisational behaviour might emerge through 'abductive' or 'cool' communications between stakeholders. Instead, modernists make the assumption that the only relevant outcomes in management research are those which comply with the *linear causality* of 'objective' logic or instrumental *pragmatics*, that modernist economists call *'bounded rationality'*. My thesis explores the 'shadow' that this 'hot communications', 'formal' version of global and general organisational behaviour, casts on action in organisations; it focuses on how that 'shadow' emerges at the local level of tacit, complex communications in action.

The Theoretical Framework

Evolutionary Psychologists such as Wilber (1996) and Relationship Psychologists such as Clarkson (1995) have developed 'frameworks' to describe how human intelligence has evolved over time, as well as how it emerges 'locally' and 'in present time'. My thesis evaluates these alternative 'complexity frameworks' against 'old', 'modernist' knowledge (or what I call '<u>hot</u> communications organisationally legitimised ergonomics') and 'new', 'post-modern' knowledge (or what I call '<u>cool</u> communications subjectively 'shadowed' ecology'). (See Figure 1.9)

Figure 1.9:
THE MASSIVELY MODULAR MODERNIST PARADIGM IN THE EVOLUTIONARY CONTEXT OF CLARKSON'S MULTI-DIMENSIONAL SEVEN DOMAIN EPISTEMOLOGICAL FRAMEWORK
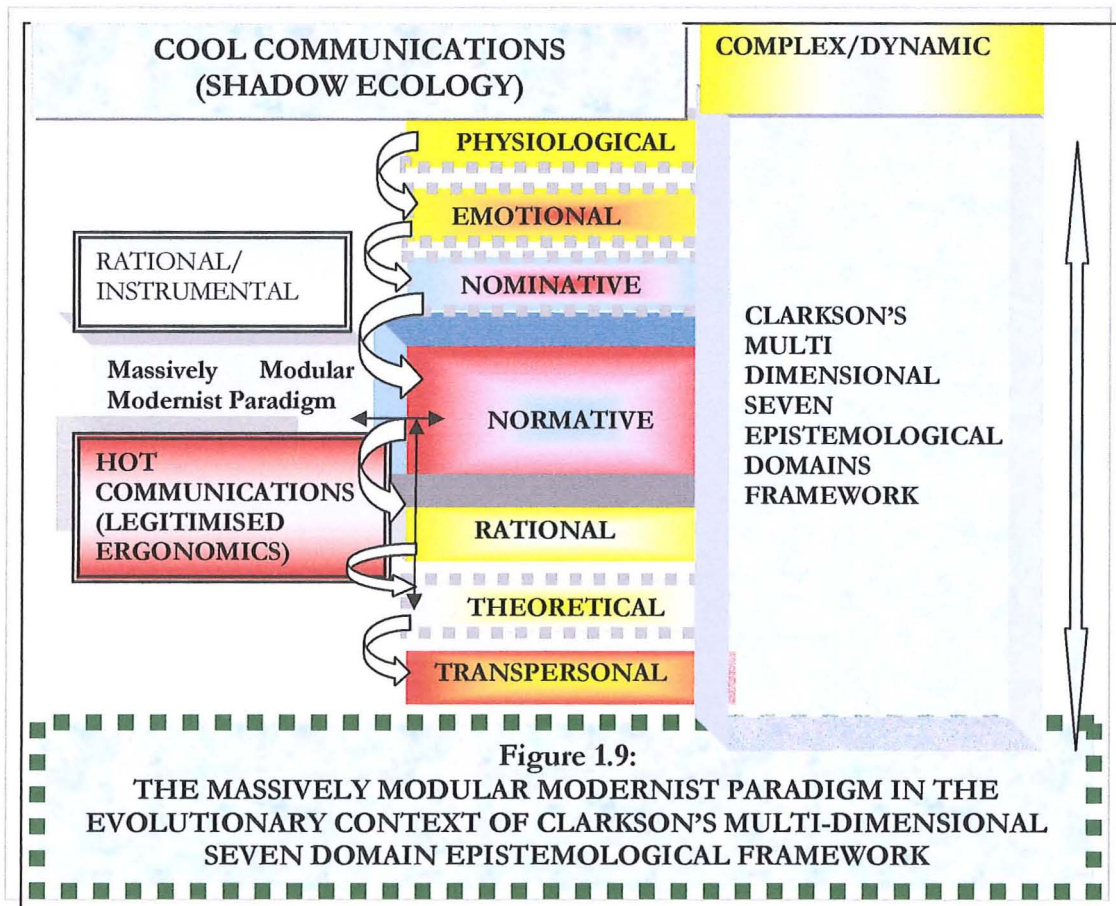
What I call 'complexity frameworks' can be described as 'multi-dimensionally modular' at many levels and in many domains. They transcend and include normative and rationalist modernist perspectives within a broader *epistemological* context which also addresses physiological, emotional, linguistic, theoretical, and *transpersonal* domains. The domains that comprise an evolutionary framework, are therefore organised in a *hierarchically emergent* way in which each 'developmental domain' is self contained (i.e. what I call 'abductive' in a self-referent way). Yet at the same time, the framework is open to transformation in evolutionary terms, due to the *complex dynamic* relationship within and between the 'levels' of evolution above and below it. In this thesis I use the term '*abduction*' to describe the complex dynamic 'logic' that underpins this type of phenomena.

A Step Change in Evolutionary Development

Evolutionary, Relationship and some Cognitive psychologists consider that Modernism does not provide an adequate account of the complexity of change. They are becoming increasingly concerned that modernist *discourse* fails to *problematise* the implications of the speed of change for the development and evolution of multi-domain, human intelligence. This relationship between speed and time is believed to be an important factor in the development of human identity. I suggest the impact of change on relationships is producing a 'global warming' effect on the evolution of human development. Relationship Psychologists consider that the chasm between Modernist accounts of change and the Post-Modernist experience of change is deepening; in this thesis I link this chasm between Modernism and *Post-Modernism* with the advent of what is called the *Post-Human Condition*. (Figure 1.10)

Figure 1.10:
THE POST HUMAN CONDITION: BRIDGING THE CHASM BETWEEN MODERNIST AND POST-MODERNIST THINKING
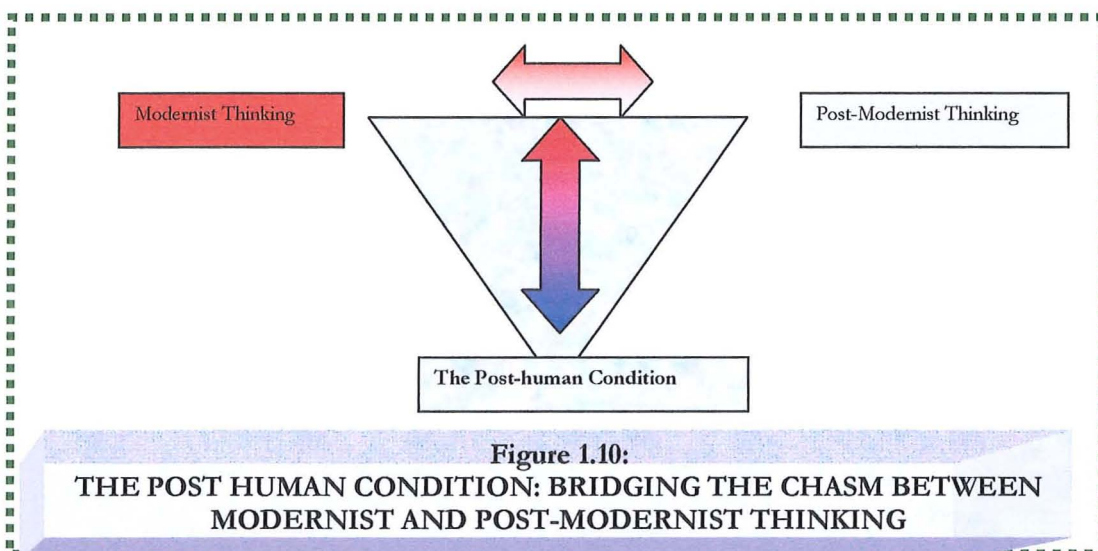
Acknowledging the Post Human Condition means recognising that Human Nature now includes the sort of intelligence that allows for the possibility of replicating and *synergising* many living functions which have evolved across Time - computers and machines speed up these functions in real time. Change is demanding of Human Nature, continual adaptation to new information, often in nanoseconds in the short-term; at the same time however, there are implications for Evolutionary adaptation over the long term. This means that 'knowledge' about the short-term cannot be determined strategically in advance and that 'models' of *what we know* need to evolve into the complex dynamic 'modelling' of frameworks which account for *how we know, what we know* - in the 'ecology' of the 'living present'. (See Figure 1.11)

Figure 1.11: MACRO-BOX F
THE NANOPSYCHOLOGY OF THE LIVING PRESENT
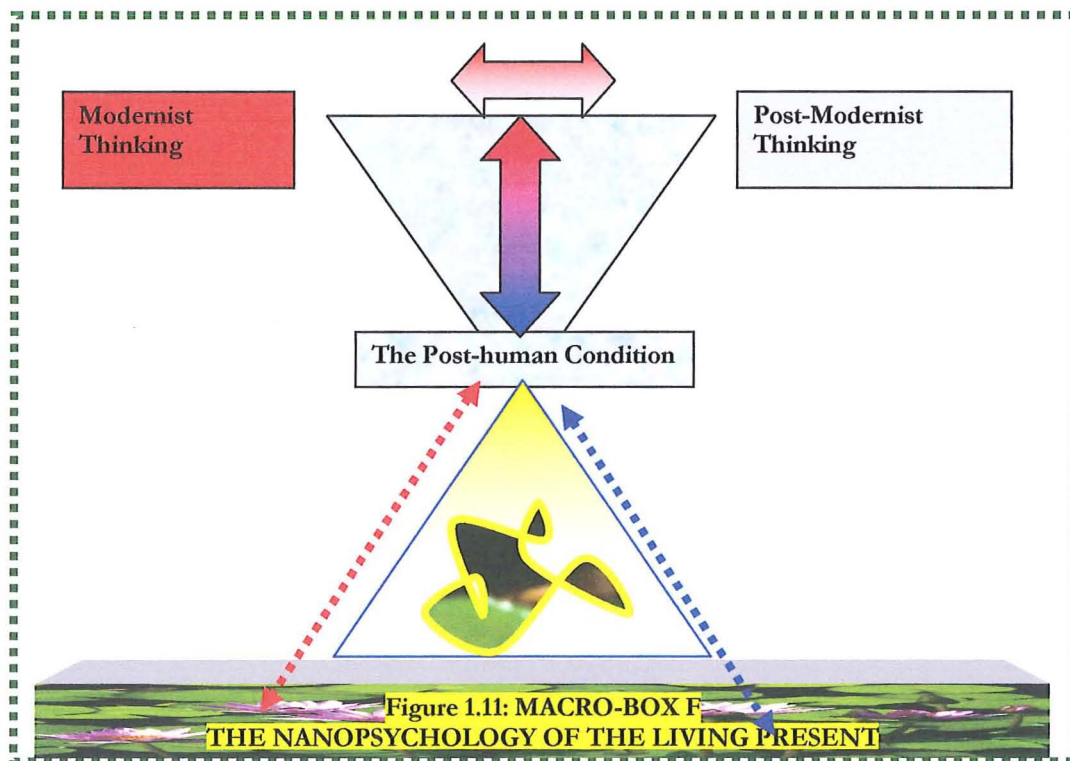
In this thesis I suggest that the emergence of the Post Human Condition is likely to remain outside of the concerns of modernist understandings of the New or Knowledge Economy. The reason is that '...some financial officers and economists resist the idea of cluttering financial statements with what they consider "untried, possibly subjective non-financial measures"'.[8] In contrast, I am drawing attention to evidence from Relationship Psychology and counselling, which raises deep concerns for me about the ethical, *aesthetic and synaesthetic* consequences of a singularly universal, broad-brush understanding of organisational behaviour.

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[8] Curry and Curry, Customer Marketing Method, p51, quoted by Boyett J.H. and Boyett J.T. (2001), page 120.

I am proposing that this resistance to the 'measurement' of subjectivity involves a mass denial akin to an addiction. The result is that the effects of strategic action 'at the top' (which means for the espoused purpose of the 'System') emerges locally as a behavioural climate. Often the ecology of this climate makes it difficult for the individuals *in* it, to differentiate their personal agenda from their understanding of what is happening at the strategic level, without having to 'split' off the one from the other.

A lack of knowledge about the nature of subjectivity is resulting in interventions which force organisational participants, at every level of the organisation, to behave in co-*dependent, dysfunctional* ways in relation to each other in order to survive in the system. In this kind of climate, there is no desire to share knowledge, because at some level, helping one another to develop new capacities for action, would involve giving up the notion that everything is under control. Members live in denial – they have unwittingly slipped *beyond* the edge of chaos.

Managing the Post-Human Condition

Psychologists who specialise in Neuro-linguistic Programming (NLP) have developed what they call 'behavioural modelling techniques', (but what I call in this thesis *Synaesthetic Modelling Interventions*) to assist individuals to 'manage' the human 'condition'. In this thesis I argue that the 'Post-Human Condition' demands a deeper understanding of the relationship of 'Nature', 'Nurture' and 'Environment' than modernist NLP practitioners are currently proposing. I suggest that this is because the boundaries between biology, technology and environment and financial measures are becoming increasingly unclear.

Examples of the 'technological' or 'Nurture' interface with Nature and Environment include *virtual reality, global communications, robotics* and *prosthetics, neural networks, nanotechnology* and *artificial life.* Examples of the 'biological' interface of Nature with Nurture and Environment are psychological techniques such as *hypnotic induction, operant and instrumental conditioning, cognitive-behavioural therapy, Neuro-linguistic Programming (NLP), Relationship Psychology, Nanopsychology and Synaesthetics.*[9]

My thesis is about taking seriously, the increasing complexity of what these *'bio-technologies'* imply about the 'reality' of leading and managing people in organisations. I explore the *evolutionary psychology of change* as a form of

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[9] See Glossary

organisational knowledge and research, with a view as to how it can be put to use as a strategic resource for more effective and ethically grounded organisational communications. Evolutionary psychologists suggest that how we construct our reality is far more complex than Modernist models of organisation, leadership and management suggest.

My thesis argues that modernists are continuing to cling to their 'externally referenced', singularly 'rational' and 'normative' accounts of 'behaviour' as *the only* version of knowledge; this is to the exclusion of other explanations which may be more able to address issues pertaining to our subjective experience of organisational life. The Modernist paradigm of organisational behaviour needs to be challenged because it is mis-guiding current *strategic leadership* and management practice in organisations.

Theoretical Foundations

Relationship psychologists have applied the work of the psychoanalysts *Carl Jung* and *Melanie Klein* within a complexity theory framework in their work with clients; they have observed that 'identity' (in the epistemological, at the same time as in the *ontological* sense) pertains to issues of linguistic context. Their research shows that without an accurate sense of context, it becomes difficult to differentiate the fine detail which emerges when we try to 'construct' or 'make sense' of 'who' we are. This is because our sense of Self interacts with *who we are with* and 'where' and 'when' our communications take place.

My research suggests that modernist organisational language 'modularises' information into generalised 'compartmental boundaries'. This process of massive modularisation puts a low value on exploring the complexity *inside* those modular compartments, valuing instead, short-term, singular 'fixes' to the problems that people in organisations continue to behave themselves into. Counselling Psychologists have found that the quickest, but rarely the most effective way to 'behave ourselves into a problem, is to 'trance' ourselves into a 'quick fix' by 'dividing' the way we think about our actions, into compartmentalised, 'bipolar' categories.

Compartmentalising information into 'bipolar' categories is a fundamentally primitive, 'political' way of understanding human behaviour which has increasingly complex implications in the new context of mass communications in a global system. In order to address this 'problem of abduction', it is necessary to

research the impact of subjectivity in organisations, understood as the post-human condition. This is because subjectivity acts in a complex dynamic way, as a fundamental factor in the emergence of knowledge. In this thesis I refer to *Nanopsychology* as the strategic discipline of 'acting' ourselves *into* and *out of* our subjectively-induced trances in the living present. (See Figure 1.12)

Modernist Thinking   Post-Modernist Thinking

The Post-human Condition

CONTEXT

IDENTITY   **RELATIONSHIPS**

Figure 1.12
META-BOX THREE
THE COMPLEX DYNAMIC NANOPSYCHOLOGY OF THE LIVING PRESENT
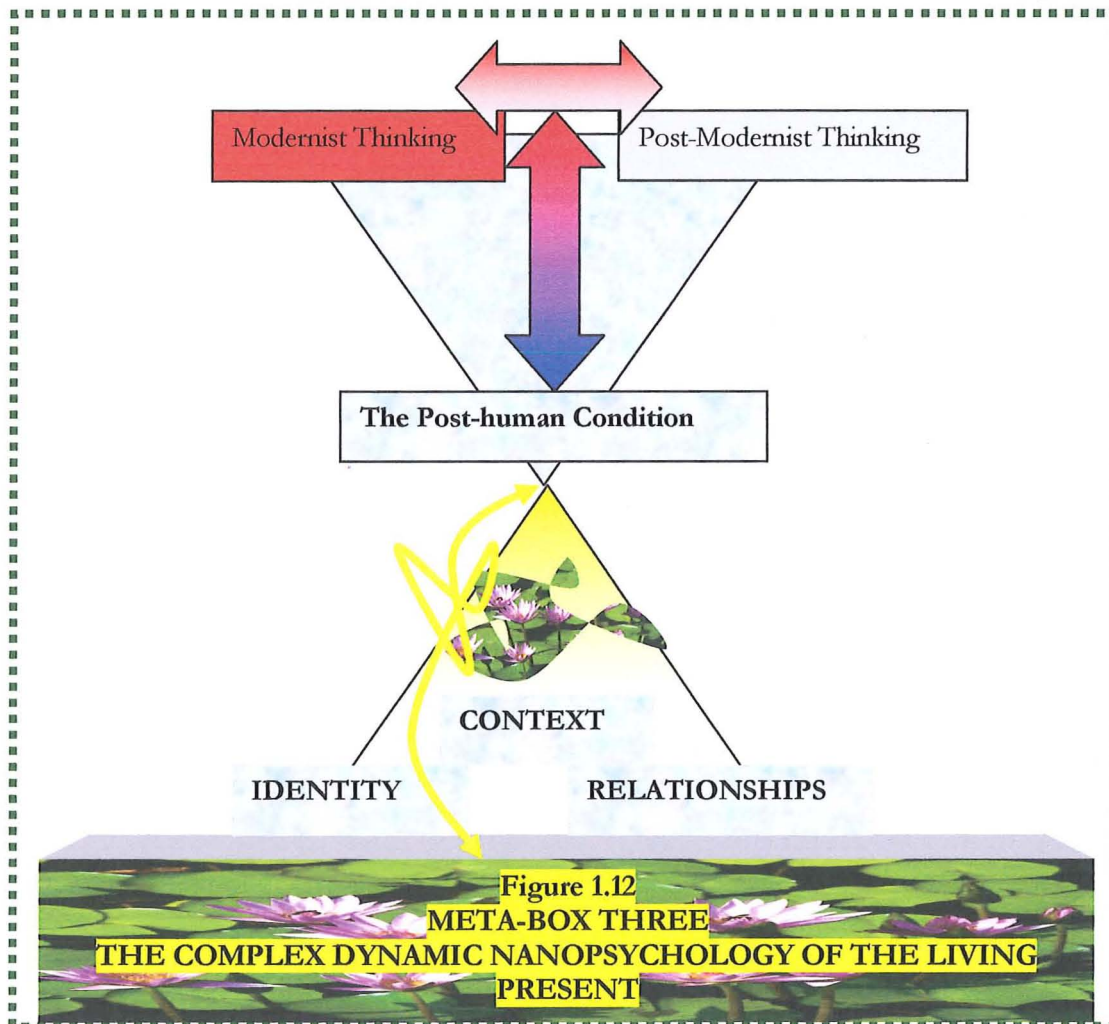
Examples of bipolar categories include 'self/other', 'subjective/objective', 'internal/external', me/not-me', singular/plural', 'deep/shallow', quantitative/ qualitative, good/bad, individual/group, inside/outside, who/what, and personal/organisational. Evolutionary psychologists and relationship psychologists are interested in the complex dynamic, *'fractal'* patterns which emerge when information is exchanged within and between these 'bipolar modular compartments' and how their boundaries change over historical time.   In this thesis I refer to these 'bipolar modular compartments' as *'hot and cool communications channels'* and I apply Q Method Factor Analysis to 'capture' the statistically dynamic complexity of these channels. (See Figure 1.13)

THE POST-HUMAN CONDITION

CONTEXT

WHO AM I?

EG: Individual...Group

EG: Me...Not Me

BIPOLAR FACTORS, EG: INSIDE...OUTSIDE

EG Shallow...Deep

EG: Inside...Outside

'nano strings'

IDENTITY

RELATIONSHIPS

Figure 1.13:
VISUAL RECALL OF THE qTHESIS –
A FACTOR ANALYTICAL EMERGENT TECHNIQUE FOR THE DATA
CAPTURE OF THE COMPLEX DYNAMIC NANOPSYCHOLOGY OF THE
LIVING PRESENT
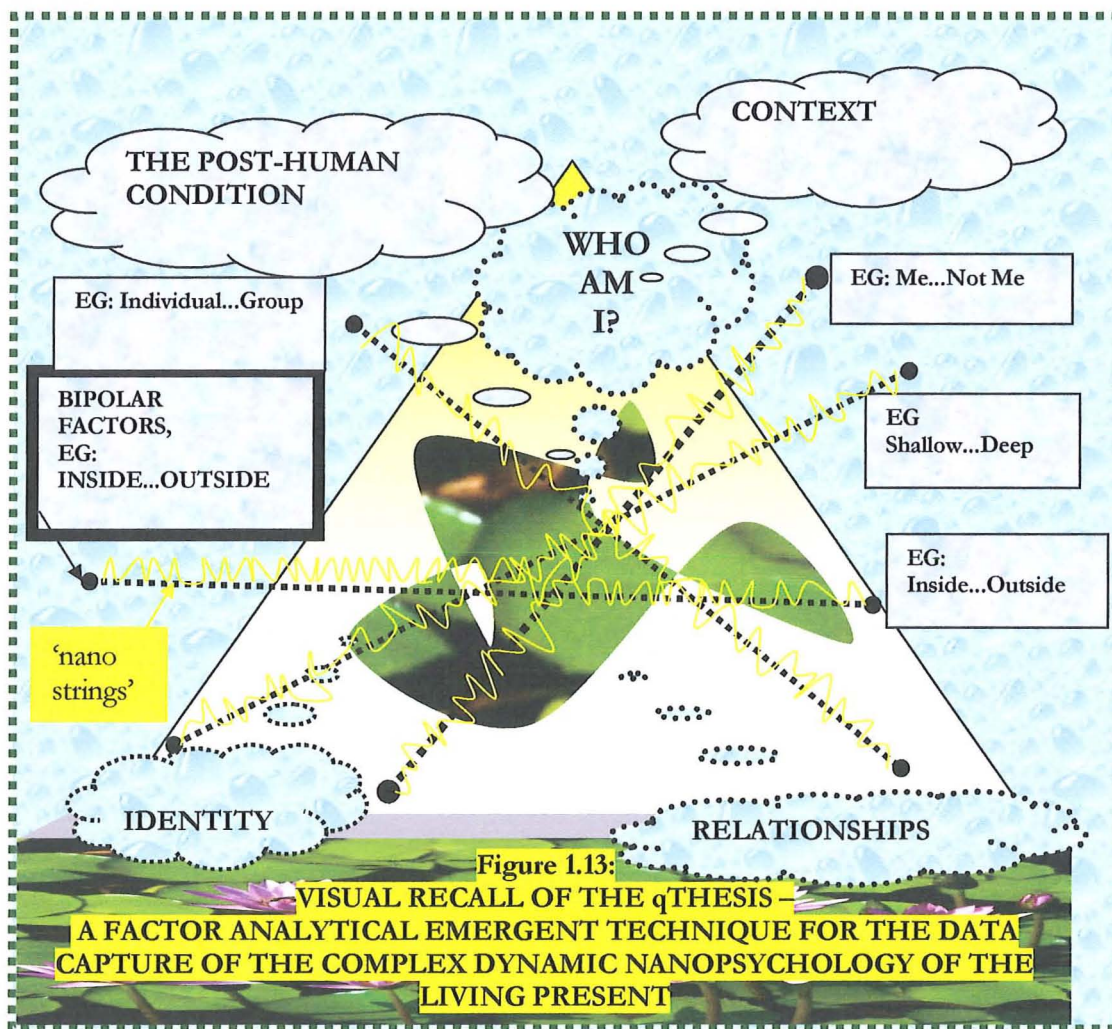
My purpose in this thesis is to investigate my 'hunch' that knowledge in organisations is *synaesthetically*, aesthetically and ethically organised. The 'languages' we use to describe what we know are therefore relative to the 'modular ways of thinking' that emerge through the create-destruction of our relationships *with* each other *in* action. I infer from my hunch that the diversity of our various 'stakeholder' perspectives is reflected in the way that *cognition interacts with language synaesthetically, aesthetically and ethically.* This results in the use of different 'labels' for similar, but not identical complex dynamic 'modular' differentiation patterns.[10]

The technical term for the differentiation process I have described above has been referred to by physicists and biologists as *'self-reference'* it occurs when a boundary 'emerges' to create a 'subjectively' constructed 'identity' of *whom* someone or *what* something 'is' and *who* someone or *what* something 'isn't'. Relationship Psychologists consider that changing personal, interpersonal and

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[10] See The Project Proposal (p.iv at the beginning of the thesis for the link with the Triple Bottom Line)

organisational contexts are impacting on individuals' capability to accurately define, differentiate, synergise and communicate their self-referential identities. They are developing multi-domain, multi-level frameworks as 'languages' to describe evolutionary and emergent contexts. In this thesis I explore how organisational transformation impacts on individuals' abilities to 'manage' themselves *in change* in relation to their personal, interpersonal and organisational 'self-reference'. I consider how this relates to the 'abductive' logic that seems to characterise the understanding of Self in the context of the Post Human Condition.

THE FOCUS OF INQUIRY

In this thesis I study how the *Ergonomics* of *'external sensation and judgement'* and *the Ecology* of *'internal intuition and perception'* relates to personal, interpersonal and organisational identity. I draw on the concept of 'modular boundaries' or 'compartments' to describe how we 'evaluate' human communications according to how we contextualise personal, interpersonal and organisational information, exploring how this impacts on the effectiveness of management by objectives as a tactical strategy. My focus is on how strategic leaders can better understand how this form of 'self-reference communication' 'plays itself out' in the 'change process'.

The 'leadership relationships' that Relationship Psychologists investigate are thought to begin with 'mother-infant' interactions, but are believed to also apply to interactions between 'consultant-client', 'doctor-patient', 'teacher-student', 'manager-employee', 'leader-group'; indeed these interactions are understood to apply to all human relationships. I focus on how the management and leadership of interpersonal relationships can impinge on change outcomes and objectives in organisations and explore the implications of relationship and leadership communications such as (for example) the *'placebo effect'* observed in the *Hawthorne Studies*.

My proposition in this thesis is that what I call Complexity Frameworks can help researchers to notice the fine details that differentiate the processes whereby we identify the 'self referential' cognitive boundaries and channels that we use in the *modelling* of *how we know what we know*. Complexity frameworks attempt to simulate the detailed processes whereby knowledge evolves; they also attempt to 'mimic' the emergence of the communicative interactions with the 'external' environment, of the many diverse self-referential 'manifestations' that we describe with language.

By utilising the concept of *Self-reference*, my aim in this thesis is to apply Complexity theory to transcend and include the modernist paradigm that has been applied to understandings of Human Nature and Nurture in the context of Environment, by those who research, preach and practice the discipline of Organisational Behaviour. In the thesis I use extensive desk research, combined with qualitative and statistical methodologies in order to achieve a form of *'reflexive triangulation'* to back up my rationale for a Complexity Case Study

approach, based on Q Methodology as a Meta-framework. The research is designed to help me to 'articulate' how communications between individuals in groups can be understood from my professional perspective as a Counselling Relationship Psychologist who is trying to describe the complex dynamic interaction between Nature and Nurture in a Human Environment context. (See Figure 1.14)

ENVIRONMENT   CONTEXT

THE POST-HUMAN
CONDITION   NURTURE

NATURE

WHO AM
I?

IDENTITY   RELATIONSHIPS

Figure 14:
THE COMPLEX DYNAMIC NANOPSYCHOLOGY OF THE LIVING
PRESENT:
NATURE/NURTURE IN A HUMAN ENVIRONMENT CONTEXT
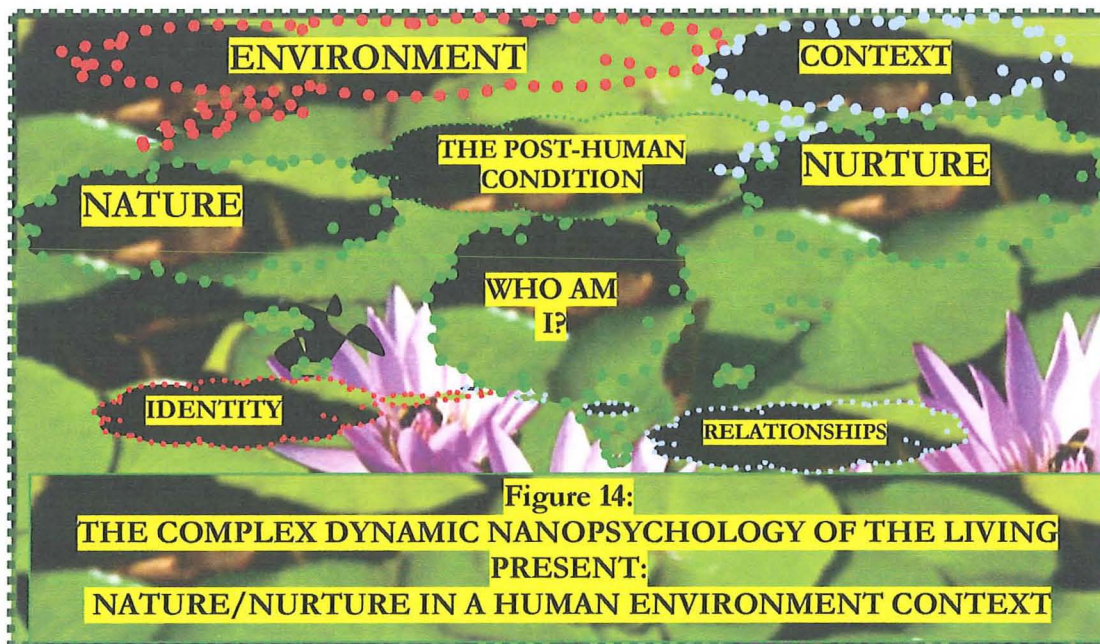
The Research Studies

The Methodology utilises three different *'complexity framework methods'* as a post-modern case study approach for researching strategic leadership. My aim is to explore my 'hunch' that 'the problem of *abduction'* is central to the paradoxical nature of organisations that the current modernist and post-modern debates in organisational behaviour represent.

The first 'framework methodology' study evaluates how complexity emerges in the relationship between 'System-assigned' leaders and their team members. The research context is in a typically modernist culture, in that the study is set in Singapore and involves a large sample of senior management teams. I analyse and interpret *within-group* and *between-group* interactions of survey data according to complexity theory and evaluate my interpretations for *validity* and *reliability* using *non-parametric statistics*.

The second study applies a post-modern 'framework method' from Relationship Psychology, proposed by complexity theory practitioners as a tool for assessing

organisational interventions. It is an example of how Relationship Psychology can be applied to interpret the group behaviour of *stakeholders* in a post-modern *learning organisation* setting. The focus is on what I call the 'ecological climate' which emerges in the communications within a group of stakeholders who are attempting to exchange knowledge in a learning community. It describes the Danger, Confusion, Conflict and Deficit that ensues in the local communications between trainers, consultants and managers and their group leaders. The study illustrates the complex dynamic ecology of *individual differences* in how stakeholders apply sense-making and intuiting '*modalities*' to synergise information. I speculate that from this point of view, the cognitive aspects of 'abductive ecologies' can be understood as *synaesthetics*.

In the third study I apply 'Q Methodology' to 'pattern' the abductive subjectivity of individuals and groups in an *operant* way using *Q factor analysis* statistics to validate *qualitative* case study data. I use it in the research to help managers in a motor manufacturing company to describe their organisational relationship. The study applies Q Methodology as an abductive, 'cool communications' 'measurement' technique. In this study I explore how locally emergent 'subjectivities' emerge, and compare the 'cool communications channels' in the local organisational ecology with strategic leaders' system-focused, massively modular, global, 'hot communications objectives' for that local ecology.

A DISCUSSION OF THE FINDINGS

The findings of the third study indicate that the stakeholders in the organisation 'identified' their organisation's communications strategy using two completely different 'communications channels' (or factors). These differences in perspective, taken as a transcendent but inclusive 'evolutionary whole', represent important information for strategic leaders about the detrimental consequences for the triple bottom line of generalised solutions for strategic problem solving, given the effects of the post-human condition on action. These differences emerged as statistically valid measures between two types of 'preferences' or points of view expressed by a group of managers; the two factors reflected two different 'types' of stakeholder self-reference. The diversity in stakeholder 'identity type' pertained to individual differences between managers about the implications for them of complex dynamic *triple bottom-line* interactions. (See Figure 1.15)

Figure 1.15:
VISUAL RECALL OF THE TRIPLE BOTTOM LINE FROM A COMPLEX DYNAMIC NANOPSYCHOLOGY PERSPECTIVE
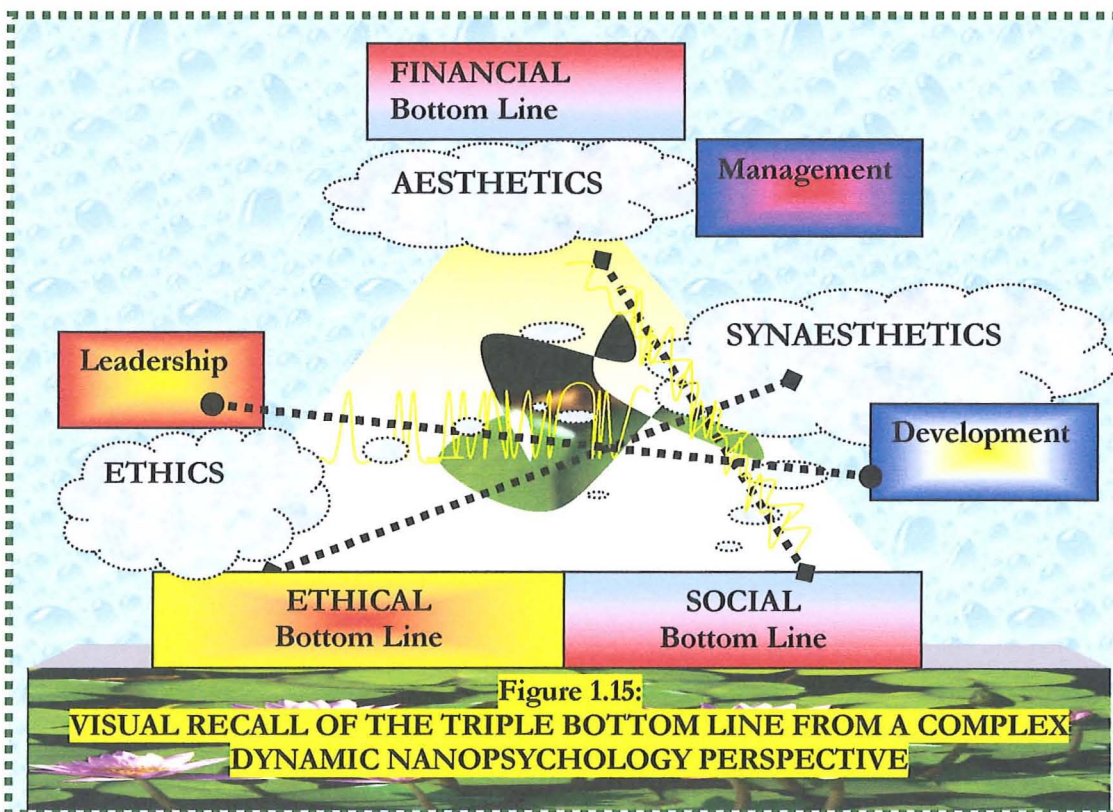
In the Discussion I explore the implications for the 'triple bottom line' of financial and environmental prosperity in relation to social justice, by illustrating the complex detail of the dynamic interaction between synaesthetic, aesthetic and ethical stakeholder self-reference in an organisation's *internal environment*. I draw attention to the paradoxical tension in time and speed of change, between

the organisation's externally referenced strategic need for competitive advantage on the one hand, and the stakeholders' internally referenced need for collaborative advantage through organisational learning on the other. I show how the emergent data drew out the paradoxical implications of individuals' personal or *self-referenced* strategic survival in relation to the *inside ecology* of an organisation, compared to an organisation's *external* strategic or evolutionary survival in the *outside, system- referenced,* economic marketplace.

The Contribution of the Research

Self-reference is a central tenet of *complexity theory*, which is now being applied to extend and include Modernist understandings in evolutionary theoretical frameworks for researching organisational management, leadership and stakeholder relationships. In this thesis I 'translate' what Evolutionary, Relationship and Cognitive Psychologists are saying about the implications of 'self reference' for complexity theory, into a 'cool' mass communications research medium called Q Methodology. The research shows how a Complexity Framework can be applied to a case study approach through the *'discovery'* technique of abductive logic. The use of Q Methodology in the triangulation enabled the statistical patterning of strategic thinking as it pertains to the complexity of organisational outcomes in terms of consequences for 'types of stakeholder' in relation to an internal and external evolutionary context.

Q Methodology was devised by the physicist and psychologist William Stephenson (1953) as a set of scientific postulates about the research and study of subjectivity. It includes a research technique called *Q Sorting*, whereby a research participant can 'sort out' the detail of his or her unique perspective on any issue. In this thesis I apply Q Methodology in an innovative way to enable local organisational participants to express their points of view by constructing their own locally emergent 'complexity frameworks'. William Stephenson proposed Q Methodology as a deeper, more precise and tailored, *local* method for researching 'mass' data than standard survey techniques which rely on the *normative distribution* of mass populations.

Q Methodology involves what I call a 'modularising' process based on abductive logic. Stephenson's later work suggests that it enables research participants to express their subjectivity in the context of 'play' or 'abductive discovery' (1967). This is in contrast to traditional modernist research approaches which seek to discover *'objective'* measures relating to the predefined objectives inherent in

hypothesis testing. Hence Q Methodology can be understood as focusing on the effective 'data capture' of 'cool communications' or 'tacit' knowledge – for example as 'spun' by politicians or by journalists for the tabloid press, compared to 'hot communications', understood as 'formal knowledge' – for example as expressed by civil servants or by the broadsheet press.

Q methodology can be understood as a statistically validated way to research how perspectives emerge as modularised 'spin'. Whereas a modernist management researcher believes that research findings are 'objective' outcomes resulting from predetermined strategic plans imposed on a 'flat', predefined canvas, a Q Methodology researcher believes that research findings are 'subjective' consequences, which evolve in the ecological context of 'cool communications' between self referring 'identities' which form part of a constantly emergent and changing 'sets' of stakeholder relationships.

Complexity Framework research can be applied as an evaluation tool and as a form of reflective feedback to assist organisational stakeholders to differentiate and 'join-up' individual differences in their *tacit, local knowledge.* It deepens current perspectives which focus primarily on 'massively modular', 'top down' systemic objectives, which do not take account of subtle, local, subjective variations. This has implications for policy development, particularly in relation to the achievement of triple bottom line objectives.

At the same time, in the context of a post-modern culture, complexity framework methodologies can be applied to enable a deeper understanding of the creative and dysfunctional potential that underpins 'knowledge' in the context of the Post-Human Condition. From the complexity perspective of the leadership of organisational strategy, new meaning can be discovered about the dynamics of personal, team, group and organisational transformation. (See Figure 1.16)
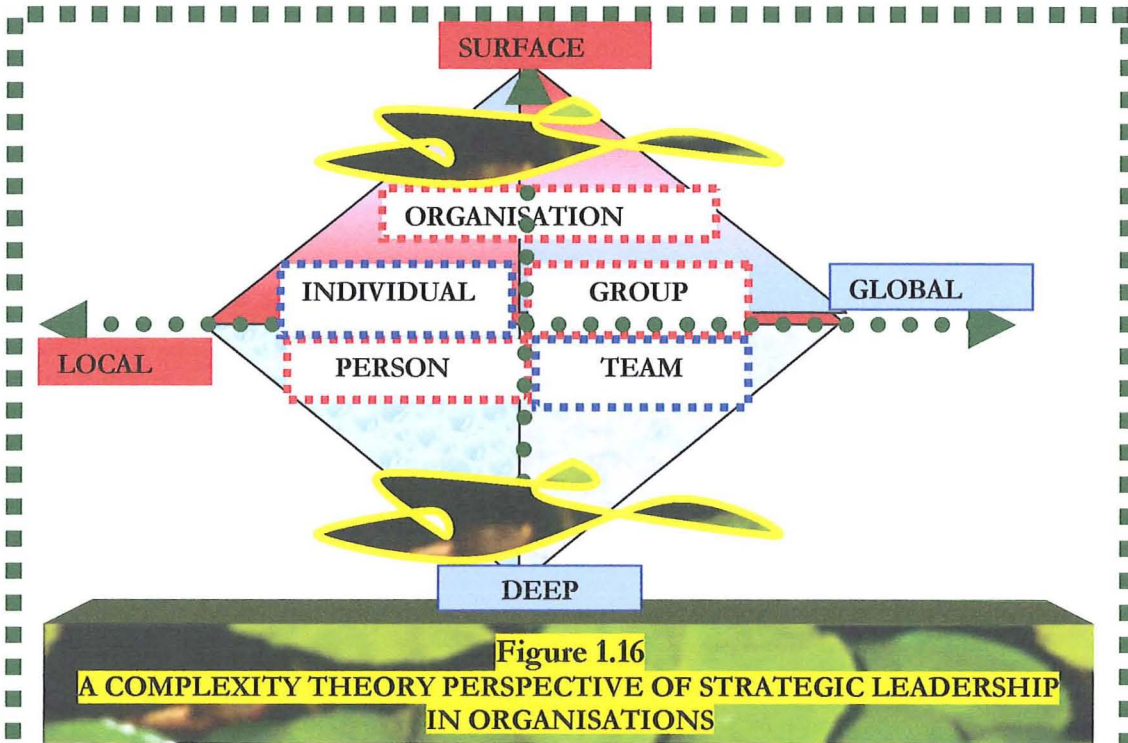
Figure 1.16
A COMPLEXITY THEORY PERSPECTIVE OF STRATEGIC LEADERSHIP IN ORGANISATIONS

Communications between people seem to be *self* descriptive at any number of levels of organisation; these 'fractal patterns' 'span the depth' of physiological, emotional, linguistic, normative, rational, theoretical and transpersonal complex dynamic 'modular domains'. The findings thereby draw attention to a range of alternative explanations for the data of human communications to those currently proposed by modernist understandings of organisational behaviour and how it pertains to relationships at work. They support the thesis that Management by Objectives needs to be re-evaluated as a strategic tactic, given the implications of Leadership by Subjectives in the context of *action in* the Knowledge Economy.

The findings show how modernist practitioners are creating leadership and management ecologies that risk being dysfunctional because it fails to integrate *person-centric* frameworks effectively with rational and normative domain understandings. Relationship Psychology, made operant as management by objectives in action, offers an alternative way of understanding organisational behaviour. Leadership by Subjectives is proposed in this thesis as an abductive research approach, for the study of the complex dynamic subjective processes in action. The thesis suggests that Leadership by Subjectives can facilitate a form of stakeholder management which sits more comfortably within the triple bottom-line objectives of a post-modern response to the Post-Human Condition.

CONCLUSION

The inquiries of Relationship Psychologists span the breadth and depth of the creative-destructive ways in which people reference 'self' in response to communicative interaction with the 'outside' world. Cognitive scientists believe that this is achieved by creating contextual boundaries and 'modules' to 'pattern' that reality. These cognitive 'strategies' are far more complex than the 'bounded rationality' represented by modernist, 'massively modular', 'general management' models of organisations.

Evolutionary psychologists believe that self-referential boundaries which emerge within and between individuals help them to define who they are in the context of their subjectively defined realities. At the same time they enable them to construct what cognitive psychologists describe as 'abductive' constructs which give definition to those realities, or which render those realities 'operant' through behaviour. Knowledge is therefore thought to be 'bound' by evolution and by the complex ways in which *Nature* interacts with *Nurture* in the Environment to enable this to happen.

The thesis concludes that *intellectual capital* risks are at stake as organisational 'self reference' evolves in the mass communications context that characterises the Knowledge Economy. The findings suggest that modernist perspectives of strategic leadership in organisations distort behavioural communications, by 'encasing' the free-flow of *communication* between people into linear, massively modular silos at the level of the generalised *values and* beliefs that are implicit in the 'spin' of a modernist organisational paradigm. Modernist system interventions thus 'split off' stakeholders' ability to differentiate between *effectiveness* and *efficiency* in the strategic channelling of their diverse management objectives.

The outcomes of the desk research, together with the empirical studies strongly support the thesis that modernist *structural functional* and *computational* approaches to management ignore 'the problem of abduction' in the strategic leadership of organisations. This makes it impossible for researchers to differentiate between the impacts on mass behaviour of efficiently executed management *capability* on the one hand, and the ethical and social *culpability* of individuals' group communications on the other. Systemic learning and behavioural interventions appear to operate as little more than managerial techniques for controlling others.

(Figure 1.17) provides a visual reminder of the main concepts that my thesis seeks to address. The illustration represents modernism as a pollutant cloud, overshadowing the 'Lilly pads' of post-human existence, beneath which is hidden the rich ecology that represents sustainable life. What I am suggesting in this thesis is that modernist research no longer represents a sufficiently subtle discovery method to detect the implicate order that its investigatory instruments are slowly killing.

A modernist understanding of organisational behaviour pays too little attention to the possible role of 'self' leadership as a complex dynamic, emergent form of ecological communication in organisations. The thesis concludes that the current management paradigm no longer represents the optimum strategic solution for leading people in the post-human climate that characterises post-modern organisation.

CONTROL

MODERNISM

MASSIVELY MODULARISE

RATIONAL

HOT COMMUNICATIONS

INSTRUMENTAL

MANAGEMENT BY OBJECTIVES

CHANGE MANAGEMENT

ORGANISATIONAL BEHAVIOUR

ORGANISATIONAL KNOWLEDGE

COGNITIVE PSYCHOLOGY

Q METHODOLOGY
COOL COMMUNICATIONS

RELATIONSHIP PSYCHOLOGY

MULTI MODULAR

EVOLUTIONARY PSYCHOLOGY
TRANSFORMATIONAL
STRATEGIC LEADERSHIP

SYNERGY (COMPLEXITY)

STAKEHOLDER RELATIONSHIPS

POST-HUMAN CONDITION

ABDUCTION

POSTMODERN CONTEXT

ETHICS

TACIT KNOWLEDGE

LOCAL/ ENVIRONMENTAL

COMMUNICATIVE

AESTHETICS

SYNAESTHETICS

PERSONAL

INTER-PERSONAL

DEPTH

DEPTH

NANOPSYCHOLOGY

SELF REFERENCE

SELF REFERENCE

Figure 1.17
A VISUAL RECALL OF THE OVERVIEW OF THE THESIS

CHAPTER ONE:
DISCOVERING AN EVOLUTIONARY 'BODY' OF KNOWLEDGE

A SUMMATIVE OVERVIEW OF THE THESIS AS A FORM OF DISCOVERY RESEARCH

This Summative _Overview_ of the _qThesis,_ is entitled _Discovering an Evolutionary 'Body' of Knowledge,_ and it briefs the reader as to the contents of the books that comprise the PhD. It has been written in <u>bold</u> in order to identify its summative function and in order to alert the reader that each statement it contains, represents a 'reflection' or the 'surface' of an alternative 'deeper' and/or _at the same time_ 'broader' perspective. In this way it draws on Q Methodology[11] in an attempt to illustrate what I call an abductive 'discovery' approach to knowledge - whereby knowledge is understood to evolve through the application of alternative 'lenses' and 'frames' at different levels of analysis through the application of Technology Futures Analysis (TFA) methods of inquiry.

The Summative Overview outlines what I call the _Nanopsychology of Leadership by Subjectives (LBS)_ and proposes a radically alternative approach to how Management by Objectives (MBO) should be applied in twenty first century organisations. It reviews the aims and objectives of the thesis as being to do with how learning and knowledge from Relationship Psychology can be brought to bear on the leadership of organisational strategy _in action._ It draws on the work of change strategists consulting to organisations and Relationship Psychologists, such as Stacey (2001) and Clarkson (1995), and describes how complexity theorists are beginning to research the connection between relationships, the leadership of personal learning and organisational transformation, and the construction of knowledge in the New or Knowledge Economy.

Included in this Summative Overview is the theoretical foundation of my thesis. It specifies some complexity frameworks for organisational action which have already emerged and provides an outline of the contribution that my thesis makes to this movement. _My involvement in_ this summative overview, consists of an exploration of the social, financial and ethical triple bottom line from the perspective of what I call the aesthetics, synaesthetics and ethics of _Seven Learning Leadership Identities for Organisational Communication._ I describe this as an

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[11] Stephenson, W. (1935) 'Techniques of Factor Analysis', Nature: 297

'*Organisational Communications Leadership Identity Framework*' involving *personal* leadership *In, With, With-in* and *By* a manager *For* and *Over* the strategic communication *Of* organisational behaviour.

The summative overview draws attention to the fundamental issues that current thinking and research in the field of strategic leadership has yet to address.   It observes that these issues manifest themselves *in communicative action* when the need to control an outcome clashes with a 'natural' type of 'emergent' and 'evolutionary' 'order' scientists describe as 'complexity'. It suggests that complex communications involve forms of learning and knowledge which have been discounted by modernist thinkers and researchers. The first form relates to the 'local' 'problem' of what Q Methodologists and pragmatist philosophers refer to as *abduction*[12], as it impacts on human learning. The second is the serious implication for empirical research of social *constructivist* and *psychoanalytic* accounts of how human knowledge evolves.

Modernist cognitive scientists consider that abductive communication is 'a problem' because it involves *subjective logic;* but they thereby are unable to account for empirical data that involves complex dynamic interaction, such as between *identity* and *relationships.* Modernists assert that a 'massively modular' explanation of 'individual' and 'group' behaviour sufficiently addresses the tiny between-group differences and variations that occur when they put empirical data to the 'test'.[13] The summative overview challenges this modernist claim by exploring the 'shadow' that this 'hot communications', 'formal' version of 'global' and general organisational behaviour, casts on the detail of 'local' and 'tacit' action in organisations.

In this way this *summative* overview describes how the thesis 'goes about' evaluating the 'new' 'complexity framework' approach *against* 'old', 'modernist' accounts of learning and knowledge. It cites the work of the founder of Q Methodology, William Stephenson, to draw parallels between 'hot' communications and modernism's view of organisations 'from the outside', compared to 'cool' communications and the post-modern view of organisations 'from the inside'.   It suggests that modernist knowledge is a form of 'hot' communication that is concerned with a normative or 'legitimised' view of organisations as concerned primarily with ergonomics and cultural engineering.

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[12] Peirce, Charles Sanders (1839-1914), (the founder of pragmatism who influenced William James and John Dewey.) Ref. *Concise Routledge Encyclopaedia of Philosophy p662*
[13] Fodor (1983)

In contrast to the 'hot', ''formal' communications of modernist knowledge, the summative overview shows how post-modernism is more to do with the 'cool' communications of a 'shadow' view of organisations and that this view is more analogous to evolutionary psychology than to ergonomics. This is because new advances in biotechnology (such as, for example, genetic engineering) are leading us to question who we are at the profound level of Identity – not only at a personal level, but also in the spheres of the interpersonal, the organisational and the multi-cultural. It illustrates how the 'split' between modernism and post-modernism represents a growing confusion between the identities of 'man and machine'; it links this experiential 'state' with what Pepperill (1997) describes as the 'post-human' condition.

The 'post-human' condition (understood in the context of the New or Knowledge Economy) represents a step change in evolutionary development and stakeholders in the post-human organisation need to be alerted to data that is emerging as learning in a new branch of knowledge called Evolutionary Psychology. The Post-human perspective suggests that how we construct our reality in organisations is far more complex than is suggested in the Modernist research and literature on organisations, leadership and management. The Modernist paradigm of organisational behaviour therefore needs to be challenged because it is misguiding current strategic leadership and management practice.

The summative overview outlines the theoretical and methodological approach taken in the thesis, in relation to the empirical research by outlining my three case studies; these explore the theme of 'normative' and 'rational' control as it relates to the 'natural' emergence and evolution of complex order in organisations. It draws on abductive logic, as proposed by the pragmatist and founder of Q Methodology, William Stephenson and his followers, to 'translate' into operationally 'testable' terms what Evolutionary, Relationship and Cognitive Psychologists are saying about the implications of complexity for learning and knowledge. It illustrates how - by applying Q Methodology as a form of Technology Futures Analysis (TFA) within the broader, complexity perspective approach to the leadership of organisational strategy - new meaning, as well as more rational sense, can be made about the dynamics of personal, team, group, organisational and global transformation.

It concludes by proposing that Relationship Psychology - made operant as management by objectives *in action* - offers an alternative way of understanding organisational behaviour. *Leadership by Subjectives* is therefore proposed as an abductive management research approach, for

the study of the complex dynamic subjective processes in action. This methodological rationale underpins the proposed validity and reliability of the findings of the *qThesis* that *intellectual and at the same time, human capital*[14] risks are at stake when it comes to issues pertaining to personal, group, organisational and national identity or what I refer to in this thesis as a technical term which complexity theorists call 'self-reference'.

In summing up the <u>Summative Overview of the Thesis as a Form of Discovery Research,</u> I contextualise the role of 'self-reference' in the light of the mass communications that are characteristic of the 'New' or 'Knowledge' Economy. I argue that a modernist understanding of organisational behaviour pays too little attention to the possible role of 'self' leadership as a complex dynamic, emergent form of ecological and evolutionary intra, inter and mass communication <u>with-in</u> organisations. The currently accepted 'hot' communications form of organisational relationship no longer represents the optimum strategic solution for leading people in the post-human climate that characterises post-modern organisation.

The Summative Overview provides a rationale for the argument that strategic leadership in the new century will involve stakeholders in a form of 'cool' communications relationship whereby the need for 'rational' control will be subsumed under a less 'formal' and 'controlled', but equally 'well-ordered' set of power relations. Research in Group Psychology suggests that 'communication' happens at inter and intra-personal subjective <u>levels.</u> Persons may be 'driven' exclusively by 'massively modular' organisational agendas, but this is just one aspect of their psychology.

There is a need to research the complex order that underpins the interaction between Innovation (as 'internal' organisational, social and personal creativity), Reputation (as 'external' organisational, social and personal recognition and esteem) and the *socially subjective* 'architecture' of work. These three key factors (reputation, innovation and architecture) have been found to be key sources of irreproducible organisational excellence.[15] The empirical research <u>of</u> organisations cannot be utilised to maximum strategic advantage without an understanding of how to facilitate the political, social and public communications *<u>In, With, and With-in</u>* them.

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[14] Intellectual capital: The <u>hidden value </u>(and capital) tied up in an organisation's people which can set it apart from its competitors and be a valuable source of competitive advantage and future earnings. Difficult to quantify and value for the balance sheet. *Linked to knowledge.* (ref; Thompson, 2001)

[15] Kay, J. (1993) *Foundations for Corporate Success: How business strategies add value*, Oxford University Press, Oxford.

BOOK ONE: 'THE DISSERTATION RESEARCH'

SECTION ONE - AN INTRODUCTORY CONTEXT

In the chapter entitled **The Personal Context** I outline my position in relation to the research process. I describe my professional perspective as a chartered psychologist who specialises in communications through Counselling Relationship Psychology. I cite the work of Clarkson, P. (1995a) and Stainton Rogers (1996), making links with Kuhn's (1970) research on paradigm shifts and exploring how Kuhn's work pertains to the distorting effects upon empirical data, of social psychology.

My discussion is about how Relationship Psychology can be understood as a form of *existential-phenomenological* inquiry and outlines the way in which Counselling Psychology can be understood as a change intervention. I describe the therapeutic encounter as a process of complex dynamic self organisation which is akin to an applied form of Complexity Science and consider how Complexity Theory can be applied in a Personal Context by drawing on the work of Clarkson (1997).

By integrating Clarkson's therapeutically orientated work with the organisationally strategic work of Stacey et al (2000b), I argue that organisational information emerges through interpersonal communications in the context of relationships and show how strategic knowledge can be understood to be socially constructed at local levels. In this way I illustrate how the counselling psychology process is akin to a sophisticated form of relationship research whereby the very act of investigation, results in a change intervention.

I suggest that when it comes to an understanding of human communications and how we order them in organisations, researching 'intellectual capital' in organisations becomes problematic. From the complexity perspective, methods as well as theories for the study of subjectivity are central to any organisational research endeavour because, '...*social or organisational realities are not given but*

continuously constructed from a disorderly background of social/organisational activities"[16].

I observe that the nature of change and order in organisations as a 'complex dynamic relationship' concurs with the theory, practice and methods of contemporary critiques of the discipline of Organisational Behaviour, as well as with what I call a Post-human account of knowledge communications. This is a different perspective of organisational life than is currently being presented by modernist organisational management theorists and post-modern philosophers. I propose a Post-human critique of the 'Knowledge Economy' by attempting to synthesise Psychoanalysis with Management as integrated frameworks for the 'language for Self-reference', commonly understood as Subjectivity.

I suggest that my analysis highlights an unrecognised management-leadership dilemma which is inherent in the current practice of applying Modernist understandings to Post-human organisation. The unaccounted factor concerns the *nature* of the contribution of human capital as a key source of competitive advantage. This new development in the identity of 'an organisation' - as a form of *ecological* and (at the same time) *ergonomic* human capital', demands an alternative definition of what it is to *be an individual* in 'subjective' communication with a *group*.

As an alternative to current approaches to the research of persons in groups, I propose William Stephenson's approach, which has been posited by social psychology historian Noel Smith (2001) as a significant Non-centric challenge to Modernist definitions of the individual.[17] I draw on Stephenson's work to suggest an organisational communications psychology whereby person(s) and organisation(s) are connected as 'stakeholders' through patterns of self-reference. In this way I pave the way towards a synthesis between Psychoanalysis (as a *conscious, person-centric method to latently* 'manage by objectives') and Management (as MBO's ergonomic form). I attempt to achieve this by applying Q Methodology as a *technology* which integrates theory with

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[16] Hertfordshire Complexity Management Centre Papers

[17] See Table adapted from Smith N. in Part 1 of Thesis. (See last page of Chapter 4)

method and practice in the field of human subjectivity as it applies to the leadership of an emergent Stakeholder Communications Strategy.

In the chapter entitled <u>A Literature Critique of Organisational Behaviour</u>, I focus on what has been described as *The Management Dilemma* in terms of current discourses on the discipline of Organisational Behaviour. My approach in this chapter is to critique the Modernist understanding of organisational behaviour, as currently presented in normative academic management texts. My thesis suggests that modernist theories 'split' off the self-organising order which emerges from 'Nature' (as encapsulated by the term 'Complexity').

Instead, the sole focus of the modernist approach to sense-making and to the intuiting of the meaning of empirical data is on an 'operationally, 'systemically-managed' form of order. This is understood as 'Nurture' and is linguistically 'encapsulated' by the term 'Organisation', in the context of an 'externally' positioned 'Environment'. The challenge to this modernist positioning of Organisational Behaviour, has until now, been represented as a Post-structural challenge to Modernism.

In this chapter I further detail my critique of Organisational Behaviour as a modernist management paradigm and explore the more recent implications of how to research it, by drawing from the field of Complexity Management. I observe that Stacey et al. have critiqued Systems theory (what Fodor, 2000 calls *massive serial modularity*) from the Relationship Psychology perspective of participant self-organisation in the context of a social constructionist perspective. In this way I pave the way towards a critique of Organisational Behaviour as a management discipline from a Post-structuralist epistemological perspective, as well as from a Post-human one.

I explore definitions of Organisational Behaviour, as proposed in British and U.S. texts, concluding that it is a confused and disintegrated interdisciplinary field which deals with issues pertaining to Management Effectiveness and Leadership Development by drawing almost exclusively on a Modernist Management paradigm. This paradigm represents a specific view of what Management is about in relation to the actions expected of a manager, the discipline of management and the organisation of people. The 'Organisational Dilemma' is therefore about the dynamics of the *Relationship* between people and organisations and 'Management' is an integral part of this personal-organisational relationship.

I refer to new attempts by writers such as Morgan (1887) to include processes of creative synergy in the processes involved in the management of organisational behaviour in the work-place. This involves helping managers to engage in the 'diagnostic reading' and 'critical

evaluation' of organisational phenomena. I consider how this development has been integrated within a modernist paradigm and observe that from this perspective, Organisational Behaviour remains massively modular in its attempts to apply a multiple set of disciplines as an integrated body of knowledge.

I conclude that Organisational Behaviour needs to develop a theory of relationship that over-rides notions of deterministic causality and I propose that modernist theories of management pertaining to Organisational Behaviour do not have access to evidence that supports their claims to the empirical high-ground. Strategic leadership and organisational management therefore need to develop from their current status as 'models for solving problems' towards an empirically researchable theory of organisational behaviour, which enfolds reflexivity in its critical agenda.

In the chapter entitled <u>A Literature Critique of Systemic Theories of Organisational Strategy,</u> I explore the implications of the work of Stacey (1996); Stacey, Griffin and Shaw (2000); and Clarkson (1997) in relation to the literature on Organisational Strategy. I outline recent challenges to the Systems theory of Organisations, by drawing on an alternative set of theoretical postulates called *The Complex Responsive Process Theory of Relating,* understood as *Relationship Psychology*. I explore the implications for theories of change from four main perspectives.

I compare and contrast the 'Life Cycle Perspective', (which I call a rationalist/heuristic modular serial approach to strategy organisations) with Minzberg's 'Emergent Perspective', Stacey et al's (2000), 'Participative Approach' and Boddy's (2000) 'Political Theory Perspective'. I critique the current literature to support my argument in this thesis, that underpinning Stacey et al's critique of Systems Theory Complexity Perspectives of Participative Organisation is the inability of Systems theory meta-postulates to further investigate issues pertaining to the 'problem of abduction.' I lead towards an alternative understanding of organisational behaviour, based on Q Methodology as a Complexity approach which involves the *'patterning in action'* of a subjective process that involves Self-reference.

In presenting a Complexity and Counselling Relationship Psychology critique of Boddy's Integrative Model of Change, I support my case that the Relationship Psychology perspective offers an alternative explanation to the systemic way of thinking about organisations. I go on to cite Shaw's (2002) proposition that human agency operates *in relationship with* organisational change and I add to Shaw's perspective, the work of complex relationship organisational counselling psychologist Petruska

Clarkson (1995) to describe how this might happen *in action*. I thereby begin to describe Leadership by Subjectives as an Emergent-Participative strategic approach to personal and organisational subjectivity, which strengthens the Relationship psychology challenge to Systems Theories of organisation and argues instead for the primacy of the Human Relationship.

I integrate Stacey et al's critiques of Systems Theory perspectives, (including some Complexity perspectives) with William Stephenson's pragmatic approach to subjectivity and self-reference. I try to show how the Q Methodology approach challenges the modernist and humanist positions, whereby human motivation is subsumed to a Systemic *purpose*. I provide examples of how Systems theories subsume human agency to the 'whole' as a system – for example *Organo-centric* system theories (e.g. Capra's '*Web of Life*' and Wheatley's, 1992, *Leadership and the New Science*).

Capra's (1996) and Wheatley's (1992) Systems theories communicate knowledge in such a way that the individual is contextualised as emerging purposively <u>for</u> *the system* as the self-organising life force. In contrast, Enviro-centric system theories (e.g. Skinner's theory of operant behaviour) regard the individual as instrumental and in control <u>over</u> others <u>for</u> the system; and socio-centric system theory defines the individual as being created <u>by</u> the system.

I remark that Emergent-participative strategists of complexity counselling relationship psychology persuasion are challenging each of these Systems-driven theories of organisation. I call the Relationship counselling psychology approach to knowledge as involving *Self reference* - an emergent-participative strategic approach which involves 'leadership by subjectives'. I conclude that Relationship psychologists are arguing that the Systems theory approach to individuals is grounded on the massively modular assumption that individuals are the <u>*objects of*</u> not <u>*subjects in*</u> organisations and outline the grounds upon which my thesis challenges this assumption.

In the chapter entitled <u>The Mirror Strategy: Current Perspectives of Organisational Communications,</u> I cite the work of Peter Drucker, the 'inventor' of 'Management by Objectives' (MBO); I note that MBO has become almost synonymous with the practice of modern management as it pertains to the delivery aspect of an organisational strategy. I observe that a modernist definition of MBO adopts a management strategy which has come to be based on a view of the individual as the *managed or*

motivated object (rather than the Self-referring subject) of an organisation.

By introducing the concept 'Leadership by Subjectives' (LBS) as an alternative to MBO, my research proposes that the leadership characteristics that Tom Peters lists as essential for the effective implementation of MBO, can be usefully re-interpreted. I suggest that the 'solution' lies in the context of an emergent-evolutionary communications psychology of organisational behaviour. It is in this part of the desk research that I begin to explore how a complexity theory of relationship counselling psychology could be translated operationally into a strategic definition of *organisational* leadership.

I note that my literature search revealed numerous examples of how MBO has come to be understood, from an OB perspective, as an unquestioned form of normative management discourse. MBO has thereby come to be accepted, as the primary management function-in-action that underpins, justifies and validates a top-down definition of strategic leadership human resource contracting in organisations. This serially logical, modernist way of framing knowledge as a top-down contractual relationship, supports managerially framed theories of organisational communication by simultaneously excluding the possibility of alternative applications and understandings. This form of hypothetical-deductive reasoning, understood *in philosophical action* as 'positivism' and 'reductionism' is used to 'rationalise' Management by Objectives.

The modernist mind-set applies MBO to knowledge in such a way as to *reduce management as a leadership function* to a formal set of normatively 'rationalised' operations. At the same time this mind-set *excludes* from its 'field', emergent data - understood at the operant level as 'subjectivity'. Stephenson's application of the *abduction* to Q Methodology as what I call a *technology* for the research of subjectivity was designed as a counterpoint to this theoretical, methodological and research-practitioner mind-set.

Modernist management theories can be identified by the way that they frame and define information; they usually contextualise managerial data (and therefore the human resource relationship) from a functional frame

of reference. In the context of strategic leadership, the identity of the leader is defined in the context of a hierarchical relationship between the 'management figurehead(s)' and the persons who are being led. I go on to cite the work of the evolutionary psychologist Wilber, (1996) to illustrate the difference between modernism's massively modular 'political perspective' on leadership, as represented by the work of Turner, compared to Wilber's 'holarchical perspective'. By applying Wilber's thinking, strategic leadership in organisations would be defined as a naturally emergent form of functionally evolutionary, hierarchical communication.

I critique Turner's modernist interpretation of Adair's theory of leadership, whereby Turner locates a 'stakeholder' form of 'relationship communication' in a normatively 'rational' domain. In this modernist case, the power of the organisational 'leader' over the strategy the 'follower' should take remains not only unquestioned, but reinforced. I suggest that Turner's purely modernist HR perspective, acts to 'split off' the strategic leadership of human resources from the Self, and at the same time 'subsumes' *strategy in action* to the dictates of 'groupthink'. In this way, decision-makers in organisations are basing their organisational strategies on MBO objectives from the de-contextualised and distorted frame of reference represented by modernism's 'massively consensual' modularity.

I propose that instead, there is a need to focus the political perspective on strategic leadership within the context of research methods which take a Stakeholder Communications person-centric perspective. In the case of a Stakeholder Communications framework, change interventions would be understood to be part of a *transformational process* which respected deviations from the norm, as represented by the diversity of individual differences. I expand on how Leadership by Subjectives, as a methodology, (in contrast to modernist MBO research approaches) thereby satisfies one of the fundamental tenets of Evolutionary psychology, namely to 'transcend and include'. (Wilber, 1996)

I conclude that from a modernist, massively modular, serial paradigm, organisational leadership is confined to a view of behaviour that is understood exclusively from the perspective of normatively 'rational'

management - it involves individuals in a purely *instrumental* form of 'consensual relationship', which is devoid of personal Self-reference. I draw on the work of Clarkson to propose instead, an Evolutionary psychology approach whereby what I call this 'marketing relationship' form of working alliance relationship' would operate reflexively, within other holarchically-connected epistemological and relational domains.

In the chapter entitled <u>Leadership by Subjectives</u>: **Neuro Linguistic Programming: an A***bductive Architecture* **for Strategic Managerial Action,** I conclude the desk research and begin to focus on the Methodology part of the thesis. I am concerned in this chapter to name my conceptual steps as I go about developing a 'theory' - or a *meta-strategy*; a research methodology - *or a macro-strategy;* and a collection of underlying self-referring patterns of communication, or *micro-strategies* (Dilts, 1995). I suggest that the way that I 'track' the cognitive processes that underpin 'thinking' strategies such as MBO, applies a technology called Neuro-linguistic Programming (NLP).

I observe that Dilts bases his theory on a *cognitive* understanding of a 'learning strategy' as a kind of learning-modelling process or what I call a *Self-reference technology*. NLP is therefore a multi-dimensional process that involves the development of behavioural competence and flexibility, but also involves strategic thinking and an understanding of mental and cognitive processes behind behaviour. I suggest that my thesis attempts to integrate NLP epistemology within a broader strategic practitioner framework, namely Leadership by Subjectives.

My thesis argues that a modernist definition of NLP technology represents a tactical (and therefore instrumental) approach to strategy because it locates Self-reference or subjective identity exclusively in thought and mind. Yet at the same time, NLP can be understood from a broader frame of reference which integrates subjective Self-reference, as understood by Q methodologist William Stephenson, within its epistemological framework.   Hence my contribution in this part of the thesis is to integrate these two bodies of knowledge (the technology of NLP and Q Methodology) into a broader post-human agenda, understood as what I call the discipline of *Nanopsychology.*

Dilts suggests that, as part of the NLP modelling process, we can identify several different levels of strategy, ranging from the Spiritual to the Environmental. The technology of NLP thereby provides a set of tools and distinctions that allow us to map out underlying cognitive processes.

Dilts describes a 'strategy' as like a program in a computer, suggesting that strategies occur at different levels – Micro-Strategies, Macro-Strategies and Meta-Strategies.

From a post human perspective, Micro strategies are about individual *tactics* or Self-references. From my Post-human understanding, a Macro-Strategy, according to Dilts, is more like a model of 'success' or 'leadership'... An overall strategy for success or leadership is not going to be a micro strategy, but rather a higher level program that will incorporate many micro strategies - i.e. an 'organisation of tactics'. I am proposing that Q Methodology is a way of 'capturing' the underlying structure of these 'organisational tactics.' I cite the work of Thompson (2001), observing that MBO acts differently according to how it is interpreted *as a 'theory-in-use'* and that there is therefore a need to differentiate between that application of MBO as an *emergent* strategy and its actual *outcome* as an *intended* strategy.

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SECTION TWO OF 'THE DISSERTATION'
AN EMERGENT FRAMEWORK FOR METHODOLOGICAL CONTEXTS

PART ONE: METHODS FOR THE STUDY OF PERSONS IN ORGANISATIONS

In the chapter entitled <u>'Towards A Methodology for the Research of Persons and Organisations as Subjects'</u>, I explore Kay's research on an organisation's irreproducible strategic competencies relating to Innovation, Reputation and Architecture and I make links with William Stephenson's Q Methodology as an abductive approach to the study of organisational behaviour. Stephenson proposed that Subjectivity lies at the heart of a dynamic psychology of individual and organisational behaviour. I call this alternative, Q methodology or *abductive* way of applying inferential thinking to strategy in organisations *Leadership-by-Subjectives.*

I take up this 'quantum theory'[18] position as a researcher of the psychology of organisations and consider the question,

> *'What behaviours in organisations evidence knowledge and learning at the level of subjectivity?'*

My aim is to explore how to broaden and deepen how we research strategic leadership *in* organisations, synchronistically with how we research the strategic management *of* organisations. I suggest that Leadership Strategy is inherently 'bound up' with the non-replicable nature of Self-reference (or Identity) and I examine the issues involved for the researcher of organisational development.

In particular, my focus in this thesis is on the knowledge that emerges in research contexts that have been 'framed' as forms of participant *self-organisation* (Stacey et al), as *organisational counselling psychology* relationships (Clarkson) and as *Q Method communications* (Stephenson; Curt, B.) I suggest that at a more general level, these types of intervention involve the application of the Technology of Neurolinguistic Programming (NLP) as an *abductive* knowledge *communications* strategy, of leadership transformation and strategic change.

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[18] Stephenson was a physicist and drew on Quantum theory to integrate Interbehavioural Psychology and Q Methodology. (Ref: Stephenson, W. (1982) 'Q methodology, Interbehavioural Psychology and Quantum Theory', *Psychological Record*, 35.11.41-48

I show how what I call this 'abductive approach' addresses some of the problems posed by the Knowledge Economy for *modernist* management research by drawing on the work of innovative psychological researchers such as Stratton, 1996:156[19] and Curt, 1994. I outline how developments in the Complexity Sciences (chaos, self-organisation, complexity and quantum perspectives), have challenged modernist, Newtonian theory-based deterministic theories of change and causality. I argue that researching organisations as complex responsive processes of relating requires a different form of logical reasoning.

In order to illustrate how Complexity Theory describes the dynamics involved in Relationship Psychology I attempt to develop and utilise a research methodology whose foundation rests on *emergent self-participation* - or what I call 'abductive-reflexive' forms of logical reasoning. The abductive- reflexive research position seems to be well suited to the sorts of questions that complexity relationship researchers such as Stacey et al seek to address. I suggest that abductive reasoning needs to be integrated with Stacey et al's 'emergent-participative' approaches to organisational research. My reasoning is that abduction, combined with reflection, made operant as a quantitatively 'testable', *reflexive Post-human Technology* called Q Methodology, would be more suited than hypothetico-deductive and inductive methods to address the issue of how MBO might be researched as a framework for the strategic leadership of persons in organisations.

Leadership by Subjectives (LBS) is therefore the methodological strategy I propose for researching the strategic development of personal and organisational transformation. It attempts to address issues which concern the nature of knowledge in relation to theory and methodology as well to practice. It is to do with 'Research' as a 'Discovery' process which involves issues of epistemology 'over and above' the acquisition of 'factual' knowledge.

Research as 'Discovery' is akin to the abductive forms of reasoning that appear to be taking place in the Researcher-Practitioner relationship involved in Counselling Psychology. In this 'reflexive-abductive' sense,

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[19] In Haworth, J. (1996) (Ed.) *Psychological Research, Innovative Methods and Strategies. London:* Routledge,

strategic leadership is by definition, concerned with 'testing' and evaluating processes of 'organisational 'reality' *against* those employed by the modernist management researcher. By making the links with Counselling Psychology, my objective is to find new ways to explore how knowledge communications emerge *in* relationships *through* participation *in* organisational behaviour.

The chapter entitled, 'Reframing Methods for the Research of Organisational Management and Strategic Leadership in Terms of 'Self-reference'[20] comprises a person-centric framing (as against organo-centric, systems-centric and humanistic framings) of complexity research as it pertains to the *Nanopsychology* of organisational life. An example of this 'person-centric framing' in an organisational context, can be described more loosely as a 'Stakeholder' approach to professional studies of work *in* organisations, as understood by Critten and Portsmouth in a paper about Self-reference and *Object Relations* (Critten & Portsmouth, 2003). They argue that it is *self-referring* communications between persons as stakeholders that ultimately shape an organisation's developing and emerging strategy, which they refer to as ("IT").

The chapter explores the legacy of Taylorism and asks whether anything has changed in terms of management in the context of a Knowledge Economy. As for many evolutionary, complexity and counselling psychologists, the intention behind my work in this chapter is to provide a framework in which to map the nature of our relationships within organisations. I propose that what links 'I', 'WE' and 'IT' is a concept called 'Self-reference'. I further expand on what I call 'the *'Nanopsychology (NLPS) of Self-reference'* – which I define as an organisational strategy called *Leadership by Subjectives'* (LBS) - as a way of making explicit individuals' identity and relating it to an organisation's identity, through an understanding of stakeholder relationship communications.

The chapter puts together a 'management lexicon', by proposing a model which 'fits in' 'I', 'WE' and 'IT' (Stephenson & Critten, 2003). *Leadership by Subjectives* (LBS) is similarly advocating an 'all quadrant'

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[20] This chapter has been adapted from a paper written and presented by Critten, P & Portsmouth, F. at The Employment Research Unit Annual Conference, Cardiff Business School, 10-11 September 2003, entitled The End of Management? Managerial Pasts, Presents and Futures

integrated approach to the strategic management of organisations. From the Nanopsychology or 'shadow' side of complexity in organisations, 'I' 'WE' and 'IT', are 'read' as 'ME', 'US' AND 'THEM'. It is at the 'local' and *at the same time* 'global' level of 'ME', 'US' and 'THEM', that we see Clarkson's five therapeutic relationships and complexity at work.

In *'Human Relationships at Work in Organisations'*, Clarkson and Shaw (1995) describe how Clarkson's integrative approach to psychotherapy provides a framework whereby they summarise the five relationships in terms of their likely effect in terms of organisational consequences. In this chapter I propose that there is a gap in knowledge about strategic leadership as form of transformational organisational relationship intervention. I suggest that this gap in knowledge is in the meta-discipline of Organisational Behaviour because OB is the espoused academic framework that underpins human resource decision-making in organisations. In this way I link my critique of the Strategic Leadership of Management by Objectives with counselling relationship communications.

PART TWO: THREE COMPLEXITY FRAMEWORKS

The chapter entitled, '<u>Researching the Management of Reputation – A Massively Modular Complexity Framework</u>,' is a review a past piece of research. It comprises an 'iterative' account of a piece of research which I was invited to interpret from my position as a counselling psychologist with an interest how complexity theory might be applied to the study of behaviour in groups. My focus at the time was on how group dynamics impinge on the behaviour of individuals and I was interested in how the psychoanalytical work of Melanie Klein's 'object relations', (used by Stacey (1996)[21] had been influenced by Bion's (1960) observations of the 'basic assumption behaviour' in groups.

According to Aveline and Dryden (1988) Bion based his theory of group behaviour on his experiences as a 'leader' who was in charge of the military training and rehabilitation wing. His task was to prepare for war, 200 men who were suffering from neurotic disorders. He considered that the role of the leader *in a group* was to make the members aware of what

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[21] Stacey, R. (1996) *Complexity and Creativity in Organisations*, Berrett-Koehler, San Francisco.

they were doing; it was not to 'be helpful' through providing solutions. Bion considered that there was a <u>direct relationship</u> between the organisation of a group and how members interacted with each other in the group.

Aveline and Dryden describe how Bion established a 'leaderless' system where treatment of the individual trainee and his neurotic difficulties became a problem for the whole group. Bion based his approach on a number of principles. Firstly, the group was to study its internal tensions in a real life 24-7 situation. Secondly, the whole group would only be allowed to tackle a 'problem' when the majority of the group understood its nature, and considered it worth studying. Thirdly the solution to any problem was only accepted after careful scrutiny by the group; fourthly the aim was to let the soldiers learn a way of coping and adapting to intra-group tensions.

Initially the soldiers met in small groups, Bion did not take control and the group became disorganised. When the soldiers started complaining about the chaos and the squalor of their living conditions, large group meetings took place. The soldiers began to realise that if they wanted a reasonable environment in which to live, then they had to resolve their interpersonal difficulties, and take responsibility for their own situation.

Aveline and Dryden note that, '*Bion's approach confronted those soldiers who expressed their resentment of military organisation by being disorganised, and was very successful in rehabilitating them.*' Aveline and Dryden 1998: 15. However, the 'authorities' (in this case the Army) could not accept this 'bottom up' approach because it challenged their view of what should happen in the army and Bion, along with his colleague Rickman were transferred.

Bion noted that individual contributions to the group become part of the collective *group mentality* if they are supported by the comments of others. The group mentality, <u>because of its defensive origins</u>, is opposed to the aims of the individual members of the group. The *group culture* relates to the atmosphere in the group, and the way members relate to each other.

I cite Case Study One, in this PhD to describe how I looked at the question of how senior school management teams in Singapore, were working together to achieve organisational objectives during the mid 1990's. My aim at the time was to see if there were any links between Bion's theory of work groups and what relationship psychologists were saying about the 'defended self' in organisations, as understood from the complexity perspective. In the case study I describe how I evaluated the senior management teams' responses to a questionnaire about how they perceived their leaders to be communicating with them in their meetings from this psychodynamic perspective.

In this PhD I use my account of the research that comprises Case Study One to explore and illustrate how a modernist mind-set, 'plays itself out' *in action*, in the context of defending an individual's and a groups' 'reputation' and show how this links with organisational reputation. I try to illustrate how the dynamics of leadership that Bion described and addressed *play themselves out in action*. Over and above this however, I explore how I might apply non-parametric statistics as a method to evaluate my interpretations empirically. My purpose is to use the study as an example of how a consultant might help senior management teams and their leaders to think about their experiences in meetings differently. The perspective I am proposing pertains to emergent *participative strategy in action* at multiple levels of 'organisation', as well as pertaining to the relationship context of group communications and the role taken by leaders in that process.

I have included this study in the PhD dissertation because I want to use it to exemplify the possible dangers of a System-centric, modernist approach to the interpretation of research findings which might pertain to organisational behaviour, particularly in the context of complex change. It comprises an 'iteration' of my original approach whereby I now revisit my original non-parametric statistics evaluations, to 'test' some of my arguments in this thesis. Having done my desk research, my hunch now, is that modernist applications of MBO discount the complex responsive process of relating, understood as 'reputation' as well as its connection with human innovation and social architecture, as key factors in the 'measurement' of organisational 'performance'.

In the case study, I review the statistical results, (which I calculated and interpreted at the time of the original study) to show how I 'tested' my hunches as to what the results of the questionnaire implied. I explore the 'hidden' functional purposes for which the senior management team meetings are 'used' and statistically 'test' my interpretation as to how these latent 'motivations' influenced which topics were discussed in meetings. Next I review my intepretation of the original analysis of the results in relation to how the teams perceived the role played by their leader.

I show how the role taken by the leader of the team indicated a broad diversity of approach, both within and between teams and outline the results of my original statistical analysis of the data. I note how the results indicated that more than half of the senior management teams considered that the role of *one of the team* did not apply to their leader. I consider what this data might be voicing, about the nature of relationships in teams and how the data might relate to the leadership and management of strategic change.

My conclusion is that generally, (unlike Bion) the leaders seemed to be taking a proactive, distinctly systemically 'functional' role in the senior management team. I consider that the self-organising nature of this 'functional' role definition reflects a modernist understanding of *organisational leadership* as functionally undifferentiated from *organisational management* or *organisational development*. In other words, I am suggesting in this thesis, that this case study is an example of how a massively modular strategy is being applied *in action* to the strategic leadership, management and development of an organisation at a local level.

In the case study I link the empirical results to the work of Stacey (1996), who describes the complex responsive process aspect of team communication as occurring, in the 'shadow system'. I pursue these links further by exploring how the data appears to support Complexity Theory as a form of Relationship Psychology in that I evaluate how the management teams considered that their leader presented them with organisational problems and issues.

The data showed largest proportion of time was spent in what I call the Open Style of Leadership communication (where consensus is the latently 'functional' objective). Twenty principals (i.e. senior management team leaders) (approx 53 per cent of the teams sampled) using this as their preferred style. A further eleven team leaders (approx 29 per cent of the teams sampled) preferred what I call the Solution-focused Style; four team leaders (approx 11 per cent of the teams sampled) made use of the Managerial Style and one team leader (approx 3 per cent of the teams sampled) of the strictly Directorial Style.

Another question related to how decisions are reached in the management team. Was there a difference between the way that leaders presented problems to their teams and the way in which the senior management team made decisions? For teams that focus on Teamwork, the relationship focus was integrative. In contrast, team members and their leaders working under Directorial regimes spent only a limited amount of their time on the process of working together as a team. The issue is about the nature of the working alliance relationship between style leadership preference and the decision-making style of the team.

The case study discusses the nature of leadership in relation to the nature of the 'shadow' objectives that were implied by the leadership intervention style. In order to explore this issue, the team data was ranked and statistically analysed (retrospectively, at the time), on the dimensions of the team decision-making style and the leader's dominant intervention style. The chapter explores what sort of complex responsive processes of relating might be involved in order for leaders and their teams to become what Stacey (1995) calls *extraordinary managers*.

The case study concludes that as early as 1985, Bourgois strongly contested the notion that consensus among senior management teams is a good thing. The data from Case Study One indicated that over 50% of the leaders in the sample applied management by objectives in order to reach group consensus. In other words they seemed to be 'leading' the group towards a massively modular serially rational range of strategic solutions, which Bion would have described as dysfunctional for the 'work' of the group. The chapter ends with a discussion of the results by

exploring the implications of Complexity theory for the management education research community. *(N.B. A copy of the original paper, which was published in the form of a chapter in a book, can be found in Appendix Four.)*

In the chapter entitled, 'Researching the Tracking of Innovation, a Synaesthetic Relationship Framework' I present a case study which suggests that the 'leadership' of innovation, as an organisational objective, involves a creative complex responsive process of relating. I interpret the emergent data according to an ecology devised by Clarkson in the evolutionary context of a Seven Level Epistemological Framework. I explore how this framework can be applied to understand the ecology and evolution of a 'Learning Community', as a strategic form of organisational learning.

The argument in this second case study rests on the proposition that MBO may 'work' *efficiently* – but not *effectively* if the 'thinking' that underpins organisational learning as an intervention strategy is understood in a modernist context. In order to support this proposition I apply Clarkson and Kellner's Danger, Confusion, Conflict, Deficit Framework for Organisational intervention as a way to name or categorise the subjective dynamic processes that emerged during the life of a Learning Community. I use the case study account in this chapter to defend my thesis that, from the emergent-participative strategic leadership perspective, persons (rather than systems-driven individuals) communicate *with* each other *in* organisations *through* complex responsive processes of relating.

I develop a modelling process called INERT (Insider-Emergent- Relationship-Tracking). INERT is about the nanopsychology of leadership as a strategic intervention and it integrates Clarkson and Kellner's Danger, Confusion, Conflict and Deficit framework with the learning processes that emerge in groups, which I describe as *at the same time*, 'working' as 'not working' for individuals in learning relationship. Clarkson describes some of the dysfunctional dynamics that can occur for individuals in adult or 'lifelong learning', as *'The Achilles Syndrome'*.

I use my personal experience as at the same time a *researcher of the group process*, and *a researcher in the group process*, to illustrate how

organisational learning can involve leaders in defensive patterns which result in the _actual_ danger of shaming others. I observe that as a Learning Community, our complex responsive process of relating did not prove sufficiently robust to meet this leadership challenge, and I describe the conflicts that ensued. I apply the work of Shaw to show how a complex responsive process of relating which points to an emergent-participative conflict of a group can 'mimic' the evolutionary intelligence of the infant in that it is characterised by individuals or groups of individuals who hold opposing positions.

Skilfully handled, a conflict process, when it emerges spontaneously can present an opportunity to explore differences, resolve opposing positions and create more effective complex responsive processes of relating. Ignoring or minimising conflict reduces the possibility of learning from the emergent data. This means that organisational participants are continually deprived of the opportunity to develop emergently creative complex responsive processes of relating.

The disappointment of deficit emerged many times through our complex responsive forms of relating on the INERT programme. It seemed as if the planned deficit intervention was imposed on the group at a time when the complex responsive process of relating concerned deeper needs relating to Danger, Confusion or Conflict. These latter signals for intervention are often ignored in favour of an immediate focus on addressing group processes from the perspective of Deficit.

The INERT complexity framework demonstrates how a reflexive-abductive researcher approach can be applied to explore and discover the complex-responsive processes of relating that emerge between individuals when they meet in a group. These self-organising group processes can be understood as reflections of subjective psychological realities to do with Self-reference. In this way the case study paves the way for a Q Methodology approach to researching the post-human condition that characterises the subjective context that underpins knowledge _in_ the New Economy.

In the chapter entitled, 'Researching the Delivery of Organisational Architecture – A Stakeholder Identity Framework,' I present an example

of a Q Methodology Case Study approach. I describe this approach as comprising of an interpretative integration of *Structure and Synergy*, understood as *Organisation* from a Post-human perspective and attempt to illustrate how visible structures can emerge from invisible structures.

My research applies Q Methodology as an emergent-evolutionary approach to study how people's thinking about change and organisations was affected by sweeping organisational changes pertaining to the strategic application to practice of Senge's (1990) *Fifth Discipline: The Art and Practice of the Learning Organisation.* The participants of the study are a group of managers from a local motor car manufacturing plant who are asked to rank a set of statements, according to their own subjective preference, about what their ideal organisation looks like, and how this 'ideal' compares to the 'reality'.

The results of the Q Factor Analysis that followed the application of the Q Sort technique to the research question achieved statistically significant results. A single factor emerged in answer to the question about the IDEAL ORGANISATION - this factor was able to statistically 'account for' each of the individual designs of all twelve managers. In answer to the question as to how their organisation compares to this 'ideal' view, three statistically significant factors emerged.

The results suggest that if the managers had a wish-list, they would construct (or design) their IDEAL organisation primarily according to strategic, transformative and formative principals. They would take less account of the Personal and Normative aspects of that design in terms of its *managerial objectives in action* for individual employees. There was a marked contrast with this IDEAL account and the three accounts that emerged when the managers ranked the same statements in answer to the question, '*What do you consider your organisation is like?*'

I describe the three factors which emerged in response to this question as corresponding to what I call *the Shadow Zone, the Legitimate Zone* and the *Chaos Zone*. Out of the ten participants who completed the Q sort about 'my organisation as it is now', the four managers whose perspectives represented the 'SHADOW ZONE' considered that to be successful the organisation was designed with strong leadership from the

top for the purpose of domination and exploitation, rather than for partnership. They considered that their organisation is an inherently competitive institution and that co-operation is simply a by-product; profits are all that count and low priority is placed on social values.

The five individual managers' designs strongly concurred with an emergent structure in the LEGITIMATE ZONE, whereby the organisation supported the achievement of management by objectives through strong leadership and a strategic plan from the top. In contrast to the SHADOW ZONE factor, the organisation was perceived to encourage creativity and to strongly reject notions of itself as being involved in domination and exploitation.

Finally, one manager presented a view of the organisation which I describe as in the CHAOS ZONE. Unlike the rest of his colleagues, this manager strongly contested the statement that an organisation exists as a result of the dynamic tension between individualism and collectivism. According to this perspective, organisational power resides only in the hands of senior management; although domination and exploitation exist, their existence is not a strong issue.

The study discusses the strengths of a Q Methodology approach in terms of its challenge to Modernist methods of organisational research. I observe that the latter rely on vastly generalised serial (or massively modular) theoretical paradigm of organisational behaviour.

The study concludes that although the strategic leaders in this organisation responded to the Formative Zone opportunity to create the space for organisational learning, there is no evidence that MBO enables reflexive learning to emerge. On the contrary it appears that MBO serves to stifle the development of competencies in participative self-organisation. Indeed, the findings suggest that the 'design' of stakeholder communications is shaped by and at the same time, shapes, the local architecture which facilitates or impedes the strategic delivery of the reputation and innovation necessary for the successful implementation of organisational change and transformation.

PART ONE: A DISCUSSION OF THE EMERGENT 'NEW KNOWLEDGE'

In the chapter entitled 'An Introduction to a Discussion of the Thesis' I review my empirical research in the light of the Hertfordshire Complexity Centre approach to ethical leadership, as represented by the work of Griffin (2002). I critique the Systems Thinking behind the design of most change interventions in modern organisations by applying a complexity theory approach to Senge's concept of the *Learning Organisation.*

By using Clarkson's epistemological and relationship frameworks to interpret my findings to show how theory, practice and methodology interact in complex dynamic ways. My interpretation supports and at the same time develops Griffin's claim that applying Senge's conceptually *systemic* framework, restricts an *individual's* ethical action within a framework of thinking about organisational life as *both* participation in a self organising whole (systems thinking, shared visions and teams), *and* the autonomous individual (personal mastery, mental models and visions). I observe that the dynamics of *research in action* 'work' in such a way as to support a Complexity approach to the empirical research of organisational behaviour.

I suggest that the managerial application of Senge's *Fifth Discipline*: *The Art and Practice of Learning Organisation* to Organisational Behaviour as a form of *strategic leadership in action,* is reflective of an ethically, socially and financially naive Modernist approach to the triple bottom line. I observe that this is because Systems Thinking applications of organisational learning define the synaesthetic, aesthetic and ethical structure of identity, beliefs and values, competencies, behaviours, environments, space and time as massively modular, serial essences. I explore how Systems thinking fails to deal with issues pertaining to the abductive logic of Self-reference, whereby issues of uncertainty are

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included in the phenomenological field *in action* by creative-destructive attempts to 'contain' two paradoxical sets of data at the same time.

I use an alternative to the application of organisational learning through Modernist, top-down mass communications; I draw attention to the potential strategic contribution of the local leadership of *communication in action*. I outline how local forms of subjective communication can serve as a threat to the social, ethical and financial bottom line in terms of whether they facilitate or impede locally emergent, irreproducible competencies which pertain to the firm's capacity for Innovation, Reputation and Architecture. In this way I support my thesis that strategic leadership is to do with the dynamics of effective learning, but always *in* relationship *with* self-referential or 'stakeholder' contexts.

I note that this presents Modernist thinkers with a dilemma because serial logic in the context of massive modularity excludes from the field of discourse the interaction between the personal and the organisational in relation to the emergence of leadership. The issues pertain to the ethical management of organisational behaviour at personal and interpersonal local levels, at the same time as at organisational and strategic global, levels. The data from my studies supports what Griffin (2002), has observed about the system-centricity of Learning Organisation theory.

The findings in all three case studies raise issues as to how individuals lead and manage the paradoxical nature of the personal-organisational dilemma in organisational spaces. Leadership by Subjectives, as a post-human Technological Future Analysis Methodology, raises issues to do with the reliability and validity of practices which pertain to Modernism's narrow definition of human diversity as the 'measurement' of individual differences. Modernist methodologies fail to take account of complex data as a Meta-context for organisational life whereby the researcher's personal position cannot fail to contribute to the phenomenological field.

The chapter concludes that phenomenological data, understood as subjective or 'tacit' knowledge, has implications for action learning in the context of how Action is researched. The dynamics of action learning, particularly in groups, raise ethical issues pertaining to change agency and the Bystander position in local contexts; this is because of the impact

upon change of five therapeutic relationships – particularly the Transference.   By discounting data from alternative disciplines, such as counselling psychology, Organisational Behaviour has trapped a *leadership* strategy called Management by Objectives (MBO) in a modernist *managerially-controlled* straight jacket.   Post-modern views of Organisational Behaviour present a counterpoint but not an alternative to this way of thinking.

Post-modern versions of Organisational Behaviour define *praxis* as a more ethically congruent process than *management for* achieving desired outcomes.   However post-modern accounts do not take due regard to the psychodynamics of *how* those desired outcomes might be achieved in communicative inter-action through *diverse persons in relationship* rather than through *individual action.*   In this way, post-modernism constricts Organisational Behaviour within a paradigm that continues to support the *management* of *ethics* by *systemic objectives*.   My thesis argues that what is needed is for Organisational Behaviour to realign itself as a Post-Human discipline, whereby the focus is on a *triple bottom line, defined by stakeholder communications in action* and achieved through an organisational strategy called *Leadership by Subjectives*.

In the chapter entitled 'Frozen in a Modernist Change Paradigm', I discuss my findings in relation to the Post-modern perspective on Organisational Behaviour presented by Jackson and Carter.   In the light of their critique, I consider the impact of Kurt Lewin's model in relation to the Organisational Development movement, which Jackson and Carter suggest is '*a-theoretical*'.   This leads on to a debate about the role of theory in relation to the practice of organisational change with specific reference to a 'cultural engineering' approach to organisational culture.

I point out that the shift in focus towards the management of behavioural change in organisations represents a shift from Organisational Behaviour, towards Organisational Development as the methodological implementation of change through strategic intervention.   In the discussion of the implications of my findings in relation to the shift from Organisational Behaviour towards Organisational Development as a strategy for change, I revisit current business school thinking; I note that Buchanan and Huczynski, (1997) describe OD as representative of a shift towards the strategic imperative.

I suggest that theoretical developments in the discipline of Organisational Behaviour have failed to keep up with the triple bottom line implications of OD as a sub-discipline and that as a management paradigm Organisational Behaviour no longer represents a particularly effective or innovative model for action.

I note that the shift in practice from a concentration on OB as a discipline to a focus on action as a form of strategic organisational development parallels the work of writers on management such as Bennis (1969) and Moss Kanter (1983), who have noted the demise of traditional forms of organisation as a result of the pace of change. I note that Buchanan and Huczynski consider that it is in the field of Organisational Development (OD) as a sub-discipline of Organisational Behaviour (OB) that an integrative terminology might be sought and I explore how current knowledge has been assimilated.

I go on to describe Organisational Development as Modernism's latest New Product, noting that its origin can be traced back to the 1960's. I suggest that normative understandings of OD are based on a massively modular, serial model of change which assumes that the use of 'behavioural science' applies *in action* as well as *in theory* as (1) planned, (2) organisation-wide, and (3) managed from the top to (4) increase organisation development and health through (5) planned interventions in the organisation's 'process'.

I suggest that in order for it to claim internal validity as a practice, the discipline of Organisational Development would need to have a theory which addressed the *relationship* between the organisational task and the people process. It is the case that current models of Organisational Development present a view of management which attempts to integrate *'Management'* as *'tasks'*, as *'a discipline'* and as 'people' in an attempt to balance efficiency with effectiveness. Nevertheless, I argue that Modernist thinking about the nature of subjectivity, as well as ignorance about the role of abductive logic in the construction of knowledge, has imposed enormous methodological limitations on our understanding of organisational research in action.

In the Concluding Discussion, I examine Complexity Framework Methodologies as 'Emerging New Structures for Modernism's Frozen Conversation'. I explore the similarities and differences in approaches to research and practice, between Clarkson – who defines Relationship Psychology in the context of social constructivism as a Post-modern

theory and practice; and Stacey et al - who propose organisational interventions, based on a social constructionist critique of Modernism in action, but who presently reject a Post-modern framing of Relationship Psychology. I then integrate their work by contextualising Social constructionism and social constructivism in a Post-human context by drawing on Q Methodology, as represented by the work of Curt, (1994).

I explore for a final time, the implications of a Post-human design for the 'New Knowledge Economy', noting that Clarkson, as well as Curt, use a Post-modern critical perspective to involve 'knowers' as organisational stakeholders in *at the same time, a theory and a practice of action*. I contrast the turn in their work towards a post-modern agenda with work at the Hertfordshire Complexity Centre, noting that Curt and Clarkson's Post-modern approaches liberate the researcher to embrace subjectivity. In this way, Post-modernism enables the inclusion of individual preference and diversity as an aspect of a post-human phenomenology of the Sublime. At the same time, Relationship Psychology can thereby be applied *in action* to 'include *as well as* transcend' a Complexity Theory of participative self-organisation.

For Clarkson and for Curt, a Post modern organisational context requires a critically reflective examination of the subjective evaluations that underpin what happens between people *in* organisations. I argue that the research of organisational discourse *in action* entails more than exploring how an emergent-participative organisational strategy relates to the leadership of change. The work of Griffin on leadership and ethics in connection with a complex responsive process theory of relationship psychology does not take the Post-modern 'ethical spin' into account – this relates to the aesthetics and synaesthetics of individual differences as they pertain to the Post-human condition.

The chapter outlines some steps towards a post-human, (Technological Futures Analysis (TFA) methodology for the study of persons, which draws on an alternative approach to the research of emergent-participative leadership. My approach is described as *post-human,* because it is underpinned by theories, methods and research practices that are emerging *in the living present.* I argue that Stacey et al's relationship psychology appears to be avoiding the Post-modern

challenge by continuing to support organisational action in the context of Normative and Formative Zone modernist thinking.

Griffin, (2002) claims that emergent participative leadership is about taking modernism seriously, and yet he dispenses with post-modern critiques of the modernist organisation. My findings suggest that movement into the post modern Formative Zone will involve strategic leadership as a competency that challenges, rather than supports current systemic organisational practice. My thesis suggests that there is more to a post modern emergent-participative organisational strategy than Griffin's critique suggests.

Post-modern organisation is not *only* about instrumental management; nor is it exclusively about the transformational management *of* organisational behaviour *in* modernist systems. Post modernism is heralding the advent of a *Post-human agenda*, which is about the *un-*doing of modernist notions of action research and action learning in the context of structural change in organisations.

In contrast to modernist understandings of management, leadership and development, the post-modern agenda is about ethics, the aesthetics and synaesthetics of personal choice and individual freedom. In this post-human context, strategic leadership can be defined as the powerful source of relationship communication from which emerges the creative-destructive force of structural organisational change.

PART TWO:
THE PASSIONATE NURTURING OF THE NATURE OF KNOWLEDGE

In the final part of the thesis, I call for 'The Passionate Nurturing of the Nature of Knowledge.' My aim in doing so is to show how the methodology that I have applied in this thesis challenges modernist ways of thinking about research in general. I want to emphasise that my thesis is also concerned with how to *research* strategic leadership in particular, given that all methodological forms of research are, by definition, *person-centric* and therefore *self-referential.*

I continue to discuss Griffin's complexity perspective on the ethics of leadership and explore the consequences for the triple bottom line of how people's behaviour is managed in organisations. The chapter reviews the 'Nanopsychology' of my thesis, contextualising my position as an integrated approach to Organisational Relationship Psychology. I illustrate how my application of Clarkson's relationship psychology framework to the case study findings, added a further dimension to the data and note that the INERT case study applied Clarkson and Kellner's 'framework for organisational interventions' as a method to 'capture' participative self-organisation *in action* as an *applied professional practice.*

I develop and critique the work of the Complexity and OD practitioner, Patricia Shaw (2002), who has similarly observed the 'shadow side' of learning organisation dynamics and has critiqued systems-centric interventions from the Relationship Psychology perspective. As a development of the Hertfordshire case study approach, what I suggest is required, is a post-human set of guidelines as to how to research strategic leadership as a form of *ethical, synaesthetic and aesthetic transformational organisational practice.* I base my proposition on Curt's (1994) 'spin' on Q Methodology, whereby the connection is made between social constructionism and the use of 'language games'.

I put forward Leadership by Subjectives as a Person-centric approach whereby *strategic management* can be understood as the System-centric *aspect* of Organisational Behaviour and *strategic leadership* can be understood as the Person-centric aspect of Organisational Development. My research indicates that personal, interpersonal and group dynamics *Below the Line* are important evolutionary factors in the leadership development of organisational strategy.

I draw parallels between Leadership by Subjectives and Klein's Theory of Subject-Object Relations, my purpose being to synthesise knowledge drawn from psychodynamic psychology with strategic leadership as a complex responsive process of relating which involves Self-reference. It is in this way that the dynamics of leadership in organisations 'play themselves out' in the context of what I call the 'modelling' of Seven Strategic Leadership Identities.

I consider the role of the Professional Practitioner as a researcher of strategic leadership in organisations and argue that the strategic leadership *of* organisations is about the complex responsive processes of relating *in* organisations.   Management manifests itself as an 'organisational text' as it emerges from moment to moment in the *Macro-strategy* that comprises the participative self-organisation of the group of individual persons that make up the collective.   I call this non-systems-driven way of understanding organisations, *Person-centric*.

Leadership by Subjectives is therefore a 'below-the line' communications approach to the strategic management of an organisation's knowledge resources.   My   thesis   supports   an   emergent-evolutionary   self-organisation account of how organisations can achieve triple bottom line advantage by attending to the quality of personal, interpersonal and organisational relationships.   My studies suggest that such patterns emerge when issues of leadership are split off from issues of strategic action in organisations which are lead *as if* they are systems.

The final chapter is entitled 'Freefall' – it draws on Christina Anglerra's number one hit in the British popular music charts in 2003, which was entitled 'Stripped'.   She wrote the album as a tribute to herself for surviving the physical and sexual abuse perpetrated upon her by her father.   (It is interesting that the Christmas number one that year was entitled 'It's a Mad World'.)   I end the thesis with some poetic prose which   explores   the   implications   *in   action*,   of   modernism's   frozen paradigm, concluding on a personal note by alluding to the transpersonal nature of the Sublime.

This thesis is a study of that particular moment of *Self-synergy* when my body found my mind and my mind discovered my soul; it happened in a nanosecond during a time, a place and a space that I call *Freefall*.

BOOK THREE – GLOSSARY, FIGURES & APPENDICES

'BOOK' THREE is designed to be at the same time a 'Glossary' as it is a 'Handbook' or 'Dictionary'. It is presents the unique 'cognitive' as well as the 'social' 'syneasthetics' that emerged during my complex responsive process of relating to 'knowledge' as a 'text'. I learned from this process towards 'metanoia', that I am neuro-linguistically programmed to 'listen' with my eyes as well as with my ears and that it is possible to 'see' with my ears as well as with my eyes. From this experience, I have concluded that 'I' am not the product of a functional, serially rational, massively modular plan. On the contrary, IT (the functional plan) is the product of ME.

'Book Three' traces my discoveries about my Self from a view of myself as being at the same time a body as I am a brain. It is a representation of my intellectual process of 'realization' that 'I' am no more the product of a 'structurally functional design' than the world around me is. That means that organisations and leaders are the products of our own creation - so I think it is safe to conclude that God didn't bring me into existence by applying a set of management by objectives.

This 'metanoia' came into my mind when I heard myself humming a modernist hymn about the universe that I was taught at primary school; it was called 'All things bright and beautiful'. The hymn was written in another time and place and I realized in a flash that it was written with a different understanding of God's space than the one put forward by Complexity Science. Only now do I realize that the hymn was written

(and taught) in the context of a form of massively modular, serially rational {aesthetics x synaesthetics x ethics} that no longer holds me in the trap of its spell.

What I mean by this, is that I am no longer so easily convinced by hypnotic inductions that thoughtlessly apply technology future analysis methods (TFA's), such as the Technology of Neurolinguistic Programming (NLP). The history and context of technology in its psycho-social context has long been forgotten. The written medium does not easily lend itself to the communication of the effects of such technologies on how we think and on who we are.

If you don't understand 'where I'm coming from' in this PhD when I 'go on' about the 'triple' bottom line and how it relates to communications in the area of aesthetics, synaesthetics and ethics, tap into the following following weblink: http://www.cyberhymnal.org/htm/a/1/allthing.htm
By tapping into this link (if you were brought up in England during the 1960's), you will 'experience' the hymn that the link plays and recognize it in your 'body' as well as in your mind' as, *All Things Bright and Beautiful'.*

I have written the words below. Read the words as you look at them, perhaps for the first time, as an 'adult'. Experience the paradoxical confusion *within,* between what you believe to be true about self leadership and the 'management' of people 'in organisations' and what you know to be false. Look at the next page and 'read' the text. Hopefully it will help you to work out for your self, what this thesis is about.

ALL THINGS BRIGHT AND BEAUTIFUL

Words: Cecil F. Alexander, **Hymns for Little Children, 1848.** Alexander is believed to have written these lyrics at **Markree Castle, near Sligo, Ireland.**

Music: "Royal Oak," 17th Century English melody; arranged by Martin F. Shaw, 1915 (MIDI, score). Alternate tunes:

Refrain
All things bright and beautiful,
All creatures great and small,
All things wise and wonderful:
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

 [*Most hymnals now omit the following verse*]
The rich man in his castle,
The poor man at his gate,
He made them, high or lowly,
And ordered their estate.

The purple headed mountains,
The river running by,
The sunset and the morning
That brightens up the sky.

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

The tall trees in the greenwood,
The meadows where we play,
The rushes by the water,
To gather every day.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

POST-HUMAN Refrain
We need to be aware of the programmes we're running,
lest we allow those programmes to run us.

BOOK ONE
THE DISSERTATION RESEARCH
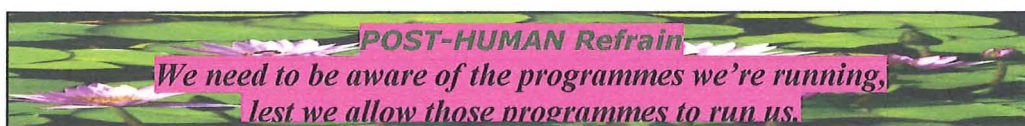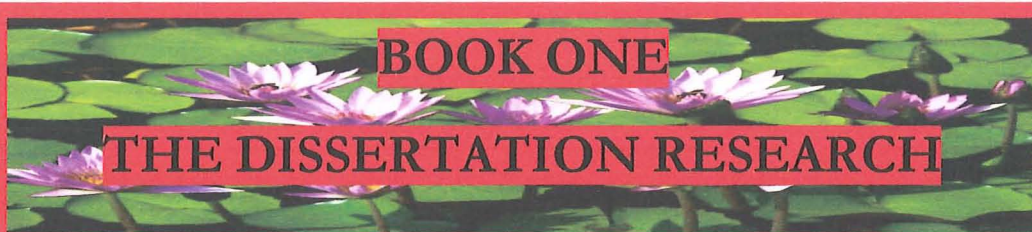
SECTION ONE - AN INTRODUCTORY CONTEXT

(For a summary of the chapters in this book, see *qThesis*)

SECTION TWO -
AN EMERGENT-EVOLUTIONARY FRAMEWORK FOR
METHODOLOGICAL CONTEXTS

PART ONE: METHODS FOR THE STUDY OF PERSONS IN ORGANISATIONS

PART TWO: THREE COMPLEXITY FRAMEWORKS

CHAPTER 2

THE PERSONAL CONTEXT

'But now another stranger seems
To want you to ignore his dreams
As though they were the burden of some other
You've seen that man before
His golden arm dispatching cards
But now it's rusted from the elbow to the finger
And he wants to trade the game he plays for shelter
Yes he wants to trade the game he knows for shelter.'

Songs of Leonard Cohen - 1966 Project Seven Music

Introduction

It may seem odd, perhaps even shocking, to be 'confronted' with a mysterious form of poetic prose in an introductory chapter of a thesis. The poetic prose however, is chosen to set the scene for the subject of this research and also to emphasise the point of it. You, the knowledge evaluator and I, the practitioner-researcher, have begun an as yet un-chartered professional relationship. I am a stranger to you, and you are a stranger to me; in this sense our relationship is a process of discovery.

The setting for our engagement is in a University Business School, where ambiguities and misunderstandings about the nature of research are as likely to be present as anywhere else (Morgan, 1983). My own view of research as a process is like Morgan's, in that it diverges from the philosophical mainstream. I see research as being concerned only marginally with abstract philosophical debates about the merits of different kinds of methodology. My interest is in how these debates can inform psychological knowledge as a basis for strategic action.

The research process

I consider that the research process involves,

> *'...a choice between major forms of engagement, entailing different relationships between theory and method, concept and object and researcher and researched, rather than simply a choice about method alone.'*
> Morgan, 1983

(See Figure 2.1)

METHOD

OBJECT

RESEARCHER   RESEARCHED

CONCEPT

THEORY

Yellow 'strings'
represent 'nano'
aspect of the
psychology of
the relationship

Figure 2.1
A VISUAL RECALL OF RESEARCH AS 'MAJOR FORMS OF ENGAGEMENT' INVOLVING THE RESEARCHER IN A HUMAN RELATIONSHIP
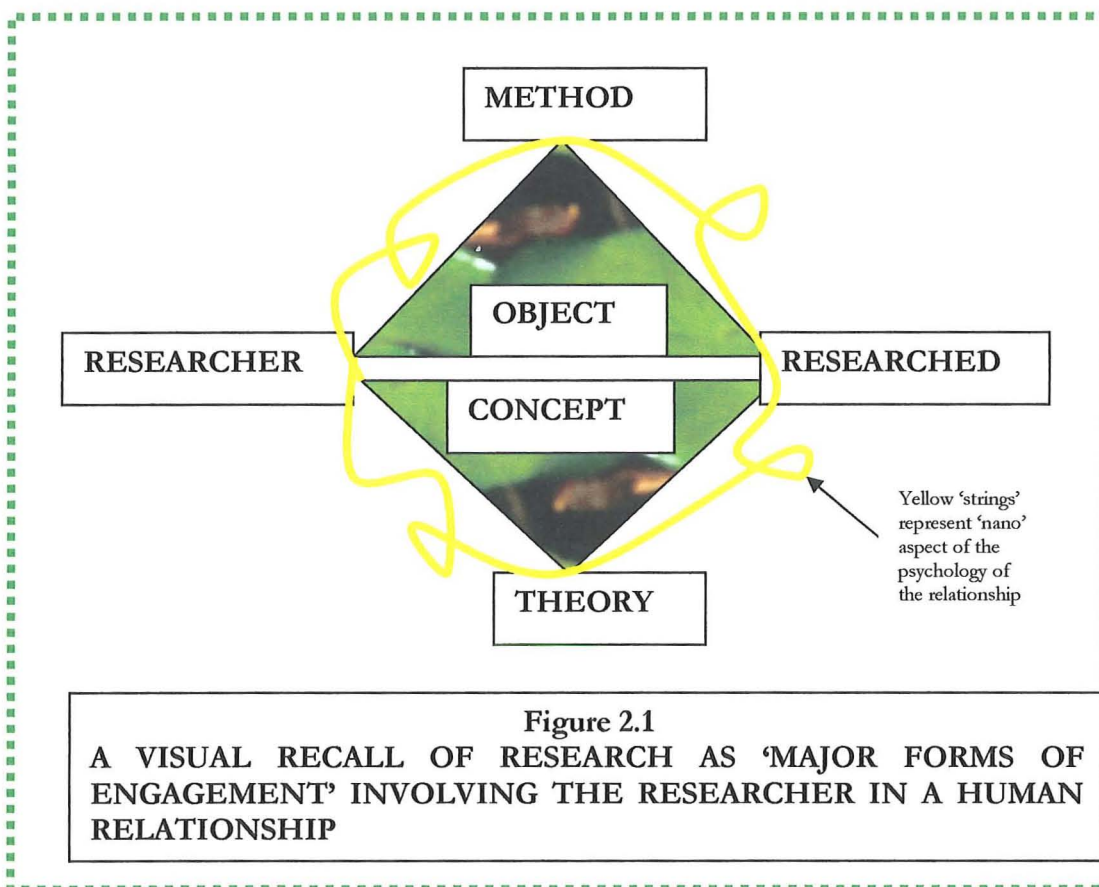
By profession I am a chartered psychologist who specialises in communications through counselling relationship psychology (Clarkson, P. 1995a). My own interpretation of what this means is that I try to understand myself and other persons as subjectivity-driven *individual* communicators *in relationship with* each other. I have to be willing to immerse myself in the complexity of the human relationship - I must maintain a constant awareness that how I relate to myself, how I communicate with others and the sense I make of my external environment has a profound effect on the 'reality' that I co-construct with others. Therefore, uncertainty about my own 'nature' (or self-reference) and how it emerges through my communication with others through 'nurture' in an 'external' environment is a key question. For me, this is what it means to be a reflexive practitioner-researcher.

Morgan (1993) describes his methodology as employing an action learning research methodology underpinned by a theory of the social construction of reality. My own position is that social constructivism is a powerful and useful critique of modernist understandings of the research process. However, I do not believe that this automatically heralds the 'end of theory', as proposed by some post-modern social-constructionist writers – whereby every story is equally

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equivalent. I do not subscribe as Gergen and other post-modern theorists do, to a socio-centric positioning of the person. Nor do I subscribe to modernist versions of empirical and action research approaches which position the individual (particularly the researcher) as the central arbiter of discovery.   I subscribe instead to a version of the individual as a subject. This can be described as a *person-centric* 'positioning' of the individual.

Kuhn's (1970) research on paradigm shifts finely demonstrated the distorting effects of our human social psychology.   The non-centricity of human social psychology was aptly summarised by Q Methodologist, the late Rex-Stainton Rogers[1],

> *'Social psychology: ...the discipline of studying the problems we have being together and the problems we have being alone.'* Stainton-Rogers., 1995:89.

(See Figure 2.2)

Figure 2.2
VISUAL RECALL OF SOCIAL PSYCHOLOGY, FROM A Q METHODOLOGY PERSPECTIVE

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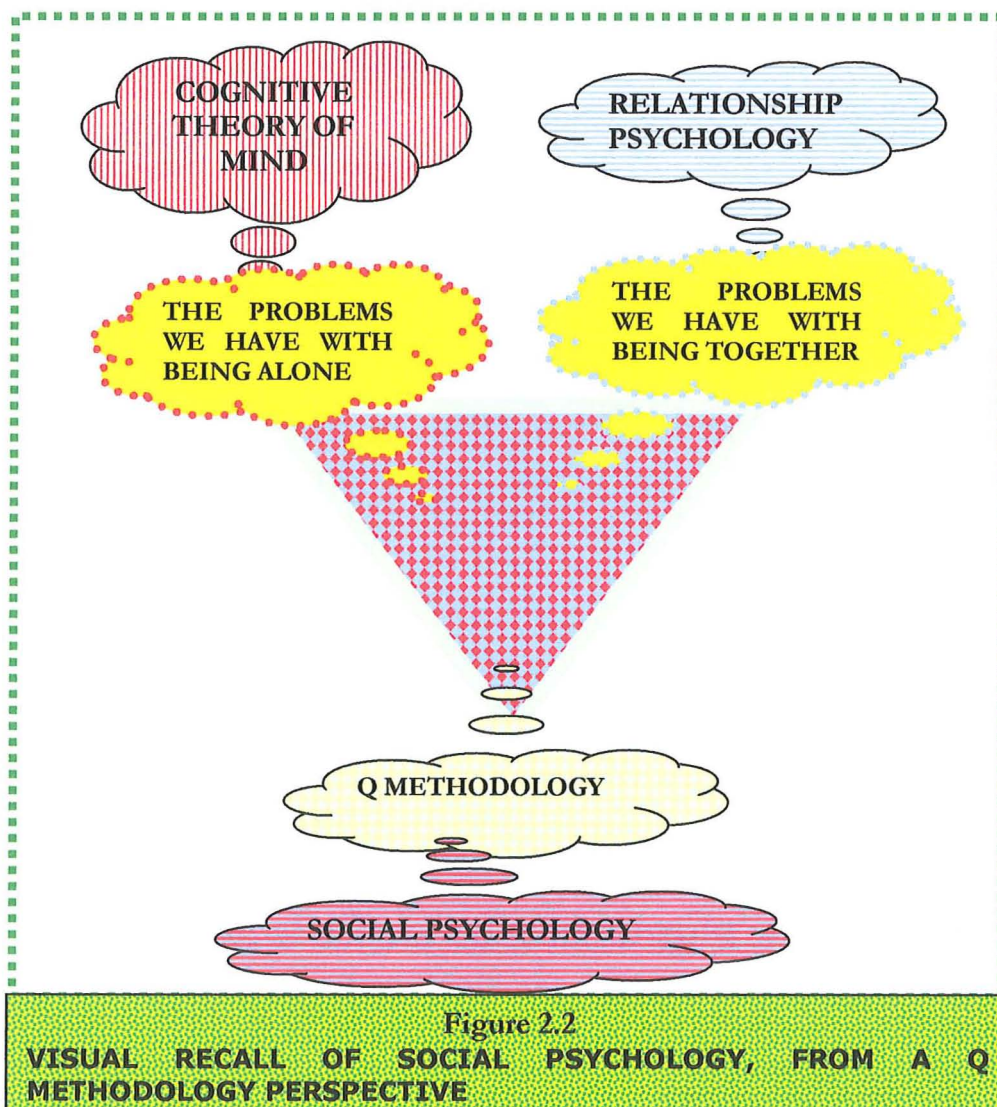
[1] Rex Stainton Rogers, organiser of the first British Q Methodology conference in Honour of William Stephenson, my tutor at Reading University. He died while I was writing this chapter of the thesis.

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I believe that research that challenges modernist understandings of large group empirical research of individuals needs to be underpinned by a non-centric reflexive critique of the person. For me it leaves too many questions unanswered, to exchange the 'methodolatry'[2] of positivism for the a-theoretical shallowness of action research or the normative generalisation of empirical case studies. These questions revolve around the nature and nurture of the individual human subject as an identifiable being in the context of a 'neuro-linguistically' and at the same time 'socially constructed' external world. (See Figure 2:3)
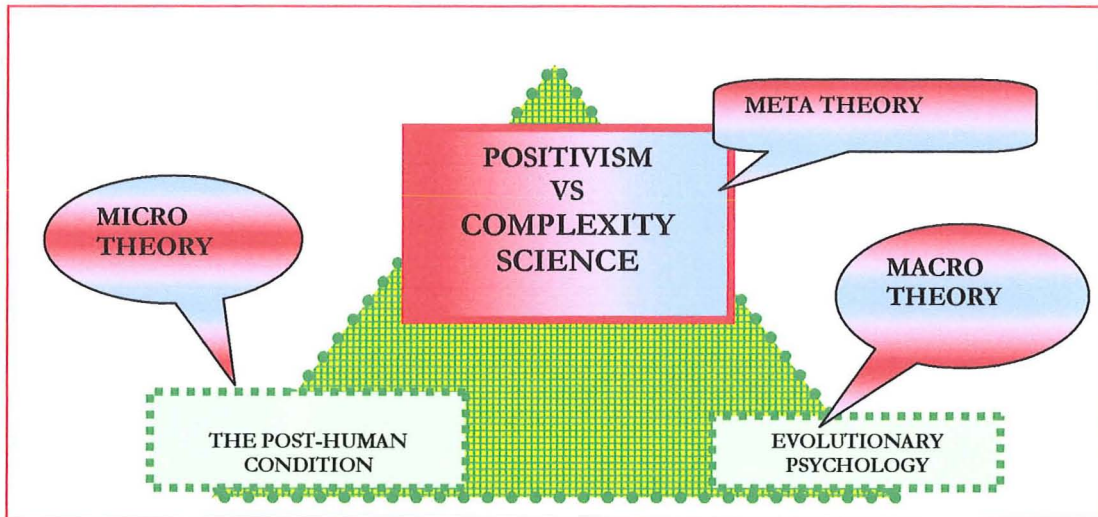
Figure 2.3: META-BOX FOUR
A VISUAL RECALL OF Q METHODLOGY IN RELATION TO POSITIVISM AS METHOD

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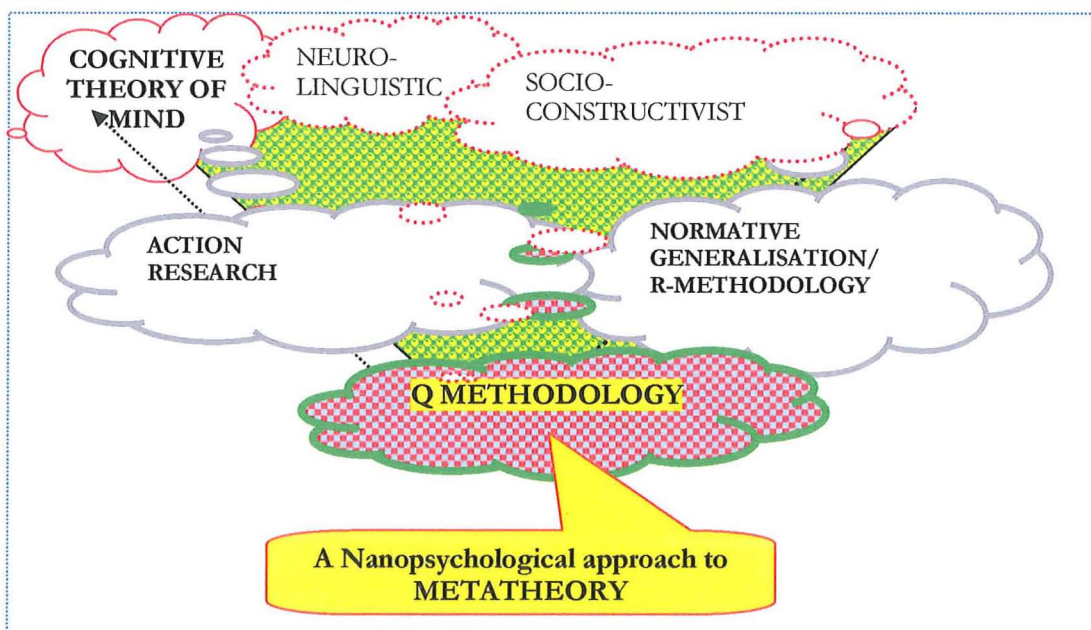
[2] In Curt, Beryl C. (1994) *Textuality and Tectonics: troubling social and psychological science.* Open University Press, Buckingham.

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In counselling psychology, the practitioner and the client start out anew, as strangers to each other, but also to themselves; their connection with the 'external' environment is made possible through communications with each other as individually 'embodied' persons.   In this sense, every *relationship, well as every individual* is distinctive and self-referential – like a finger-print - it has a distinctive pattern of its own. Like Kay's (1993) irreproducible organisational capabilities my client(s) and I engage in an emergent-participative relationship which can be described as concerned with the achievement of ***innovation***, ***reputation*** and ***architecture*** which we negotiate and create *'as we go along'*. (See Figure 2.4)

Figure 2.4
META-BOX FIVE
A VISUAL RECALL OF A Q METHODOLOGY PERSPECTIVE OF SOCIAL PSYCHOLOGY IN RELATION TO KAY'S IRREPRODUCIBLE ORGANISATIONAL CAPABILITIES
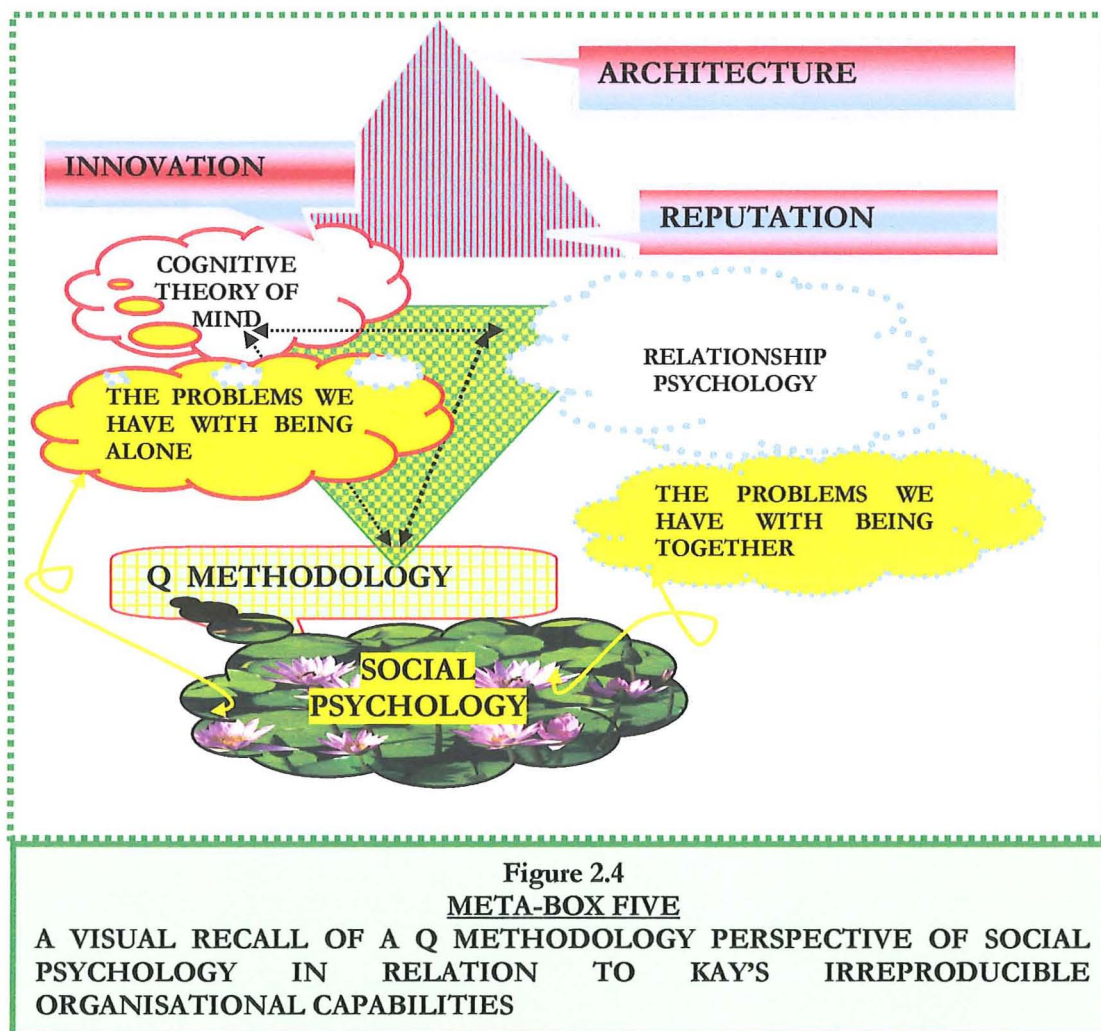
In this thesis I explore how these three processes – '**innovation**', '**reputation**[3]' and '**architecture**' - can be understood as forming a communicative interface between the client, the 'external' environment and myself as a practitioner. I act

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[3] For Innovation & Architecture see Book Three, Glossary. **Reputation**: *The strategic standing of an organisation in the eyes of its customers and suppliers*. (Thomson, 2001, p.1127)

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as a 'go-between' in the counselling psychology relationship – like Thompson's 'inspirational' leader my job is to 'manage' a communicative interface which is akin to the relationship between the internal environment of the firm as 'self referential', and the 'outside environment' which comprises the firm's 'markets' or contexts. (See Figure 2.5)

Figure 2.5
META-BOX SIX
THE Q METHODOLOGY COMPLEXITY FRAMEWORK PERSPECTIVE OF SOCIAL PSYCHOLOGY IN THE CONTEXT OF THOMSON'S STRATEGIC MODEL OF INSPIRATIONAL LEADERSHIP
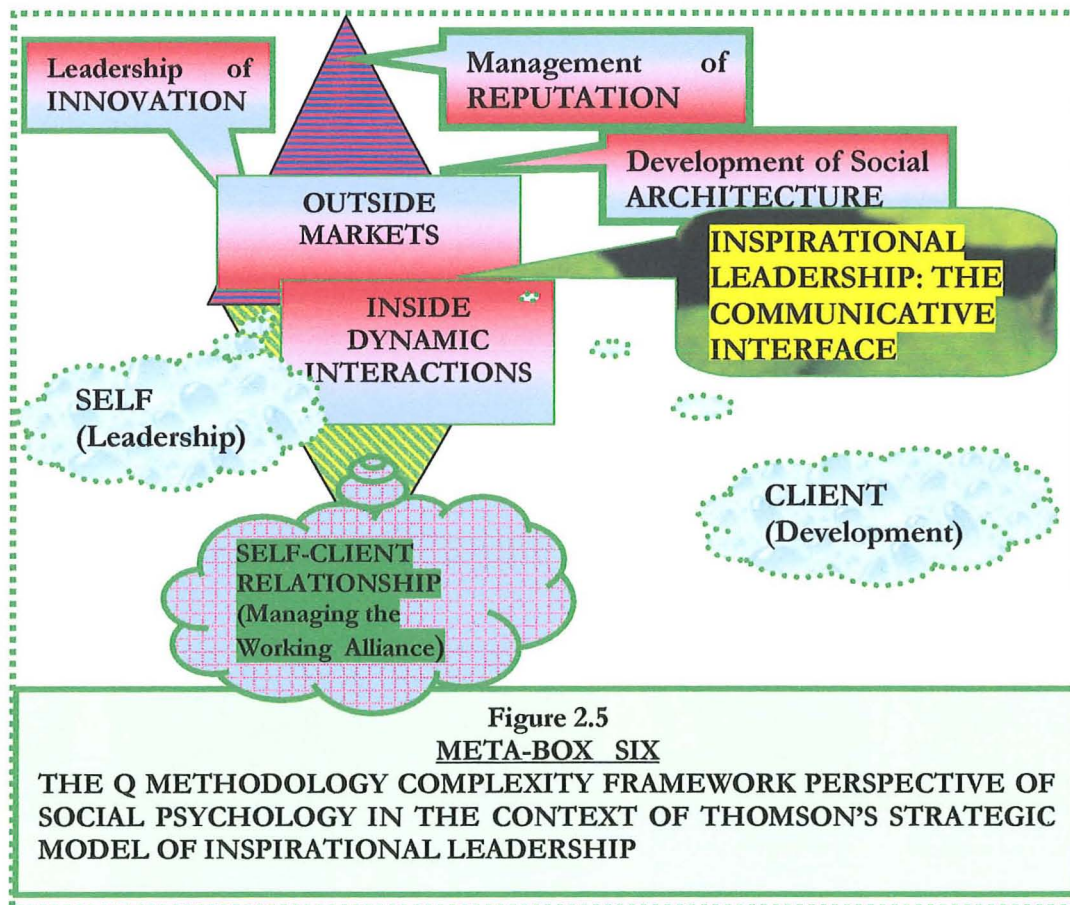
The Counselling Psychologist as Researcher

Counselling relationship psychology can be understood as a form of *existential-phenomenological* inquiry process. However the relationship is informed by all sorts of other knowledge bases, including **cognitive**-*behavioural* and *psychodynamic* approaches. My development as a counselling psychology practitioner has been as much based on a stringent theoretical training in several disciplines, as it is has on the form of action learning that constitutes my practice. My strategic approach to the application of **counselling psychology** can be described as 'integrative'.

Previously I referred to the work of Clarkson, (1995); (1997) ;(2000) who proposes that at the epistemological level, communicative discourse occurs at the same time in the seven domains of: the physiological, the emotional, the

nominative, the normative, the rational, the theoretical and the transpersonal.
(See Figure 2.6)
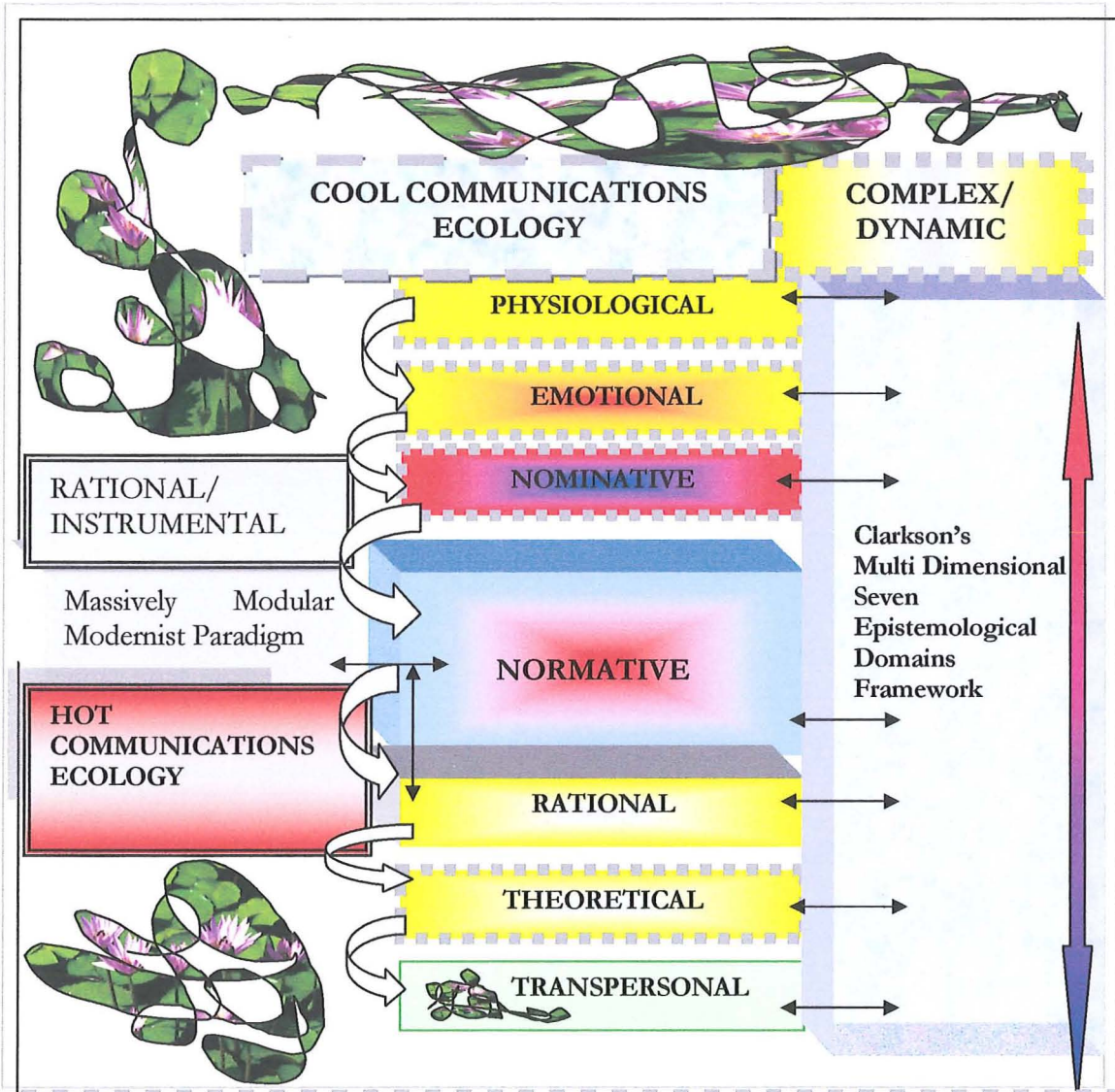
Figure 2.6
THE MASSIVELY MODULAR MODERNIST SERIAL PARADIGM IN THE EVOLUTIONARY CONTEXT OF HOT AND COOL COMMUNICATIONS AND CLARKSON'S MULTI-DIMENSIONAL SEVEN DOMAIN EPISTEMOLOGICAL FRAMEWORK

Whilst Clarkson refers to non-hierarchal levels of epistemological discourse, in this thesis, I translate her work as referring to multiple dimensions of subjectivity. In doing so, I am attempting to follow a non-centric understanding of subjectivity, as proposed by Stephenson in order to render her theory operant for the purpose of research. In parallel with her seven levels of epistemological discourse, Clarkson suggests that there are five relationships that emerge between the counsellor and the client in the process of therapeutic change. Clarkson's five therapeutic relationships are the strategic complex responsive patterns that the therapeutic

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'change agent' applies as a framework for transformation. I refer to these patterns of relating as the working alliance, the transference, the developmental, the person-to-person and the transpersonal. (See Figure 2.7)
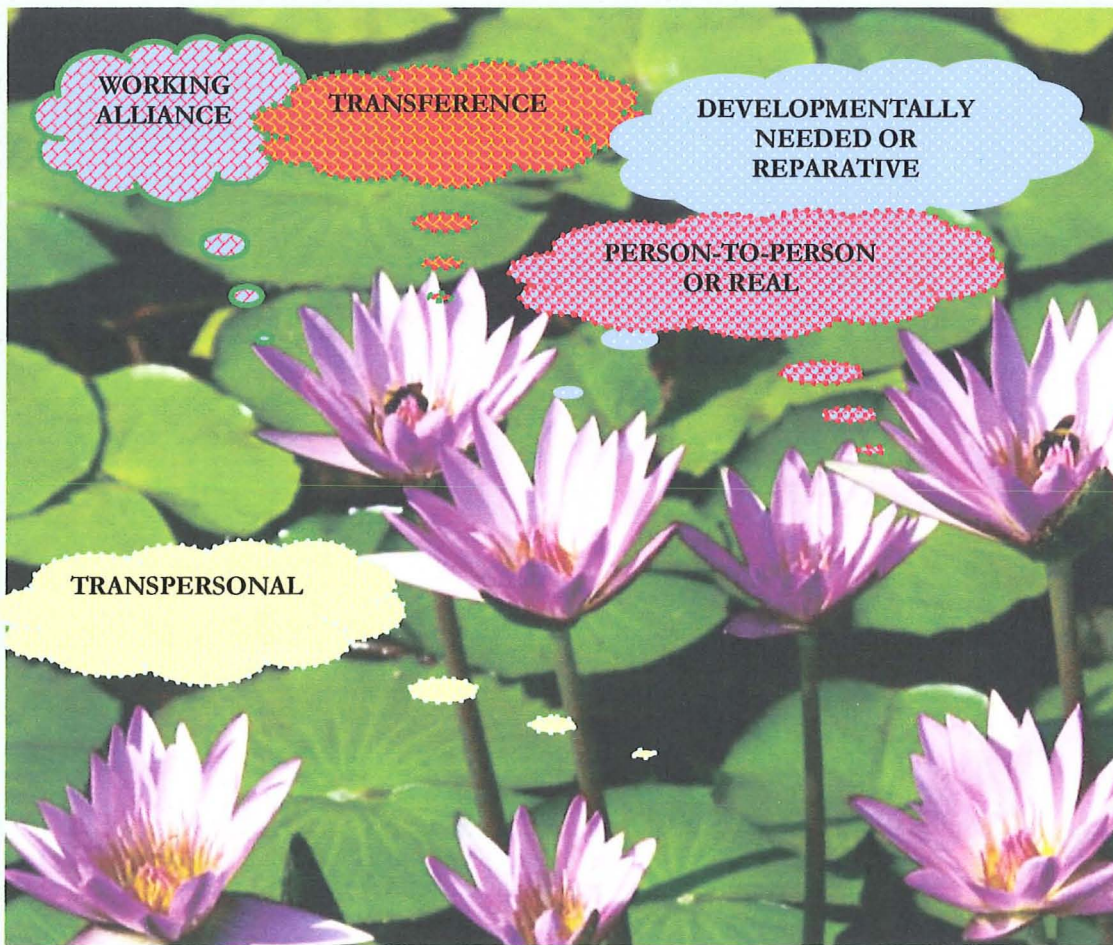
Figure 2.7

VISUAL RECALL OF CLARKSON'S FIVE THERAPEUTIC RELATIONSHIPS

Counselling Psychology as a change intervention

The role of relationship psychology in the facilitation of change has been extensively studied in the areas of counselling psychology and psychotherapy. The quality of the relationship is considered to be the basis of the well-known placebo effect. Over fifty years of research into more than three hundred types of therapeutic intervention and more than four hundred and fifty models of change, indicate that the most important factor in effective change work is the relationship between the client and the therapist. (Mahoney, 1989); (Norcross and Newman, 1992); (Lambert, 1992); (Glass et al, 1993); (Furnham, 1997).

Clarkson P. defines the '*therapeutic relatio*nship' as being located '*in the creative space between*' (1995a: vii). The aim of my research is to describe how the

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creative space amongst persons operates in the managerial, developmental and leadership communications system and to describe how this impacts on irreproducible strategic data, as described by Kay in terms of **innovation**, **reputation** and **architecture**. (See Figure 2.8)
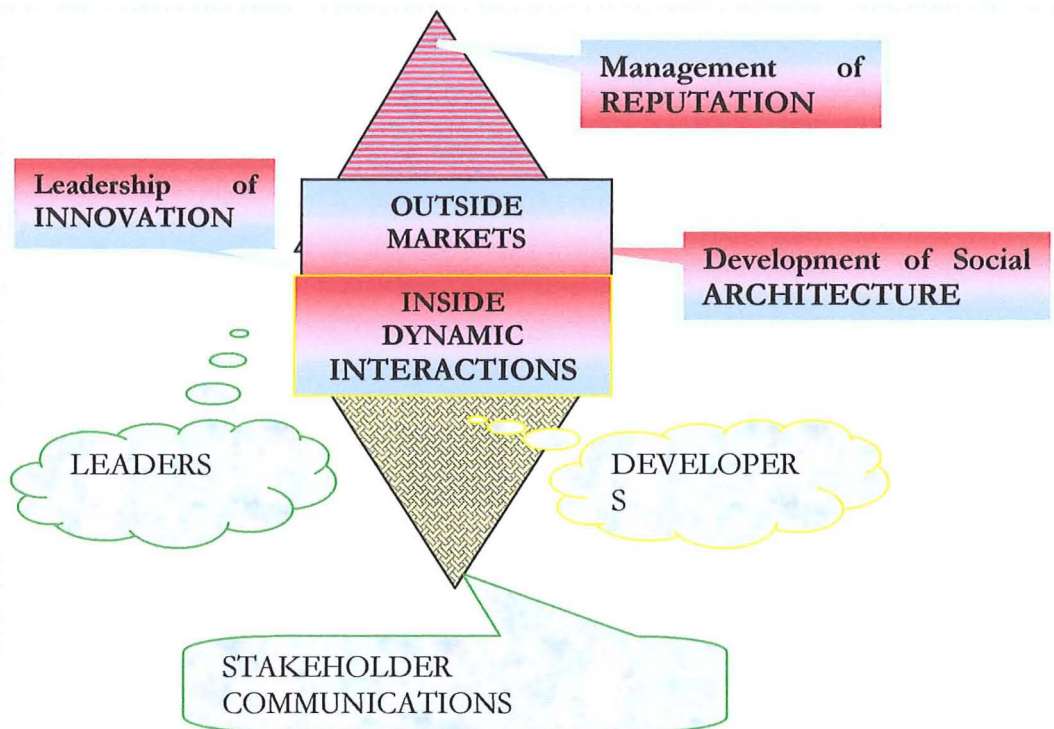
Figure 2.8
META-BOX SEVEN
A VISUAL RECALL OF A STAKEHOLDER COMMUNICATIONS PERSPECTIVE OF THE SOCIAL PSYCHOLOGY OF STRATEGIC ORGANISATIONAL CAPABILITY

Denzin (1984) defines the word 'person', as follows:

> 'A person is a self-conscious being, as well as a named, cultural object or cultural creation. The consciousness of the person is simultaneously directed to an inner world of thought and experience and to an outer world of events and experience ... These two worlds - the inner and the outer, are termed the phenomenological stream of consciousness and the interactional stream of experience.' Denzin, 1994:272

As a reflexive communications researcher, I am interested in what is latent and hidden - what Denzin (1994) calls 'the phenomenological stream of consciousness'; at the same time, I am interested in what is overt and behavioural - Denzin's 'interactional stream of experience'. This involves what I describe as a non-Cartesian, 'complexity' approach, whereby mind, body and spirit are viewed as in a multi-dimensional interaction with each other and where persons are understood in context of their external environment from a non-reductive point of

view. The body or brain as an organism cannot be understood in isolation to the mind and spirit of the person as a subject. Thus cognition, feeling, emotion and spirituality are by definition, subjective; by dint of their complex interactions they can most accurately be described as multi-dimensionally located in place, time and space.

This has implications for strategic human resource management because of the influence of motivational and learning factors on organisational behaviour. This 'complexity' perspective contrasts with a more widely implemented, modernist view of self and organisation. In psychology dualism has addressed the relationship between mind and body and has focused on mind as concerned with cognitive brain activity. 'Knowledge' is considered to be located in a **massively modular** way (Fodor, 2000) in the mind of the knower. What I am saying is that the psychology of the person is considered to driven by a serially rational form of logic which results in predictable outcomes, as opposed to complex forms of reasoning which result in creative-destructive 'solutions'.

In the Cartesian view, mind and body are regarded as separate entities, the one often being regarded as a function of the other. From this perspective, individuals are defined from a *reductive* perspective; the implication being that change in individuals and organisations is the result of a definable, predictable, linear cause-effect stimulus. This notion of relationship extends to the communication processes involved between mind and body and to how they are thought to interact deterministically.

Kay's (1996) findings with regard to the non-replicable qualities of the resource-based firm, combined with evidence from artificial intelligence and the natural, and physical sciences, strongly suggests the need for alternative understandings of normative, generally tacit understandings of causality in the assessment of organisational effectiveness. The social constructivist dimension seems to be pointing towards a view of strategic leadership based on a complexity theory of organisational communication which Stacey (2001) identifies as emergent, *complex dynamic* or *participative self-organisation*.

Self-organising complex dynamic self organisation
The behaviour of self-organising dynamic complex, chaotic and quantum physical and living systems is the focus of what has come to be termed *Complexity or New Science*. Such systems are characterised by a continuous interaction between structure and process and between elements. Several years ago the

Hertfordshire Complexity Centre carried out a literature survey of how Complexity Science is being used in relation to organisations and their management.

In self-organising complex dynamic systems, order is observed to emerge out of a process of interactions from a background of chaotic and disorderly activities. Order and change are the result of a dynamic far-from-equilibrium state, physically positioned at what Stacey (1996) has termed 'the edge of Chaos'. They are emergent phenomena which require continuous work and implementation involving the process of interactions that persistently arise within and between those elements or parts.

When it comes to an understanding of human communications and how we order them in organisations, researching such processes becomes problematic. In this thesis I argue that the complexity science perspective proposes a paradigm whereby it is impossible, by operant means, to separate the observer from the observed; therefore the notion of subjectivity becomes central to the research process. Change and order are one and the same - a unity at the same time as a union.

Change is no longer regarded as the opposite of an equilibrium or clockwork-predictable state characterised by the sum of energies in a system's parts. Since observer and observed, at the same time form a unity as they form a union, the 'real world out there' cannot be understood from a purely and solely objective dimensional standpoint. According to complexity scientist Danah Zohar (1991) our relation to the selves and values (worlds) that we create is one of co-authorship.

Zohar introduces what she calls the new quantum concept of 'shared subjectivity' - a subjectivity which is in dialogue with the world and which, through that dialogue gives rise to objectivity. In other words,

> '...It is the relationship between the observer and the observed translated from the physics laboratory into the moral sphere through the quantum nature of our consciousness, It is what Ilya Prigogine calls ' a concept of knowledge as both objective and participatory'.' Zohar, 1991:182

(See Figure 2.9)
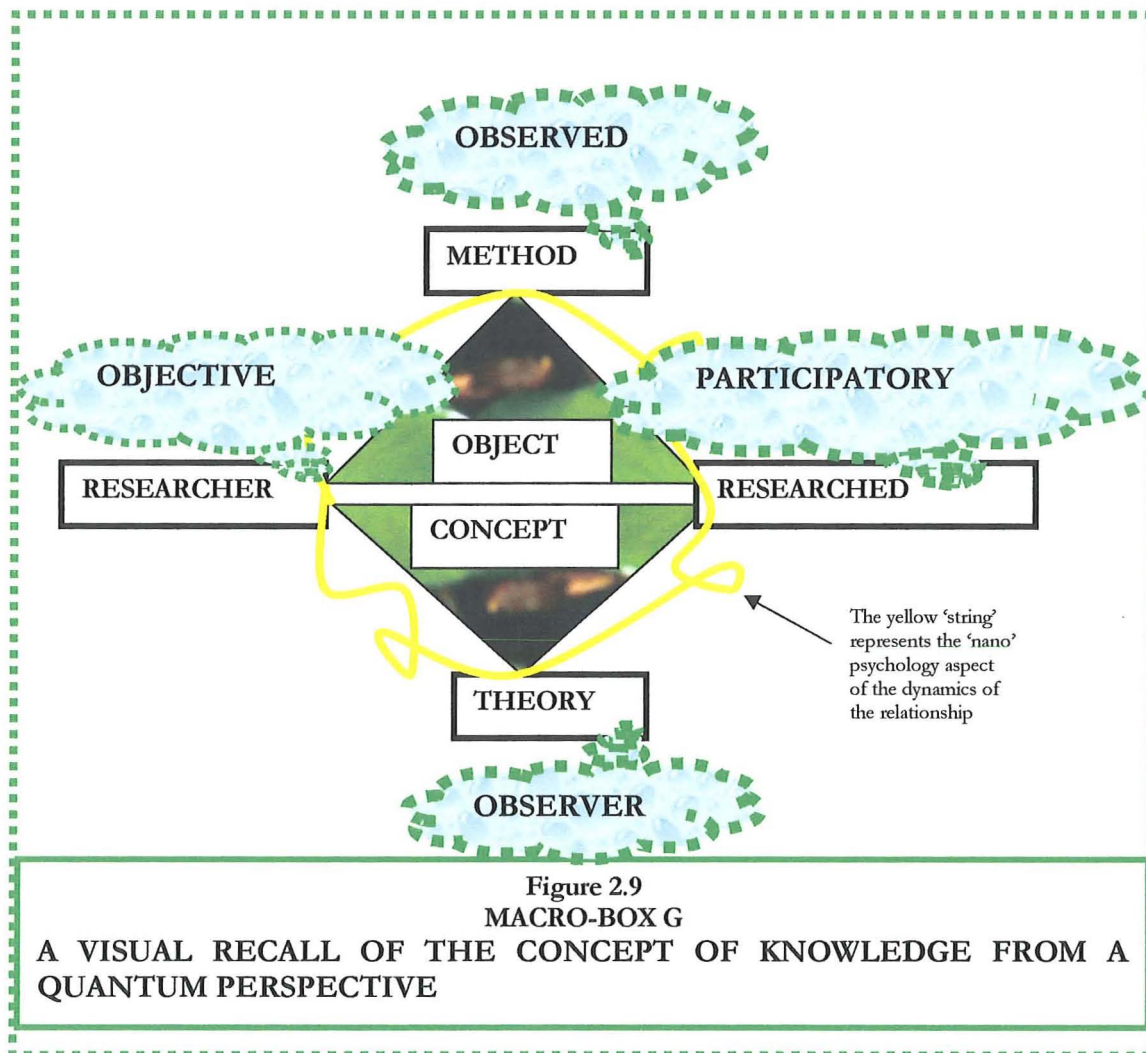
Figure 2.9
MACRO-BOX G
A VISUAL RECALL OF THE CONCEPT OF KNOWLEDGE FROM A QUANTUM PERSPECTIVE

From the complexity perspective, methods as well as theories for the study of subjectivity are central to any organisational research endeavour. The focus shifts from the desired rational or apparently objective outcomes upon which the designs of strategic interventions are presently based. Instead, attention is drawn to the nature of the relationship between the subject of the research and the theoretical assumptions of the researcher in relation to the change process. In this thesis I argue that from the emergent-participative *strategic* perspective, organisations must be understood by the researcher as at the same time self-referring entities (in place), as they are the outcome of emergent-participative self-organising relationships (in space) as they are the outcome of the subjectivity of persons (in time). (See Figure 2.10)

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Figure 2.10
META-BOX EIGHT
A VISUAL RECALL OF RESEARCH AS A 'MAJOR FORM OF ENGAGEMENT' INVOLVING THE RESEARCHER IN A HUMAN RELATIONSHIP
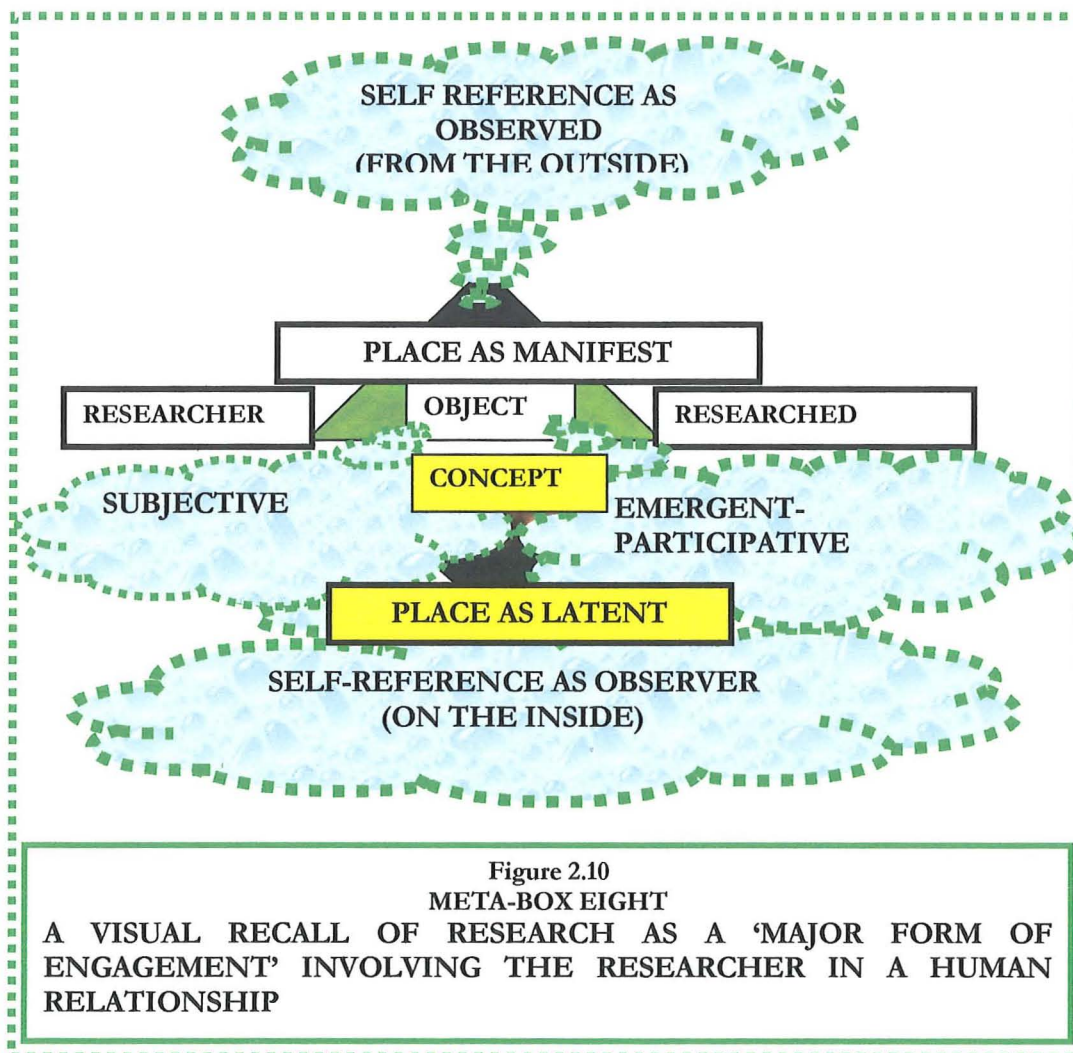
A participative complexity focus on how researchers relate to data has led practitioners like Stacey and Shaw, to consider the latent and hidden psychological factors in change and order processes. For those involved in human organisation and communication processes, questions are being asked as to the dynamics of psychological, cognitive, emotional and socially constructed factors. Complexity scientists have observed that,

> '...social or organisational realities are not given but continuously constructed from a disorderly background of social/organisational activities. Reality is an entity always in the making and the order of that entity depends on it being essentially contested nature, that is, that it is necessarily never a reality which is uniformly agreed upon by members of a specific/organisational setting.[4]

This contrasts with a more widely implemented view of organisation where the focus is on modernist definitions of cognitive activity as split off from emotional activity. Mind and body, thought and feeling, action and intention, reality and idealism are regarded as separate entities, the one often being posited as

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[4] Hertfordshire Complexity Management Centre Papers

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reducible to the other. From this mind-set, individuals are regarded from a modernist perspective, the implication being that change and order in organisations is the result of a definable, predictable movement towards equilibrium. Inherent in the Modernist paradigm is the assumption that change is a linear process, that cause and effect can be separated and that the view of the observer provides an objective and therefore singularly rational representation of reality.

A Methodology for the study of Subjectivity

The nature of change and order as a complex dynamic relationship process concurs with the theory, practice and methods of relationship counselling psychology, as well as with a post-human account of knowledge communications, and with contemporary critiques of organisational behaviour. These knowledge disciplines problematise a dominant paradigm which relies on equilibrium, prediction and control as key elements in the change and management of organisational 'reality'. As has been argued by members of the Complexity Centre at Hertfordshire Business School,

> 'Reality, the world in which the organisation exists and operates, is no longer understood as a given entity. Subsequently the primary role of a manager can no longer be understood as one of (scientifically) discovering facts 'out there' and the internal co-ordination of the organisation's activities according to those 'facts'. Rather the role of the manager becomes one of consciously engaging in the co-construction of a viable reality in which the organisation and its members can successfully operate and formulate strategies for action.'

In this thesis, I refer to this process of co-creation to formulate strategies for action as *Leadership by Subjectives*. From the perspective of applied Complexity Science, organisational information emerges through inter-personal relationships - strategic knowledge is socially constructed at local levels. This is a different perspective of organisational life than that presented by modernist organisational management theorists and post-modern philosophers. In my opinion, the former reduce the management of organisational reality to a mechanical or systemic function, the latter to a paralysing abstraction removed from concrete action.

This thesis is about addressing some of the current methodological problems involved in evaluating the qualitative data that emerges from the complexity practitioner studies of management, leadership and human behaviour in organisations. Relationship psychologists are attempting to address these problems from a person-centric perspective, the issue being to do with how to render operant, and therefore 'testable' what are often referred to as the

unconscious, psychodynamic   processes that relationship psychologists think might underpin the social construction of knowledge.

Psychoanalysis and Management as Languages for Self-reference

In his paper 'Psychoanalysis And Management; The Strange Meeting of Two Concepts', Thibault de Swarte (1998), takes a modernist stance to the split between the person-centricity of psychoanalysis as a system of thought, compared to   the instrumentalism of management.   He describes two competing perspectives of what the management of organisational life is about:

> 'Psychoanalysis and management are conceptual strangers.   On the one hand, managers are concerned with the division and organisation of work, in attempting to maximise productive efficiency.   On the other hand, psychoanalysts deal with internally divided subjects who are attempting to move towards greater 'efficiency' in their personal and professional lives.'
> de Swarte, 1998:459

The above analysis illustrates a management-leadership dilemma of applying modernist understandings to post-human organisation, where the key source of competitive advantage is human capital. The individual as manager and the individual as a self-leader are split off from each other, the former responding to external, instrumental requirements to selflessly 'nurture' organisational objectives;   the   latter   responding   to   internal,   or   subjectively-driven transformational needs.   In normative research, which involves large samples of managers, the former 'way of being' is called 'transactional leadership' and the latter is called 'transformational leadership'. (Walumbwa & Lawler, 2003)

Figure 2.11
MACRO-BOX H
A   VISUAL   RECALL   OF   TRANSACTIONAL/INSTRUMENTAL   VS TRANSFORMATIONAL FORMS OF STRATEGIC LEADERSHIP RELATIONSHIPS IN MANAGEMENT PRACTICE
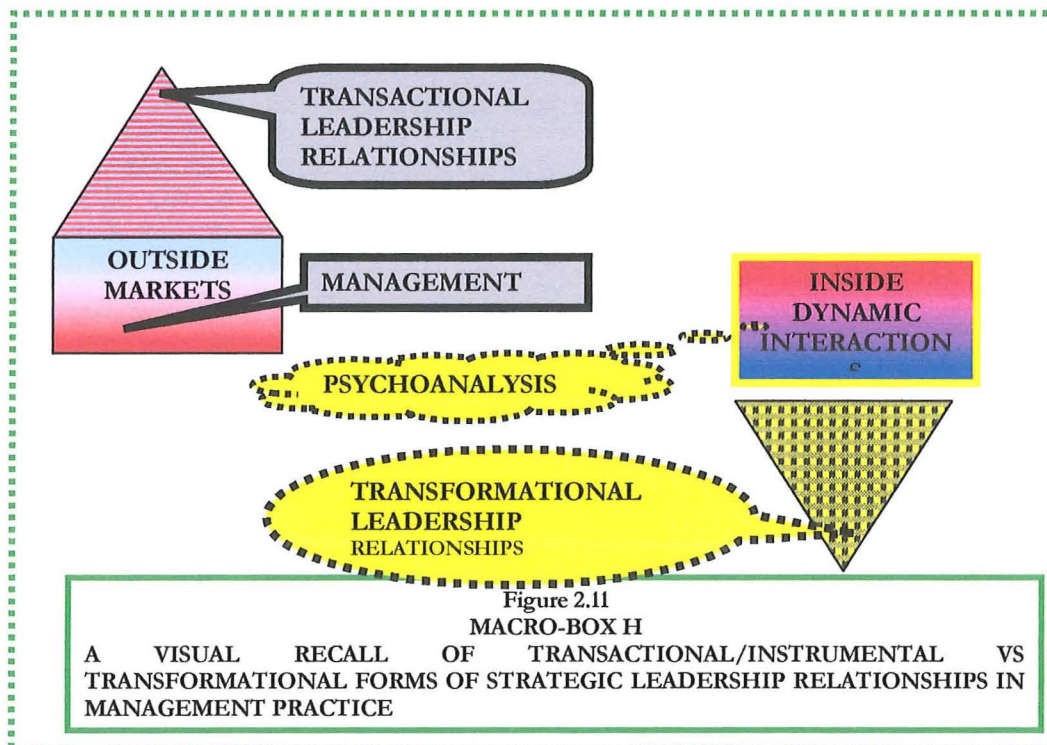
In this way the manager's identity becomes fragmented – different aspects of the self 'behave' like strangers - unaware of each other's existence. This dynamic is the one that Stacey (1996) describes, but does not name, in his application of complexity theory in relation to learning, anxiety and creativity.

According to research by Winnicott (1965), and Klein (1975) a 'split off' 'state' is so anxiety provoking for the development of person-hood that it precludes individuation. Relationship psychologists consider that the 'splitting off' between instrumental and transformational relationships by the individual in relation to a dissonance between his or her internal and externals world has serious implications for today's organisations and the people in them in terms of the creative management of this anxiety-provoking 'split'.

Apparently, in "The Shame of Science", William Stephenson, addresses this issue of splitting in relation to modernist research methods as follows,

> *The two worlds, science-philosopher Koyre reminded us, are with us every day in practical life: science had solved the riddle of the universe but had left behind another riddle, which he called "the tragedy of modern mind" -- the riddle of mind itself.*

According to Brown, S (2003)[5] Stephenson went on to say that shame attends this condition, especially science's shame since at least Newton's time in taking a dogmatic stand toward subjectivity and leaving it outside science, which considers its domain to be objective reality. In other words, according to Brown,

> *'We spend billions on bombs (objective) but almost nothing on learning how to live peacefully (subjective); we spend billions on curing disease (objective) but don't know what to do with our new-found health (subjective); we have improved economic efficiency (objective) but don't know how to spend our leisure hours (subjective); and on down the litany. Or, as Carlin says, "We've learned how to make a living, but not a life; we've added years to life not life to years." Even those trained to study human experience usually do so by approaching it "objectively," that is, as scores on objective tests, or as a phenomenon that can be broken down into component parts that explain X percent of the variance, which Stephenson bundled under the rubric "R methodology." Even postmodernism, in its deconstructionist and social constructionist modes, often seems to continue the tradition of breaking things into components, or reducing subjectivity to more fundamental processes. Exploring subjectivity for its own sake and on its own terms is not an easy sell.'*
> *(Brown, S., 2003)*

In this section of the thesis I define what the relationship between modernist and post-human experiences of reality as if 'belonging to strangers' in order to raise this question; hence I refer to 'split off' identities between Nature and Nurture

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[5] Q Methodology Network – personal communication

(which I define as transformational processes) and Environment (which I define as transactional). My purpose is to avoid confusion between the different knowledge domains (or 'modules') that might exist between modernist, post-modernist and post-human 'forms' of personhood. I attempt to be as specific as possible about differences in definition and understanding in order to establish what Clarkson, P. calls a *Working Alliance Relationship*. This is defined as,

> '*...a relationship between two or more people which is constructed around a shared task.'* Clarkson and Shaw 1995:48.

I believe that unless I establish a clear and constructive Working Alliance Relationship from the outset, the knowledge communications between you and I as researchers, are likely to be impeded by the Confusion of Difference (Portsmouth, 1999). Such a phenomenon has been described by psycho-dynamic theorists as to do with 'transference' communications.

Hunt (1989) observed the processes of transference in the research encounter. He illustrated how it structures the researcher's ability to develop empathic relations with the research participants. I consider that the *transference relationship* is a key factor to the way that knowledge communications flow between the therapist and the client as participative change agents. It is therefore important to further contextualise my approach from a personal as well as from an organisational task perspective.

Complexity Science in a Personal Context

More than twenty years ago I graduated with First Class Honours in Psychology. After a long gap as a mother and as a 'corporate wife' for a leading edge technology company, I returned to Psychology via a Masters degree in Research Methods, only to find that there was no new knowledge to be found in the mainstream. Validity in mainstream psychological research involved adherence to the hypothetico-deductive method. Hypotheses were generated, tested and then refuted.

Knowledge was established negatively, by showing what was not true. (Popper, 1959) The classical approach to psychological research seemed to me to be generating what in organisational learning terms is called a 'viciously systemic' circle. (Senge, 1990) Vast amounts of contradictory studies had led to a disproportionately small amount of applicable knowledge in what by now had become an accepted subject in universities. On the margins however, there was evidence of dissatisfaction and disillusionment. This was in the form of an

approach to knowledge which is now termed 'new paradigm research'. (Reason and Rowan, 1981)[6]

New paradigm research challenges the 'ideology of scientism', particularly the application of hypothetico-deductive reasoning to social sciences and the notion of hypothesis testing. Science in the context of the social research is defined by new paradigm researchers as 'a skilled craft of enquiry'. It is with this history that I began my development as an applied psychologist - I chose the new profession of counselling psychology.

As a counselling psychologist I felt more able to make a difference by facilitating the growth, development and potential well being of myself and others. I did not have to comply with a medical model of the person by labelling unique individual differences as automatic signs of dysfunction, which were considered to need 'cures'. Nor was I required to apply unquestioning modernist normative forms of evaluation to my understandings of what it means to make sense of the human individual as a person.

From my perspective as a reflexive-researcher, counselling psychology defines individual differences between people as expressions of self-reference[7] in the context of their unique response to challenges from their external and internal physical and psychological environments. This contrasts with clinical psychology, which adheres to modernist accounts defined by externally-defined medical diagnoses of individual differences. Similarly, with modernist occupational psychology accounts – these define the person by applying normatively and externally-referenced psychometric tests, based on the 'measurement' of large numbers of individual 'traits'.

Kitzinger, C (1987) critiques modernist psychological accounts as stemming from the humanistic tradition. She has described how humanist accounts have been used to justify the political suppression of those who deviate from the social norm. She cites as examples the homosexuality, mental illness and disability; modernist researchers risk treating deviations from what new paradigm researchers consider to be a socially constructed group norm, as if they are scientific measures of 'real things', rather than simply ways of reflecting our perceptions of deviance.

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[6] Reason, P., & Rowan, J. (Eds). (1981) *Human inquiry: A Sourcebook of new paradigm research*, New York: John Wiley.

[7] Subjectivity and self-reference – they refer to terms used in the works of William Stephenson and Margaret Wheatley, (see References) and Glossary

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In a similar vein, Stephen Jay Gould (1993) has critiqued the assumptions behind the IQ test movement from an evolutionary science perspective. Current literature in the field of new paradigm organisational studies is now starting to address these critiques.   For example, Stacey et al (2000) critique deterministic applications of human economics to complexity theory; Zohar (1991) has applied quantum theory to question normatively applied Freudian definitions of personality and motivation; and in her work 'On the Sublime', Clarkson (1997) has drawn attention to the transpersonal quality of human existence.

In *On the Sublime*, Clarkson (1997) and others challenge the modernist assumption of the mind-body split. Her work involves a *literal* deconstruction of hypothetical constructs as reductivist explanations of human being. It describes an engagement with the theme of the sublime in everyday life and in clinical practice and is an attempt to address,

> '...the yearnings of the people of our time for an acknowledgement and an honouring of the transpersonal, the beautiful, the soul-full and the foundations of perennial wisdom'. (Back cover) Clarkson, 1997

In a recent critique Noel W Smith (2002) provides an interesting analysis of modernist theories of social psychology. He cites, for the first time in a text on the History of Psychology, William Stephenson's (1958) ground-breaking Q methodology, along with other founding 'fathers' of psychology such as Maslow and Skinner.   Stephenson's approach is posited by Smith as a significant Non-centric challenge to modernist definitions of the individual.[8]

Smith cites Organo-centric Systems psychology as implicit in cognitive, humanistic and psychoanalysis; Enviro-centric assumptions as implicit in Skinner's behaviourism and Socio-centric assumptions as implicit in Gergen's social constructionism. The 'centralising' of the individual that Smith (2000) considers to exemplify modernist thinking in terms of the agency of individuals, also underpins the critique of Stacey et al (2000), in what is called a 'participative' complexity perspective.

My Personal Context

This 'complexity' challenge to a modernist way of thinking about my self as an individual and about the subjects of my research, underpinned my practitioner training as a therapeutic counselling psychologist; it demanded a huge leap of faith for me as a traditionally trained psychology graduate who had been taught a

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[8] See Table adapted from Smith N. in Part 1 of Thesis. (See last page of Chapter 4)

view of personal change as following the laws of objective Newtonian linear causality. When I tried to apply modernist thinking in my practice with clients and managers, I experienced profoundly powerful subjective data and I was forced to make meaning new meaning for myself as a person. Consequently, I have learned to accept that uncertainty and 'not knowing' is a path, not an obstacle, to discovery as a knowledge process.

At the time of my original transformation, the notion of the person as Sublime involved a reluctant acceptance, if not an active resistance. I had to open my mind to the influence of non-classical Freudian explanations of the influence of the unconscious. This included alternative dynamic interpretations of the processes of transference and counter-transference. Clarkson (1997) uses Laplanche and Pontalis, 1988, for the classical Freudian definition of transference:

> 'The process postulated by Freud to account for human activities which have no apparent connection with sexuality but which are assumed to be motivated by the force of the sexual instinct. The main types of activity described by Freud as sublimated are artistic creation and intellectual inquiry.' Clarkson, 1997:431

Previous to my exposure to Clarkson's work my learning was by way of a Masters degree in Counselling Psychology. This included practical elements such as 'under-going' two years of personal and group therapy, as well as counselling clients, supervision of my practice and written formal assignments and examinations. Following my under-graduate education in psychology this new experience for *me* of 'the sublime' began a process of 'perturbation'[9].

The certainty of my world-view was undermined and was to subsequently transform into a personal paradigm shift.[10] The prospect in store involved a total transformation of my personal and professional identity and along with it the way I understood my practice. It was anxiety-provoking. Like Zohar (1991) I began to realise that Psychology and Sociology was further contributing to the isolation of the individual as a person (as had already seemed to be the case with psychoanalysis, which defined the person from an essentially ego-centric perspective).

This perspective had been further underpinned by the growth of medical psychiatry as a scientific discipline on an equal footing with brain surgery or general medicine. The treatment of the person as a separate physiological 'system' perpetuated the modernist attachment to 'massive modularity' and

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[9] (Stainton-Rogers 1995)
[10] Paradigm shift refers to the work of Kuhn T.C. (1970).

extended into my experience of organisations. A single exception was the perspective of Jung and his notion of synchronistic connections between people and events. Jung's theory incorporated a wider definition of the individual. However, as Zohar (1991) has observed,

> '...*His more transpersonal psychology has had curiously little impact on the central ethic of psychotherapy.*'Zohar, 1991:140

The Personal Context in an Organisational Setting

After several years of training, my relationship with formal organisational life in the business context began. I was employed as an external employee counsellor for an Employee Assistance Programme (EAP). My work involved listening, counselling and consulting to hundreds of individuals from over two hundred different organisations on both personal and professional issues.

My work with EAP's was a unique opportunity to observe that world that Denzin (1984) names as 'the phenomenological stream of consciousness', or which Stacey (1996) in '*Complexity and Creativity in Organisations*', calls the 'shadow system'[11]. Mostly it was a secret in-depth journey into the hidden, denied dysfunctional and creative processes that impede the effectiveness and efficiency of human activity and enterprise in individuals, couples, families, employees, managers, teams, organisations and societies. Occasionally it was an insight into the remarkable power of human transformation in the face of often tragic adversity.

It was from the 'shadows' that I emerged in 1997 to join the 'legitimate' world of Middlesex University Business School. On the surface this modernist, normatively-driven institution, seemed to operate according to task-driven, operational criteria; however, at the subjective level I could make no sense of my part in it. Organisational Behaviour (the practice and the discipline), was as strange to my professional understanding and as anxiety-provoking for the professionals I taught, as the psychoanalyst's couch might be for the action-driven senior managers who were my students. My role was to facilitate learning on an innovative Masters programme for senior managers, entitled Personal and Organisational Development.

> *The organisation, the practitioners and its participants were strangers to each other.*[12]

The events described above constitute a part of what has been described as a 'life history'. They capture the experience of a person (namely me), who is seeking to

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[11] (Denzin's 'interactional stream of experience', Stacey would name the 'legitimate system'.)
[12] Diary entry, 1998

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enter a world that is rational in the sense that it is underpinned by what Clarkson would call a 'nominative' epistemology of shared meaning; at the same time I am seeking to use and shape that world by expressing and developing myself in it through my personal identity or self-reference.

Making sense and making meaning of organisational life

As a counselling psychologist I am interested in the 'shadow' aspects of organisational life from a subjective, self-referential perspective. In this thesis I attempt to acknowledge and address what Gareth Morgan has described as the, *'tensions that exist between the expressive and rational aspects of human action.'* The focus of my thesis is an exploration of the relationship between my meaning-making as a self-referential individual and my sense-making as organisational 'counselling' or relationship communications psychologist. My aim is to effectively interpret the tensions between competing interpretations of managerial or objectives-driven, sense-making - and psycho-dynamic or subjectively-driven meaning-making.

Thibault de Swarte explains what might lie at the heart of such a tension of paradigms:

> *'Psychoanalysis and management are 'strangers' to one another for epistemological reasons mainly related to their different spiritual fathers, scientific goals, validation criteria and dominant methodologies.'* De Swarte, 1998

Clearly, the influence of my own background in counselling psychology and psychotherapy mirrors these epistemological differences. Whilst I do not call myself a psychoanalyst, my practice draws extensively from psychoanalytic understandings as a meaning-making knowledge discipline. I also draw on sense-making knowledge disciplines, such as complexity science organisation studies, which form a somewhat closer liaison with management as a discipline.

I include within my own professional discipline insights from theories of learning, cognition and motivation. A major influence on my work is an awareness of the role of the psychoanalytic concept of unconscious communications. Clarkson, P. (1995) has observed their impact on personal and interpersonal understanding through their emergence in the human relationship by way of the five dynamic relationship patterns.

My personal intellectual journey is driven by a desire to support existing attempts for the integration of the cognitive, psychoanalytic and person-centred

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approaches. I believe that this is possible through a repositioning of unconscious processes as forms of personal, interpersonal and organisational *communication* rather than as reduced sublimations of purely sexual, aggressive or instrumental drives. Clarkson, (1997) has proposed as a meaning-making or therapeutically transformational phenomenon, the notion of *Physis.*

Clarkson has extended the sense-making, instrumental construct of the unconscious to include the quality of the *Sublime* as the integrative force of life. She describes *Physis* as nature unfolding itself in the heart of human relationships, including and extending well beyond physical, cognitive and emotional reality of sense-making into the domain of the transpersonal and the soul dimension of meaning-making. At the sense-making level my thesis represents an attempt to capture the quality of the positive and negative potentials that are involved when strangers meet to share professional knowledge.

I believe that the psycho-dynamics involved reflect 'a powerful and indispensable relationship between,

> '...domains of contemporary thought...an attempt to circumscribe the different registers - of possibility or necessity, impossibility or desirability - of this relationship [between psychoanalysis and management]. (Brackets added) Sala, 1998:455

Sala F. (1998) is pessimistic as to whether the contribution of psychoanalysis will ever be accepted in mainstream management. In contrast, my thesis is that it is possible to integrate psychodynamic meaning-making and rational sense-making by applying an integrative framework which I call *stakeholder communications.* I propose that this can be achieved through the development of a psychology of persons as was partly proposed by Stephenson (1958) as Operant Subjectivity and which I expand in this thesis as a post-human application of Q-Methodology.

From Counselling Psychology to a Q Method Stakeholder Communications Strategy

The methodological approach that I develop in this thesis has been strongly influenced by the work and influence of two unique intellectuals who were my teachers. The first influence is the late Rex Stainton Rogers an academic psychologist at Reading University, UK who worked for years to establish a methodology for the study of persons. He taught me how to apply Q Methodology as a social constructivist form of statistical factor analysis to the operant study of the social psychology of individuals.

In this thesis I propose that the use of the Q Methodology as a Psychology *of mass communications* could make a significant contribution to management research by shifting the focus away from massively modular versions of socio-centric and organo-centric understandings of the individual. I demonstrate how such an approach to making sense *in* organisations, might assist us to better understand the complex dynamics of how knowledge emerges *out of* organisations. I suggest that such an approach could be used as a source of strategic collaborative advantage from a person-centric (that is a non-system-focused) view of the individual as an organisational stakeholder.

The second influence on my thinking has been Petruska Clarkson who taught me how to apply her framework for an integrative psychotherapy, entitled the Therapeutic Relationship (1995). By teaching me her concept of *Physis,* she has paved the way for me to let in the sublime, to acknowledge my passion and to translate my soul into a language of meaning-making in action.

Clarkson P. (1997):10 quotes Tacey:

> 'The task ahead is to free ourselves from ...dualism, to realise that psychic depth and meaning can be found both within ourselves and in the so-called external world. Having withdrawn psyche from the world to experience our souls, we must now break this artificial dualism and grant the world again its soul dimension, while remaining aware of soul within'. Tacey, 1993:280.

In this thesis I attempt to develop a definition of organisational management as a form of leadership in stakeholder communication ns, which integrates rational aspects of human behaviour (learning and cognition as sense-making activities) with human meaning-making (feelings, beliefs and the poetry of the soul). I wish to include in the management agenda cognitive and psychoanalytical knowledge as dimensions of the same dynamic energy - persons in learning relationships with themselves (personal self-reference) and with one another (organisational self-reference).

My agenda involves a paradigm shift from a modernist view of personal and organisational development as a form of 'massively modular' 'holism' that unites two separate knowledge systems, namely the Normative and the Rational. This 'marriage' is one of convenience and expediency, reflecting an instrumental form of leadership relationship which does not sit well with the drive in the New Economy to maximise the triple bottom line financial, social and ethical forms of transformational leadership relationship.

My intention in this thesis is to research 'organisation' as at the same time a

socially constructed *architecture* as it is a subjectively emergent *innovative* and *reputable* form of stakeholder communications. An 'o*rganisation'* in this thesis, is a collection of unique self-referring persons (or stakeholders) who identify themselves through their relationship communications in a way that can be described in terms of what Stacey (2001) calls the *complex responsive process of relating*. In this thesis I attempt to research the person as a 'multidimensional agent' who emerges through communicative interaction in Time in the context of Nature, Nurture and Environment, rather than fixed by the chains of the past, the status quo of the present or by an as-yet-to-emerge future. In terms of a person's phenomenology, what I am trying to say might resonate with the following reflective account:

> *'I usually only venture there when I feel safe and brave and in the company of people I really feel comfortable with and trust ...I have, due to the usual transference (big, privileged, white male versions) from most people have managed to live (read bringforth ala Maturana) a full and fruitfully different life/self (usually focussing on and presenting the more relational and feminine aspects of my complex selves) of which I am the very proud creator/author.'*[13]

A non-centric definition of the person

Later in this thesis I explore the implications of Smith's (2000) work, which suggests that social scientists have addressed the split between personal and the organisation as **either** a 'unity' **or** a 'union' from a positivist or enviro-centric position; or else as **both** a unity **and** a union from a humanistic, systemic or organo-centric position. In this thesis I suggest that these are similar implications to the observations made by Fodor (2000) about the limitations of rationalist and heuristic approaches to Mind, and the inability of such approaches to address the 'problem' of abduction.

Stacey et al (2000) challenge an either/or, both/and way of thinking by calling attention to the paradoxical nature of complex systems. The solution, they suggest, lies in tolerating the paradox of social constructivist thinking in a post-modern context of turbulence and uncertainty. In this thesis I try to expand on what I understand to be Stacey et al's current position, suggesting that it is overly restricted by what Smith (2002) would call a socio-centric definition of agency.

The methodology that I apply in this thesis aims to expand on the work of both Clarkson and Stacey et al., in that I attempt to move towards an emergent-participative strategic perspective. I am proposing a post-human multi-dimensional 'stakeholder architecture', based on abductive logic, where individual

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[13] 17th Dec, 2000. My thanks to the very special man who shared this view of himself in a personal communication to me.

agency is at the same time non-centric (i.e. epistemological) as it is person-centric (i.e. subjective and relational in terms of self-reference). I draw on Stephenson's work to suggest an organisational communications psychology whereby person(s) and organisation(s) are connected as 'stakeholders' through patterns of self-reference.

These complex responsive processes are *at the same time*, linguistically framed social and cultural understandings as they are self-referential communications. As mentioned in the overview, Stephenson called the research of these processes *the scientific study of subjectivity* and the method he devised for discovering them was called *Q methodology.* My proposition is that a Complexity Science theory of human communications offers the possibility for an improved understanding of the person-centred processes.

My thesis is that complex responsive processes of relating are involved in the learning and knowledge creation that underpins the non-replicable, resource-based characteristics of organisations – namely Kay's (1993) *Innovation, Reputation and Architecture.* A definition of 'organisation' as *person-centric* necessarily involves a paradigm shift in the way that *behaviour in organisations* has hitherto been defined, as well as how it relates to the strategic leadership of persons. As has been argued by participative self-organisation theorists, what is required is a new understanding of the interaction between the personal, the social and the organisational.

Following on from Smith's (2000) typography of psychological postulates, I suggest that such a paradigm shift involves a deconstruction of our present theories of human agency as organo-centric (i.e. cognitive-systemic), enviro-centric (i.e. behavioural-systemic) and socio-centric-process (i.e. social constructivist)[14]. The   question   I   am   raising   is   whether   the management/psychodynamic divide, in its present de-constructed form might be re-constructed to include an integrative organisational psychology of persons, or should it remain essentially incompatible with persons, and to only 'intersect in the margins'?

The connection between relationship psychology and organisational encounter

My research challenges the notion that management is a discipline that is somehow dislocated from a counselling communications psychology of persons.
As Florian Sala contends,

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[14] See Table adapted from Smith N. in Part 1 of Thesis. (See last page of Chapter 4)

'In speaking of meeting-points and intersections, of psychoanalysis and management, we are obviously referring equally to the concepts of connection and encounter...' Sala, 1998: 454.

Speaking from the modernist tradition, de Swarte, reminds us of the improbability of such an encounter. He asks is such a relationship: *'...not as criminal as accompanying Camembert with Coca-Cola?'* (de Swarte 1998:457) In addressing these questions I have chosen to risk the criminal; to remind us as inquirers that the positivist version of organisation, as purely rationally-driven and passionless is the objectives-driven side of the organisational behaviour.

Positivism is a story of *organisation* as a rationally systemic, neutral, externally referenced, disassociated behavioural Environment, devoid of its contextual relationship with Nature and Nurture. At the same time, I find it difficult to buy-in to the humanistic versions of organisations as organo-centric or socio-centric, which favour holism and community meaning-making at the expense of individual divergences from normative beliefs and values.[15] These positivist stories of *organisation* 'split' Nature, Nurture and Environment into singularly biological or socially systemic understandings.

As a professional listener and interpreter I attempt in my thesis to give voice to the 'shadow side' of all three stories at the same time, by researching the function of subjectivities in self-referential stakeholder communications. I suggest that these complex dynamic communications – if they are to be accounted for at all – are best described *non-centrically* such as from the perspective of seven domains, and at the same time, *person-centrically* from the perspective of Clarkson's five relationships in the context of what I call her four organisational climates. (Clarkson, 1995)

Singing in harmony from a self-referring hymn sheet

I want to conclude this chapter with some different types of voice – they are the 'echoes' that have 'spoken' through the *local*, rather than the *global* 'leadership channelling' of 'personhood'. The speeches of such leaders are person-centric ones, articulated by not-so-famous 'change agents', whose self-reference, impel them, often against their 'better' or more instrumentally strategic judgement, to be *non-bystanders*[16] in organisational life.

My thesis is about the persons with whom I am subjectively connected - in vocation and location in the post-human ethical, aesthetic and synaesthetic

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This is in line with C. Kitzinger's (1987) critique.

[16] Clarkson P. (1996) *The Bystander (An End to Innocence in Human Relationships?)* Whurr Publishers Ltd, London.

organisational dynamics that I understand to be *Physis* or what, for Clarkson (1996) represents the boundary that marks an *'end to innocence in human relationships'*. First is the post human echo from a Group Managing Director, speaking of the entrepreneur mentor who gave him his second career break...

This personal account embodies for me, the courage and passion of the few and the hopes of many:

> ' *He was very much a mentor figure and contributed significantly to my learning by allowing me to witness and participate in changing the paradigms of our client organisations...ironically the seeds for the destruction in our relationship were sown during my DMS which provided me with greater insight into management issues. This enabled me to question the validity, robustness and specifically the integrity of our methods and approach...I left because I felt a fraud...*[17]

... The voice of Professor Petruska Clarkson who opened my eyes to a more hopeful vision of how we might express the sublime in our organisational experience:

> '*I would say that physis is more powerful than Eros and Thantos, and prior to both. If not present, it may be merely concealing itself in the background of the Gestalt the whole. Until the images are made and the songs are sung, until the stories are told, there is only the thing itself without its history, without its cast, without its incidental music. Until the vitality of its life is distilled in the telling, the construction of a bridge across a gorge cannot become the bones of a life. Until a heartbreak is fashioned into pearls of remembrance, there is only heartbreak.'* (Clarkson, 1995:105-106)

On speaking of *Appreciative Inquiry*, Critten (2002) suggests that, '*out of this process of engagement ...the leader has a key role in making connections'*. I consider that my role as a reflexive researcher is to pinpoint my self-reference at a point *in time*, as well as in place and space, so that we, as researchers of Life in organisations can explore our differences as strangers. I believe that without a communications link between us as stakeholders in that Life, the connections that leaders make through the emergent-participative process of relating, will remain no more than just a set of system-centric modernist information whereby the data of the person is judged to be 'value-less' rather than 'value-free'.

So,

> '*Let's meet tomorrow if you choose*
> *Upon the shore, beneath the bridge*
> *That they are building on some endless river.*
> *Then he leaves the platform*
> *For the sleeping car that's warm*
> *You realise, he's only advertising one more shelter*
> *And it comes to you, he never was a stranger*
> *And you say OK the bridge or some place later.*[18]

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[17] Williams A. B. (1999). Written assignment and personal communication

[18] Songs of Leonard Cohen - 1966 Project Seven Music

SECTION ONE
PART TWO

CHAPTER 3

A LITERATURE CRITIQUE OF ORGANISATIONAL BEHAVIOUR

'Without reflecting I say ...'we'... But if I am a social scientist or a philosopher, this 'we' raises questions I cannot answer. What is the status of this 'we'? How is it that a 'society' or a 'community' with its myriad different individual members or different ethnic groups, each with its own conflicting sets of goals, motivations and desires, can ever cohere? What <u>makes</u> a community?

Then, too, we often ask whether both selves and societies are real and independent realities in their own right, or whether both are simply convenient fictions for describing the behaviour of inherently separate parts. If both are real, which is more primary, the individual self or the society of which it is a part?

These questions are at the heart of both psychology and philosophy on the one hand and sociology and political theory on the other. They touch each of us as we go about our daily lives. Traditionally they have been represented as two opposing sides in the perpetual struggle between individualism and collectivism, or in the case of self, between fragmentation and unity. How we answer them has a deep influence on both our image of ourselves as human beings and the kinds of organisations we create for building human beings together in society.' Zohar & Marshall, 1994: 65-66

Introduction: Organisational Behaviour - The Management Dilemma

In this chapter I analyse the current discourse on organisational behaviour. According to Jackson and Carter (2000) a *discourse* refers to the processes and procedures of knowledge production. My approach in this chapter is to critique the Modernist understanding of organisational behaviour, as currently presented in normative academic management texts. This understanding is based on the idea of *structural functionalism*; it is based on a view that structure is real and that processes can be explained as the inevitable consequence of purely systemic functions.

My aim is to widen the possibilities for an understanding of organisational behaviour as a form of subjective communication. This moves one step towards the Post-human context by exploring the role of *post-structuralism* in the Post-

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modern context, as it applies to organisational behaviour. Post-structuralism sees structure as a psychological product of the human mind and therefore as created and discovered by explanations which are emergent rather than fixed.

Post-structuralism contrasts with *structuralism* which sees structure as the 'deep logic' which explains the interrelations and interactions, which are them-selves the signifiers of an underlying system, still understood as real. This debate between structuralism and post-structuralism can be understood as representative of the debate between 'Nature' and 'Nurture', in that each approach represents a different theory about the 'nature' and 'nurture' of language. Structuralism represents 'language' as grammatical and to do with universal rules, whereas post-structuralism represents 'language' as semantic and to do with contextualised meaning.

The conceptual strategy that I call L*eadership by-Subjectives* comprises an integration of Complexity, Evolutionary and Relationship psychology - It poses a challenge to the current assumptions, theories and methods that underpin the structuralist and post-structuralist debates. My thesis suggests that modernist theories 'split' 'natural' rules from 'nurturing' meanings, when it comes to understandings of Organisational Behaviour. The reason for this is that the assumptions that underlie current theories represent 'modularised' but un-integrated, serial explanations.

Modernist explanations tend to be based on unarticulated structural-functional, structuralist and post-structuralist assumptions about whether or not organisational behaviour is an 'emergent' or 'serially logical' phenomenon. In *Rethinking Organisational Behaviour*, Jackson and Carter explain that their critique of current knowledge in the field of OB concerns '*...social science, the validity of its claims to be a science and the relevance of scientific procedures in producing knowledge about the world.*' (Jackson and Carter, 2000: 54). In this thesis, I argue that such epistemological explanations of organisational behaviour fit uncomfortably with the Post-human *neuro-linguistic* and *semiotic* understanding of 'lived experience' in organisations.

This lived experience is based on an understanding of the Self in terms of the congruent integration of synaesthetic, aesthetic and ethical evaluations of 'reality'. In other words, our understanding of internal and external data rests on the values and beliefs which we hold about it. The challenge to modernist theories of

organisational behaviour, has until now, been represented as a post-structural challenge to modernism.

An example of such a post-structural challenge is the work of Jackson and Carter (2000), who situate Organisational Behaviour as a discipline within knowledge sources which – like semiotics[1] and **NLP** – often lie outside the traditional informing disciplines of our understandings of management. They observe that it is necessary to raise an awareness of post-structural understandings of language, (such as semiotics) in order to include in an account of organisational behaviour, the very nature of meaning, of communication and of symbolism and culture in organisations.

Through *symbolic interpretation of behaviour using semiotics, the researcher has access to a* way of understanding *how* individuals go about constructing meaning in organisational settings. In other words, meanings are understood - not intrinsic to symbols (such as the organisation as a system); rather, they are a function of the person as an understanding subject in the context of an environment that is saturated in language. From this point of view, management ceases to be merely a functional activity which can be assessed in an objective context, devoid of meaning.

This critique of modernist understandings of what constitutes organisational behaviour has also been taken up in the field of complexity management. Stacey et al. have critiqued Systems theory (what Fodor, 2000 calls **massive serial modularity**) from the Relationship Psychology perspective of participant self-organisation by drawing on a social constructionist perspective. Additionally, in the field of counselling psychology Clarkson has applied the thinking of post-structuralist thinkers such as Foucault and the psychoanalyst Jacques Lecan by applying a social constructivist definition of organisation.

In all of the above critiques of current structural functional and systemic understandings of behaviour in organisations, academic appraisal focuses attention towards the relationship between *the knower* to *the known*. Another way of putting this is that the *researcher* cannot be separated from the *knowledge* which his or her investigations produce; just as consultants or counselling psychologists cannot be separated from the effects of their relationship

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[1] Semiotics is the study of signs and includes visual signs as well as words, sounds and body language. (Ref http://www.aber.ac.uk/media/Documents/S4B/semio.html)

interventions on the change response that emerges. A third way of understanding this issue pertains to the relationship between Nature, Nurture and Environment and how the interaction between these complex dynamic factors results in the emergence of Identity.

Organisational Behaviour as a Management Paradigm

In the literature review that follows I show how Organisational Behaviour as a management discipline can be critiqued from a post-structuralist epistemological perspective, as well as from a Post-human one. I review the literature on Organisational Behaviour from a critical standpoint to explore the notion that, OB as currently understood, now represents a range of out-dated and un-integrated modernist ideas. In doing so, I attempt to treat Organisational Behaviour as a *paradigm* – namely as, '*... an example of the shared beliefs and assumptions of knowledge producers about what knowledge is, which shared beliefs and assumptions are institutionalised through support structures, such as universities and through training.*' (Jackson and Carter, 2000: 57)

My critique of the normative literature on Organisational Behaviour is based on a definition of management as an action methodology for solving problems and creating opportunities between people, through what Stacey et al call processes of *communicative interaction.* These processes are driven by non-linear interactions between relationships – they do not refer to any form of *real structure*, as understood by modernist versions of 'rules'. At an epistemological level, Stacey et al's theory of emergent organisation can be described as post-structuralist.

The description of Stacey et al's post-structuralist position is partly inaccurate however, because inherent in the Relationship Psychology perspective is a non-essentialist theory of 'mind'. In other words, relationship psychologists do not accept that 'mind' is somehow dislocated from body in a way often implied by those who call themselves 'social' constructionists. In this thesis I argue that from a Post-human Relationship Psychology perspective, organisational behaviour should be defined and understood within a context of multi-disciplinary, or what I call *multi-modular* paradigms, such as have been proposed in the field of Counselling Psychology by Clarkson (1995).

The major feature of what I would define as a multi-modular approach is a differentiation between 'methods' and 'methodologies' because the two terms refer to very different concepts. Whereas *methodologies* are drawn from 'paradigms'

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(i.e. 'systems' of integrated modules), *methods* are the tools of methodologies and can therefore be shared across paradigms. This is why it is important to evaluate empirical data from different perspectives, *in* synchronicity at a number of levels *at the same time; in this case* at the levels of theory, method, practice and action.

Along with Clarkson, I am suggesting that when it comes to issues of beliefs and values, it is important to contextualise knowledge within an *integrated* 'modular' framework. An 'integrated modular framework' can therefore be defined as *a system of postulates* rather than as a general set of beliefs and assumptions. In this literature review I critique Organisational Behaviour's modernist perspective – as a massively modular, serial paradigm of what 'good' management knowledge is supposed to be and how it should be practiced in the light of new knowledge.

What is Organisational Behaviour?

Pugh (1971) - coming from a modernist version of the individual, within the context of a structural functional paradigm - describes Organisational Behaviour as a collection of disciplines which inform an understanding of '... *the structure, functioning and performance of organisations and the behaviour of groups and individuals within them'.*[2] (Buchanan and Huczynski, 1997:9) From this massively modular, serial perspective, knowledge comprises of a 'collection of disciplines' split off from its position as a socially contextualised *practice in action*, whereby knowledge evolves over time through an interactive process between what is 'known' and what exists as a hidden 'essence' that is yet-to-be-discovered.

Mullins also defines OB as a body of disciplinary knowledge, pointing out that whilst 'behavioural science' has some overlap with the sub-divisions of economics and political science '*...the study of behaviour can be viewed in terms of three main disciplines - psychology, sociology and anthropology.'* (Mullins, 1996:7) He then goes on to describe the characteristics of these disciplines, the first of which is psychology. Mullins (1996) suggests that psychologists are concerned with '*the study of human behaviour, with traits of the individual and membership of small social groups'.*

Mullins stresses that the main focus of attention for psychologists is on the individual as a whole person. For this focus he coins the term 'personality system', describing it as including perception, attitudes and motives. In contrast to psychologists, he suggests that sociologists *'are more concerned with the study of*

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[2] Cited in *Organisational Behaviour,* 3rd Edition David Buchanan and Andrjey Huczynski, Prentice Hall, Europe 1997.

social behaviour, relationships among social groups and societies, and the maintenance of order.'   The main focus of attention is *'on the analysis of social structures and positions in those structures, for example between the behaviour of leaders and their followers.'* (Mullins, 1996:8)

Thirdly, Mullins considers that *anthropologists 'are more concerned with the science of mankind and the study of human behaviour as a whole'.*   Anthropology is concerned with culture, customs, values and beliefs of groups and societies and differences and similarities between them.   He considers the term 'behavioural science' to encompass *'a grouping of all the social sciences concerned with the study of people's behaviour'.*

Mullins goes on to define the term as applying more specifically to *'problems of organisation and management in the work environment'.* (Mullins, 1996:8) In contrast, Buchanan and Huczynski (1997) consider that the study of organisations embraces a wider range of disciplines.   They believe that OB draws principally from *'psychology, social psychology, sociology, economics and political science, and to a lesser extent from history, geography and anthropology.'* (Buchanan and Huczynski, 1997:3)   They propose that whilst the study of organisations has become a distinct discipline, which attempts to integrate social and behavioural sciences, *'the extent of that integration is still weak.'*   (See Figure 3.1)
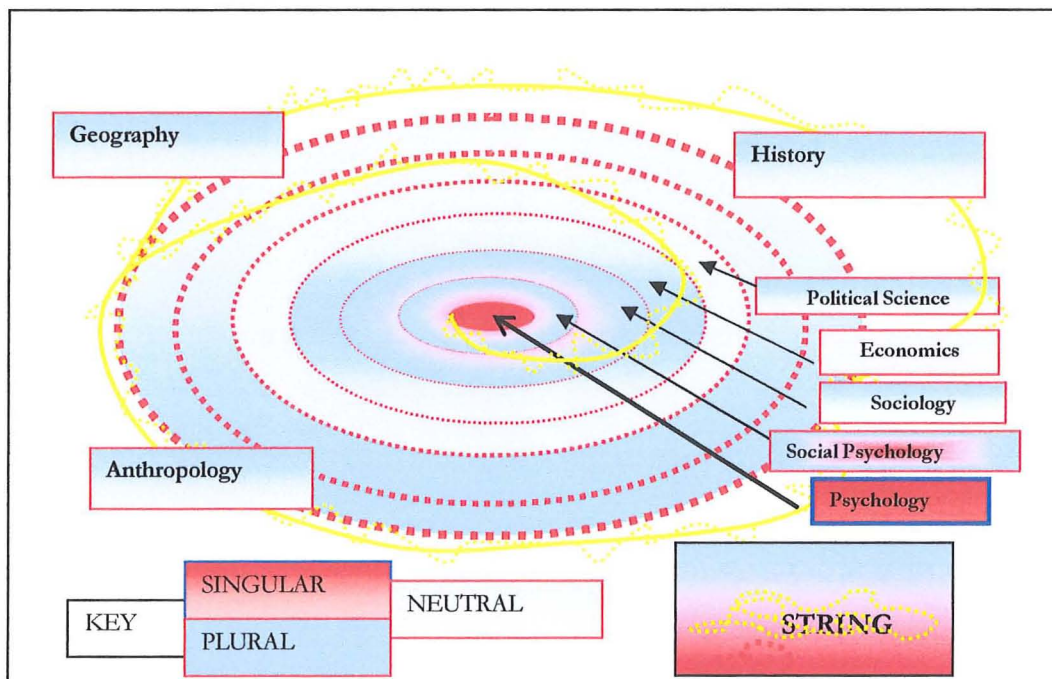
Figure 3.1

A VISUAL RECALL OF BUCHANON & HUZCYNSKI'S (1997) DEFINITION OF THE KNOWLEDGE DISCIPLINES COMPRISING ORGANISATIONAL BEHAVIOUR, WITH NLPS COLOURS & 'STRING' ADDED

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Buchanan and Huczynski (1997) believe that whilst Organisational Behaviour is *'multidisciplinary'* - to the extent that it draws from a number of different subjects, it is not *'interdisciplinary'* in the sense of collaboration between different disciplines. It seems that OB contains no account of how the individual 'modules' that comprise the disciplines interact.

In considering whether organisational behaviour is a coherent subject area, Buchanan and Huczynski (1997) quote Jack Wood in the Financial Times:

> *'Management text-books frequently state as fact that organisational behaviour is an interdisciplinary field. It is not. OB is not a coherent field. ... Organisational behaviour is in reality a hodgepodge of various subjects; a collection of loosely related or even unrelated streams of scholarly and not-so-scholarly research. It is neither a discipline, nor is it a business function. And that makes it an anomalous area of management study.'* Wood, 1995:3

The Organisational Management Dilemma

Few solutions to this lack of disciplinary integration, whether theoretical or practical, are forthcoming either from Mullins, or from Buchanan and Huczynski. The texts produced by both sets of authors conclude that Behavioural Science is an un-integrated discipline concerned with one over-riding dilemma,

> *'Behavioural science is concerned with reconciling the needs of the organisation for the contribution of maximum productivity, with the needs of individuals and the realisation of their potential. Emphasis is on the application of relevant aspects of psychological and sociological theory and practice, and cultural influences to problems of organisation and management in the work situation'.* Mullins, 1995:8

The Organisational Behaviour dilemma,

> *'...concerns the question of how to reconcile the potential inconsistency between individual needs and aspirations on the one hand, and the collective purpose of the organisation on the other.'* Buchanan and Huczynski, 1997:12

Buchanan and Huczynski quote Charles Perrow (1973), who provides an uncompromisingly clear indication of the thesis and the antithesis which forms the basis of the dilemma or 'gap' that Organisational Behaviour seeks to address:

> *'...From the beginning, the forces of light and darkness have polarised the field of organisational analysis, and the struggle has been protracted and inconclusive. The forces of darkness have been represented by the mechanical school of organisational theory - those who treat the organisation as machine. This school characterises organisations in terms of such things as: central authority, clear lines of authority, specialisation and expertise, marked division of labour, rules and regulations and clear separation of staff and line.*

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The force of light, which by the 20th century came to be characterised by the human relations school, emphasises people rather than machines, accommodations rather than machine-like precision, and draws its inspiration from biological systems rather than engineering systems. It has emphasised such things as: delegation of authority, employee autonomy, trust and openness, concerns with the 'whole' person and interpersonal dynamics.' Buchanan and Huczynski, 1997:13.

It appears that Organisational Behaviour as presently understood, comprises an unresolved contradiction or dialectic - the one argument pertaining to the 'thesis' – engineering systems represented by tasks, and the opposing argument pertaining to the 'anti-thesis' – biological systems represented by people. This dualism serves as a plausible explanation as to why Management by Objectives and other well-known strategic interventions, do not work in general practice as they are purported to do in specific situations. In other words, the theory or knowledge that underpins the strategy does not seem to be transferable due to the structural paradox between people and function, Nature and Nurture, devoid of any contextual connections with Environment.

This dualism reflects the history of management theory, which is generally traced to the end of the nineteenth century with the emergence of the industrial revolution and resulting in the two broad movements of Scientific Management or Taylorism and the Human Relations Movement. Given this unresolved paradox between the task-system and the people-system, writers on organisations admit that existing management theory is indeed 'dis-integrated'. (Mullins, 1995; Buchanan and Huczynski, 1997)

Complexity theorists working in the Knowledge Management field, such as Snowden (2002) for example contrast the 'complicated' system view, described above, with the complex systems view.

Snowden, at the Cynefin Centre for Organisational Complexity suggests,

'Organisations tend to study past events to create predictive models for future decisions based on the assumption that they are dealing with a complicated system in which the components and associated relationships are capable of discovery and management. This arises from Taylor's application, over one hundred years ago, of the conceptual models of Newtonian Physics to management theory in the principles of scientific management. Subsequently a whole industry has been built between business schools and consultancies in which generalised models are created from analytical study of multiple case histories. Scientific management served well in the revolutions of total quality management and business process re-engineering and continues to be applicable in the domain of the complicated, however, just as Newtonian Physics was bounded by the

understandings of quantum mechanics so scientific management has been bounded by the need to manage knowledge and learning.' Snowden, 2002:7

The confusion between OB as a theory, OB as a method (or technique) and OB as a methodology has implications for research as well as for practice. If there is no integrative theory of behavioural organisation to be applied, then management as a practice cannot claim to constitute a rational, activity upon which to base a research agenda because,

> *'...Every managerial act rests on assumptions, generalisations and hypotheses - that is to say - on theory. Our assumptions are frequently implicit, sometimes quite unconscious often conflicting; nevertheless, they determine our predictions that if we do a, b will occur. Theory and practice are inseparable.'* (McGregor, 1987)

Similarly, Miner (1980) argues, *'...theory provides a sound basis for action'* and Mullins expands on the point, stating that,

> *'...if action is to be effective, the theory must be adequate and appropriate to the task and to improve organisational performance. It must be a 'good' theory.'* Mullins, 1995:39

The unavoidable conclusion that can be drawn from these quotations is that Organisational Behaviour exists as a management theory that can be researched. Even in its apparently 'dis-integrated' state, its modernist claim in the normatively accepted 'heuristic' domain is considered to be of sufficiently reliable to inform practice as a 'massively modular' or modernist empirical research paradigm. A post-modern critique raises the question as to upon what basis does Organisational Behaviour claim to represent a body of knowledge that can be 'rationally' researched?

Management Effectiveness, Leadership Development and Modernist assumptions of Organisational Behaviour

Writers in organisational studies have gone some way to addressing the paradox and contradiction inherent in the management of organisational behaviour. OB as a discipline represents an attempt to synthesise the information available into a more coherent and internally valid account of the nature of human organisation in the work place. However, so far this theoretical synthesis has been confined to systemic (or massive modularity, normative-heuristic and/or rationalist) assumptions which have turned out to be largely un-testable; attention in management has therefore been focused on less ambitious agendas.

Theories of Organisational Behaviour are directing attention towards areas of practice such as 'management effectiveness' and more recently, 'leadership

development'.   Mullins (1995), describes management as 'an integrative activity',
reasoning that,

> 'Whatever the individual's orientations to work, it is through the process of management that the efforts of members of the organisation are co-ordinated, directed and guided towards the achievement of organisational goals.   Management is therefore the cornerstone of organisational effectiveness, and is concerned with arrangements for the carrying out of organisational processes and the execution of work.' Mullins, 1995:11.

Management effectiveness, according to Mullins is an activity which comprises the integration of activities concerned with the individual, the group, the organisation and the environment.   These activities depend on one common factor - the effectiveness of people.   Mullins (1995) cites Drucker, P., who makes the same point.

> 'Management is tasks. Management is a discipline. But management is also people.   Every achievement of management is the achievement of a manager.   Every failure is a failure of a manager.   People manage rather than 'forces' or 'facts'.   The vision, dedication and integrity of managers determine whether there is management or mismanagement.'[3]   Drucker, 1979:14.

For Mullins the paradox is encompassed in the term 'people-organisation relationship'.   He cites Egan, G. (1993)[4] who refers to the importance of the shadow side of the organisation,

> '...that is those things not found on organisation charts or in company manuals - the covert, and often undiscussed, activities of people which affect both the productivity and quality of working life of an organisation.....Many problems in the people-organisational relationship arise not so much from what management does, but the manner in which it is done.'   Mullins, 1995:12.

Mullins concludes that,

> 'People and organisations need each other.   Attention should be focused therefore, on improving the people-organisation relationship.   Management is an integral part of this relationship.   It should serve to reconcile the needs of people at work with the requirements of the organisation.   Management is essentially an integrating activity which permeates every facet of the operations of the organisation.'   Mullins, 1995:11

Buchanan and Huczynski (1997), also address the personal-organisational relationship as a key factor in management effectiveness.   However, they focus more on the inherent difference between human relationships inside and outside of the organisational environment.   They emphasise that '...The preoccupation with performance and the need for control distinguish organisations from other forms of social arrangements.'

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[3] (Citing Drucker, 1979:14)
[4] Egan, G. 1993: 33-8)

Buchanan and Huczynski define organisations as *'social arrangements for achieving controlled performance in pursuit of goals.'* These *'social arrangements'* rest with the managers' ability to control performance, the latter being defined as *'setting performance standards, measuring actual performance, comparing actual with standard, and taking corrective action if necessary.'* (Buchanan and Huczynski, 1997:10) Yet, as cognitive science has shown, when 'logic' pertains to social exchange, rational and heuristic/ normative reasoning fails to account for the 'problem' of abduction and the 'massive modularity' thesis breaks down.

Buchanan and Huczynski (1997) conclude their introductory chapter on Organisational Behaviour in an attempt to piece together the various disciplines that inform it through a resolution that proposes a *social constructionist* perspective. They understand this to mean that the way in which one defines the term 'organisation' will determine ways of looking at and studying it and suggest a multiple-perspective management research approach. They thereby propose an 'abductive' solution to the paradox, because, as I see it, the more 'encased' a discipline / a module or a knowledge 'silo' is, the less abductive it is. (Fodor, 2000)

The analysis or the relationship between management and organisational behaviour seems somewhat paradoxical from the perspective offered by Buchanan and Huczynski. It seems to fall somewhere in between structural functional and post-structuralist understandings. *Management* is defined as a controlling function akin to structural functionalist assumptions – i.e. it is 'massively modular', serial and systemic; whilst *organisations* are understood as socially constructed systems – i.e. they are conceived as post-structuralist and emergent 'structures' which follow the logic of abduction. The outcome is a post structuralist definition of Organisational Behaviour as a 'methodology' that comprises a multi-modular set of disciplines, whose research 'methods' and 'techniques' are designed to 'support' (rather than 'test') a 'singularly modular', structural-functional modernist serial paradigm.

Researching Organisational Behaviour as a creative synergy

Buchanan and Huczynski (1997) apply the perspectives of Peter Drucker and Gareth Morgan respectively, to define what they mean by management effectiveness as a form of leadership development. For Drucker, who takes a

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strategic approach, 'organisation' can be compared with a symphony orchestra, comprising of 'knowledge workers'. Like musicians, managers of organisations are seen as engaging in activities which involve *'exploring outlets for creative abilities and seeking interesting challenges.'*

Buchanan and Huczynski cite the 1986 version of Gareth Morgan's work entitled *'Images of Organisations'.* Morgan offers eight metaphors which invite different perspectives of organisation. Morgan considers that organisations can be regarded as machines, biological organisms, human brains, cultures or sub-cultures, political systems, psychic prisons, systems of change and transformation, and instruments of domination.

Organisational research for Morgan concerns the 'diagnostic reading' and 'critical evaluation' of organisational phenomena. Here Morgan is calling for a definition of organisation stemming from a phenomenological philosophical position. Buchanan and Huczynski define a phenomenological philosophical position as follows,

> *'Phenomenology is a broad social scientific perspective which claims that the social world has no external, objective, observable truth, but instead that our reality is socially constructed; the social science task is not to gather facts and measurements, but to study patterns of meanings and interpretations, to discover how experience is understood.'* Buchanan and Huczynski, 1997:10.

Clearly a definition of management of organisations as an activity which involves *'setting performance standards, measuring actual performance, comparing actual with standard, and taking corrective action if necessary'* (Buchanan and Huczynski, 1997:10.) does not sit comfortably with a definition of management as a meaning-making, interpretative and experiential activity from the post-structuralist perspective.

The Positivist-Phenomenological Divide

The distinction between views of organisation as socially constructed or creatively synergistic and those of organisation as concerning actual performance as predetermined, further clarifies the core dilemma of the organisational management of behaviour as an academic and practising discipline. The clear division between task-systems and people-systems has its origins not only in the contradictions expressed in the Scientific Management/Human Relations debate, but in far older philosophical traditions. The divide can be described as that between two contrasting world views as represented by phenomenology on the one hand and positivism on the other, in that,

> *'Positivism is a broad scientific perspective which assumes that the social world and its properties can be studied using objective methods, and not through the use of subjective inference; the organisation in this perspective possesses an objective reality or truth, which exists independently of anyone's attitudes towards or interpretations of it.'* Buchanan and Huczynski, 1987:26[5]

Thus positivism and phenomenology come from radically different positions regarding how 'reality' expresses itself as the 'nature/nurture' debate. 'Nature', is defined by positivism as rational, (and therefore knowledge is governed by rules which are structurally functional, heuristic or normative). Defined by this context, phenomenology is by definition 'subjective' (and therefore knowledge, as governed by subjective rules is by definition post-structural).

According to Buchanan and Huczynski (1987), in the social sciences these two perspectives – positivism and phenomenology - have come to be represented by two different foci of thought and perspective, namely Behaviourism and Action. The Behaviourist school of thought focuses only on the study of observable behaviour. It is concerned with the activity of performance measurement. It does not exclude the possibility of phenomenological understandings of behaviour, but simply argues that it is pointless to claim to be measuring what is unobservable.

Behaviourism therefore rejects constructs which purport to explain observation by reference to hypothetical constructs such as thought processes, needs, drives, attitudes or motives. Behaviourism is thus as much a collection of methods concerning objective performance – not a methodology. It is a way to 'measure' the effect of 'nurture' on 'nature'. Noel Smith (2002) calls this type of psychological theory Enviro-centric; it is most representative of the learning theory proposed by B.F. Skinner. (See Figure 3.2, below)

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[5] *(Counterpoint: So this is what a Managing Director student meant when he challenged 'soft' management perspectives as having little to do with the 'bottom line.')*

ORGANO-CENTRIC	ENVIRO-CENTRIC	SOCIO-CENTRIC
Cognitive-systems	Behavioural systems	Socio-systems Social construction
MASLOW	SKINNER	GERGEN
Interpretivist	Reductivist	Interpretivist-deductive
HUMANISTIC	STRUCTURAL-FUNCTIONAL	POST MODERN

Figure 3.2
VISUAL RECALL OF COLOUR-CODED TABLE SHOWING SMITH'S TYPOLOGY OF PSYCHOLOGICAL THEORIES OF THE 20TH CENTURY

PLURAL	SOCIO-CENTRIC	SINGULAR

The behaviourist and positivist positions focus entirely on the performance or 'bottom line' aspects of organisational management. In this way they fail to provide a necessary *methodological framework* for including the 'social exchange' aspect that defines organisational behaviour. In particular, they fail to address aspects of human experience which lie outside of the realm of the directly observable, such as abductive logic. Behaviourists and positivists confine themselves instead to a purely observable and 'rational' domain of human experience, excluding data from other domains.

Behaviourists and positivist tend to argue that outcomes must be shown to be directly measurable according to modernist structural functional criteria; outcomes are thereby directly (or serially) linked to performance. Thus a vast range of data from the physiological, emotional and theoretical, as well as nominative, normative and transpersonal domains, such as have been described by Clarkson (1995) is excluded from study. Modernist structural functionalism rests on the assumption that only measurable data that links with observable behaviour (i.e. in an 'objective', 'neutral' and non-responsive environment) can and/or should be researched.

The modernist foundations of structural functionalism make it impossible for researchers of change to consider deeper issues, such as leadership identity from any other perspective, other than an 'encased' serially modular one. Those interested in the role of subjective experience and its affects on behaviour and

performance have found the behaviourist approach to be incomplete and restrictive. In response, social scientists have introduced the notion of 'Action'.

Action researchers are not concerned purely with only the measurement of observable behaviour or performance. Rather, the focus is on both the measurement of objective performance or behaviour and on how that behaviour might be understood. Buchanan and Huczynski (1995) describe Action researchers as being interested in the understanding and measurement of *meaningful* behaviour as expressed in action. Moreover, they locate Action research within the discipline of Cognitive Psychology, which was developed as a critique of behaviourism.

Buchanan and Huczynski's definition of cognitive psychology is as follows,

> '..a school which accepts as legitimate the study of internal mental states and processes, and which seeks to develop explanations of human behaviour based on the study of these factors, even though they are not directly observable.'
> Buchanan and Huczynski, 1995:27

They further observe that *'the cognitive psychology perspective seems to have much in common with the phenomenological approach to social scientific study.'* They use cognitive psychology as an integrative framework, also linking with it social constructionism, where *'what counts is how those directly involved in a social setting understand their own and others actions.'*

Buchanan and Huczynski (1995) draw on a social constructivist epistemology (or what Noel Smith calls a Socio-centric systems approach) and combine it with what Noel Smith calls an Organo-centric systems approach. From the perspective of semiotics this can be understood as a *'bounding process'*. In effect, the epistemological strategy adopted by Buchanan and Huczynski (1995) addresses the Organisational Behaviour paradox by trying to resolve the 'Nature' / 'Nurture' debate. (Nature = organo-centric and Nurture = Socio-centric / Environmental).

There are problems associated with the bounding process as it is applied to systemic understandings of organisational behaviour. This is because it is a process which attempts to separate the significant from the unimportant. According to Jackson and Carter (2001) it is a necessary but fallible process which operates to limit variety/information at whatever level of understanding is sought. From my perspective, *bounding* can be understood as a neuro-linguistic strategy as defined by Dilts (1995) who I draw on later. *Bounding* enables thinking to be

structured simply in terms of self/other, manager/worker, organisation/ environment.

Jackson and Carter (2001) explain that,

> '...The success of bounding processes can be seen, generically, in terms of EFFICIENCY, which can be psychological, economic, organisational, and many other possibilities.   Inefficient perceptions of boundaries lead inevitably to systemic sub-optimisation, because what are significant factors remain unrecognised and therefore excluded.' (Jackson & Carter, 2001)

Buchanan and Huczynski (1995) attempt to resolve the psycho-social divide by combining Socio-centric systems and organo-centric systems perspectives with phenomenology to address the issue of subjectivity, as is clear from the following quote,

> 'The social construction of reality is a perspective which, like phenomenology, argues that our social and organisational surroundings possess no ultimate truth or reality, but are determined instead by the way in which we experience and understand those worlds which we construct and reconstruct for ourselves in interaction with others.'   Buchanan and Huczynski, 1995:28

In this way, it is possible to ignore the issue of the interaction of the personal with the 'organisational' or 'impersonal' (i.e. rational and normatively systemic). Organisational Behaviour from this perspective remains massively modular in its attempts to apply knowledge from a multiple set of disciplines.

Cognitive Psychology and the Collective-Member Confusion

One of the core arguments of this thesis is that cognitive psychology, in its present accepted application to OB and as defined by Buchanan and Huczynski, fails to maximise its possibilities as an integrative (or multiple level) framework. Without further integration, OB fails to address the paradoxical relationship between phenomenology, action and social construction on the one hand and behaviourism, behaviour and positivism on the other. This is because mainstream theory in cognitive psychology is itself based on a systems theory or massively modular account of serial cognition, rather than a Non-centric systemic approach to subjectivity.

Fodor (2000) has observed this 'problem' in modernist versions of the computational or representational theory of mind.   In fact, cognitive science seems to be developing another language for accounting for the personal-organisational dilemma. In this case 'personal' could be 'read' as 'abductive logic'

or 'nature' or 'non centric'; and 'organisational' could be 'read' as 'systemic' or 'behavioural' or 'environmental' or 'nurture' or 'centric'.

There are two proto-postulates or general guiding assumptions about science which I understand to challenge at the same time, the essentialist postulate of post-structuralist definition of 'mind' and the 'massively modular' version of cognitive psychology. The first is that science is concerned solely with concrete events. Therefore science does not deal with such non-physical constructs as minds, mindless bodies, consciousness or selves.

Secondly, each event in 'Nature' is considered to have Self-reference – in other words it is specific and unique; these self-references not only come before generalities – they *comprise* the generalities. What I am saying here is that they comprise the 'massive module' or single-factor explanation upon which epistemological frameworks are based. In the methodology section I will explore the implications of these proto-postulates in relation to research of organisational behaviour.

In his analysis of systems of psychological thought, Smith (2002) distinguishes between postulates, proto-postulates and meta-postulates,

> '...*Proto-postulates are general guiding assumptions about science, meta-postulates are supportive assumptions for a particular science and postulates are assumptions about the subject matter.*' Smith, N., 2002. (See Figure 3.3)

FIGURE 3.3
A VISUAL RECALL OF THE PSYCHOLOGICAL STRUCTURE OF POSTULATE SYSTEMS, ACCORDING TO SMITH, N. (2000), COLOUR-CODED ACCORDING TO THE NANO-STRATEGIC PERSPECTIVE OF THIS THESIS
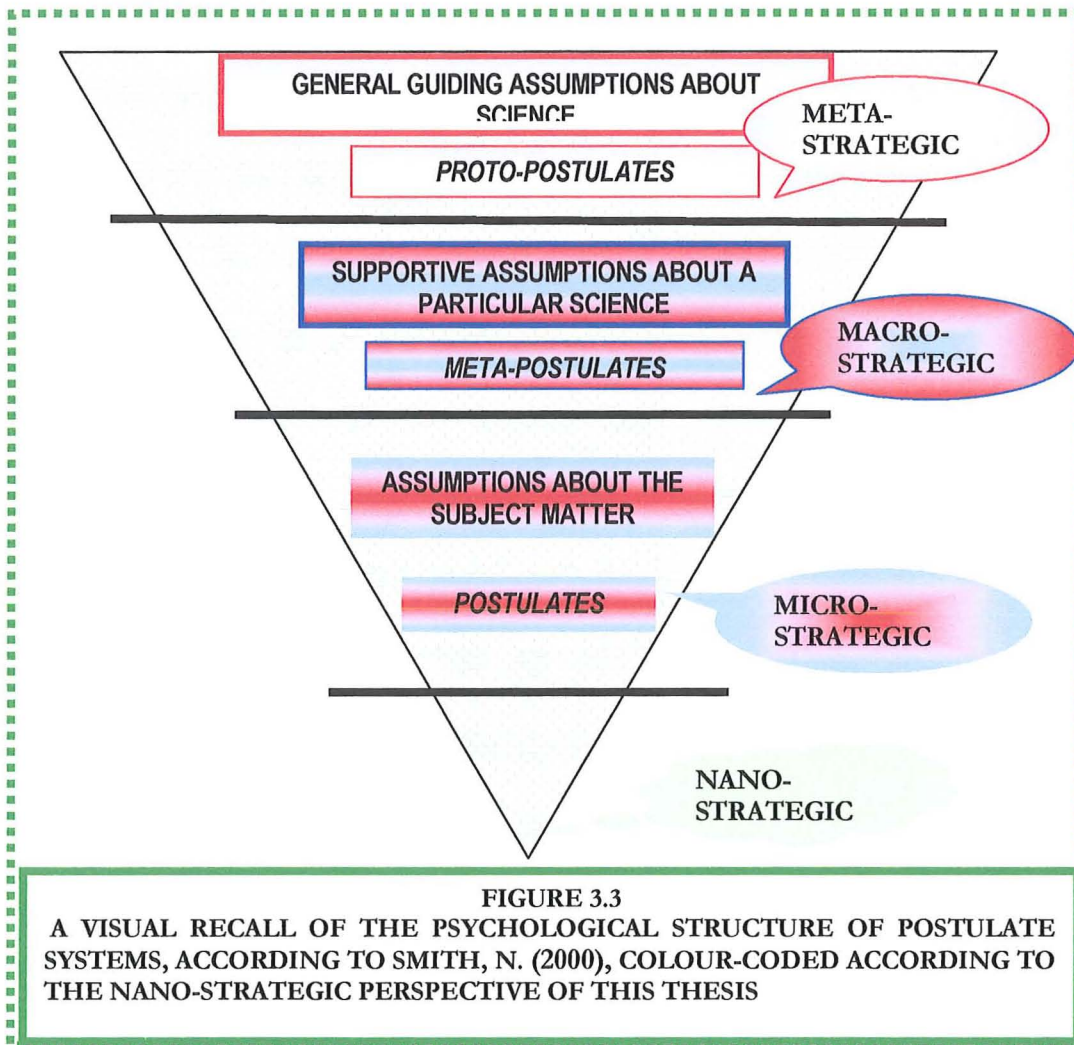
An example of a Non-centric but what I call a person-centred postulate system is cited by Smith (2002) is William Stephenson's, Operant Subjectivity, upon which Q Methodology as a form of abductive logic is based. Mainstream theory in psychology, and in particular cognitive psychology, has more or less been driven by a philosophy of science developed by Descartes, encapsulated by his famous phrase *'I think therefore I am.'* In so declaring, Descartes defined mind-as-thought divorced from body or matter.

The basic assumption behind this assertion was that all behaviour could be reduced to thought, thus excluding the possibility of an integrative understanding of personal or organisational behaviour as emergently self-organising. Cartesian logic is the basis of *reductionism.* Robert Dubin describes reductionism as an intellectual issue of the social sciences, underpinned by what is called in the philosophy of science as *the collective-member distinction*.

Dubin describes *the collective-member distinction* as,

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> '...the difference between a class considered as a unit and the individual
> members of that class being treated as units. In mathematical terms this is
> the distinction we draw between a set and elements composing the set.'
> (Dubin, 1969)

Given that the organisational dilemma described by Mullins and Buchanan and
Huczynski comprises both the individual and the organisational as a collective of
individuals involved in a task system, this issue seems to be central. In order to
address the paradox implied in the dilemma, it is necessary to find a way of
making a distinction between the personal and the organisational. In this thesis I
propose that the non-centric definition of an individual, as proposed by
Relationship Psychology enables this distinction to be made.

According to Dubin the member-collective distinction (e.g. the personal-
organisational distinction) is necessary in the philosophy of science because,
'....we need some way to designate many things sharing at least one common
characteristic and to be able to treat them as a unit in a theory.' Dubin, 1969:47.
However, he continues,

> '...Under other circumstances we may want to treat one or more of the
> individual things as a unit itself, independently of the fact that it shares
> membership in some collective unit by virtue of having at least one
> characteristic in common with all the other members.' Dubin, 1969:47

In other words, we need to be able to distinguish between the personal and the
organisational because,

> '...there may be serious logical dangers in building theories that deal
> simultaneously with collective and member units. The danger does not exist
> for all theories, but does exist for some, and where the logical impasse is
> possible, the difference between collective and member will aid in showing it
> up.' Dubin, 1969:48

If we apply Dubin's rationale to the personal-organisational dilemma, we reach a
logical impasse in Organisational Behaviour, in attempting to distinguish
objectively between the individual and the group by synthesising a 'massive
modularity' serial, version of cognitive psychology (structural functionalism) with
phenomenology (social constructivism).

In this case, the turn by writers on Organisational Behaviour towards modernist
cognitive psychology as an integrating discipline is logically unsustainable. This is
not because reductionism is inherently an invalid reasoning method. Rather it is
because a structural-functionalist or 'serial massive modularity' thesis cannot be
applied to both collective and individual member units at the same time, when
those 'individual member units' are human 'identities' who apply the logic of

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abduction.   However, as Dubin has pointed out, *'ranting against reductionism contributes nothing to the issue of whether or not there is some linkage among various levels of analysis.'*

In this thesis I propose that complexity relationship counselling psychology frameworks could provide precisely this 'linkage' between different levels of analysis required for a more internally valid account of Organisation Behaviour. They could do so by demonstrating,

> *'...the possibility that each member of a collective may itself be a collective for its interior member units. Thus, one can analytically go from society to group to person to organs to cells to atoms. What becomes a critical question is how these levels of analysis link with each other between adjacent levels and how they link up between levels separated by one or more intervening ones.'* Dubin, 1969:49

By applying Dubin's guide to the construction and testing of theoretical models to the organisational management dilemma, it follows that any integrative theory of behaviour would need to *'specify the interactions among the units employed in it.'* It would need to describe these units, and additionally, the nature of the relationships between them.   This is precisely what complexity relationship counselling psychology attempts to do in its use of modular frameworks - such as Clarkson's (1995) Seven Level Epistemological Framework, for example.

According to Dubin, a scientifically lawful statement comprises two portions - a statement about the units and a statement about their interaction or the relationship between those units. If this is applied to the organisational behaviour dilemma, then an integrative theory of management would need to include a statement about two 'modular systems'– the 'organisational' or 'task systems', at *the same time as* the individual or 'personal systems'.   To some extent, behaviourism achieved this level of theory - relating the task (i.e. the outcome) to the individual (i.e. an operant theory of learning and motivation based on positive and negative reinforcement encompassed in the process of input and output or stimulus and response).

By utilising a Stimulus-Response theory of change, Skinner's behavioural theory of learning is internally valid within its own reference point of behavioural/ environmental operancy. However, Skinnerian behaviourism still makes the massively modular assumption of serial logic as it relates to Time.   Moreover, according to Dubin a level of explanation that confines itself to simply naming the units involved, is insufficient because the*'... portion of a statement that has any*

meaning at all as a law is the statement of the relationship, not the designation of the units involved.'

It therefore follows that in order for Organisational Behaviour to even claim to be an internally consistent and valid discipline of enquiry, it would need to develop a theory which described the relationship between the personal and the organisational. Additionally it would need to find a language for describing the interaction between subjectively driven decision-making and objectively measured performance - between identity and environment - Nature and Nurture.

I suggest that this is the case because,

> *'What appears to be the connecting phrase in a sentence stating a scientific law turns out to be the* law of interaction *that links the subject (unit) with the object (unit) in the sentence. When looked at from this standpoint, the term* scientific law *undergoes an immediate clarification.* **It is a statement of a relationship. It is the relationship that is the lawful part of it and not the definition, or identification, of units that are related.'** (**Bold added**) Dubin, 1969:49

In order to provide a theory that includes management, organisational behaviour would need to adopt and drop the ' serially massively modular', modernist theory of structural functionalism upon which it is based; it would need to address how the 'individual units' of that theory (namely persons) *subjectively* relate to each other. To call itself a theory of organisational behaviour, rather than a paradigm of management practice, it would need to provide an explanation of the dynamics of interaction that were internally consistent at every level - from the intra-personal to the interpersonal to the organisational and beyond.

Organisational Behaviour would need to develop a theory of relationship that over-rides notions of deterministic causality. Only from this perspective would it be possible to build an empirically relevant theory i.e., a theory which *relates to* practice. For as Dubin warns,

> *'Empirically relevant theory in the behavioural and social sciences is built upon acceptance of the notion of relationship rather than of the notion of causality. This characterises the laws of interaction employed.'* Dubin, 1969:49

Theories of management pertaining to Organisational Behaviour do not have access to evidence that supports claims to deterministic causality. This has implications for our understanding of leadership because as Griffin (2002) has observed, most normative definitions of leadership locate responsibility either with the leader as an individual or with the organisation as a system. The success or failure of strategic propositions and their outcomes are always relative to our

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definition of them. This is the logical rationale behind my thesis as to the failure of modernist contexts to adapt to the potential of Management by Objectives as a strategic intervention.

Modernist theories of strategic leadership and management fail to translate into professional empirical practice, not only at the personal level, but also at the ideographic level of the individual (or local) firm. This, I suggest, is because they are framed globally, outside of the time-span of what relationship psychologists call 'the living present'. Statements of relationship clearly avoid a causal format, and avoid the necessary and logical consequences that must follow from the causal rhetoric of *determinism*.

By virtue of the non-serial nature of abductive logic, it is empirically more accurate to resist attempts to apply a linear and direct relationship to objectively measured task or performance indicators and subjectively understood people processes. *Positivism* in the case of research in organisational behaviour is not a logically viable methodology, even though some of its methods have been usefully employed to move knowledge on. A *relationship psychology* perspective on the methodological issues, offers an alternative proposition.

According to Stacey et al (2002), it is necessary to develop non-linear understandings of inherent causal paradox rather than apply linear explanations to the relationship between the units which define that paradox. In their rationale for a participative self-organisation approach to strategy, Stacey et al (2002) refer to the natural scientist Prigogine's questioning of the validity of the elimination of paradox. Prigogine draws attention to the notion of self organisation, which is by its very nature paradoxical.

In their application of complexity science to organisational behaviour, Stacey et al point to the relevance of the *paradoxical relationship* between subject and object as key to our understanding of the effectiveness of strategic intervention and leadership. From this perspective organisational behaviour is understood as a non-linear dynamic process of '*perpetually constructing a future that is not known before it evolves.'* Stacey et al, 2002:12. In this critique of the literature, I have applied Stacey et al's '*transformative teleology'* to propose an alternative definition of Organisational Behaviour as an integrative discipline.

Transformative Teleology is a term coined by complexity theorists of the Hertfordshire School to describe *a process of transformation from within*. In the case of complexity research the focus shifts from 'organisational behaviour' to the field of 'participative self-organisation'; in this case, there is no a priori purpose imputed by the researcher. Complexity theory therefore, represents the complete antithesis of the structural functionalist approach.

The process of 'Transformative Teleology' is seen to have its own cause, or purpose, namely the process of constructing what Stacey calls, the 'as yet unknown future' by means of engaging in the dilemmas of paradoxical psychological relationships. In this thesis, I suggest, (along with other complexity, relationship, and counselling psychologists) the modernist 'management paradigm' needs to engage in this form of teleological process.

Strategic leadership and organisational management need to develop from its current status as a 'model for solving problems' towards an empirically researchable theory of organisational behaviour. This means engaging at the 'edge of Chaos' in the inherent paradoxical nature of relationships at the level of subjectivity. The present state of management theory and practice is, in my opinion, drowning aimlessly in the mainstream, whilst simultaneously it is trying to deny that 'subjectivity' is, by definition, an irresolvable, but necessary aspect of any social science knowledge discipline.

Conclusion

As a result of surveying definitions of Organisational Behaviour in the literature and by critically evaluating those definitions I have situated organisational behaviour within leading edge theoretical developments. The aim is to position the discipline in such a way as to change its status as a massively modular management paradigm to one as an integrated management theory. This is because OB is a discipline with the possibility of being 'always in the making', due to its paradoxical quality.

Organisational Behaviour therefore has access to understandings from disciplines which lie outside of the normative frame of reference; this frame binds and defines the proto-postulates of other management disciplines within an encapsulated silo which excludes the abductive logic of subjectivity. In order to meet this aim it is necessary to develop an integrative multi-modular, multi-level framework of management effectiveness.

This framework would need to address the paradox between 'objective' or 'common sense' performance and 'subjective' or 'intuitive' meaning making; the paradox between positivism and phenomenology; the paradox between behavioural experience as at the same time conscious and unconscious; and the paradox between constructivism as at the same time social, as it is individually creative and strategic . In other words it would be necessary to address the 'problem' of abduction.

In order to make it possible to address issues of paradox in the construction of knowledge, I argue that it will be necessary to introduce and integrate three further postulate systems to an understanding of organisational management:

- The first is the complexity perspective, as understood by Stacey et al at the Hertfordshire Complexity Centre

- The second is an integrative psychology of human relationships entitled *The Therapeutic Relationship* (Clarkson 1995) and located in the discipline of Counselling Psychology at Physis, London.

- The third is the scientific study of subjectivity, as proposed by William Stephenson's Q Methodology, contextualised into a post-modern abductive framework by Beryl Curt.

In addition, I suggest that these postulate systems are themselves contextual processes, understood within the frame of the Post-Human Condition wherein,

> '...We already have machines that can learn. However, their abilities are currently limited to the fact that they are logical. As we know, logic is an idealisation which has been developed by human imagination. Since there are few things less logical in behaviour than humans, any machine that is restricted to using logic as its base will never display human characteristics...
>
> Post humanists are people who understand how the world is changing. By understanding this, they are changing the world...In the Post Human Era many beliefs become redundant - not least the belief in the human being...In the Post Human Era machines will be gods.' Pepperell, 1997:180

CHAPTER 4
A LITERATURE CRITIQUE OF SYSTEMIC THEORIES OF ORGANISATIONAL STRATEGY

Introduction

Complexity, relationship and counselling psychologists in Britain, such at the Hertfordshire Complexity Centre and at the *Physis* Centre for Qualitative Research, London contend that strategic understandings of people in organisations as systems have placed too much emphasis on adaptation, 'fit' and 'stretch'. (Stacey, 1996; Stacey, Griffin and Shaw, 2000; Clarkson, 1997) In this part of the thesis I review current strategic perspectives relating to theories of organisational change in the context of a modernist set of postulates which I have describe as to do with 'structural functionalism'. As an alternative I explore Organisational Leadership as a function of abductive understandings of emergent participative relationships and show how complexity perspectives challenge the serially modernist account of 'strategic fit'.

Stacey (1996) has analysed the relationship between personal anxiety and creativity in organisations; similarly, in her work 'On the Sublime', Clarkson (1997) has challenged reductivist understandings of the personal experience. In the text *Management*, David Boddy (2002) has observed that much of the literature on strategy takes the view that management's role is to 'fit' the organisation into the environmental context in which it operates '...*by adapting resources and competencies to take advantage of the opportunities that arise through external change.*' (Boddy, 2002:88)

Along with other modernist understandings of strategy, Boddy (2002) addresses the strategic process as one which is led or directed through rational responses to stimuli from the external and internal environment. This implies determined actions for achieving stated and desired objectives and therefore relates directly to Management by Objectives as an intended strategy for an organisation's response to change. Boddy (2002) points out that how managers implement change depends on their theory about the nature of organisational transformation.

Boddy presents an 'interaction' theory of organisation which describes the way a change interacts with its context. He outlines four complementary

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perspectives on managing that interaction. These are Life-cycle; Emergent; Participative and Political. (See Figure 4.1 Below)

FIGURE 4.1
A COLOUR-CODED VISUAL RECALL OF BODDY'S INTEGRATIVE SYSTEMS MODEL OF ORGANISATIONAL MANAGEMENT
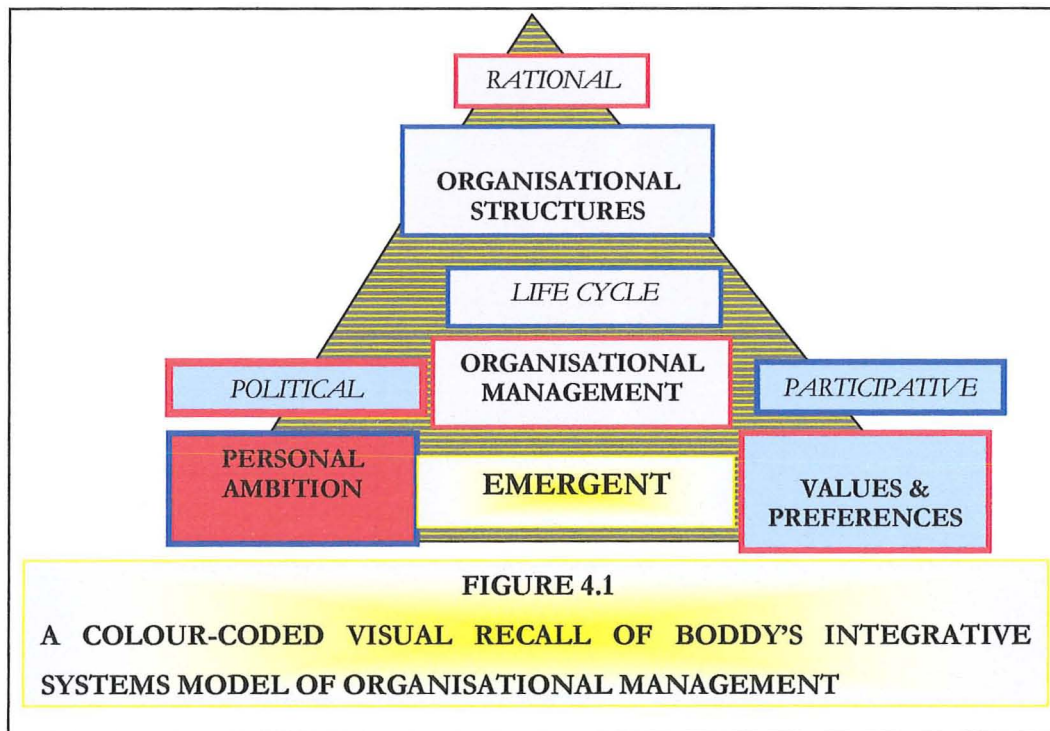
It is my understanding that Boddy's focus (in terms of presenting current knowledge in the field of management) is confined to the ENVIRONMENT level proposed by Dilts (1994) as outlined earlier. Throughout this thesis I 'link' a modernist strategic focus to an *external* account of organisational behaviour, based on a *Systems theory* approach to strategic leadership. At the same time I analyse Systems theory accounts with Fodor's (2001) Evolutionary perspective in mind, relating it to a modernist or 'massive modularity' serial approach to the *external control* of 'Nature' through 'Nurture'.

The Systems theory of organisations has recently been critiqued and challenged by Stacey et al (2000), using an alternative set of theoretical postulates called *The Complex Responsive Process Theory of Relating,* understood as *Relationship Psychology*.

Theories about change: The 'Life Cycle Perspective'

The *first* strategic perspective that Boddy describes comprises of what I would call a rationalist/heuristic modular serial approach to strategy *in* organisations; Boddy calls it the *Life-cycle* perspective. Such perspectives involve assumptions about change as a serial, rational-linear process. Often the model of change that is

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proposed is adapted for the use of project management techniques and there is a single agreed aim and a technical focus.

Objectives are considered to be measurable and definable, as in most modernist behaviourist/ environmental postulate systems. According to Boddy, *'Projects are the building blocks of organisational strategy, so they are likely to resemble the nature of that broader process.'* (Boddy, 2002:331). From the perspective of my thesis, the focus on project management explains why *'early views of strategy saw it as a planning activity, based on assumptions that people behave rationally and interpret events and information objectively.'* Boddy, (2002):331

The Emergent Perspective

The life-cycle assumptions about the nature of organisations were strongly challenged by Mintzberg (1994) and Stacey (1994). Individually they proposed an *emergent* perspective which re-framed assumptions of organisational rationality, certainty and objectivity. Mintzberg suggested that strategic planning suffers from the three fundamental fallacies of Pre-determination, Detachment and Formalisation. (See Figure 4.2, below) His work pointed to the dynamic nature of 'internal' as well as external organisational environments by emphasising notions of uncertainty.

Mintzberg's account therefore shifted the focus away from environmental control (as per modernist versions of 'Nurture') towards the inherent unpredictability of 'Nature'. He noted how effective strategists immersed themselves in day-to-day detail before they 'abstracted' data into strategic messages. From the perspective of this thesis, Mintzberg's approach can be understood as postulating the role of subjectivity as an abductive or multi-level, multi-dimensional, non-serial 'modularising' activity in the managerial process.

Mintzberg observed that there is a need for insight, creativity and synthesis in the process of strategic planning. He thus replaced notions of management and leadership as control functions with a 'nurturing' function which is more akin to 'facilitation' and 'emergence' rather than to 'prediction' and 'command'. (See Figure 4.2)
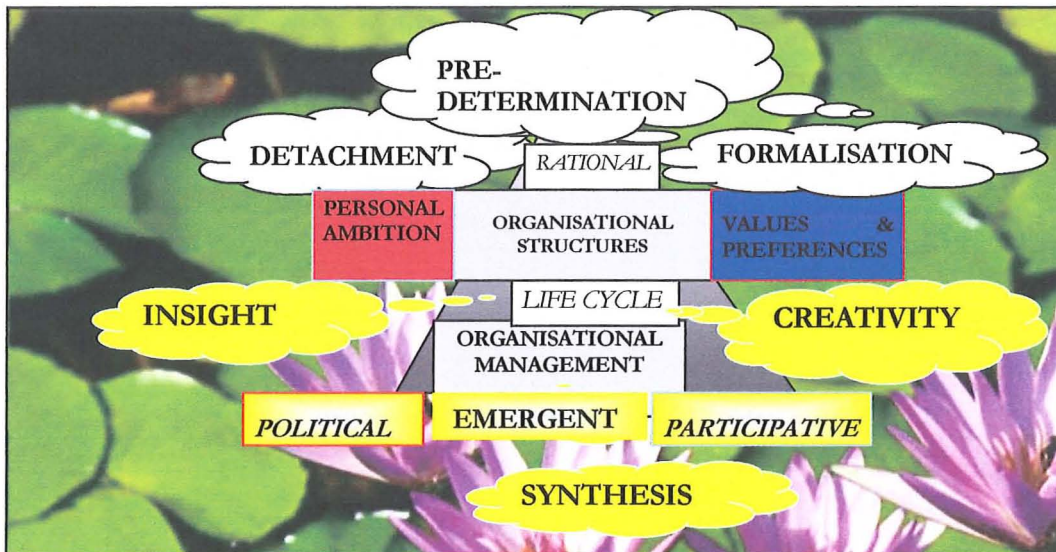
Figure 4. 2
A VISUAL RECALL OF MINTZBERG'S THREE FALLACIES (DETACHMENT, FORMALISATION AND PREDETERMINATION) AND THE PSYCHOLOGICAL COMPONENTS OF EFFECTIVE STRATEGIC PLANNING (INSIGHT, CREATIVITY AND SYNTHESIS)

The Participative Approach

The *third* perspective which Boddy suggests that has been used to integrate understandings of organisational change is the Participative approach. Boddy, describes the term 'participation' as involving *'feelings of personal involvement in, and contribution to, events and outcomes.'* (Boddy, 2002:332) The issues concern the interaction of management, leadership and employee involvement and introduce assumptions about organisations as socio-technical systems. From this modernist perspective, this socio-centric positioning is defined within a modernist context, whereby 'identity' or 'nature' is consistently subsumed to 'environment' or 'Nurture'. (See Figure 4.3)
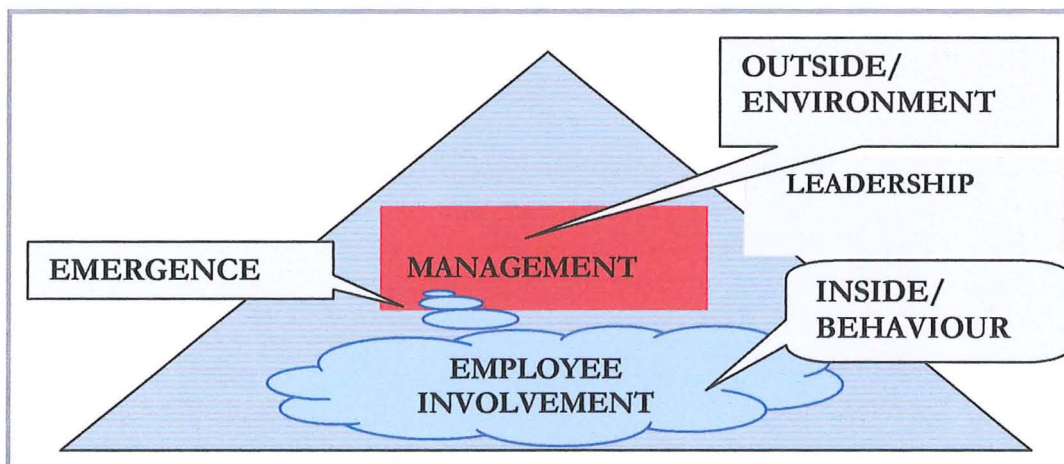
Figure 4.3
VISUAL RECALL OF THE SOCIO-TECHNICAL APPROACH TO ORGANISATIONS AS PARTICIPATIVE SYSTEMS

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Munford and Weir (1979) observed that in many information system development projects, the overemphasis on the technical side leads to neglect of the human side. Their 'solution' is called Ethics (Effective technical and human implementation of computer based systems). The 'method' follows two tracks: the technical track and the human track. Each track is treated independently and brought together in a later stage to ensure that developers attend equally to both dimensions.

Boddy (2002) suggests that socio-technical systems methodologies address change from the perspective of the *internal as well as the external* environment of the firm. He positions Stacey's (1994) work within the emergence perspective. The literature review process later in this thesis however, shows that the most recent work by Stacey et al, challenges this 'modernist', structural functionalist theory perspective of participative organisation. This is because of the control agenda that underpins change interventions such as socio-technical systems methodologies.

The Complexity Relationship Counselling Psychology Critique

Parallel to Stacey's recent work, in *Changing Conversations in Organisation, a complexity approach to change,* Patricia Shaw (2002) critiques participative methodologies based on systems theory assumptions of organisation, such as for example, Open Space Technology, Future Search, Living Systems, Dialogue and Communities of Practice perspectives. Stacey et al. (2000) integrate knowledge from complexity and relationship psychology to critique systems theory set of postulates because of their,

> '...exclusion of recognisably human behaviour from the specification of a system and the relegation of explanations of that human behaviour to reasoning processes that are themselves not adequately explained...The boundary is either extended in a horizontal direction to incorporate observed features of culture and political activity, or it is extended in a vertical direction to include people as participants in identifying and designing the system that is supposed to govern their action...' Stacey et al., 2000:83

At the same time, Stacey et al (2000) critique normative complexity perspectives for their inability to meet the challenge of 'uncertainty'. Stacey et al suggest that the utilisation of the systems theory approach supports a *Rationalist Teleology,* which,

> '...prompts a redrawing of the boundary, this time narrowing it to encompass only the local, known interactions, once again relegating the unknown to a position outside the boundary where it and its impact are not open to

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explanation within the terms of systems thinking itself. These acts of redrawing boundaries are described as judgements, but how those judgements come to be made is not explained.' Stacey et al., 2000:83

In this thesis I argue that underpinning Stacey et al's critique of systems theory and complexity perspectives of participative organisation is the inability of systems theory meta-postulates to address the 'problem of **abduction**' - which Fodor (2000) talks about in relation to massively modular serial rationality. I suggest that addressing the issue of abduction would inevitably involve applying a reflexive methodology which incorporates issues of subjectivity (or self-leadership), rather than simply disassociated descriptions of how change happens.

My thesis expands on Stacey et al's participative self-organisation view of organisation as,

> *'...a process of joint action in which patterns in that action are both repeated to preserve continuity and stability and at the same time opened up to create the possibility of transformation, the truly novel.'* Stacey et al., 2000: 83

Stacey et al's critique observes that the systems approach to redefining boundaries does not address how people 'get it done anyway' in their ordinary everyday activities. Nor does it enable any increased understanding of transformational change or describe how people actually cope with the unknown. Relationship psychology, therefore, as understood by Stacey et al includes in a definition of organisation '*...The close connection between diversity, conflict and creativity.'* Stacey et al., 2000: 83. (*See Figure 4.4*)

Figure 4.4
A VISUAL RECALL OF THE COMPLEXITY APPROACH TO ORGANISATIONS AS STACEY'S COMPLEX RESPONSIVE PARTICIPATIVE PROCESSES OF RELATING
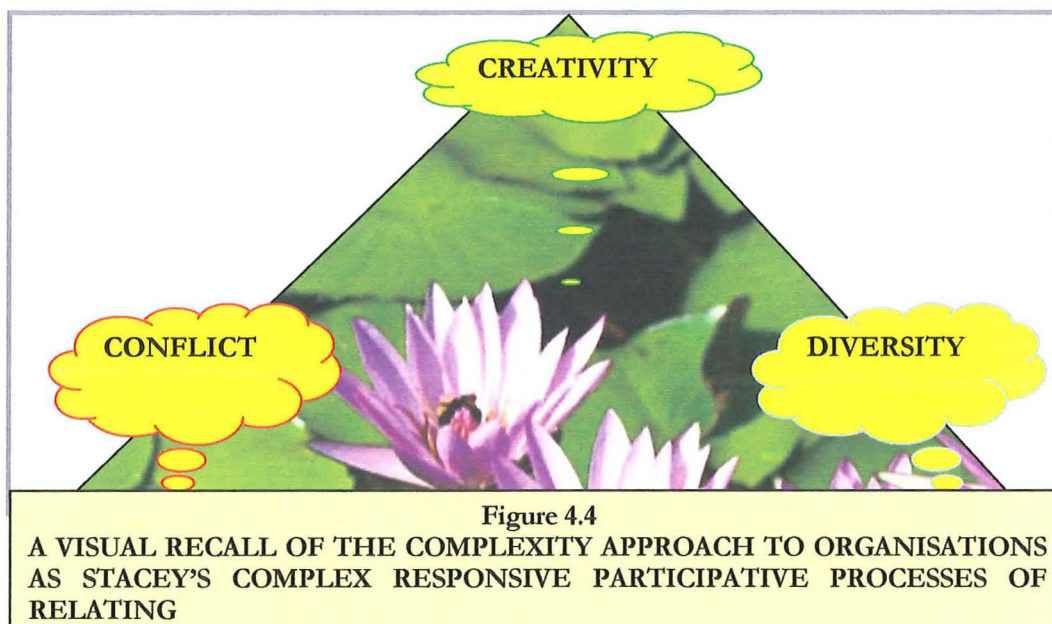
The theoretical positioning of complexity theory within the realm of relationship psychology, as taken by Stacey et al., has much in common with current thinking in **Neurolinguistic Programming**[1] (NLP), as proposed by Dilts and Epstein (1995). This is particularly in relation to a contextual definition of the individual. The Dilts 'modelling' technique, treats 'Environment' (or 'outside') as part of a broader context in which the individual lives. Thus the *environment* relates to WHEN AND WHERE, in the context of the person's relationship with it, and includes corollaries pertaining to an individual's unique set of behaviours, capabilities, beliefs, values and identity. *See Figure 4.5*, below in which I attempt to 'track' the way in which my personal synaesthetic 'cognitive' processing (or 'programming' is emerging.
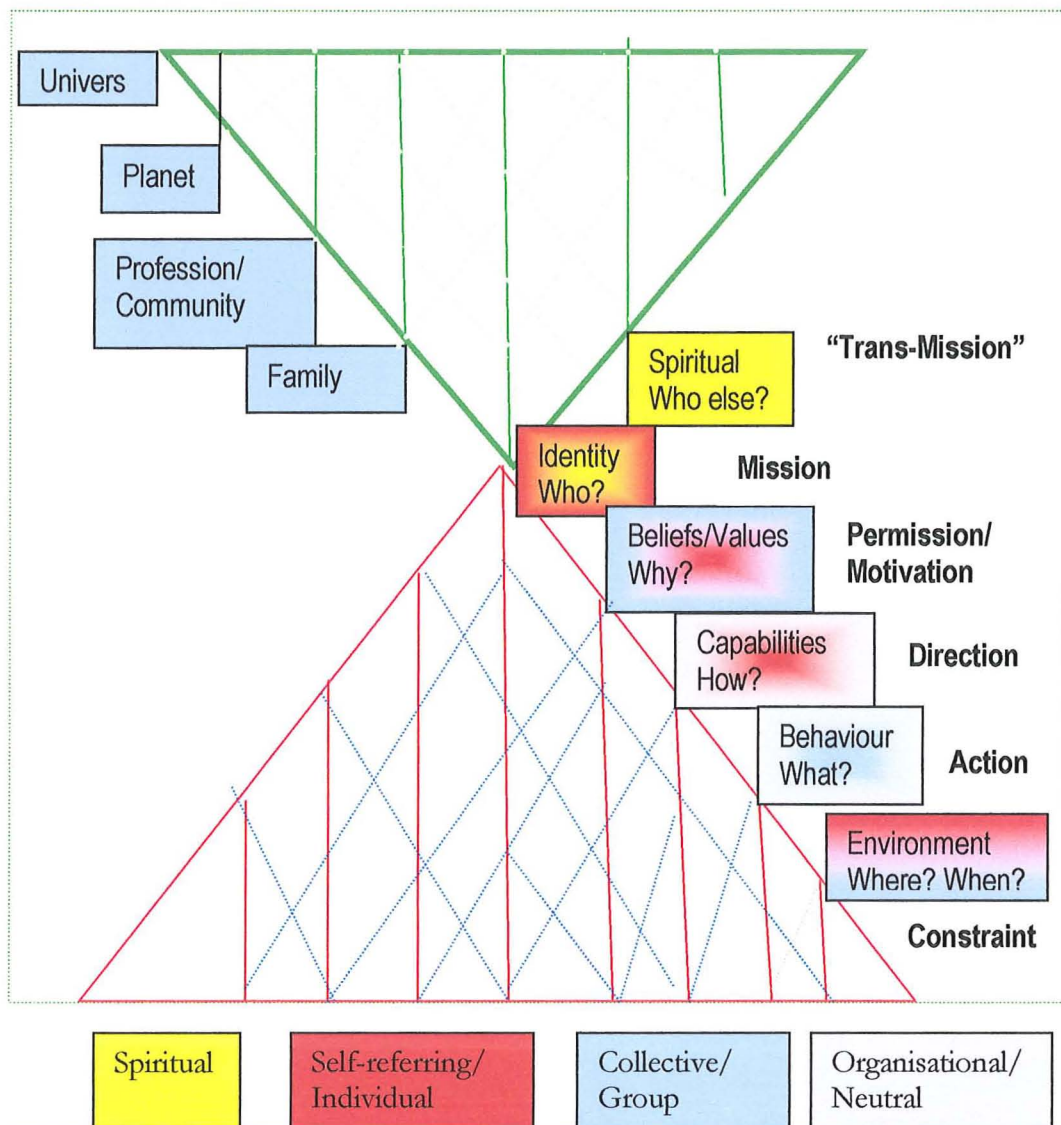
Figure 4.5
COLOUR CODED VISUAL RECALL OF NETWORK OF LOGICAL LEVELS (DILTS, 1995: XXVII)

[1] See Book Three, Glossary.

For Dilts, as I understand it, the *environment* assists the individual to locate *self* '*in* time' (Nurture) and 'in space' (Nature) through neuro-linguistic programming. In other words, the Dilts modelling theory, unlike organisational systems theories, has an *embodied* view of the person. As is the case in complexity, relationship and counselling psychology, the issue relates to the individual's unique biography. Dilts calls the organisational context, the individual's dynamic relationship with the ENVIRONMENT, by which he means a quite different domain to that described by Boddy.

In common with other relationship psychologists of the complexity tradition, in this thesis I consider *how* the environment of the individual impacts on persons in organisations and at the same time how they impact upon *it*. I also define the way I think about *environment* according to a view of the individual *in* human relationship *to* that environment. In other words I consider the dynamic interaction between 'nature' as 'personal' and 'nurture' as 'organisational'.

Shaw (2002) addresses this interaction when she notes that normative psychological theories accord priority and primacy to the individual over the social. She observes that some ecological theories such as Capra's *Web of Life* (1996) idealise the individual as a predetermined entity enfolded by an environmental context. I understand what Shaw to be saying, is that Capra's is an enviro-centric theory of the individual. Figure 4.6, below illustrates what I mean.
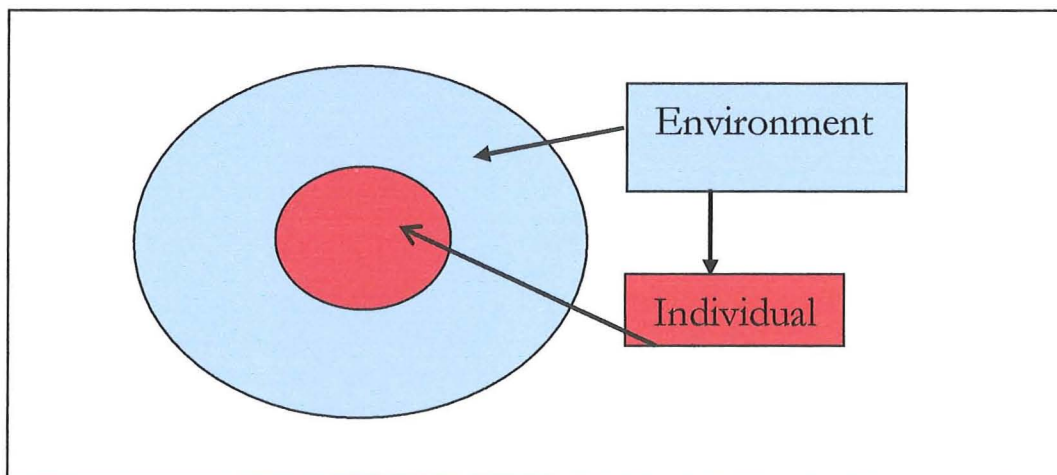
Figure 4.6
VISUAL RECALL OF AN ENVIRO-CENTRIC DEFINITION OF THE INDIVIDUAL

As a complexity relationship psychology practitioner, Shaw challenges normative psychological ways of thinking about the individual as a mind, as well as

normative ecological ways of thinking about the individual as disembodied in relation to the environment. Whereas modernist psychological theories can be described as broadly centred from the perspective of the individual, she suggests that what I would call 'modernist' ecological theories de-centre the individual. This thesis postulates that these 'modernist' psychological theories can therefore be described, according to Smith's (2002) typology as *ego-centrically normative*, the latter as *socio-centrically normative.*

Shaw (2002) describes these systems theory views or ways of thinking about the individual in relation to the organisation (i.e., the ENVIRONMENT) as follows,

> '...It is a view of minds as information processing devices that make representations of a pre-given world formed into maps and models that are the basis of subsequent action. Alternatively individuals may be thought of as having deep, true identities and they are motivated, ultimately, by contexts that allow them to express their true natures. The social – that is the cooperative and competitive relating between people – is important as an enabling context for the expression of true enfolded identities. From this perspective the complexity sciences are taken as supporting essentially cooperative processes in organisations. Or they are understood as a split between the individual and the social, where each is at a different level. The social then comes to be thought of as impersonal social forces, memetic programs, transpersonal processes or group minds.' (Shaw, 2002)

The Dilts modelling technique attempts to include broader aspects of individuality than those that Shaw critiques in the above quote. Dilts additionally examines the individual's specific BEHAVIOURS AND ACTIONS – in other words WHAT the person *does* in that environment. Then he considers the intellectual and cognitive STRATEGIES and CAPABILITIES by which the individual selects and guides his or her actions in the environment – i.e., HOW the person generates these behaviours in that context.

The Environmental Context: Q Methodology and the function of language
The Dilts (1995) modelling technique and Shaw's view of the individual in relation to the environment is representative for me, of a non-centric view of the individual such as has been proposed by Q Methodologists in Britain. Curt, (1994) illustrates the difference I am trying to draw out between Systems assumptions about the individual and quantum/complexity definitions of the individual. Curt's representation of these two different perspectives is called *critical polytextuality* and is outlined below.

For Curt, (1994:50) the issue of subjectivity is inextricably woven (or 'enfolded') within the 'stories' we tell to ourselves, about ourselves. In other words, 'reality'

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(subjectivity/objectivity, self/other, inside/outside) (Nature/Nurture) is an expression of the co-dependent relationship that meaning making has with sense-making. In Clarkson's (1995) language, it is a 'Nominative' domain issue. According to Curt we use language as a kind of text to describe this paradoxical position that the 'internal' has with the 'external' (or, in my language, the relationship between Nature with Nurture.

Curt calls the 'External' expression of this relationship between 'me' and 'not me', the 'language' of 'textuality'. 'Tectonics' is the 'archeology of knowledge' that is understood to underpin it. Accordingly,

> '...the adoption of textuality as an analytic encourages us to explore how, where, why and out of what, certain texts are 'storied into being' in particular circumstances and social ecologies, and are made to function in particular ways at particular periods of time.' Curt, 1994:11

Tectonics, on the other hand is about change because tectonics represents an *'acknowledgement that once produced, stories can only endure if they are actively maintained.'* In other words, a story is the 'pattern' that the subject makes by weaving identity with sense and meaning, Nature and Nurture in a social Environment. Q Methodologists call this 'patterning' process of Self-reference. (McKeown and Thomas, 1988) Figure 4.7, below expresses visually, the conceptual links that I am alluding to.

LANGUAGE AS 'INTERNAL' = TEXTUALITY	LANGUAGE AS 'EXTERNAL= TECTONICS 'I'
'ME' – THE 'STORYING' OF TEXT INTO BEING	'NOT 'I' – THE MAINTENANCE OF A 'STORIED' PATTERN OF TEXT
Figure 4.7 A COLOUR-CODED VISUAL RECALL OF THE TEXT AND TECTONICS OF LANGUAGE AS AN EXPRESSION OF THE NATURE OF SELF-REFERENCE	

A paper by *Critten and Portsmouth (2003)* describes how Q methodology can be used as 'modelling' technique for the systematic study of Self reference – or to study the 'abductive logic' of an individual's personal point of view (or subjectivity). According to McKeown and Thomas (1988), Q Methodology:

> '...encompasses a distinctive set of psychometric and operational principles that, when combined with specialized statistical applications of correlational and factor-analytical techniques, provide researchers with a systematic and rigorously quantitative means for examining human subjectivity...From the standpoint of Q Methodology, subjectivity is regarded simply as a person's point of view on any matter of personal and/or social importance...Central to Q Methodology is a concern – fortified by operational and statistical specificities – to ensure that self-

reference is preserved rather than compromised by, or confused with, an external frame of reference brought by an investigator in seeking to measure subjective phenomena.' McKeown and Thomas, 1988: 7-11

Critten and Portsmouth describe Q Methodology in the context of action research, as follows,

> *'Q Methodology enables a research participant to 'model' the 'value' of his or her unique viewpoints ('self-reference') by using a set of written statements 'on any matter of personal and/or social importance' to 'sort out' their unique subjectivity. This is achieved by rank ordering the statements – not just scoring them - relative to each other and at the same time according to the participant's preference – not the researcher's. This makes Q different to modernist, structural functionalist approaches to the study of opinions, attitudes and values, which rely on the research instrument to 'score' each item on a questionnaire for example, as 'equivalent' in meaning to the participant.'* (Critten and Portsmouth, 2003)

My research in this thesis sets out to discover more effective ways to 'model strategy' by finding ways to 'join up' human communications in organizations. The critique is about developing alternative approaches, methods, and vocabularies to explore how knowledge from Complexity Science might help leaders to differentiate strategic synergy, from the type of organisational groupthink that is implied in singularly biological or 'nature' texts such as the *Web of Life* (Capra, 1996).

Curt, B (1994) calls this analytic approach of 'weaving together' or *integrating* textuality with tectonics *critical polytextualism:*

> *'Taken together, the analytics of textuality and tectonics allow us to treat all forms of social 'reality' as textual, and to explore the discursive practices and representational labour by which they are written and read, and interplay with each other across time and within an ecology of social space. Overall, we have called our approach 'critical polytextualism', to emphasise both the multiplicity of texts we see in operation, and the importance of addressing their properties, operation, and consequences from a critical stance (e.g. one which is always alert to notions like power/knowledge synarchy). We see our endeavour as one which is always located in a 'climate of problematisation' – which always strives to resist the allure of taken-for-granted wisdom.*
> Curt, 1994:13

The taken-for-granted wisdom that Curt challenges is the modernist assumption that 'things' (including the individual) exist independently of their environment, as well as the assumption implicit in enviro-centric theories, (such as Capra's for example), whereby the individual is *embodied by* the environment. Instead, individuals are defined as subjects who at the same time 'enfold' the environment, as they are *enfolded in* it, as shown in the Boxes A and B in figure 4.8 below:

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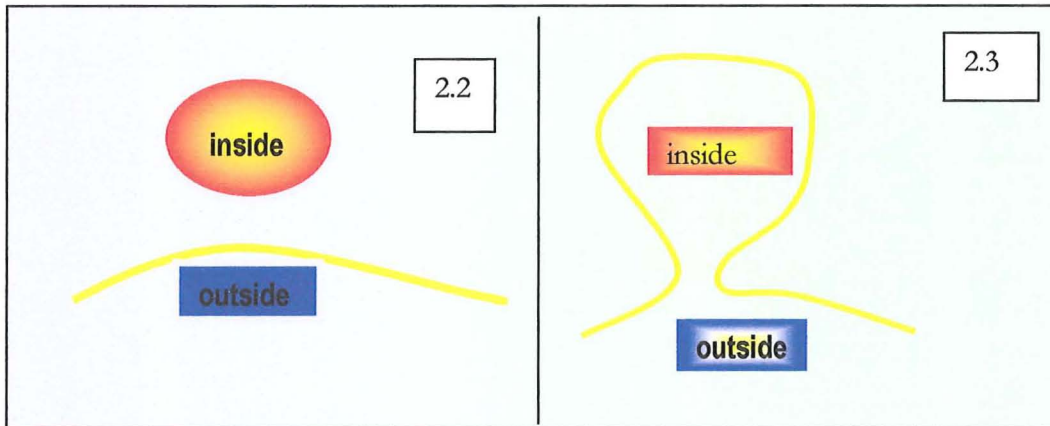
2.2	2.3
Figure A is 'a representation of subjectivity predicated on the subject/object dualism – inside and outside are separate'.	Figure B is 'a representation of subjectivity where the inside is a fold of the outside.'

FIGURE 4.8
A COLOUR-CODED VISUAL RECALL OF THE ANALYTICS OF TEXTUALITY (ADAPTED FROM FIGURE 2.2. CURT, 1994:50)

Curt, B. (1994) explains this paradoxical relationship between self and other, singular and plural as follows:

> 'The analytic of textuality renders the subject, not as a stable entity or innerforce that underlies the outer vicissitudes of daily life (like the concept of 'personality' in psychology which is held to be constant despite situational variability), but as a fold or invagination in our textuality which creates the impression of inner and outer. This can best be expressed diagrammatically. Figure 2.2 represents the view of subjectivity which is predicated upon the subjective/objective dualism. Here, both 'inside' (perhaps the 'individual') and 'outside' (perhaps the 'environment') are presented as pre-formed and separable facticities. Figure 2.3 represents the view of subjectivity as textuality, where the 'inside' can be seen as a fold of the 'outside', made 'inner' not by separation from the 'outer' but by being made out of (or from within) the 'outer'. As put by Deleuze (1986:100) '...it is as if the relations of the outside folded back to create a doubling, allowing a relation to oneself to emerge, and constitute and inside which is hollowed out and develops its own unique dimension'. Curt, 1994:50

The Political Theory Perspective

The *fourth* environmental perspective covered by Boddy, 2002 in his integrative model for managing change, relates to the Political approach. He suggests that the Life-cycle, Emergent and Participative perspectives '...*offer little guidance where a change challenges established interests, or where powerful players have opposing views.*. He quotes Whipp *et al.* (1998) who,

> '...*argue that change often involves several actors, representing different levels and sections of the organisation. They will probably be pulling in different directions, in the pursuit of personal as well as organisational goals.*' Boddy, 2002: 334

According to Boddy the methods by which such power issues are addressed in the literature are through *sociological* (i.e. not psychological or *textual*) analyses of organisational change, because these emphasise a *political* model of the change process. He quotes Buchanan and Badham (1999) who have enquired as to the reason why political behaviour occurs, concluding that,

> '*Its roots lie in personal ambition, in organisation structures that create roles and departments which cannot compete with each other, and in major decisions that cannot be resolved by reason and logic alone but which rely on the values and preferences of the key actors involved.*' Boddy (2002): 336

Boddy concludes that, '*managers will need political skills as well as those implied by rational and participative models of change.*'

From the NLP perspective, Dilts addresses the issue of beliefs and values from a neuro-linguistic as opposed to sociological perspective. He explores BELIEFS AND VALUES as a level of human understanding that motivates and shapes the thinking strategies and capabilities that the individual develops to accomplish behavioural goals in the Environment. Dilts applies neurological, linguistic and psychological reasoning as to WHY the person does the things the way he or she does them in those times and places.

At another level, Dilts investigates more deeply the individual's perception of self-identity, that he or she manifests through that set of beliefs, capabilities and actions in that environment – i.e. the WHO behind the why, how, what, where and when. Dilts, as well as Wilber (1996) consider the individual within the context of his or her identity in a broader set of relationships, including family, colleagues, current Western Society and Culture, the planet, God – i.e., who the person is in relation to who else. Dilts, for example, asks the question,

> '*How do the behaviours, abilities, beliefs, values and identity of the individual influence and interact with larger systems of which he or she is a part in a personal, social and ultimately spiritual way?*'

Dilts calls this technique *strategic modelling* – he describes it as a process of exploring the interactions of a number of different levels of experience; ultimately these processes relate to the Spiritual aspects of the person in relation to Vision and Purpose. He suggests that (as part of the strategic modelling process) we can

identify several different levels of strategy which from the level of Spiritual to Behavioural and the Environmental. (See Figure 4.5, above)

A complexity and counselling relationship psychology critique of Boddy's Integrative Model of Change

This thesis is an account or a 'story' which applies 'strategic modelling' to illustrate *how* I think organisational behaviour 'works' in practice. I develop a range of research methods which involve reflexivity, as understood by complexity relationship psychologists. At the same time I apply Curt's understanding of Q Methodology to critically evaluate (i.e. to support) the 'problem' of abduction as a 'proto-postulate' or 'overview'.

I use Dilts' strategic logical levels of individual functioning to put across what I mean when I call myself an 'abductive' researcher of the complex responsive processes of relating. It is these processes that strategists such as Stacey (2000) and counselling relationship psychologists such as Clarkson (1995) consider to underpin behaviour in organisations. Boddy's (2002) integrative model uses the Political perspective as a basis for drawing attention to *'the messy realities of organisational life'*.

Boddy lists eight 'elements' that need to be considered by a change agent, namely – *Objectives, Technology, Business Processes, Financial Resources, Structure, People, Culture and Power.* (See Figure 4.9, below)

PEOPLE	POWER	CULTURE
OBJECTIVES	**TECHNOLOGY**	**STRUCTURE**

BUSINESS PROCESSES	FINANCIAL RESOURCES
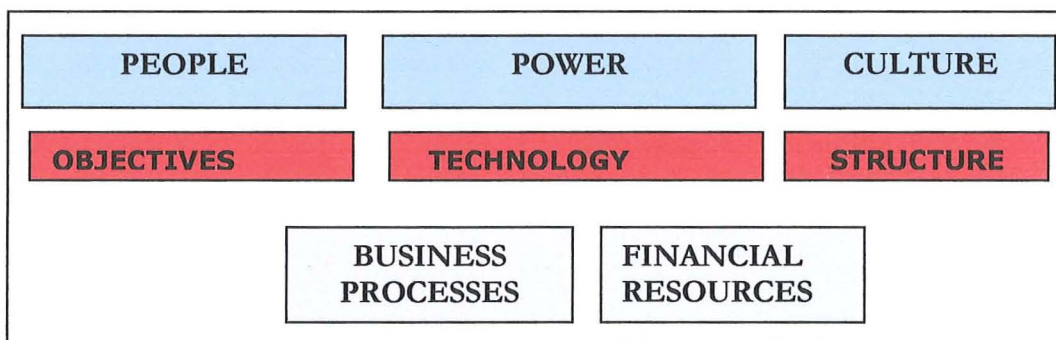
Figure 4.9
A COLOUR-CODED VISUAL RECALL OF BODDY'S (2002) INTEGRATIVE MODEL: THE POLITICAL PERSPECTIVE AS A BASIS FOR DRAWING ATTENTION TO *'THE MESSY REALITIES OF ORGANISATIONAL LIFE'*.

Blue = Plural/Deep	Red = Individual/Deep	Grey = Massively Modular & Serially rational

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Boddy notes that,

'It is rare for any significant change to be confined to only one of these elements. The systemic nature of organisations means that a change in any one of these areas is likely to have implications for the others.' Boddy (2002):339

This thesis attempts to address how six of these elements interact and argues that Modernist management is driven by the systems theory premises that underpin a singular, massively modular premise, based on organisations as rationally driven entities, governed by the logic of business processes and financial resources. The Relationship Psychology perspective offers an alternative explanation to the systemic way of thinking about organisations, Shaw (2002). In the context of what I call the emergent-participative view, Relationship Psychology proposes a different recommendation as to how we could manage ourselves in organisations.

An emergent-participative strategic perspective enables leaders as well as researchers of change to better ask (and at the same time answer) questions concerning what Shaw calls the 'enabling constraints of our actions'. What Shaw and her colleagues have yet to address, is how, even in participant conversation, 'the enabling constraints of our actions' (i.e. our subjective tactics) serve to distort our communications with ourselves and others. She observes the self-organising nature of power 'figurations', (or patterns of interdependencies) by replacing the notion of organisations as Systems with the concept of Interdependency.

Shaw's proposition of human agency *in relationship with* organisational change reads as follows:

> *'We are daily involved with others in forming and being formed by the evolving 'situations' which we experience as the sensible interweaving of our actions with one another. I have been describing this in terms of our participation in a self-organising process of a largely conversational nature. We create organised settings of constraints-enablements that are always evolving as we communicate and which leave behind material institutionalisation. Just because such 'organised settings' do not always exist as literal structures or contexts separate from or outside of our ongoing relating does not make them in any way less real for us. Taking seriously the socially-constructed nature of our mutual constraining is to take seriously our living experience of ourselves enmeshed in webs of power relation.'* Shaw, 2002:72.

In this thesis I explore methods of communication whereby, as a practitioner of organisational behaviour, an individual might begin to take seriously the nature of what Shaw calls *our mutual constraining* as well as *enabling*. I attempt to investigate the living experience of the Self as an expression of the abductive patterning of subjective relations which involves the individual in organisations as a stakeholder of them. (See Figure 4.10)

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Figure 4.10
A VISUAL RECALL OF LEADERSHIP BY SUBJECTIVES (LBS): ORGANISATIONS AS COMPLEX RESPONSIVE PROCESSES OF SELF REFERENCE
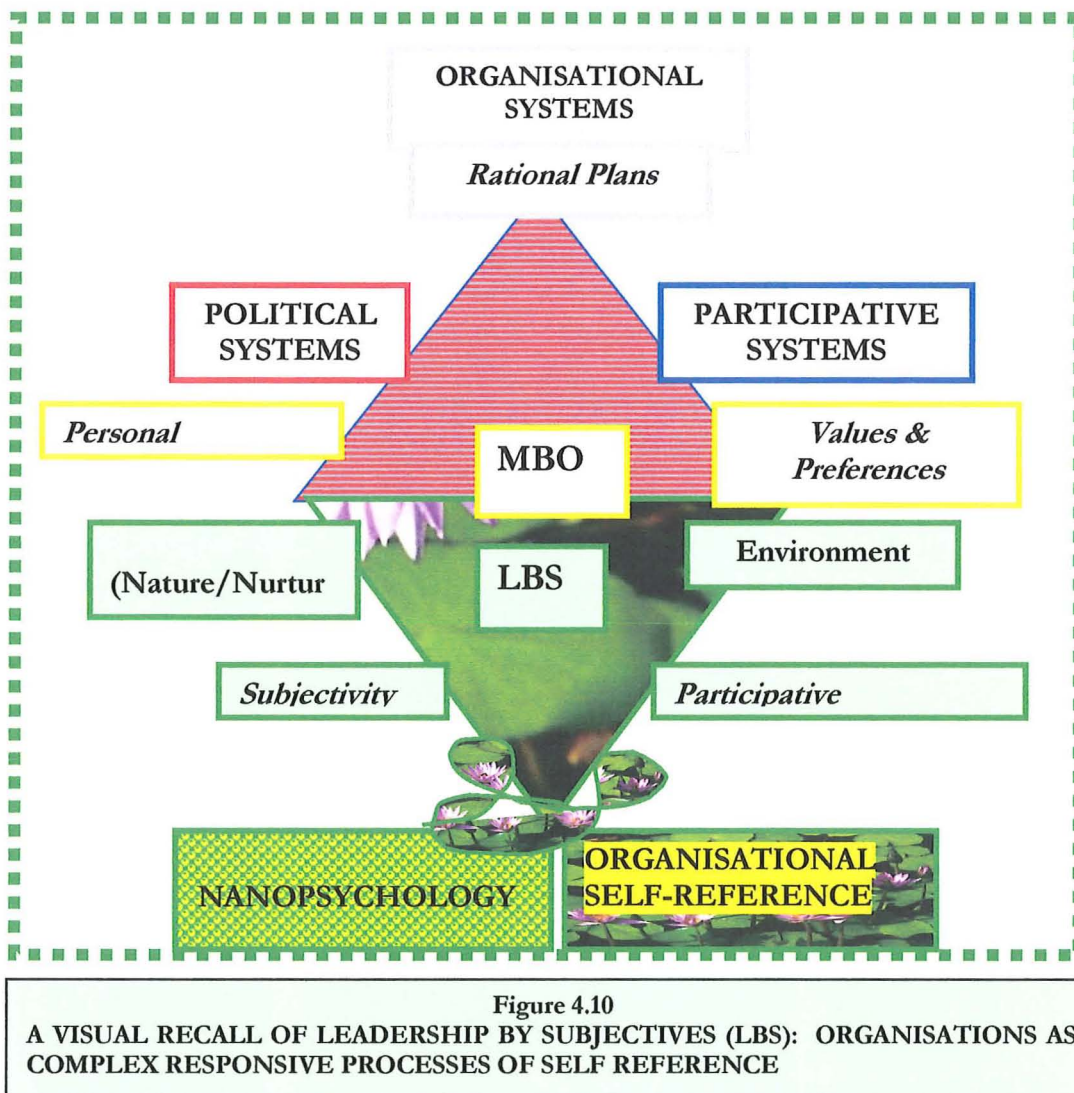
I expand on the work of Shaw by integrating within the 'complex pattern' of organisational life, additional possibilities for thinking about human relationships in organisations. From this point of view, power subsumes to self-reference. I add to Shaw's perspective, the work of complex relationship organisational counselling psychologist Petruska Clarkson (1995). Clarkson's description of transformational change offers a more complex and passionate understanding of the 'web of power relations' than Shaw and her colleagues at Hertfordshire Business School describe.

In The Therapeutic Relationship (1998) Clarkson describes and integrates five 'figurations' or 'patterns of interdependency' which apply to *any* relationship. These are the working alliance, the transference (or power relationship), the developmentally needed, the person-to-person and the transpersonal relationship. Clarkson describes these relationships from the perspective of seven knowledge domains – The physiological, emotional, nominative, normative, rational, theoretical and transpersonal.

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I call the process of researching Clarkson's five relationships from the perspective of seven knowledge domains from the Dilt's NLP perspective, the study of *organisational leadership through subjective communications as complex responsive processes of self-reference*. Figure 4.11 below, represents a visual illustration of the theoretical concepts that represent the insight, creativity and synthesis of my thesis as the reflexive practice which I call *Leadership by Subjectives*.
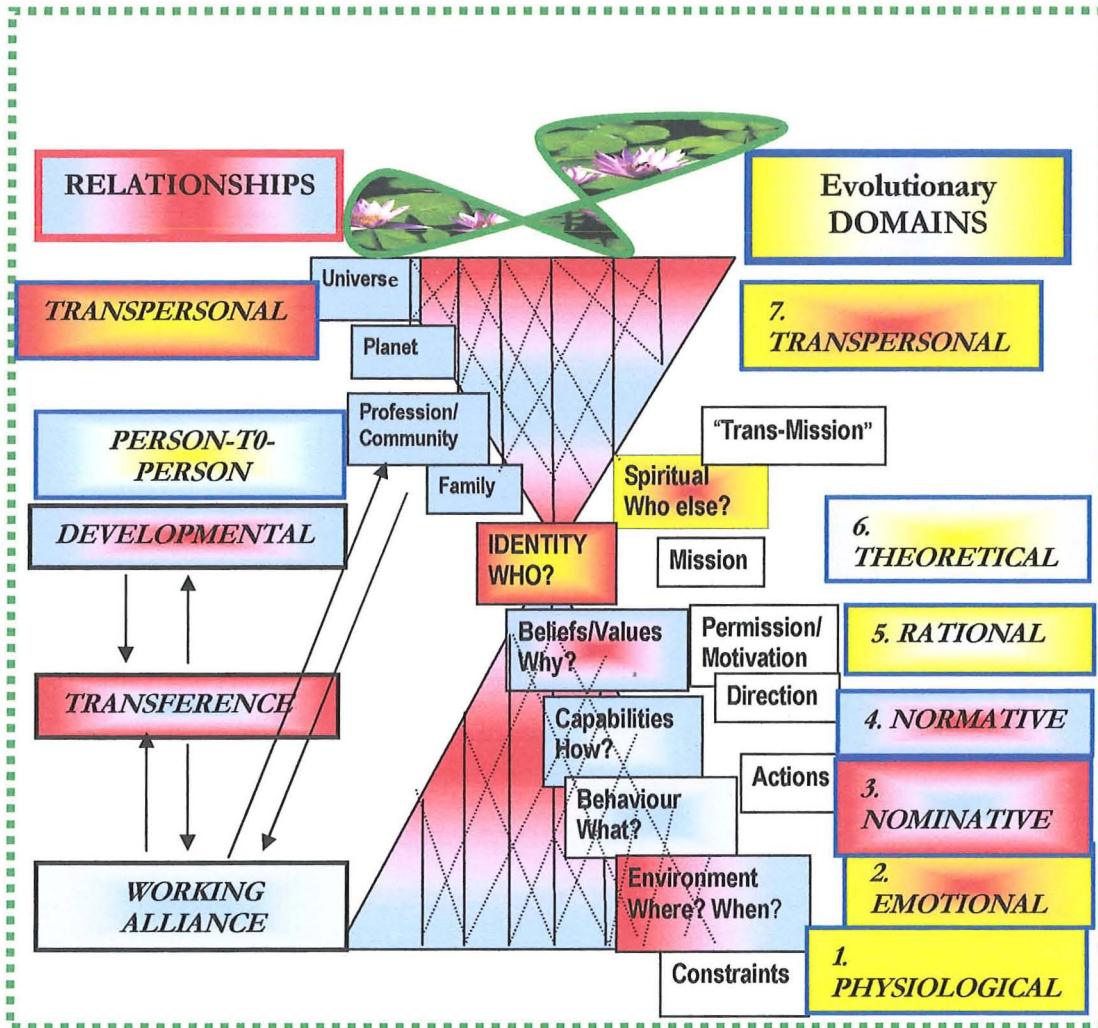
Figure 4.11 LEADERSHIP BY SUBJECTIVES:
A VISUAL FRAMEWORK OF CLARKSON'S SEVEN EPISTEMOLOGICAL DOMAINS AS THEY RELATE TO EACH OTHER AND TO DILTS (1995) NEURO LINGUISTIC PROGRAMMING (NLP) LOGICAL LEVELS.

In the next section I explore the implications of complexity participatory approaches to systemic understandings of organisation in relation to strategic leadership and competitive advantage.

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Leadership by Subjectives: An Emergent-Participative strategic approach to Personal and Organisational Subjectivity

From the above critique of systemic theories of organisational change, it is clear that the role of self-reference and its corollary, 'the problem of abduction' has not been addressed, apart perhaps from the perspective of political approaches. However, whilst these acknowledge that human factors such as subjectivity play a part in the way that organisations work, they focus on the effects of human behaviour on the system, rather than on the effects of the system on human behaviour. Relationship psychologists challenge the primacy of systems theories of organisation, arguing instead for the primacy of human relationships. This perspective challenges normative, systemic definitions of management by objectives, as proposed, for example by Boddy.

Relationship psychology shifts the focus from issues of management by 'rational' or 'normative' objectives, to issues of leadership by emergent-participative objectives *in* local organisational communications. Smith (2002) has considered the systemic postulates inherent in the academic discipline of psychology. He describes the assumptions that underlie the conceptual understandings of the individual as a 'unit' of the organisational.

Current normative understandings of human systems postulate that the individual is a unit **for**, and **under the control of** the system. From all systems theory perspectives, subjectivity and self-reference is subsumed to *purpose.* Organo-centric system theories (e.g. Capra's *'Web of Life'* and Wheatley's, 1992, *Leadership and the New Science*) consider that the individual emerges purposively **for** the system; enviro-centric system theories (e.g. Skinner's theory of operant behaviour) regard the individual as instrumental and **in control of** the individual **for** the system; and socio-centric system theory defines the individual as being **of** the system.

Organo-centric understandings focus on cognitive, humanistic and psychoanalytic and holistic 'massively modular' frameworks; Enviro-centric approaches to human behaviour in organisations are representative of epistemologies which are 'massively modular' in a positivist-reductivist and modernist sense; whilst Socio-centric theories favour both post-modern and modern social constructionist approaches in a similarly 'massively modular' way. (See Colour codes and Figure 4.12, overleaf).

Please Note:

The Colour codes refer to a model by Critten and Portsmouth (2003), which is referred to later in Chapter Eight – *Reframing Methods for the Research of Organisational Management and Strategic Leadership in terms of Self-Reference and* Chapter Eleven – Case Study Three, Researching the Delivery of Organisational Architecture, A Stakeholder Identity Framework.

1. Strategic Zone:	2. Normative Zone	3. Formative Zone
At the same Individual as it is Collective and Transformative	At the same time Collective as Organisational	At the same time Personal as Collective
Formatively-Framed and Strategically-driven	Normatively-Framed and Strategically-driven	Formatively-Framed and Normatively-driven

TRANSFORMATIVE

At the same time Strategic as Normative and Formative

Strategically-Framed and Formatively-Driven

Key to Emerging Colour codes

(Please Note, the codes are simply a way of tracking the synaesthetic dynamics of my thinking processes as I go along) In other words; they represent a typological system – not an essentialist 'reality'.

Strategic/ Instrumental/Singular/Individual

Normative/ Instrumental/ Plural/Socially Collective

Formative/Emergent/Plural/Socially Collective/ Inter-Personal

Transformative/ Emergent/ Ecologically Personal

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ORGANO-CENTRIC	ENVIRO-CENTRIC	SOCIO-CENTRIC	NON-CENTRIC	PERSON-CENTRIC
Cognitive-systems	Behavioural systems	Socio-systems Complex-systems	Quantum, Chaos and complex-participative	Emergent-participative strategic leadership
OB is MOTIVATED .....FOR... purposes of INTERNAL MOTIVATIONS .... by **BOTH** an INDIVIDUAL mind .... **AND** an INDIVIDUAL body	OB is MANAGED ...BY EXTERNAL OBJECTIVES .... OF **NEITHER** an INDIVIDUAL mind .... **NOR OF** a GROUP body	Organisational Behaviour is STRUCTURED ......OUT OF SOCIAL CONSTRUCTIONS .... as **BOTH** a GROUP mind .... **AND** an INDIVIDUAL body	Organisational behaviour can INTERPRETED as EMERGENT WITHIN SOCIALLY CONSTRUCTED RELATIONSHIPS .... AT THE SAME TIME INDIVIDUALLY AS COLLECTIVELY .... IN PERSONS	Organisational behaviour COMMUNICATES EMERGENT SELF-REFERENCE IN RELATIONSHIPS .... AT THE SAME TIME SUBJECTIVELY AS INDIVIDUALLY AS COLLECTIVELY .... IN as WITHIN PERSONS
MASLOW	SKINNER	GERGEN	MEAD, ELIAS	FOUCAULT, LECAN,
			STACEY, GRIFFIN & SHAW	CLARKSON STAINTON-ROGERS, CURT STEPHENSON
		SNOWDEN	CRITTEN	PORTSMOUTH (Wieczorek-Fojcik)
Interpretivist	Reductivist	Interpretivist-deductive	Interpretivist-paradoxical	Abductive-paradoxical
BOTH WITH **AND** OF MIND /BODY	**NEITHER** OF MIND **NOR** OF BODY		AT THE SAME TIME WITH AS WELL AS IN PERSONS	AT THE SAME TIME IN **PLACE**, **SPACE** & **TIME**
FOR THE SATISFACTION **OF** NEEDS	CONTROL **OVER** BEHAVIOUR	**Of** DISCOURSE & SOCIAL CONSTRUCTION	**WITH** PEOPLE **IN** CONVERSATION	**WITH PEOPLE-IN** PERSONS **WITH-IN** SELF-REFERENCE
HUMANISTIC	STRUCTURAL FUNCTIONAL	**POST MODERN**	**POST-STRUCTURAL**	**POST HUMAN**

Figure 4.12
TABLE SHOWING META-PERSPECTIVE COMMUNICATION STRATEGIES FOR THE LEADERSHIP OF ORGANISATIONAL BEHAVIOUR

Leadership by Subjectives: an abductive technology for the reflexive research and practice of personal and organisational self reference

Emergent-participant strategists of the complexity counselling relationship psychology school have challenged each of these systems-driven theories of organisation. In this thesis, I consider the implications of System theory as a proto-postulate, 'massively modular', modernist framework that currently defines organisational behaviour and the strategic leadership and decision-making which frames it. As an alternative, I focus on the study of subjectivity through self reference or identity.

In particular, I am interested to explore the role of strategic leadership in managerial practice, given the apparent limitations of systems theory methodologies when they are applied to the study of the behaviour of the individual *in* the group. I have selected a research perspective which focuses on the subjectivity of human meaning as manifested in ethical (and not-so-ethical) action. I focus on the central role of *experiential* professional knowledge in learning and change processes.

The argument centres on the effectiveness of Organisational Behaviour as an academic discipline and as a practice that is informed by that discipline. I call this *strategic practice* critique of modernist versions of management by objectives, *Leadership by Subjectives*. Leadership by Subjectives can be understood as an abductive approach for the reflexive research and practice of relationship counselling psychology as an emergent-participative strategic option.

The LBS strategy takes a meta-theoretical (or proto-postulate) position with regard to organisational change by critically integrating the meta-postulates proposed by three groups of British-based applied psychology researchers. I draw on the meta-postulate of participative self-organisation as proposed by Stacey, Griffin and Shaw (2000) in the areas of management strategy, leadership and conversation. I call this the *Hertfordshire Complexity approach*.

In addition, I draw heavily on Clarkson's P. (1995) meta-postulate framework entitled *The Therapeutic Relationship*. Lastly I adopt *Q Methodology* - a meta-postulate research position developed by William Stephenson (1953; 1967; 1994). Stephenson postulated the scientific study of the person by applying quantum theory proto-postulates to the study of the person *in* organisation, which he called the *Operant Subjectivity* or self-reference.

Included in these three applied psychology research perspectives (of participative self-organisation, counselling relationship psychology and operant subjectivity) is a body of knowledge where 'consciousness' (as the subjective, self-referential data of human relating), is a viable area of research. I am arguing that there are technologies for the study of subjectivity which can claim to 'work' just as equally 'validly and reliably' as normative empirical research techniques. I show how this form of reflexive research approach can be applied to the abductive research of strategic leadership in organisations.

The thesis argues that knowledge applied from Complexity theory represents the opportunity for the range of disciplines understood to be Organisational Behaviour, to develop a deeper, conceptually strategic integration of their discipline-'encased' 'modules', theories and practices. I call this relationship counselling psychology approach to knowledge as *self reference* - the emergent-participative strategic approach to leadership by subjectives. The focus in management research from this alternative perspective shifts towards organisations as local, at the same time as global.

Self-reference communications in organisations, made operant as conversation in relationships, emerge as the 'agents' of behaviour. This contrasts with external-references and rationalised organisational objectives, made operant as managerial systems of behavioural control. The focus thereby shifts from the 'massively modular' to the micro-level of 'nanopsychology'.

Relationship psychologists are arguing that the Systems theory approach to individuals is grounded in the assumption that individuals are the *objects of* not *subjects in* organisations. Figure 4.12, previously, summarises the challenges posed to such system theory meta-postulates of the individual in relation to the organisation.

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SECTION ONE

PART THREE-THE RESEARCH FOCUS

TOWARDS A POST-HUMAN DEFINITION OF STRATEGIC

LEADERSHIP

</div>

CHAPTER 5

THE MIRROR STRATEGY: CURRENT PERSPECTIVES OF

ORGANISATIONAL COMMUNICATIONS

'One way or another, they submitted themselves to the 'mirror test' - that is, they made sure that the person they saw in the mirror in the morning was the kind of person they wanted to be, respect and believe in. This way they fortified themselves against the leader's greatest temptations – to do things that are popular rather than right and to do petty, mean, sleazy things.' Drucker P. (1996) P xii

The above quote was taken from the bestseller 'The Leader of the Future', published by the Drucker Foundation. Peter Drucker was the 'inventor' of the strategy called 'Management by Objectives', which has become almost synonymous with the practice of modern management. It is clear from the above quote that Drucker does not equate the current management practice of OB with his vision of the qualities of those who would set themselves up as leaders and interpreters of the behaviour of people in organisations. (See Figure 5.1)
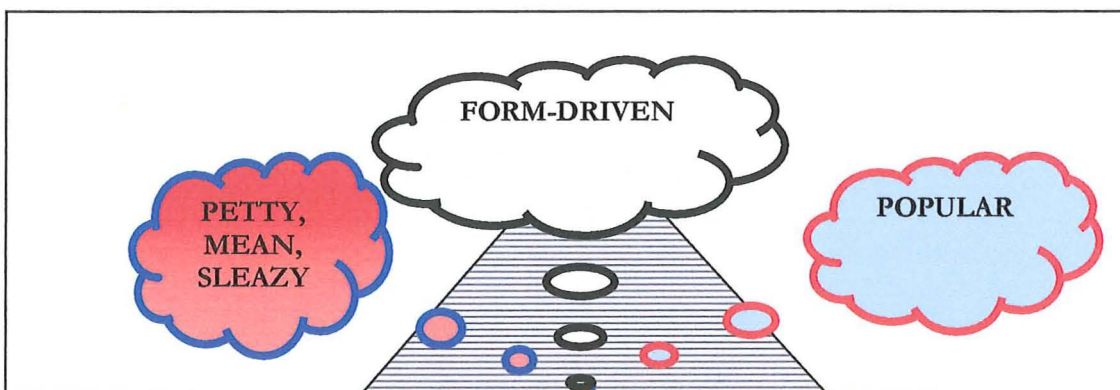
Figure 5.1
VISUAL RECALL OF MBO IN NORMATIVE USE, AS COMMUNICATED IN TOM PETER'S CONCEPT OF 'THRIVING ON CHAOS', 1987

My aim in this desk research is to 'hold a mirror' to the academic discipline of Organisational Behaviour (O.B.) and to critically question where it is leading. For this purpose, I want to further develop a method of 'reflexive research' to propose an

alternative approach to the strategic issues that the discipline of Organisational Behaviour attempts to address.

Management by Objectives

Management by Objectives (MBO) is an organisational strategy 'invented' by Peter Drucker in The Practice of Management (1954).   In the best-seller, *Thriving on Chaos* (1987), Tom Peters describes this strategy as follows,

> *'Management by objectives (MBO) is one more great idea that has been neutered by bureaucrats in nine out of ten applications. That is MBO (like performance appraisal) is a superb tool if the objectives are (1) simple, (2) focused on what's important, (3) genuinely created from the bottom up (the objectives are drafted by the person who must live up to them, with no constraining guides), and (4) a "living" contract, not a form driven exercise.'* Peters , 1987:500

(See Figure 5.2, below)
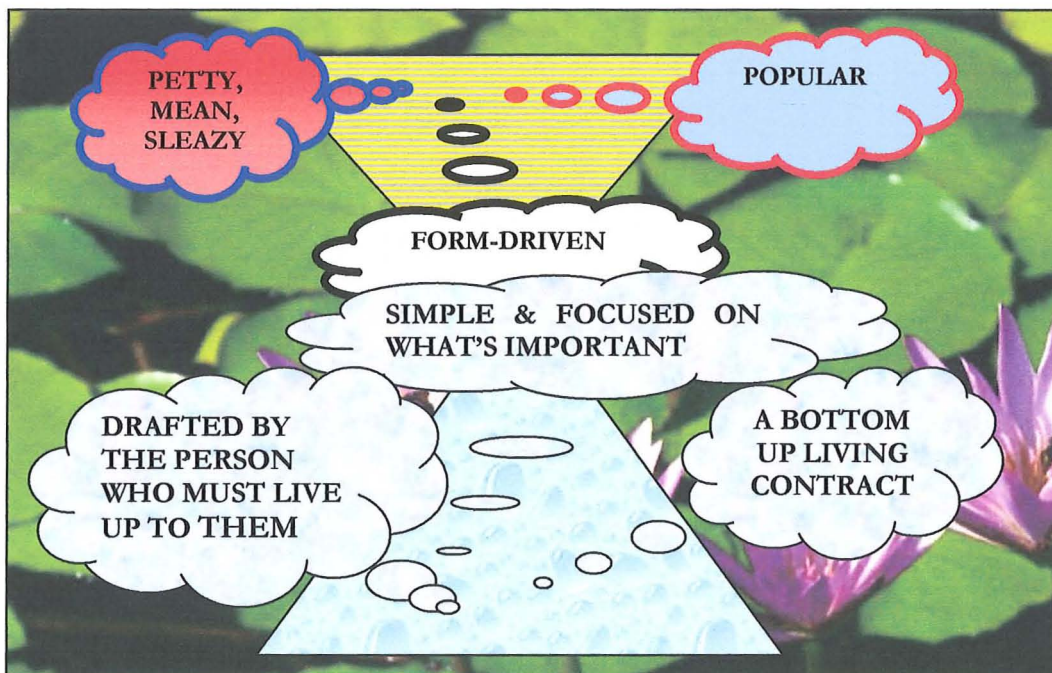
Figure 5.2
VISUAL RECALL OF MBO AS COMMUNICATED BY TOM PETER'S CONCEPT OF 'THRIVING ON CHAOS', 1987

Peters, 1987 goes on to note that Drucker never capitalised the words, nor did he use them by themselves. In this thesis I put forward the argument that Drucker's theory of management by objectives can be better applied more effectively as a strategic intervention by drawing on knowledge from evolutionary psychology. The technical term I use to describe the complex motivational and learning processes that underlie Leadership by Subjectives is called *Self-reference.*

My desk research suggests that current perspectives of Organisational Behaviour have failed to capitalise on the 'deep' understanding of the role of the individual as a *leading, or motivated subject in* participant organisation *with* others.   A modernist definition adopts a management strategy based on a view of individuals as the *managed or motivated objects of* organisation, to be led *by* managers.

Peters notes of Drucker that,

> *'...He spoke of (lowercase) 'management by objectives and self control (my emphasis)' – that is, non bureaucratic self management was the avowed purpose. The antithesis, an accountant-driven extra layer of bureaucracy, was what usually ensued, as the fine idea became encumbered over time by complex top-down techniques.'* Peters, 1987:500
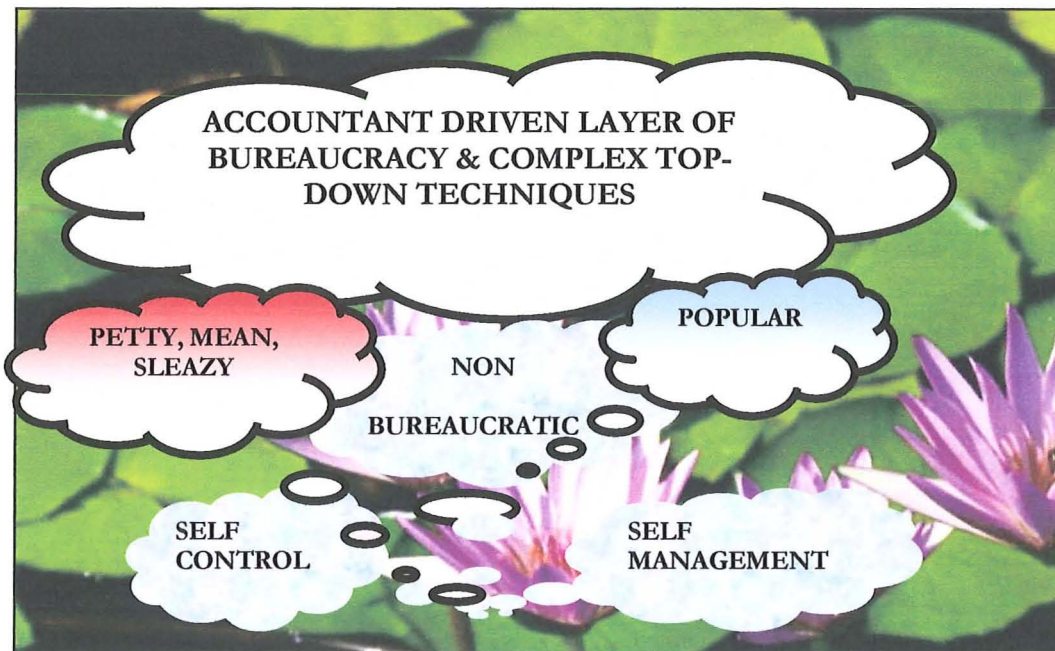
Figure 5.3
VISUAL RECALL OF MBO AS A THEORY IN USE, AS COMMUNICATED BY TOM PETER'S CONCEPT OF 'THRIVING ON CHAOS', 1987

The point that Peters (1987) is making is that the problems with strategic interventions, concern the same issues as the problems with management and leadership theories – they are not easily translated into management and leadership practices that relate to an individual *as a self*. By introducing the concept 'Leadership by Subjectives' my research proposes that the leadership characteristics, that Peters lists as essential for the effective implementation of management-by-objectives, can be usefully re-interpreted in the context of an evolutionary communications psychology of organisational behaviour.

In this part of the desk research I apply a complexity theory of relationship counselling psychology to translate organisational definitions of *leadership* into an 'operant' question. I want to develop a way to 'test' my hypothesis that what is missing in modernist strategic 'accounts' is an ability to 'take in' which takes strategic account of subjectively-based, *reflexive* or what I call *self-referent*, communications about 'individual differences' *in* 'points of view'. In order to answer this 'operant' language I draw on the newly emergent discipline called evolutionary psychology.

In this research I suggest that *Management by Objectives*, as intended by Drucker, can be more effectively understood as a self-referent, 'personal', 'local' or evolutionary *interpretive account* of relationship communications. This contrasts with a modernist paradigm of MBO as an 'impersonal', 'objective' or 'normatively applicable' *theory* of strategic vision. From the quotations above, it is clear that Drucker and Peters each conceive of MBO as a primarily subjective and reflective process, which emerges in the context of an emergent form of organisational relationship which is called a 'living' contract.

My hypothesis is that management by objectives is not-so-much a theory-in-use in the modernist sense, as it is an emergent 'strategy-in-practice'. It therefore needs to be linguistically 'reframed', because through it's application in what Clarkson (1995a) calls the 'Normative' or modernist epistemological domain, it has come to mean something quite different to what Drucker intended. The literature critique cited numerous similar examples of how management by objectives has come to be understood, from an OB perspective, as an unquestioned form of normative management discourse.

MBO has thereby come to be accepted, as the primarily top-down function that underpins, justifies and validates only a top-down definition of strategic leadership human resource contracting in organisations. An example of the validation of the 'top down' strategy is the modernist discourse about the work of the leadership theorist, Adair (1989) and other writers on leadership. Such work, like Drucker's MBO, is presented to practitioners of human resources and strategic management, as part of an unquestioned modernist contractual paradigm.

This modernist way of framing knowledge as a top-down contractual relationship, supports managerially framed theories of organisational communication and excludes the possibility of alternative applications and understandings. In other

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words, it is 'massively modular' in the 'cognitive' sense that Fodor (2001) means and it thereby ignores the 'problem' of abduction. Modernist management theories can be identified by the way that they frame and define information; they usually contextualise managerial data (and therefore the human resource relationship) from a functional frame of reference.

In the context of strategic leadership, the identity of the leader is defined in the context of a hierarchical relationship between the leader and the persons who are being led. This functional definition defines the relationship as hierarchical and thereby justifies the means for one individual (the leader-manager) to achieve a controlled, desired response from 'the others'. The way that the following quote below, has been selected and contextualised by Turner (2003), in a book published by the Chartered Institute for Personnel and Development (CIPD), is illustrative of the way that the relationship between the manager and the employee as 'other' is defined.

For example, in his book about organisational communication and the strategic role of the Human Resources professional, Turner uses the following quote by Adair to persuade members to think in what he calls a 'holistic' way, but which evolutionary psychologists would strongly challenge:

> 'Communication is a dimension or a facet of almost all that a leader does. A leader communicates in order to achieve the common task, to build the team and to meet individual needs... In the context of leadership, to communicate means to share with or impart to others one's thoughts and information in order to obtain a desired response...the primary responsibility for good communication lies with the leader.' Turner, 2003:.8.

(See Figure 5.4)

Figure 5.4
VISUAL RECALL OF A NORMATIVE UNDERSTANDING OF THE LEADER'S ROLE, AS COMMUNICATED BY TURNER, 2003 TO THE CHARTERED INSTITUTE OF PERSONNEL AND DEVELOPMENT

In itself, Turner's definition seems reasonable enough, however, he goes on to contextualise Adair's perspective of leadership within the HRM context, by relating it to the manager's objective to achieve 'a desired' top-down 'response' (see below).   This interpretation belies the modernist assumption of strategic organisational management - namely an activity that takes place within the context of a hierarchically structured relationship and which thereby directly appeals, in a self-referential way, to the hierarchical position of the HR manager in relation to the 'others'.

Central to Turner's discourse about the leader as a communicator, is the assumption that organisational communication is worthy of investment because it is the functional objective of employers to address a three-fold challenge. Turner quotes work by *Byham, Smith and Paese (2000)* to make the point that it is the employer's task,

> '- *to make sure that everyone who is a stakeholder in the organisation understands the direction, the strategy, the operational context and the performance.*
> *- to make sure that everyone who is a stakeholder understands and accepts what is expected of them in this environment*
> *- to protect and enhance the organisation's image.*
>
> *In short, this is a matter of communicating with impact: 'expressing thoughts, feelings, and ideas effectively in individual and group situations; presenting ideas effectively; clearly expressing ideas...adjusting language to the characteristics and needs of the audience'* (Turner, 2003)

But how can a leader 'make sure' that every individual in an organisation understands what is expected of them? And even if a leader could make sure each individual understood the communication in the same way, how could a leader control and manage each individual's behaviour in such a way that the organisation's 'image' was protected and enhanced? Besides, would it be ethical to attempt to do so? How can the leader be sure, in a *pre-determined way* that a proposed strategy will lead to the expected outcome when translated into organisational objectives?

Byham, Smith and Paese (2000) imply that a functional and instrumental way of thinking about strategic leadership, once stated can be unproblematically delivered. From the perspective of evolutionary psychology, this is an example of how one particular frame of reference usurps its position in relation to other frames of reference in an attempt to dominate the whole. The evolutionary psychologist Wilber, has observed that the result of this type of reductionist thinking is the equivalent of,

> '...a pathological or dominator hierarchy – a cancerous cell dominates the body, or a fascist dictator dominates the social system, or a repressive ego dominates the organism, and so on.' Wilbur, 1996:28

This type of modernist application of Adair's theory cannot possibly be in the best interests of the organisation's knowledge development. What I am describing here, is the issue of the *abuse of knowledge*, rather than the *use of knowledge* by modernist practitioners in the 'normative' or 'mass communications' domain. Evolutionary psychology, from this angle, can be understood as the intellectual equivalent of neural network software.

Wilber is here making a distinction between 'hierarchical communication' - which is concerned with domination and therefore instrumentalism (what I describe as R methodological modernism) - and 'holarchical communication', which is concerned with emergence and transformation (what I describe as Q methodology or post-humanism).

A holarchy is a naturally emergent form of hierarchical communication, which Wilbur defines as,

> '...simply an order of increasing wholeness, such as particles to atoms to cells to organisms, or letters to words to sentences to paragraphs. The whole of one level becomes a part of the whole of the next.' Wilbur, 1996:28

According to Ridderstrale and Nordstrom (2000), the human brain is 'funky' in the sense that it operates according to a holarchical, rather than a linear structure of communications. From the perspective of evolutionary psychology, the way of thinking that underpins the strategy proposed by *Byham, Smith and Paese* above, and cited by the HRM communications strategist Taylor, is pathological. Wilber proposes that a dysfunctional hierarchical proposition such as I have described above, should not be *discounted* as an evolutionary phenomena, but rather it should be *integrated* into a natural holarchy by not being allowed to continue unchallenged.

Wilbur observes that quite often the critics of hierarchical thinking,

> '...simply confuse these pathological holarchies with holarchies in general, and so they toss the baby out with the bathwater...they claim that in getting rid of hierarchies they are being holistic...without holarchy you simply have heaps not wholes.' Wilbur, 1996:28

Turner quotes Adair's theory of leadership by locating a 'stakeholder' form of 'relationship communication' in a Normative domain where the power of the leader over the follower remains not only unquestioned, but reinforced. His use of the

word 'holistic' is thereby associated with a 'heap' (a pathological holarchy) rather than with a 'whole' (a natural holarchy). A post-modern perspective would focus on understandings outside of the normative domain, by actively challenging or deconstructing this taken-for-granted normative discourse.

In contrast, a post-human communications perspective would focus on the dynamics of subjective interactions that are occurring simultaneously between conflicting domains, which in the case of leadership theory comprise the modernist/instrumental and postmodernist/socially constructed versions of the human capital contractual relationship. What I consider to be the post-human explanation for this paradoxical, subjectively experienced 'double-bind' type of communication, is provided by Clarkson's seven domain epistemological framework, which I mentioned in the previous section.

Clarkson (1995) offers seven alternative possibilities, which include the Normative level of understanding, for defining emergent data of this type. All seven domains of discourse, 'frame' behavioural data as synchronistically emergent information; the domains are at the same time informed by physiological, emotional, nominative, rational, theoretical and transpersonal communications, as they are by the normative frame of reference. However, neither the modernist version of communications as here proposed by Taylor, nor the postmodernist version provided by social constructivism, takes these other subjectively-experienced and interpreted post-human communicative domains into account.

In this research I draw on Clarkson's other six epistemological domains (or what I describe as holarchically-ranked holons) to make post-human sense of modernist or normative understandings of leadership such as have been described by Taylor. I suggest that this purely modernist HR perspective, either 'splits off' the strategic leadership of human resources, or else 'subsumes' it to a 'groupthink' strategy. It thereby satisfies the modernist need to communicate a 'marketable identity' to the normative 'mass' in and outside of the organisation.

In this way knowledge is socially constructed by those in power for the unproblematised strategic benefit of the organisation. My hypothesis is that this modernist/postmodernist leadership dynamic is currently being applied in a wholesale way in organisations. There is little awareness of hidden and unproblematised ethical, aesthetic, synaesthetic consequences on the one hand and the commercial, social and personal outcomes on the other, of excluding

locally emergent communications and other stakeholders from the decision loop. (See Figure 5.5) Decision-makers in organisations are basing their organisational strategies on management by objectives from a de-contextualised frame of reference.

Figure 5.5
A VISUAL RECALL OF THE UNPROBLEMATISED ETHICAL, AESTHETIC, SYNAESTHETIC CONSEQUENCES ON THE ONE HAND AND THE COMMERCIAL, SOCIAL AND PERSONAL OUTCOMES ON THE OTHER, OF EXCLUDING LOCALLY EMERGENT COMMUNICATIONS AND OTHER STAKEHOLDERS FROM THE DECISION LOOP
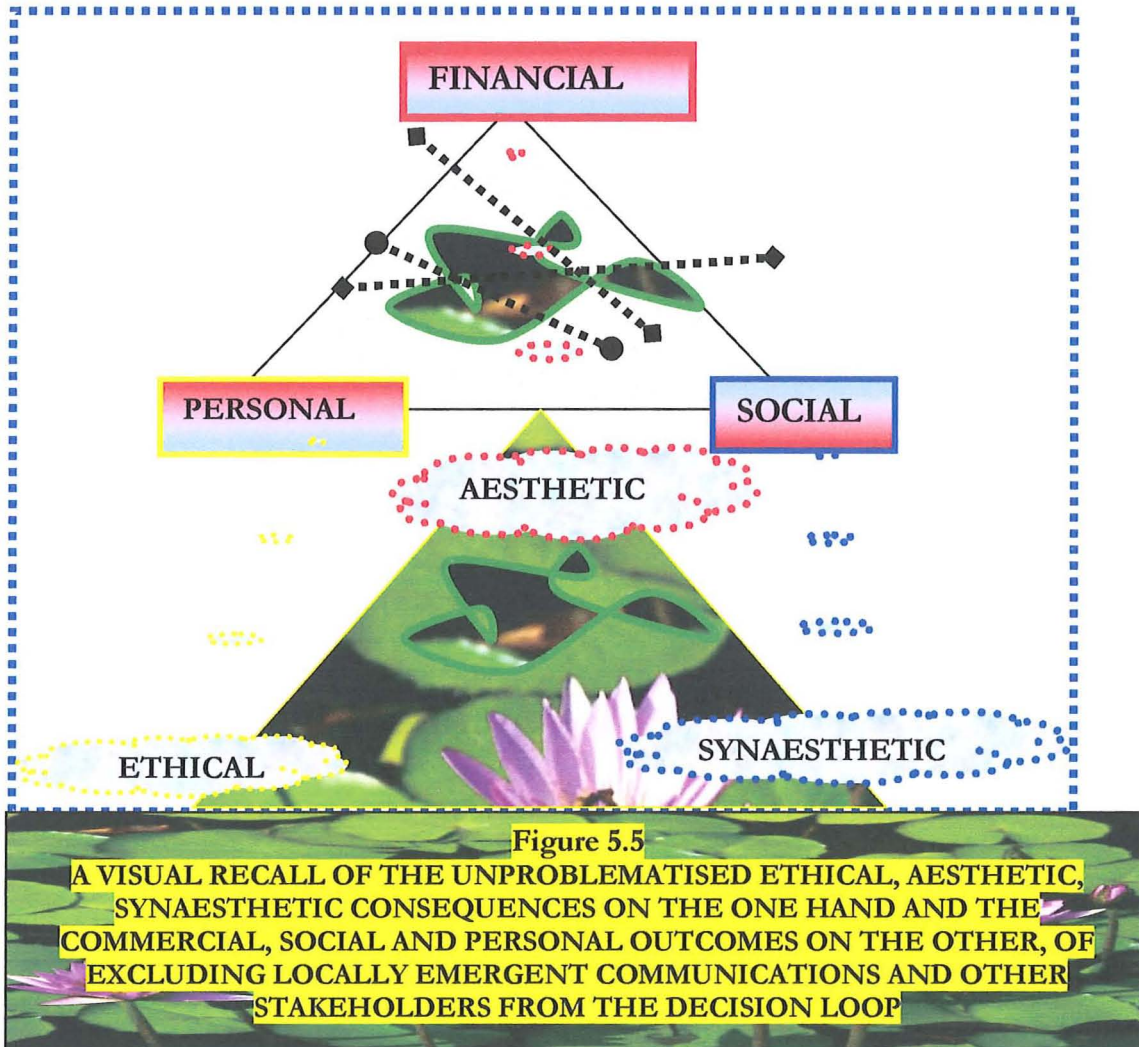
My thesis argues that too little is known about the effects of rapid change on emerging post-human organisational relationships and consequent threats to individual and organisational identity. The threats are too high for leaders to justify the risks to the ecology of the firm, of top-down, instrumental strategic communications and of the methods that are used to justify such interventions. In particular, I focus on strategic leadership within the context of research methods which address stakeholder identities as a *transformational process.*

The evaluation of ethical, social and economic risk ought to be the 'bottom line' yardstick for the appraisal of effective leadership. This is an evolutionary

psychology or complexity approach to thinking about leadership, because by applying Clarkson's frameworks it is possible to go beyond the normatively modernist definition of the organisational relationship, whilst at the same time including it.   Leadership by Subjectives, as a methodology, in contrast to modernist MBO, thereby satisfies one of the fundamental tenet of evolutionary psychology, namely to 'transcend and include'. (Wilber, 1996)

From a modernist paradigm, organisational leadership is defined as a behaviour that is understood exclusively from the perspective of normative management - it involves individuals in a purely *instrumental* 'marketing relationship'. Evolutionary psychology would propose that *at the same time* this 'marketing relationship' operates in other holarchically-connected epistemological domains. Some of these 'information' holons are more sophisticated evolutionary forms of explanatory discourse, (such as explanations that draw on cognitive/theoretical or transpersonal/spiritual understandings of organisational transformation for example)

Other epistemological domains are less sophisticated in evolutionary intelligence terms – they comprise of explanations which exploit or ignore emotional and physiological information about human behaviour and motivation.   However, whatever the evolutionary sophistication of the intelligences involved - as explanations they reject the notion that cognition operates according to massively modular serial rules and favour instead, notions of complexity and emergence.

CHAPTER 6

LEADERSHIP BY SUBJECTIVES:
THE ABDUCTIVE ARCHITECTURE OF COMPLEX DYNAMIC
MANAGERIAL ACTION

Unlike current practice in the discipline of Organisational Behaviour (O B) my approach in this thesis is to make my particular position and the theoretical basis of my proposition explicit from the start. Therefore I intend to construct the outcomes and the methodology of the research that follows from firmer reflexive interpretations than are currently practiced. The reflexive aspect of my methodological research acknowledges the utility of the logical technique of *constructionism* as a useful philosophical position.

I have designed the research on the basis that constructionism (or interpretation) is a useful conceptual tool to ground modern and *post-modern* knowledge in the context of what I describe as a *Post-human condition* (or culture). The desk research and the subsequent design of the methodology are informed by my intention to apply counselling psychology, research and consulting expertise to explore organisational behaviour as a subjective phenomenon. The strategy I apply to do this is to navigate conceptual information between progressively higher-order and lower-order levels of quantitative and qualitative understanding through the process of **abduction**.

The issue concerns reflexive positioning; in other words, the problematic that troubles me is,

> *'How do I, as an organisational communications psychology practitioner, believe I should practice whilst at the same time, preach "organisational behaviour"?'*

For me, as a researcher of OB, reflexive positioning involves a multi-dimensional conceptual process that is precariously balanced in the *nanopsychology* of time, place and space. An alternative way of saying this is that reflexivity is as much concerned with intuitive learning processes, whereby 'change of mind' emerges 'by chance', as if 'in an instant' through a combination of *insight*, creativity and synthesis (Mintzberg, 1994;) as it is with analytical reduction (See Figure 4.2). I call this intuitive type of learning process, **Self-reference** (See Q Methodology); I suggest that this is the subjective **'architecture'** that underpins collaborative action.

Neuro Linguistic Programming: an *abductive architecture* for strategic managerial action

In this methodology part of the thesis, I am concerned to name my conceptual steps as I go about developing a 'theory' - or a *meta-strategy*; a research methodology - *or a macro-strategy;* and relating this to a collection of self-referring patterns of communication, or what Dilts, R. 1995 might call *micro-strategies.* (See Figure 6.1 below)

Figure 6.1
A VISUAL RECALL OF NLP AS 'A SYSTEM OF DISTINCTIONS AND A METHODOLOGY FOR STUDYING THE STRUCTURE OF SUBJECTIVE EXPERIENCE' (DILTS 1995)
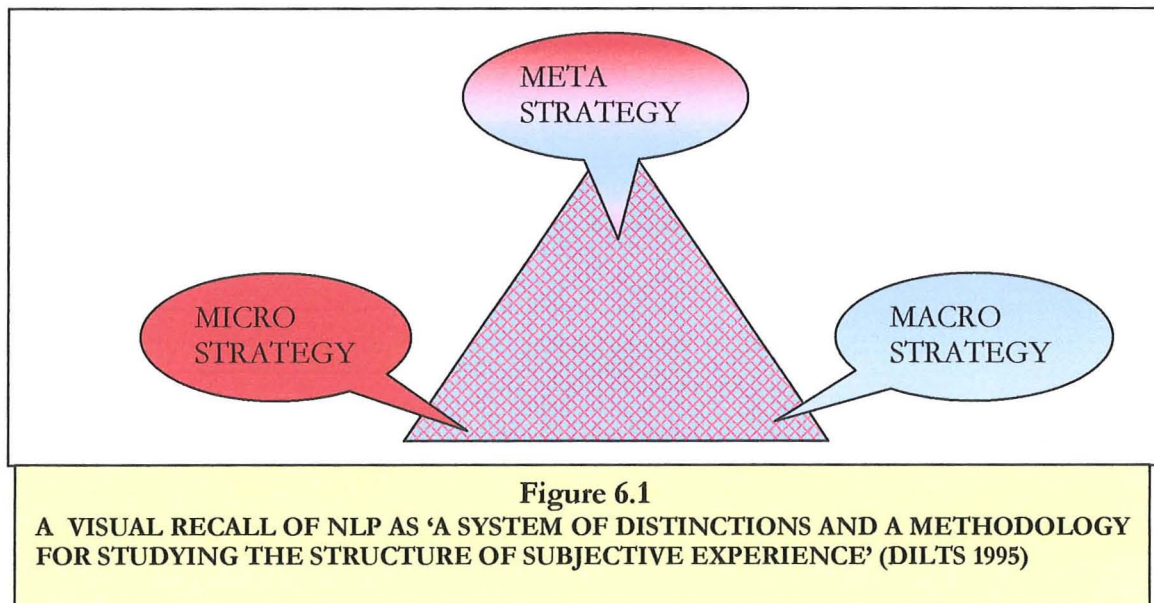
Dilts is a practitioner of NLP or **Neuro-linguistic programming**. This is a theory of language which can be described as person-centric, in that NLP does not attempt to split off the person as a biological system from the person as a sense and meaning-maker.   He describes NLP as '*A system of distinctions and a methodology for studying the structure of subjective experience'.* (Dilts, 1995:xi)

Dilts bases his theory on a *cognitive* understanding of a 'learning strategy' as a kind of learning-modelling process.   This process is described as a *method* whereby the practitioner specifically looks for a framework that may be being used by the individual whose learning processes the practitioner-researcher is applying. NLP practitioners such as Dilts describe this modelling technique or 'mental mapping' as a *technology* (*not a 'science' or a methodology'*) which the practitioner applies in order to understand *how* that person is orchestrating or 'organising' his or her activities to 'accomplish an effective result'.

From my understanding as a counselling psychologist, NLP is a learning theory about how a person manages their self according to his or her own objectives. It

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can therefore be understood as a *Self-reference technology*. At another level Dilts describes his quest in NLP as an attempt to "*explore … that interaction between the sacred and the profane; between the map and the territory; between vision and action.'* NLP is 'a pragmatic school of thought – 'an epistemology' – that addresses the many levels involved in being human.

NLP is therefore a multi-dimensional process that involves the development of behavioural competence and flexibility, but also involves strategic thinking and an understanding of mental and cognitive processes behind behaviour.

Figure 6.2
A VISUAL RECALL OF NLP AS AN EPISTEMOLOGICAL TECHNOLOGY FOR THE STUDY OF SUBJECTIVE EXPERIENCE' (DILTS 1995)
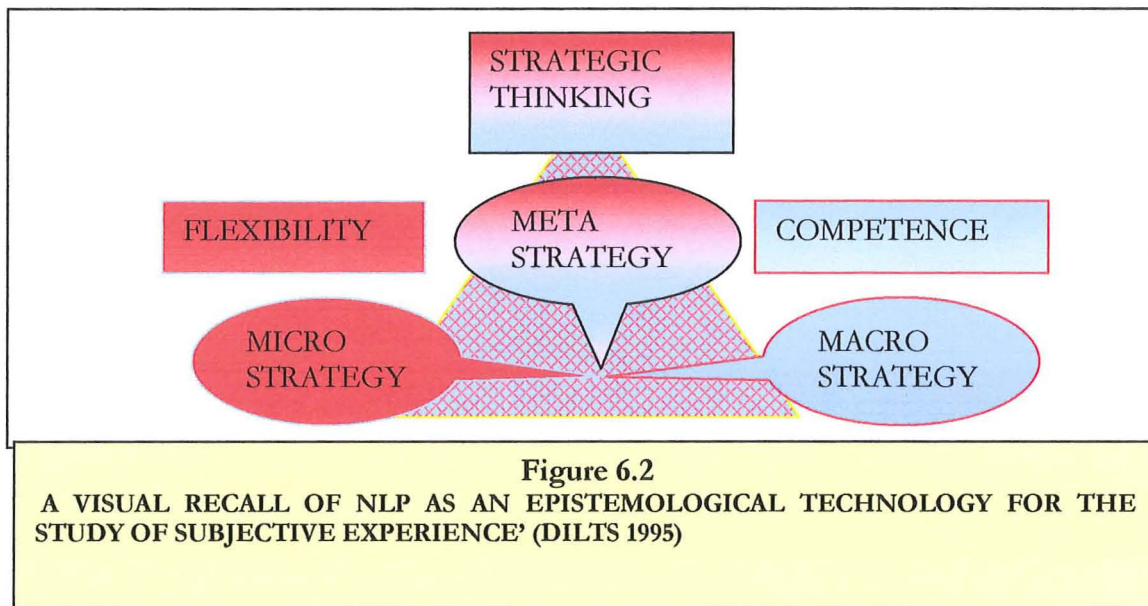
Dilts describes NLP as the fundamental dynamics between mind (neuro) and language (linguistic) and how their interplay affects our body and behaviour (programming). (See Figure 6.3, below)
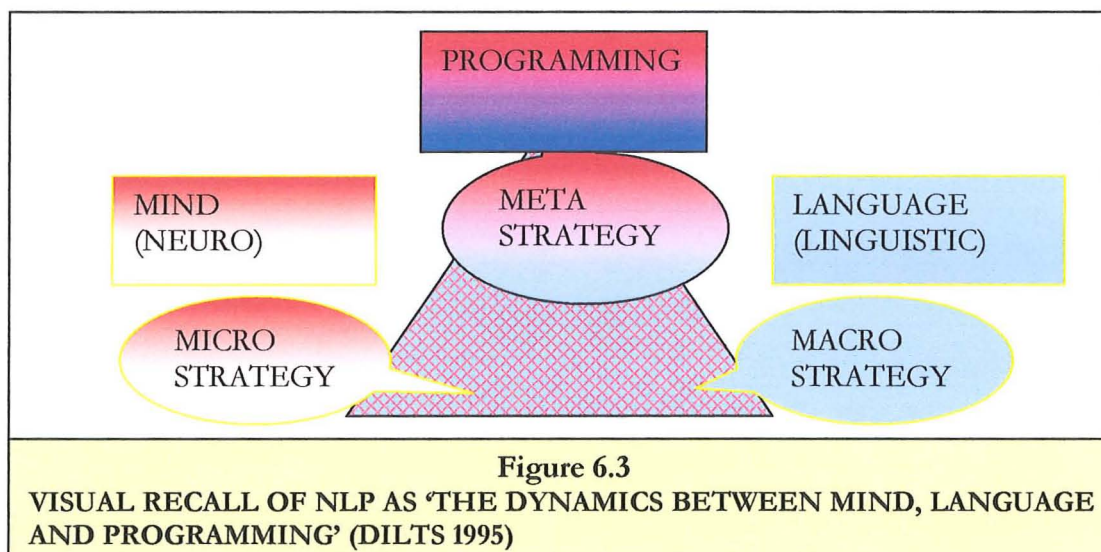
Figure 6.3
VISUAL RECALL OF NLP AS 'THE DYNAMICS BETWEEN MIND, LANGUAGE AND PROGRAMMING' (DILTS 1995)

This thesis attempts to integrate NLP epistemology within a broader strategic practitioner framework, namely Leadership by Subjectives. My thesis argues that a modernist definition of NLP technology represents a tactical (and therefore instrumental) approach to strategy because it locates self-reference or subjective identity exclusively in thought and mind. Yet at the same time, NLP can be understood from a broader frame of reference which integrates subjective self-reference, as understood by Q methodologist William Stephenson, within its epistemological framework.

Dilts suggests that, as part of the modelling process, we can identify several different levels of strategy, ranging from the Spiritual to the Environmental. A strategy is a particular area of modelling in which you are specifically looking for a mental map that was used by the individual who you are modelling in order to organise his or her activities to accomplish a result. NLP thereby provides a set of tools and distinctions that allow us to map out underlying cognitive processes. Rather than focus on the content of the work of the individual, NLP looks for the deeper structures that produced these results.

In particular NLP searches for the way in which someone uses their senses of seeing, hearing, feeling, smelling and tasting, how these are shaped and reflected by language, and how the senses and language combine to produce a particular program or strategy. According to the NLP model, it is the way in which we organise our sensory and linguistic functions into a programmed sequence of mental activity that determines to a large degree how we will perceive and respond to the world around us. Much of the terminology of NLP therefore incorporates the language of computer science, which conceals, at the same time as it reveals the underpinning knowledge about self-reference upon which the models are based.

From an alternative perspective taken in this thesis, NLP can be understood as rendering operant the discipline I referred to earlier as **Synaesthetics.** Dilts describes a strategy as like a program in a computer. It tells you what to do with the information you are getting and like a computer program you can use the same strategy to process a lot of different kinds of information.

Dilts suggests that strategies occur at different levels – Micro-Strategies, Macro-Strategies and Meta-Strategies. A Micro-Strategy focuses on how exactly a particular person is thinking within a specific moment in order to accomplish a particular task – what does a person do with information in order to store it and

recover it from their brain? From a post human perspective, Micro strategies are about individual *tactics* or self-references. My understanding of what Dilts may be referring to as a Micro strategy is what Shaw (2002) describes as 'decisions made in the living present.' (See Figure 6.4 Below)
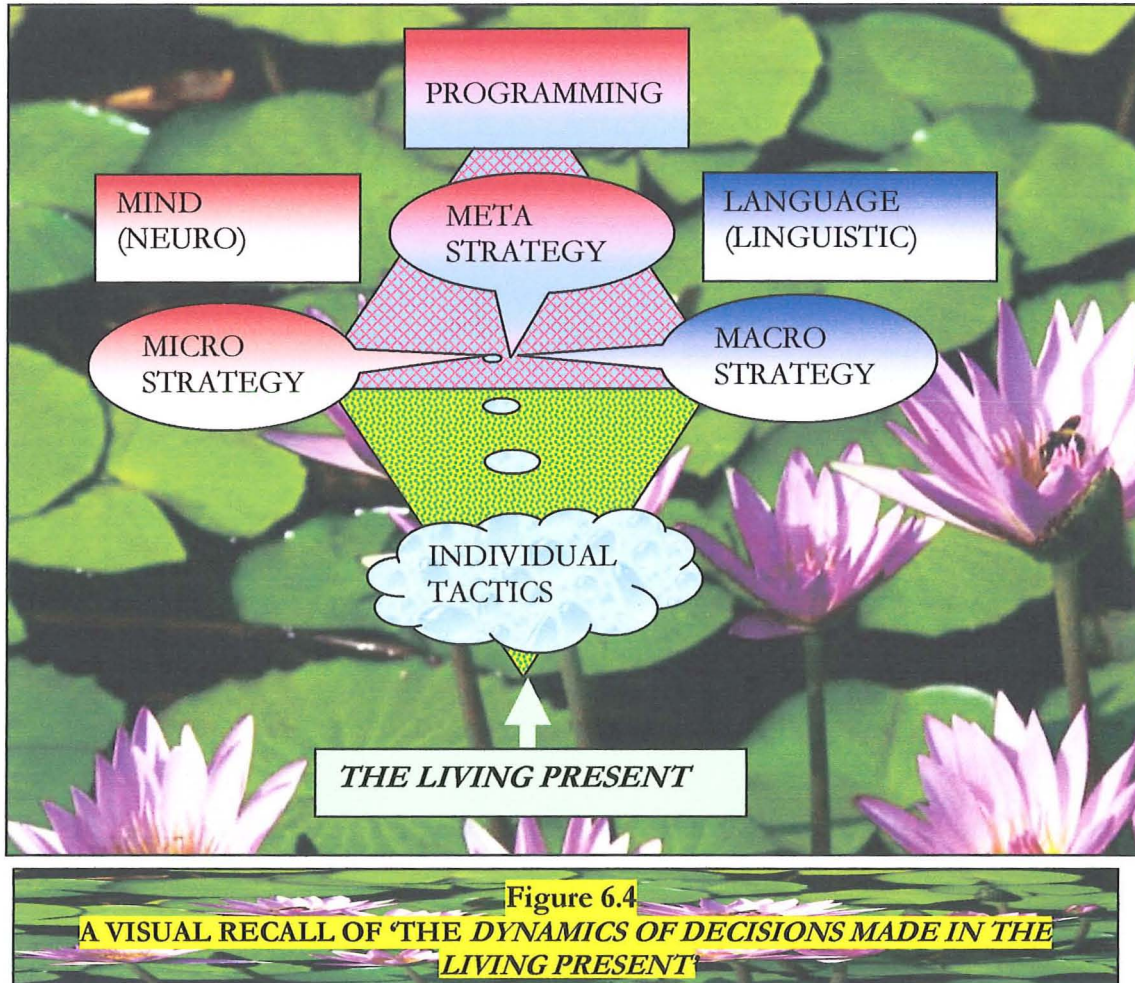
Figure 6.4
A VISUAL RECALL OF 'THE *DYNAMICS OF DECISIONS MADE IN THE LIVING PRESENT*'

From my post human understanding a Macro-Strategy, according to Dilts, is more like a model of 'success' or 'leadership'...   An overall strategy for success or leadership is not going to be a micro strategy, but rather a higher level program that will incorporate many micro strategies - i.e. an 'organisation of tactics'. This relates well to Wilber's description of holons in relation to holarchies.

Dilts describes a Macro-Strategy as something that takes place over a much longer period of time.   He says that macro-strategies are about the more general steps of a process that are important for reaching a particular result.   From my understanding this would place Management by Objectives as an organisational strategy which operates at the macro level, whereby how specifically you get from A to B to C on a micro level is not important, or else it may require significant variation.

What is important is that you get from A to C regardless of the micro steps - the way you personally get there is up to you. So a macro-strategy would have to do with the more general operations and steps of a thinking process. Leadership by Subjectives attempts to take this thinking much deeper, by proposing the possibility that change can also be described in terms of a detailed *Nano strategy*. (See figure 6.5)

Figure 6.5
A VISUAL RECALL OF NANOPSYCHOLOGY AS THE STRATEGIC COMMUNICATION OF *'DECISIONS MADE IN THE LIVING PRESENT'*
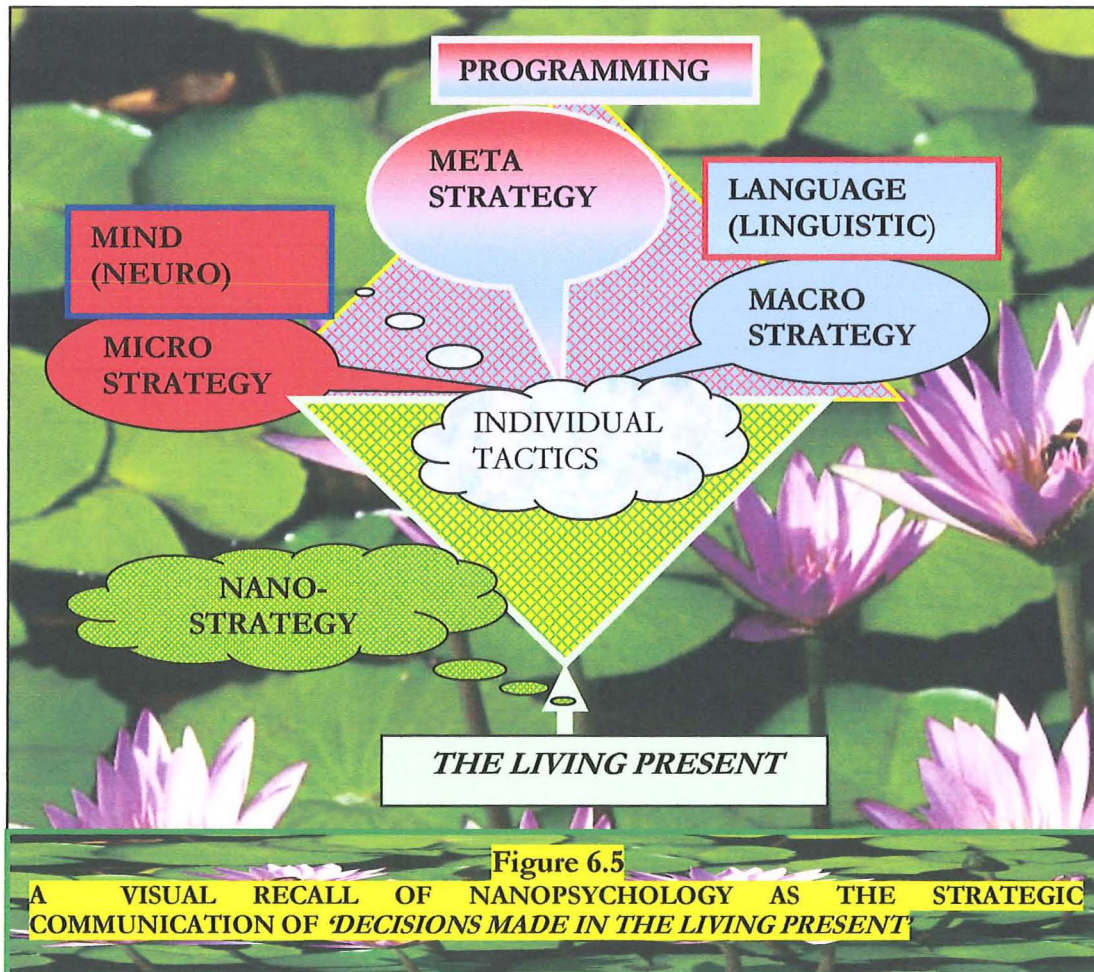
For Dilts, a *Meta-Strategy* or a *Meta-Model* is basically a model for making models; a strategy for finding strategies, or a model for modelling. Dilts designs a set of meta-strategies i.e., strategies and models for finding the strategies people apply and making practical models out of those strategies. In summary,

> '... *The purpose of modelling is not to make the one 'real' map or model of something, but rather to enrich our perceptions in a way that allows us to be both more effective and more ecological in how we interact with reality. A model is not intended to be a reality, but instead to represent certain aspects of that reality in a practical and concrete way...'* (Dilts, 1995)

As I mentioned earlier, Dilts (1995) describes NLP as *'A system of distinctions and a methodology for studying the structure of subjective experience'*. He says that his goal is to explore how we can apply these strategies so that we can become

more intelligent about our own human processes. My goal in this thesis is to see how we can apply Nanopsychology as a strategic form of self-reference for the same purpose.

At the same time I am interested to explore how strategy might be applied in a more ethical, synaesthetic and aesthetic way than has previously been attempted by organisational consultants. The modernist research focus has encouraged a framing for intervention, based on what Curt, B. (1994) describes as 'psychological knowledge mongering'. Modernist management has thus come to a definition of leadership which focuses purely on the financial bottom line by applying 'top-down techniques of an accountant-driven layer of bureaucracy.' (Peters, 1987)

A post-human epistemology of knowledge mongering

The question of reflexive methodological positioning is rarely addressed or even acknowledged by the researchers, academics and managers who purport to practice Organisational Behaviour (OB). This is apparent from the history of how *Management by Objectives*, (MBO) came to be translated strategically as a 'theory-in-use'. (Argyris 1996) The implication of Peters', 1987 comments about what has happened to Management-by-Objectives as an organisational intervention strategy, neatly sums up what I am trying to say.

In this thesis I want to explore, in a *discursive* kind of way, the implications of neglecting Leadership by Subjectives as a post-human application of management by objectives as a form of strategic positioning. This methodology applies the Nanopsychology (NLPS) of *Leadership by Subjectives* (LBS) as a counterpoint to MBO as a theory-in-use. It is not a critique of the strategy as first proposed by Peter Drucker, or of its expansion, as proposed by Peters in *Thriving on Chaos*. (See Figure 6.6 below)

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From the *Nano-Strategic perspective*, a Macro-strategy such as MBO, communicates itself through emergent behaviour from three dimensions or perspectives

- – Organisational Performance through the Meta-strategic emergence of Vision;
- – Organisational Relationships through the Macro-strategic emergence Mission
- – Leadership Development through the Micro-strategic emergence of Tactics.

Given the complexity of interactions involved between these dimensions, the thesis asks the question,

> *What would it look like if emergent organisational behaviour (BO) were evaluated from the perspective of Nanopsychology and how would this vision differ from current understandings of Organisational Behaviour?*

Figure 6.6
LEADERSHIP BY SUBJECTIVES, A NANO-STRATEGIC PERSPECTIVE
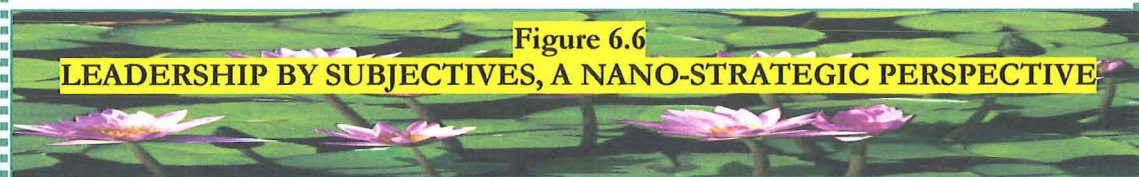
From the perspective of NLPS, management strategies such as MBO need to be reflexively evaluated at the level of an *emergent* strategy as the *actual* outcome of an *intended* strategy. (Thompson, 2001; see Figure 6.7) A conceptual summary of how NLPS integrates with emergent leadership is outlined in Figure 6.8.
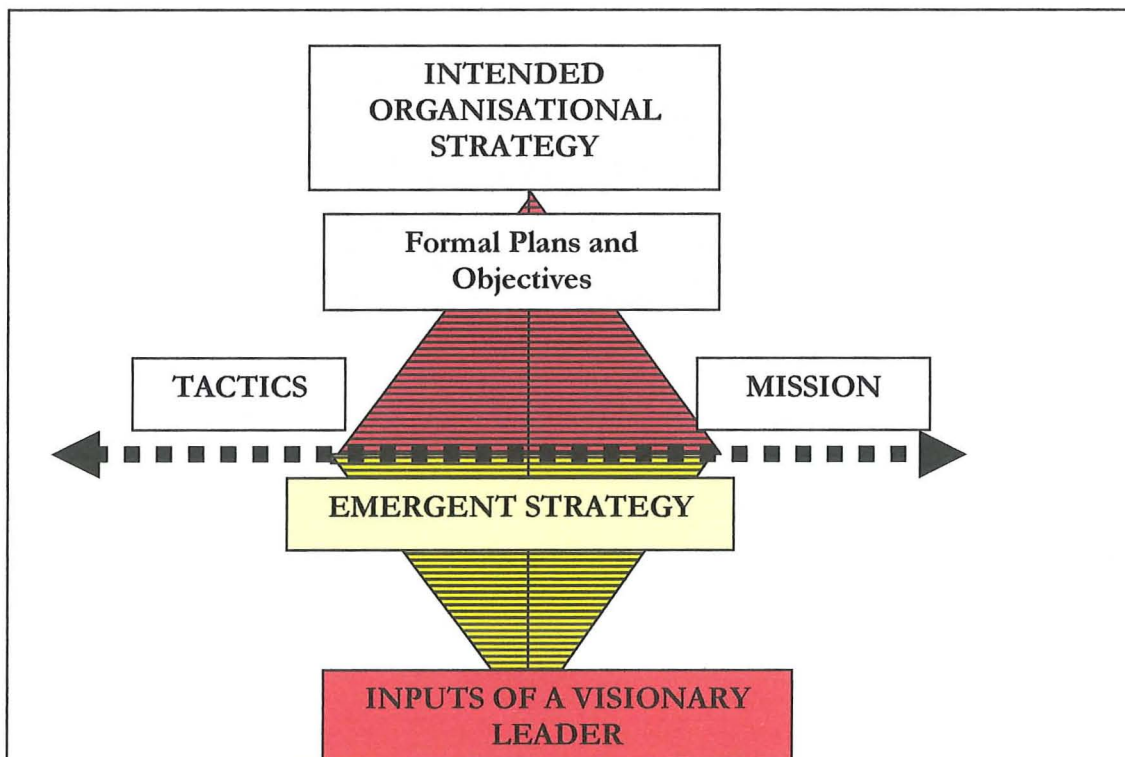
Figure 6.7
A VISUAL RECALL SUMMARY OF THOMSON'S MODEL OF STRATEGIC LEADERSHIP FROM A NANOPSYCHOLOGY PERSPECTIVE

Figure 6.8

A CONCEPTUAL SUMMARY OF A PERSONAL & ORGANISATIONAL LEADERSHIP STRATEGY AS A REFLEXIVE THEORY-IN-USE

In this thesis, I suggest that it is through persons' behaviour in organisations (or behaviourally observed micro-strategic Tactics) that theories of knowledge (or linguistically nominated and latent conceptual meta-strategic Conversations) emerge as the Theories-in-use which underpin Organisational Performance (organisational macro-strategies). [1]

My definition of a micro-strategy can be understood as,
> *A behavioural event which emerges and changes according to the quality of a person's tactical response to an organisational climate as it emerges in the living present.*

Stacey, R. (2002) might call this process *communicative interaction*.)

I propose that strategic positioning from all three perspectives – behavioural, reflexive and conversational (linguistic) - is a key factor to the effective leadership, management, delivery and outcome of organisational behaviour. Leadership by Subjectives is a strategic concept that I have designed to address the gap in psychological relationship skills that need to be developed between those who **at the same time** lead, track,manage and deliver the discipline, the practice and the outcome that is understood as *Organisational Behaviour.*

Like Peters and Drucker, I seek to draw attention to a view of managerial identity which challenges most current understandings of what a manager of people is actually supposed to be able to do. According to Peter Drucker, the acknowledged father of modern management, there are unambiguous lessons still to be learned, particularly in relation to questions of leadership in management. Drucker, points out that,

> *'...there may be 'born leaders,' but there surely are far too few to depend on them; leadership must be learned and can be learned. But the second major lesson is that 'leadership personality', 'leadership style', and 'leadership traits' do not exist.'* Drucker, 1996: Xiii in *The Leader of the Future.*

Drucker (1996) lists a number of competencies that he says are common amongst the more effective leaders he has observed. It is the last competence that he mentions however, upon which I focus in the application of NLPS to this thesis. This competences relates to the possible reasons behind '...*the human inability to fortify the self against one's greatest temptations – to do things that are popular rather than right and to do petty, mean, sleazy things.'* Drucker, 1996: xii.

In this thesis I concentrate attention on normative understandings of strategic leadership skills as they are 'played out' as managers' and researchers' *theories-*

in-use. I am interested in strategic leadership from the point of view of organising behaviour, given that management texts define it as:

> '*... the process of motivating others to meet specific objectives. Leading is also one of the key aspects of a manager's job and an important component of the directing function.*' Griffin & Ebert, 2002:258.

Figure 6.9 below, provides a Visual Recall of how Leadership by Subjectives addresses this 'directing function'.
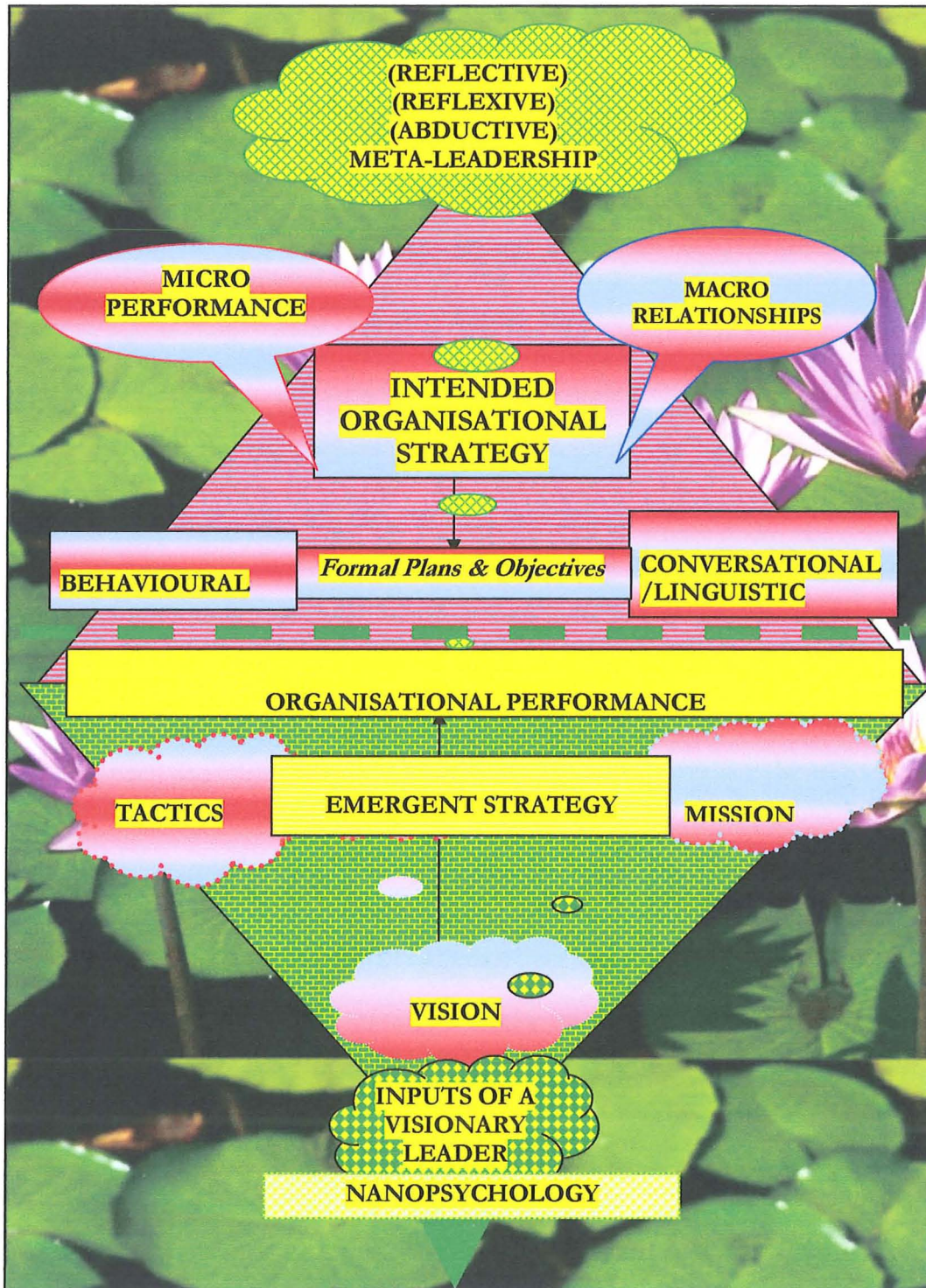
> # SECTION 2
> # AN INTRODUCTION TO METHODOLOGICAL
> # CONTEXTS:

> ## PART I
> ## METHODS FOR THE STUDY OF PERSONS IN ORGANISATIONS

'The Person That I Am: Quantum Identity

From far, from eve and morning
And you twelve-winded sky,
The stuff of life to knit me
Blew hither: Here am I[1]

Here am I, my body made of elements that once were stardust, drawn from the far corners of the universe to flesh out, however briefly, the pattern that is uniquely me, my soul a thing that can breathe in the enormity of such awe-inspiring origins. But who or what is this 'I' that I think I am?'

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[1] E. Houseman, A Shropshire Lad, in Zohar, D. 1991, *The Quantum Self, London*. Flamingo, Page 89

CHAPTER 7

LEADERSHIP BY SUBJECTIVES (LBS)
TOWARDS A METHODOLOGY FOR THE RESEARCH OF PERSONS
AND ORGANISATIONS AS SUBJECTS

Is there such a 'thing' as a Researcher?

The quote on the previous page was taken from Zohar's study, entitled the *Quantum Self*, where she explores developments in modern subatomic physics which, she suggests, '...*demand a radical reappraisal of our conventional model of personality – indeed the very idea of ourselves.*' (Zohar, 1990; back cover) She guides the reader through the strange and contradictory world of quantum mechanics; she suggests that a more participative view of our relationship with the universe is essential if we are to discover our true nature.

Other complexity theorists such as Stacey et al at Hertfordshire Business School and Clarkson at the *Physis* Centre argue from a position that concurs with Zohar. They propose that our true nature is reflected through our relationship with others. Stacey (2000) has argued that *Relationship Psychology* is key to strategic organisational creativity and therefore to a firm's competitive advantage. Previously in this thesis, I observed that in the area of organisational management, Kay's (1998) research on strategic intervention as a measure of successful companies, suggests that innovation, reputation and architecture are organisational competencies which require different approaches, because they are not easy, if not impossible to reproduce. (See Figure 7.1, below and also Figures 2.4, 2.5, 2.8.)

The question I am raising in the methodology part of this thesis is,

> ' *Could it be that our organisational difficulties with the irreproducible have something to do with the nature of subjectivity and how the person relates to their Self and to others through participation?*'

Kay (1993) suggests that the three competencies of innovation, reputation and architecture are irreproducible because they are the distinctive product of the history of the firm and by virtue of uncertainty, even within the firm about itself. Hence, the firm needs to be able to relate to itself from within, as well as in relation to its environment. (See Figure 7.1)
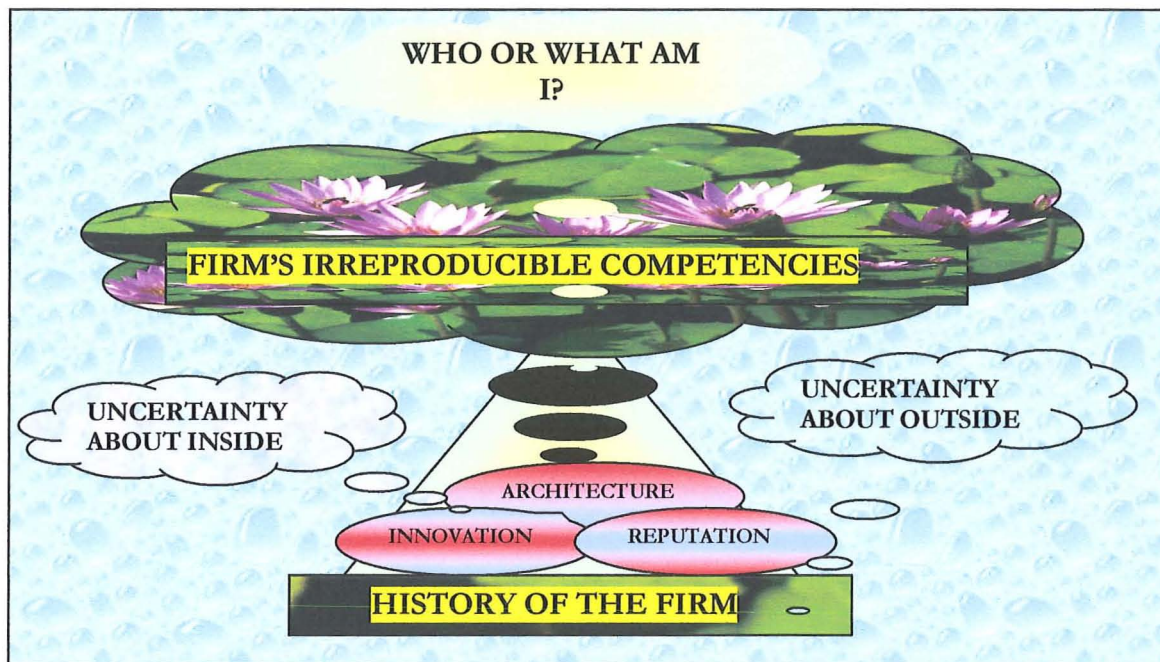
Figure 7.1
A COLOUR-CODED VISUAL RECALL OF THE LEADER AS SELF
(INTEGRATED WITH KAY'S, 1993 IRREPRODUCIBLE COMPETENCIES AS
THE DISTINCTIVE PRODUCT OF THE HISTORY OF THE FIRM AND BY
VIRTUE OF UNCERTAINTY, EVEN WITHIN THE FIRM ABOUT ITSELF)

Had William Stephenson (1993) read Kay's research, he would have interpreted it from the position of a quantum theory researcher of the psychology of organisations. He would perhaps have proposed, as I do in this thesis, that what every organisation needs is what every individual needs - namely an understanding of its own *Self-reference* - or what is referred to in everyday language, as *a sense of its own identity.*

What I am trying to say in my thesis is that researchers of *individuals* in organisations need to understand their behaviour from the perspective of the study of *persons* as identifiable beings. On the other hand, an *organisation* is not a person – it is an expression of unique and complex responsive processes of the dynamics of communications *with* persons. An organisation can be identified by the patterns of meaning which emerge when persons communicate *with* each other about *how, why, what and where* they are doing.

In this thesis I consider this process of communication as to do with 'identification' *'Through' Cool Communication 'In'*, 'Within', and 'By' leaders 'Of' Hot Communications 'for' and 'over' the Organisation. These processes are 'forms of relationship' which give expression 'To' a Person's, a Group's and an

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Organisation's Leadership Identity through through an internal-external interaction called Self-reference.

According to Dilts (1995) the question of relating to an emergent identity is what underpins the aims of the technology of Neurolinguistic Programming (NLP). He suggests that NLP helps people to make sense of their experience in a strategic way by asking the questions: Why? How? What? Where/ When? Dilts encapsulates these questions into what I describe in this thesis as multi-dimensional, multi-level, hierarchical 'modules', which he 'encapsulates' under the headings of Identity, Values and Beliefs, Capabilities, Behaviour and Environment. (See Figure 7.2)
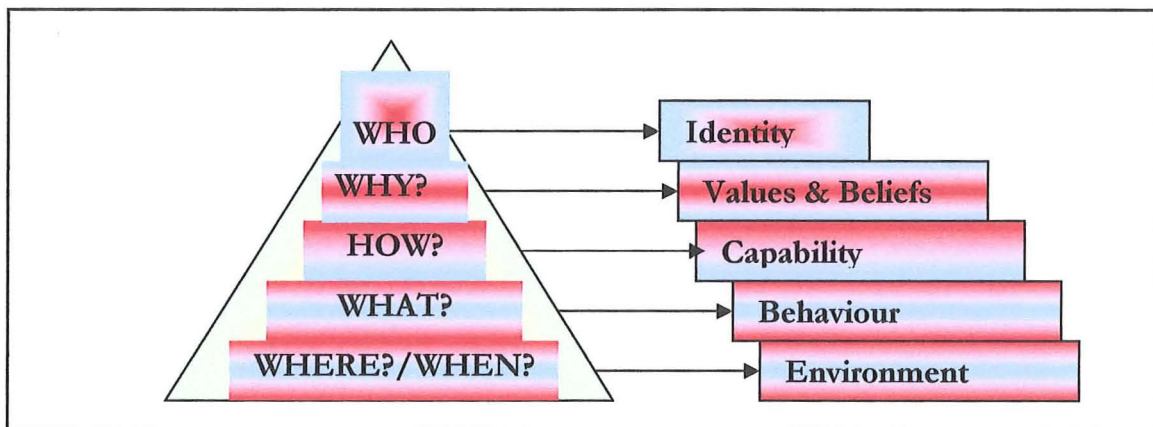
Figure 7.2
A COLOUR-CODED VISUAL RECALL OF THE DILTS NLP MODEL OF EPISTEMOLOGICAL DEVELOPMENT

In this thesis I develop the Dilts' NLP framework and expand and deepen the questions that NLP raises about the *dynamic* 'modularity' of 'identity' in relation to the 'environment'. Figure 7.3, illustrates the contribution that complexity theory could make to the NLP framework as 'deepening' Dilts' 'environment' to encapsulate complexity by including the effects of Nature/Nurture longitudinally as well as laterally, over Time.

Figure 7.3

A COLOUR-CODED VISUAL RECALL OF A LEADERSHIP BY SUBJECTIVES FRAMEWORK FOR TRACKING COMPLEX DYNAMIC CHANGE.
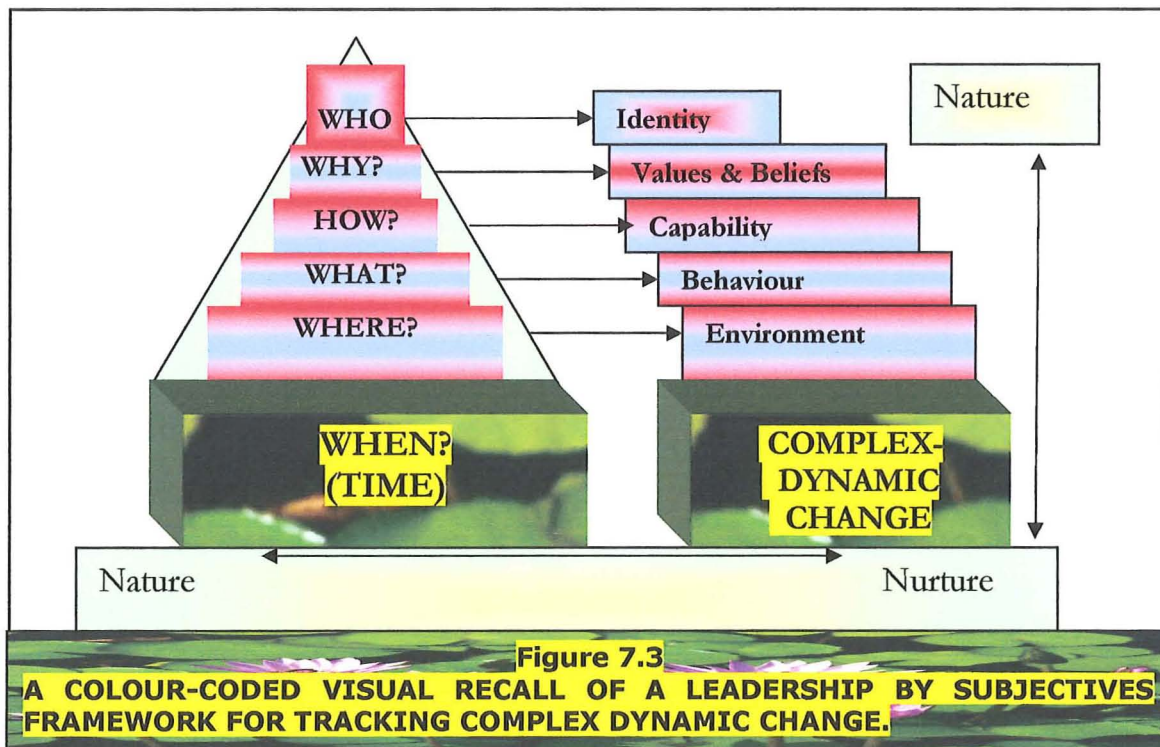
The question that I have 'deepened' in the framework, and which I suggest in this thesis as one of the 'master' keys to exploring some of the other questions is, '*When*?' This question relates to a debate as to whether or not strategic change involves a transformational, complex dynamic component; if so, then the leadership of strategic change involves the ability to navigate the infinitely fine line of Creative Potential that links *Nurture* with *Nature* in *Time.* In other words, I am asking whether organisational change is 'contextually local' in *Time*, while it is 'neutrally global' in a 'systemic' sense. This question relates to Self-reference as a 'scientific' or 'natural' phenomenon of human being, whereby knowledge emerges by 'turning back' on its own foundational premises.

If organisational change is transformational in a contextually emergent, complex-dynamic and emergent way – then this has implications as to how researchers might begin to frame and explore some of the following empirical questions:

-      *When does synergistic transformation happen in organisations?*
-      *Where is an 'organisation' located?*
-      *What behaviours evidence knowledge and learning?*
-      *How can organisations develop the capabilities to manage and lead organisations in a strategically congruent way?*
-      *Why do people's beliefs and values seem to interact with organisational outcomes?*
-      *Who is the leader?*

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In other words, how can 'Self-reference' – the relationship between the 'personal' – which is contextually local, and the 'organisational' – which is neutrally systemic (and therefore global), be managed more strategically? The Visual Recall in Figure 7.4 represents one of a number of complexity frameworks which I apply in this thesis to explore the Self-referential nature of knowledge as it relates to understandings of change. I call this alternative, *abductive* way of applying inferential thinking to strategy in organisations *Leadership-by-Subjectives.*

This thesis is about applying the technology of NLP as an *abductive* knowledge *communications* strategy, of leadership transformation and strategic change. My aim is to broaden and deepen how we research strategic leadership *in* organisations, synchronistically with how we research the strategic management *of* organisations. The common constant that links these two processes (*leadership in* and *management of* organisations) is what I understand by '*change' in relation to 'context'.* I consider change from the broad context of knowledge as *organisational* and in the deeper context of self-reference as the outcome of a *personal* relationship between Nature/Nurture and Environment.

I suggest in this thesis that effective organisational strategies hinge on interventions that focus on the leadership of stakeholder identities, which operate locally from the 'depth up', at all levels of organisation. This *Nanopsychology* perspective suggests that it is possible to more effectively understand how to 'modularise' our understanding of organisational structures and processes by focusing on an 'individual' local context, and then allowing a 'structure' to emerge by 'patterning' the similarities and differences between many local individual contexts (or single cases). From this highly detailed 'nanostructure' it is possible to 'discover' emergent systemic outcomes as they happen '*Just in Time'.*

In Figure 7.4, below, I illustrate organisations are as 'chaotically balanced' on a 'nano-pinhead' of constant change. Scientists have proposed that the universe as a 'place' 'adapts' to 'space' by communicating 'information' *across* Space; they account for Complexity as being the outcome of the tiny individual differences as information travels *through* Time. This phenomenon is called Einstein's Constant. This 'constant' is a dynamic interaction between time, speed and distance and is defined by leading edge scientists 'Change'. An analogy is the journey of snowflakes – each snowflake is different and unique onto itself, because it experiences *nano* variations in the atmosphere. Minute changes therefore 'determine' the structure of each individual snowflake.

Figure 7.4
A COLOUR-CODED VISUAL RECALL OF ORGANISATIONS FROM A NANO-STRATEGIC PSYCHOLOGICAL (NLPS) PERSPECTIVE, AS BALANCED ON A PINHEAD OF CONSTANT CHANGE
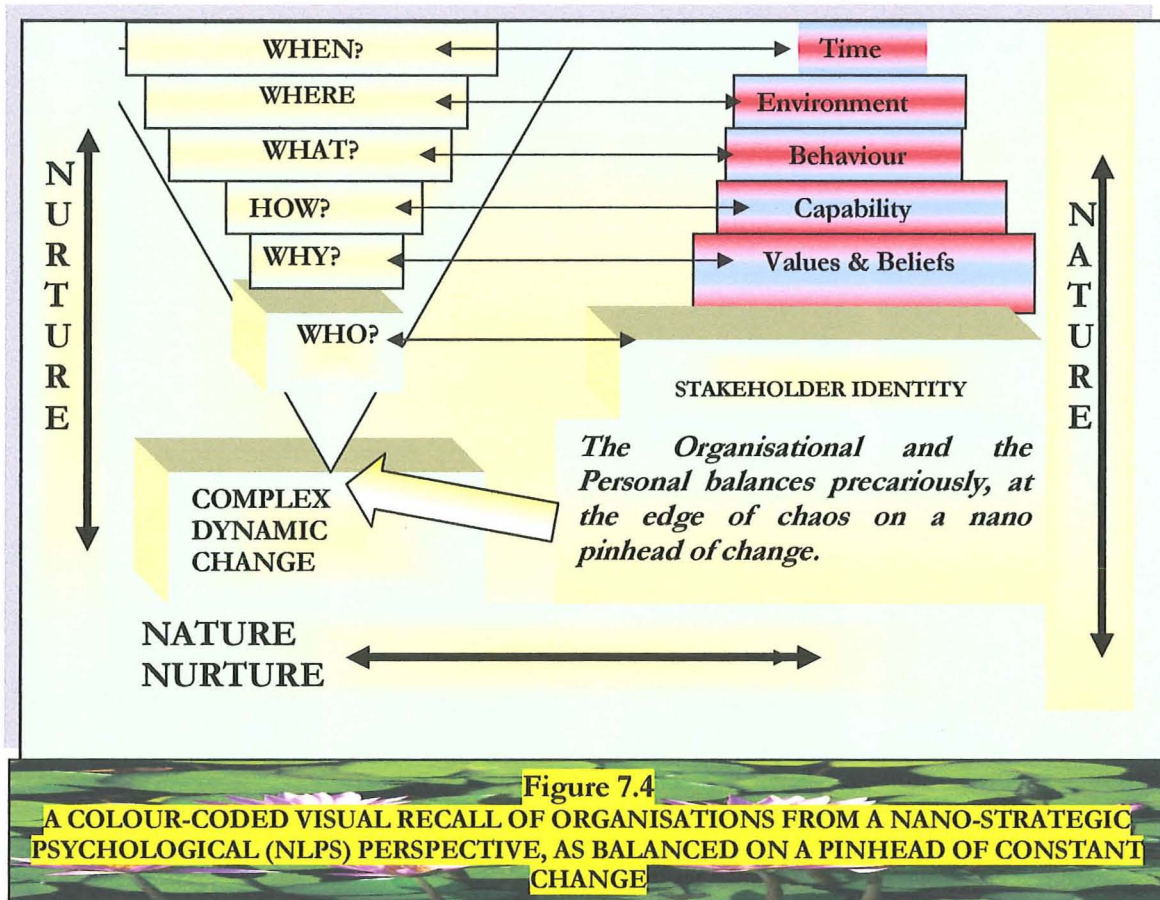
By applying Leadership by Subjectives (LBS), the thesis makes it possible to bring questions about methodological, theoretical and strategic issues relating to human capital into the much deeper context. Hence in Figure 7.4 (above) I have turned Dilt's framework upside down, with the 'focus' now 'resting' on 'Individual', rather than 'Environmental' data. By bringing organisational management into an Identity/ Beliefs/ Capability/ Behaviour/ Environment debate, it is possible to ask questions as to the role of leadership as it relates to the development of strategic capability in organisations. This thesis is therefore about methodologies for researching the impact of 'macro-strategic', 'mass' or 'globally modular' or 'higher' organisational communications on 'micro', 'individual', 'locally modular' or deeper 'ecologies' in the organisation from the *nanopsychology* perspective illustrated in Figure 7.4, above.

Leadership Strategy and the non-replicable nature of Self-reference – a problem for the researcher of organisational development

Research in the area of NLP technology, suggests that there are operant methodologies available for a 'strategic practice' as well as an 'academic discipline' for developing Organisational Behaviour through the study of subjectivity.

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However, these methods do not rely on traditional notions of replicable results as the basis for evaluating their effectiveness and do not sit comfortably with modernist definitions of what constitutes 'good' research.

Stephenson based his theory of behaviour on the role of Self-reference on emergent data, connecting it with the unpredictable (and therefore irreproducible) qualities of quantum *subjectivity.* Zohar's (1991) definition of 'quantum subjectivity' makes similar points when she refers to the quantum nature of consciousness as inter-subjective and non-determined. Kay's (1993) findings concerning the non-replicable competencies of successful firms seem to support the case for an emergent and participative framework within which to contextualise strategic leadership. These theories and findings seem to suggest the need for management research in the area of subjectivity.

The concept of a scientific study of subjectivity was coined by Stephenson, a physicist and psychologist in a letter to *Nature* in 1935. He was interested in a psychology which recognised personal, linguistic, social and cultural influences on behaviour. He suggested that it was possible to devise a methodology for the measurement of emergent subjectivities, made operant as statistical factors, the dynamics of which could be plotted in multi-dimensional space.

Stephenson proposed that subjectivity lies at the heart of a dynamic psychology of individual and organisational behaviour. His quantum psychology can be understood as a *non-Cartesian cognitive approach.* In the area of organisational learning there are examples of how the non-Cartesian cognitive research approach is leading towards a merging of disciplines in the area of management. In recent work on the effectiveness of management teaching of the case study method, Easton & Ormerod, at the Departments of Marketing and Psychology at Lancaster University, observe that the transfer of knowledge between experts and novices is a complex process with complex outcomes. They suggest that it is crucial to understand not only the recurrent cognitive processes involved, but also the social processes and other contingent factors such as the impact of the management case study analyst, the setting and individual differences.

Non-Cartesian researchers can be understood to be posing a challenge to modernist versions of massive modularity. Like Clarkson, those who practice educational pedagogy, are building a viable case that challenges the assumptions of traditional researchers and teachers of management practice. They suggest

that traditional teaching has been driven by the perceived need for a purely instrumental control and manipulation of learners as human resources, rather than on the role of transformational development in the building of intellectual capital. These practitioner-researchers argue for a *phenomenographic* approach to learning, which is concerned with taking into account individual differences in learners in an intrapersonal and interpersonal social and cultural context.

In this thesis I take a phenomenographic approach to the data from an NLP perspective. What is characteristic of a phenomenographic method is that it is an approach to case study design which is non-centric. In other words, in relation to the outcomes observed as *organisational behaviour*, the researcher seeks to explore phenomena as a form of subjective communication, rather than to postulate 'causes' of behaviour by referring to mental states, independent of their personal, social and cultural contexts.

Subjectivity finds expression through the communicative actions of self-referring (or 'internal' and 'external') learning and knowledge contexts, as understood by the 'subjects' who participate in those contexts. The resulting 'subjectivities' are the patterns of 'sensing', 'intuiting', 'feeling' and 'thinking', 'perceiving' and 'judging' that emerge between the practitioner-researcher and the 'subject-researcher', namely the research participant. Beneath these processes lies a wealth of untapped data as to how these processes impinge on the synaesthetics, aesthetics, and ethics of everyday life.

What I call the post-human position is one which is sympathetic to this constructivist position, but from an evolutionary perspective. In particular, my focus in this thesis is on the knowledge that emerges in research contexts that have been 'framed' as forms of participant *self-organisation* (Stacey et al), as *organisational counselling psychology* relationships (Clarkson) and as *Q Method communications* (Stephenson; Curt, B.)

The problem with modernist management research

According to Stratton,

> 'Constructivism is an interpretivist framework which recognises that meaning is not something inherent in a reality 'out there' but is constructed by the individual. Stratton, 1996:156[2]

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[2] In Haworth, J. (1996) (Ed.) *Psychological Research, Innovative Methods and Strategies. London:* Routledge,

In the context of management research, the constructivist approach is not perceived to be particularly useful. Firstly this is because it allows meaning to be described as personal and possibly difficult to integrate or make sense of in the public domain; secondly, as Stratton (1996) has observed,

> The people who pay for research, and even the researchers themselves, may not be satisfied with mere descriptions, they want explanations that can help them bring about change.' Stratton, 1996:158

The methodological argument is that this version of the 'interpretavist-reductivist' debate has hindered the integration of practitioner–research into the current body of knowledge. I suggest that this particularly applies to research in the area of the subjectivity of the manager as an emergently-participative, sense and meaning-maker. I argue that one strand of the problem can be traced to the normatively located theories and practices of Organisational Behaviour and to the way in which the knowledge community has conducted the constructivist debate with modernism.

Practitioner-researchers of the interpretivist tradition have turned to qualitative methodologies, where the knowledge is not easily transferable across disciplines; they have generally used Grounded Theory as the framework for their research. This is a coherent approach to a full qualitative methodology developed by Strauss and Corbin, 1990. According to Stratton,

> 'The method specifies that qualitative data should be processed in great detail without imposing any theoretical framework, so that the theory that finally emerges is grounded in the data.' Stratton, 1996:195

The methodological techniques I plan to use in this thesis have much in common with those derived from Grounded Theory; however a constructivist philosophical position does not believe that it is possible to avoid theoretical assumptions when constructing information from qualitative data. As Stratton points out,

> 'The most unstructured interview will have to indicate to the respondent what the interviewer is interested in hearing about, and any process of coding will be influenced by the epistemology of the researcher'. Stratton, 1996:195

The approach I employ in this thesis is to make the theoretical base explicit, and to construct the methodology on this foundation. I attempt to make explicit the procedures for processing, generating and evaluating conceptual hunches (or non-testable hypotheses), and coalescing the coding of them into progressively higher-order concepts This repetitive process is a form of logical reasoning and a methodological technique called *abduction*.

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Subjectivity, Abduction and Scientific Research Methodology

William Stephenson, (1902-1989) (a contemporary of Cyril Burt the psychometric test psychologist), used *abduction* as the basis for a critique of psychological tests. His critique was entitled *The Study of Behaviour* in which he called for the application of statistical factor analysis for the purpose of 'measuring' *operant subjectivity*. Stephenson applied abductive reasoning to his methodology, which he based on quantum physics and which he called *Q Methodology*.

Stephenson's work was in contrast to Cyril Burt's Newtonian perspective of psychology as a science and which underpins the whole area of psychological test construction. **Abduction** (made operant through Q Methodology) differs from the two other forms of explanation more commonly used in research, namely induction and deduction. My approach to writing this thesis has been based on an abductive, as at the same time a reflexive process. This makes the thesis 'read' more like an extended essay, an account, or a 'story', than like a report *of* a 'piece' of research.

Abduction is about:

> '...*the craft of interrogating and scrutinizing texts. Unlike traditional notions of deduction or induction, abduction does not assume that knowledge can be derived canonically, but re-constructively via understandings, interpretations and explanations. Abduction, as we use it, is neither a scientific nor a philosophical technique. It is a practical craft, which can only be conducted by persons-in-culture.*' Curt, 1994:232.

Abduction reasons from effects to causes that would explain the effects, hence is concerned with *plausibility, (or with plausible causes and consequences).* On the other hand, *deduction* reasons from general principle to specific outcome, hence is concerned with *possibilities* (or possible causes and consequences); and *induction* reasons from specific observations to a more general rule, hence is concerned with *probabilities* (or probable causes and consequences).

Management strategy (whether general, like MBO or specific, as applied in an organisational entity) is often understood from one or other of two perspectives – interpretative-inductive or positivist-reductive. It is assumed that knowledge can be researched by the effective application of inductive reasoning to case study research and other qualitative data; or else it is assumed that management researchers should apply deductive reasoning by using quantitative methods, such as are based on the normal statistical distribution of individual units.

At the present time management as a knowledge discipline is held together by the meta-postulate that an organisation is a system – whether mechanical, biological or human. As Stacey (2002) has observed, this has deep and broad implications with the regard to how researchers postulate their understanding of change as understood by persons. A systems theory approach to research in the area of change has embedded within it assumptions about causality.

The **deductive and inductive** logics that are currently applied to normative studies of organisational behaviour are underpinned by forms of reasoning which assume a theory of causality known as determinism. Social constructivists challenge the doctrine of determinism, which states,

> '...that all events, including human action, are determined by causes regarded as external to (and inaccessible to) the will' (Concise Oxford Dictionary). Often, this term is used critically to describe social theory or psychology which over-emphasises a single primary cause or mechanism in explaining a state of affairs. Recent work suggests that the problem with such causal explanations is not simply their overemphasis of one causal factor, but that they limit discussion and inquiry to causal analysis. The word 'deterministic' can therefore be used broadly to criticise the view that theory must describe human life in terms of the cause-and effect vocabulary of the physical sciences, regardless of how complex and multifactorial the view may be.' Curt, 1994: 234.

Developments in the Complexity Sciences (chaos, self-organisation, complexity and quantum perspectives), have challenged these Newtonian theory-based deterministic theories of change and causality. In particular, academics and practitioners Stacey, Griffin and Shaw at the Complexity and Management Centre, Hertfordshire University, give expression to the different way of speaking about causality. Stacey et al (2001) propose an entirely new approach to strategy which involves focusing on transformation in human action through a focus on the psychological relationship and social participation. This view represents a paradigm shift in the way that strategy and its leadership can be understood.

Researching organisations as complex responsive processes of relating requires a different form of logical reasoning. In my thesis I argue for abductive reasoning as an alternative to deductive and inductive reasoning. This is the approach, and at the same time, it is the methodology that I apply to defend my thesis. I suggest that if abductive reasoning were to be integrated with reflexive approaches to research, this abductive-reflexive methodology would be more suited than inductive or deductive methods to address the issue of how strategy and its leadership might be researched.

Leadership by Subjectives (LBS) is the methodological strategy I propose for researching the strategic development of personal and organisational transformation. It comprises a tool set of reflexive-abductive research techniques, based on neuro-linguistic programming from the perspective of the Nanopsychology (NLPS) of complex-dynamic processes of relating. It attempts to address issues which concern the nature of knowledge in relation to theory and methodology as well to practice.

In this thesis I suggest that the Complexity Science theory of non-causal emergence is an implicit feature of Relationship Psychology. I argue that the application of that theory as proposed by the *Hertfordshire* and *Physis Centres* describes more accurately than the systems theory models of organisational behaviour, *how* people behave with each other.
My aim is to see whether I can apply the theory of complex responsive processes of relating to my practice as a practitioner-researcher.

In order to illustrate how Complexity Theory describes the dynamics involved in Relationship Psychology I attempt to develop and utilise a research methodology whose foundation rests on *emergent self-participation* - or what I call abductive-reflexive forms of reasoning. Abductive forms of reasoning do not rely on deterministic assumptions of causality and knowledge; rather they seek to test a theory as if it is a hunch, or a gamble. (Inductive and deductive forms of reasoning, on the other hand, seeks to test a theory as to whether or not it is a fact.) Abduction is a scientific style, which includes guesses and hunch-work.

The reflexive-abductive research position is therefore well suited to the sorts of questions that reflexive-practitioner researchers seek to address. This is because it allows the researcher to base inferences on hunches which are grounded on a deep familiarity with the subject matter, rather than on the outcomes of large-scale non-local research findings. The influences of local knowledge load the dice in favour of the practitioner-researcher's guesses, hunches and gambles, being more likely right than wrong.

At the theoretical dimension, the thesis applies the abductive research position to address for example, the likelihood of whether Stacey et al's position on the nature of strategy and participative leadership is 'more right than wrong', given the local effects of current historical and cultural contexts. In relation to this

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proposition, it is important to stress that in contrast to deduction (which is a method of *deducing* hypotheses from logical principles) abduction is a method of *discovering*[i] hypotheses. This involves, for me the belief that,

> **'To be dead is to stop believing in the masterpieces we will begin tomorrow.'** (O'Donahue, 2000:27)

What I am trying to convey is what Curt calls the 'tectonic craft' which underpins my understanding of emergent data. For example, Morgan's (1997) work on the use of metaphor to describe organisations could be described as abductive; however it is not reflexive-abductive because it does not challenge it's own 'text' *as it goes along*. Rex Stainton Rogers et al (1995), in a 'conversation' between "Interrupter Interminable' (I.I.) and 'Beryl' put it this way:

> 'I.I. *And **Q Method** is 'the real thing', you say? Don't try to tell me you lot make no assumptions about what you are seeking to 'discover'.*
>
> *Beryl: You could say, how else could we behave – we're only human. This may sound ironic, but there's a serious point. Social constructionism is not a matter of assuming that once you are 'liberated' into seeing that all knowledge is person-made, you will be somehow 'set free' from the very local and contingent conditions that make it and monger it. We are always-ever 'persons of our time and place', deeply and inescapably enmeshed within the practical and the very 'real-looking' everyday world. That's the whole point – there is no conceptual vacuum we can occupy where we can be 'outside' the pressing 'social facts' that constitute our understanding of the world. All we can ever do is become – somewhat – disillusioned: begin to recognise that illusions which constitute our 'social realities' as illusions and not as really-real realities.*
>
> *We can use Q-methodology because it helps in this process. While we can and do predict some of the stories or representations we expect to find in a study (and indeed strategically seek out people to express them) we can be surprised – we can dis-cover stories that we did not predict, and which take some considerable effort to 'make sense of'. It's this abductive capacity to surprise and to set conundrums that we like about Q.'* Stainton Rogers, R. et al,1995: 271

Curt's (1994) description of tectonics (the analysis of language games) sums up in an academic language, what Q methodologists of the British tradition are attempting to do. The description explains what my research is alluding to in terms of methodologies for the study of change in Organisational Behaviour:

> '...*If we are going to make the claim to transdisciplinarity stick, then the term culture, as we have attached it to tectonics, needs to cover all kinds of representational labour. In other words, we – just like art historians and students of film studies; journalists and professional moralists; psychoanalysts and Tent evangelists – are all of us engaged in a common trade of interpretation and telling clever stories. That business is the mongering of knowledges about organisation and dis-organisation, to be found in the constructivities of their respective (and our) textualities.*

The point we are making is that we – and you – need to be very wary indeed about the particular form of 'realist' knowledge-mongering we call theorisation: i.e. the activity which involves the constitution of powers which may sound (or be told) as if they were natural dynamics where the narrative qualities of the story become invisible.

What then tectonics adds to genealogy as an analysis, we assert, is a hyper-reflexivity, in which the metaphorical operation is made manifest and explicit. In other words, analysis is no longer a matter of just, say, abducing the sedimented political field against which the seemingly apolitical forms ... of contemporary discourse acquire form and substance. What a tectonics genealogy attempts to do is to also bring to our attention the reconstructional labour necessary to such an abduction. It highlights the narrative effort whereby the purported conditions of plausibility of particular forms of knowledging (i.e. their niche in social ecology) are brought under a genealogical gaze.' Curt, 1994:73

Research as Discovery

I have selected the technique of reflexive-abduction as the most appropriate method to apply to my research because as a practitioner-researcher the discovery process is the personal or subjective foundation of my claim to knowledge. John O'Donahue (2000) describes discovery as **the nature of the soul.** He quotes Aristotle, who said in the first sentence of his *Metaphysics*: *'All men by nature desire to know'.* From O' Donahue's perspective, knowledge relates to a personal, subjective experience, rather than a singularly 'cognitive' one.

O' Donahue describes knowledge as the *secret magic and danger* of having mind; even though one's body is always bound to one place, mind describes, *a* **relentless voyager that has a magnificent creative restlessness that** always **brings on a new journey.** He notes that, **when we emerged from the earth ...we were given a mirror...** He continues,

> **'The mirror is fractured but it enables us to think about everything. Our thoughts can gather and ask themselves questions and probe mysteries until some new light is quarried. Because you are human you are privileged and burdened with the task of knowing. Yet the world is not our mirror-image...Even in the most sensible and controlled lives there is often an undertow of longing that would deliver them to distant shores. There is something within you that is not content to remain fixed within any one frame. You cannot immunise yourself against your longing. You love to reach beyond, to discover something new. Knowing calls you out of yourself. Discovery delights the heart.'** O'Donahue, 2000:26

The reasoning behind my selection of reflexive-abduction as a style and as at the same time a research strategy for this thesis, is to challenge the forms of logic

more commonly used in research theses in business schools. From a normative point of view, a thesis should be written in the style of the natural sciences. How can this be ethically tenable, when at the same time, most empirical research in management disregards the tentative or abductive nature of the subject matter, insisting instead, that 'reality' can be accounted for by a massively modular account of cognition?

Deduction is hypotheses first followed by research; induction is the third and final stage of the knowledge process; I am interested in the data that emerges *with-in* the gap that falls between them. Reflexive-abduction is a conceptual technique that complements an interpretivist research position, as well as a pragmatic scientific-practitioner one, because it accepts as problematic the constructivist critique – namely that it is impossible to avoid theoretical assumptions (even if they emerge as hunches) when constructing research *with* - at the same time as *on* people.

In this thesis I suggest that research involves three factors – theory, practice and method. It is this third factor that needs to be 'accounted for' - namely the 'methodology' of the researcher-practitioner *in* the research process. To clarify the point that I am making, Stratton for example, observes that,

> 'The most unstructured interview will have to indicate to the respondent what the interviewer is interested in hearing about, and any process of coding will be influenced by the epistemology of the researcher.' Stratton, 1996:156

Research therefore, involves an epistemological process over and above the acquisition of knowledge. From the perspective Neuro Linguistic Programming (NLP), an 'epistemology' addresses the many levels of being human (Dilts, R. (1995): *xix).* In his studies of exemplary thinkers, he applies NLP methodologically as, *'a set of tools that can allow us to take major steps towards an elusive goal'.*

In addressing the fine detail of 'epistemology' as operationally definable for the purposes of researching NLP, Dilts describes it as,

> '... *an underlying system of knowledge from which all other knowledge is derived. A person's epistemology is the system of fundamental presuppositions and beliefs from which that person operates. It is the 'Meta-strategy' through which one generates all one's other strategies. This belief system both shapes and is derived from ones life experiences and underlying mental processes. In essence an epistemology is a description of the most fundamental*

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motives and purposes that influence and guide a person's actions.
Dilts, 1995:

The process of writing this thesis involves for me, an epistemological position that I can most appropriately describe as drawing on my perspective as a researcher-practitioner.   I am not claiming to be 'doing' science, but perhaps to be 'discovering' a small aspect of how I might be apply it to my practice. Another way of describing my methodological claim to be researching organisational behaviour from a post-human perspective is 'critical polytextualism'. The following paragraph sums up this position as follows:

> '...Of course, it is almost inevitably a strangely schizoid world, in which the transitive flux of realities will at any instant of engagement become intransitive, where conduct follows as though there are 'real things', as though people and events have at least some consistency – anything else would be to analyse into paralysis. But...there is another harder step that has to be taken. This is to acknowledge that critical polytextualism offers a meta-tectonic analysis only in the sense that one can narrate it as such. When we take on that narration, we do so because it is useful, not because we regard it as 'true' other than through the affirmation of utilisation. Its justification is, simply, its utility. It allows us to see, think and understand in ways that without it we could not. It is no more than that. In this we are doing no different than what we have suggested for science – it (and our endeavour) is to be judged on the basis (and only on the basis) that it 'works'.* Curt, 1994:73-4

Abductive Reasoning in the Researcher-Practitioner practice of Counselling Psychology

In his critique of strategic intervention as currently practiced, complexity theorist Ralph Stacey draws on the causal theoretical framework of social psychologists, Mead, Vygotsky and Bhatkin (Stacey, 2000). In this thesis I attempt to add to his critique, by drawing on current knowledge from the researcher-practitioner position of integrative counselling psychology and the operant study of subjectivity known as Q Methodology. My purpose is to move away from the theoretical towards the methodological in order to address the practical; in doing so, I want to contribute to a reflexive-abductive view of change. My aim is to explore how knowledge communications emerge *in* relationships *through* participation *in* organisational behaviour.

I am proposing an emergent-participative research strategy, as has been implicated, but not *methodologically* demonstrated, by the complexity theorists at Hertfordshire Complexity Centre and at Physis. Whilst I acknowledge their strong philosophical, theoretical and practical orientations, at the same time I want to fill

some gaps in their research methodology. The matter relates to the testing of research practice in the area of emergent-participative (or reflexive-abductive) organisational inquiry.

In a reflexive-abductive sense, strategic leadership is by definition, concerned with 'testing' and evaluating processes of 'organisational 'reality' *against* those employed by the modernist management researcher. As 'Beryl' Curt (above) observes, we are, *'always and ever persons of our time and place.'* ... Or put in a more romantic way by the poet John O'Donahue,

> *'...Despite all the scientific inventions that can provide information...the truth is, the really important things remain unknown. Something within you already knows the infinities that lie in wait outside the mother and recognises that the only way of traversing them is to become a body. To be born is an incredible event, a great disturbance. You are cast out; thrown from the cave into the light. It is interesting that your first moment of experience is a moment of disturbance. In its abrupt dislocation birth already holds the echoes of death. The rhythm of this moment prefigures the subsequent rhythm of your life: parting and coming together. There can be no union without separation, no return without parting. No belonging is permanent. To live a creative and truthful life, it is vital to learn the art of being separate and the generosity of uniting.'* O'Donahue, 2000:33:

This thesis is an attempt to develop a congruent methodology whereby people in organisations can engage in a creative and truthful life; in order to assist in this process I have developed a methodology called Leadership by Subjectives as a developmental tool to facilitate the art of learning how we are separate and the generosity of embracing our common humanity. In my opinion, along with other complexity and counselling relationship psychologists, it is important to remember that organisations are about people and that,

> *'Despite the internationalisation of markets ... there are still things that are done best by people who find themselves frequently in the same room. The most important of these are the transfer of skills and knowledge and the development of trust between individuals. It is on success in creating networks that facilitate these exchanges that many competitive advantages in today's world depend.'* Boddy, 2002:188

Summary and Conclusion

In this chapter I have explored the implications of complexity and relationship psychology as forms of spontaneously emergent) innovation, reputation and *architecture* which describe the processes involved in the 'building' of an organisation's identity, and how the communication of this 'identity' might impact on an individual's 'self-reference'. I have raised questions as to the difference between a person as a self-referring entity and an organisation as a neutrally

responsive system. I have proposed Leadership by Subjectives (LBS) as a methodological strategy for researching the difference between the personal and the organisational in terms of rendering 'testable' a subjectivity-based reflexive-abductive methodology for the study of persons.

In his exploration of the role of spirituality in organisational development, Critten suggests that leadership relates to taking *'responsibility for discovering and recording one's own knowledge'.* He comments that,

> *'It isn't just the researcher ...who can use appreciative inquiry to open up the status quo and allow people's inherent spirituality to show itself... Appreciative Inquiry, I would argue, provides us with a mechanism for paying attention, in a caring way, to knowledge as it emerges out of a community of practice; indeed, I would go further and argue that the very process of collective engagement at the heart of appreciative inquiry enables the knowledge to be made explicit in the very stories that we tell and share...'* Critten, 2002:[1]

This part of the thesis is about trying to develop a methodology whereby the spirit of Critten's plea is made explicit from an epistemological as well as from an ontological perspective. What I have tried to do in this chapter is to explicate the relationship between myself as a researcher and the subject of my research. I have used the technology of what I call Nanopsychology (NLPS) to explore what developmental researchers like Critten might be meaning, when they refer to the study of the individual *in* an organisation as a subject of appreciation.

CHAPTER 8

REFRAMING METHODS FOR THE RESEARCH OF ORGANISATIONAL MANAGEMENT AND STRATEGIC LEADERSHIP IN TERMS OF 'SELF-REFERENCE'[1]

Introduction

I ended the previous chapter by describing Leadership by Subjectives (LBS) as a strategy for the research of personal and organisational development, wherein the individual is treated as central rather than peripheral – as a subject of appreciation. In this chapter I present the background to my understanding of organisations. This view emerged during the five years that it took to undertake the research in this thesis. The chapter comprises a person-centric framing of complexity research as it pertains to the nanopsychology of organisational life.

From an alternative perspective, this 'person-centric framing' in an organisational context, can be described more loosely as a 'stakeholder' approach to work-based learning, as understood by Critten and Portsmouth in a paper about Self-reference and *Object Relations* (Critten & Portsmouth[2], 2003). From the 'stakeholder' perspective, organisations are viewed as essentially 'objects' ("IT") which emerge out of interacting relationships ("WE") played out within the dynamics of what Stacey (2001) calls the *complex responsive process of relating*. Within these relationship dynamics, the researcher needs to find ways for paying attention, in a person-centric way to knowledge as it emerges 'in the moment'.

As in the counselling psychology relationship, each individual's identity ("I" *in* 'organisation') needs to be recognised and valued as a basis for their own 'self-reference'.   This 'stakeholder' reframing of strategic leadership in organisations has implications for what it means to *be* a *strategic* leader, because from this point of view, the role of the leader is seen at the moment that 'IT' *plays itself out in the Now* of ordinary day-to-day conversations with others. The 'leader' is the Self who connects the reference patterns (or contexts) that are constantly emerging in relationships of 'communicative interaction;' ("I" and "WE"). It is

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[1] This chapter has been adapted from a paper written and presented by Critten, P & Portsmouth, F. at The Employment Research Unit Annual Conference, Cardiff Business School, 10-11 September 2003, entitled The End of Management? Managerial Pasts, Presents and Futures

[2] Please note: in March 2004, Portsmouth has changed her name to Wieczorek-Fojcik

these *self-referring* communications that ultimately shape an organisation's developing and emerging strategy ("IT").

Critten and Portsmouth (2003) begin their paper with a brief review of the legacy of what has come to be known as 'management' which it is suggested has primarily been driven by the demands of "IT" (i.e. 'the' organisation which in turn has been shaped by 'outside-in' forces from the environment), while at the same time developing strategies to bring members of the organisation ("WE") into line. Drawing on theories of complexity, they present a framework which dynamically integrates 'outside' and 'inside' forces and introduces a range of methods which enable organisations to identify and put a value on individual 'self-reference' (i.e. human capital). In that paper, I focus particular attention on 'Q methodology' and on the research behind what I call the 'Nanopsychology' of 'Leadership by Subjectives'

The legacy of management

The starting point of the paper by Critten and Portsmouth (2003) is with an individual 'managing' in the sense of each of us having the capacity to organise our own lives and achieve tasks as mundane as getting to work on time. In evolutionary terms such a capacity has been essential to enable us to survive in an increasingly complex and uncertain world. But it is only comparatively recently that 'management' has become defined as a specific role which was the legacy of the industrial revolution and the creation of 'the organisation' and Taylor's attempt to get 'scientific management' recognised. (Taylor 1947) Thus, suggest Critten and Portsmouth (2003) began the divide between 'manager' and 'worker' which could be argued has bedevilled 'employee relations' ever since.

Over the last century the discipline of Organisational Behaviour has emerged to help managers cope with the divide; it has created the notion that a manager's role in an organisation is to 'get things done through other people' (e.g. Mullins 2002). The importance of the team, shared vision etc has replaced the more 'controlling' aspects of Taylor's original management prescription and 'the way *we* do things around here' has become the defining characteristic of how an organisation builds a supportive culture to enable 'IT' to take the actions it judges as necessary to survive in a changing market place.

Critten and Portsmouth (2003), draw out three pronouns that they believe have a central role to play in how we understand the practice as well as the discipline

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called Organisational Behaviour - the pronouns are: I, WE and IT. From the management point of view, there is primarily a balanced tension between 'I' and 'IT'. But as the managerial task is contextualized within the frame of 'organisation', the balance of the relationship between 'I' and 'IT' shifts markedly towards the 'IT' with the organisation's espoused purpose and espoused strategy taking precedence over whatever 'I' may want or aspire to. The discipline of Organisational Behaviour attempts, to some extent to re-establish this 'balance' by pointing to the importance of 'We' – but, ask Critten and Portsmouth (2003), *is anyone listening*?

What's changed?

In my thesis I have devised Leadership by Subjectives (LBS) as a theory, a method and a practice to research not - whether *anyone is listening* – but to describe *how the message is being 'heard'.* Critten and Portsmouth (2003) argue that coming into a new century the relationship between IT, I and WE has radically changed, though organisations still seem to be 'managed' within the same scenario as the modernist management strategy proposed by Taylor as 'Scientific'. Similar arguments are being proposed by Snowden (2002), who is Director of IBM's *Cynefin Centre for Organisational Complexity.*

With regard to the IT that is commonly called 'the organisation', I am suggesting in my thesis that the 'task' facing individuals is increasingly difficult to define in the way, for example , that Management by Objectives (Drucker 1954), as understood by the modernist Taylorism legacy, would have us believe. The traditional hierarchical structure of organisations, which has been mainly responsible for 'legitimising' the control one person has over another, is no longer assumed to be the only way in which organisations can operate. Cloke & Goldsmith (2002) talk of the need to focus on 'webs of association' rather than rigid structures.

Market demands and changes have meant that organisations have an increasingly complex and changing environment to which to adapt and this in turn requires them to draw on principles like 'requisite variety' (Ashby, 1952: 1960) to balance changes outside 'the organisation' with an increasingly flexible capacity to respond inside. When it comes to 'I', the compliant employee is no longer as compliant; indeed, if principles underpinning the much vaunted 'learning organisation' (Senge 1990) are to be believed every employee should be encouraged to engage in 'double-loop' learning and challenge the status quo.

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But how is this communication being *listened* to?   In this thesis I apply my knowledge from organisational counselling psychology to consider the role that WE might play, in order to answer the question of how individuals listen to their organisation. I argue, that that the greatest changes are happening with 'US', in the here and now, in relationship with each other; however, most people in organisations are finding it challenging to develop the here-and-now relationships whereby WE can acknowledge to each other, the effects upon 'ME', of the process of change.

As for many evolutionary, complexity and counselling psychologists the intention behind my work in this thesis is to provide a framework in which to map the nature of our relationships within organisations. I make suggestions as to how these relationships can be managed in such a way as to benefit the 'IT' (the organisation's own survival and development), the 'I' (the individuals' own goals and aspirations being met) and the 'WE' (what we can realise uniquely through relationship with each other). I propose that what links 'I', 'WE' and 'IT' is a concept called 'Self-reference'.

The concept of self-reference is just one of a number of principles that have come out of the science of complexity (Wheatley, 1992); and it is to a methodology for researching this field to which I am turning in this section. In this chapter, I   introduce Critten's model, which I propose, could be used as a way of mapping the complex relationships between 'I', 'We' and 'IT'. I then introduce what I call 'the 'nanopsychology (NLPS) of Self-reference' – which I define as an organisational strategy called *Leadership by Subjectives' (LBS)* - as a way of making explicit individuals' identity and relating it to a group's and an organisation's identity, through an understanding of stakeholder relationship communications.

What is complexity theory?

In the mid nineties Professor Petruska Clarkson established *Physis*, Centre for Qualitative Research, London, set out to work with other counselling and relationship psychologists, including one of the authors, as well as Patricia Shaw and Ralph Stacey, to integrate complexity theory with professional practice. (Shaw, 2002) Around the same time, Stacey established at the University of Hertfordshire, the Centre for Complexity Management out of which have come a

number of books exploring the implications of complexity for organisational change. (Stacey, 1996; 2001; Shaw, 2002)

Stacey originally argued that organisations are inherently 'adaptive and non-linear' but they tend to be run *as if* they were 'linear' and predictable - this he originally called the 'legitimate' system which 'consists of links that are either (1) formally and intentionally established by the most powerful members of an organisation or (2) established by well understood, implicit principles that are widely accepted by members of the organisation - that is a shared culture or accepted ideology' (Stacey 1996 :24). In more recent work Stacey focuses away from notions of the organisation from a Systems Theory position, emphasizing instead, the dynamics of complex responsive processes of relating. (Stacey, 2001)

Complex dynamics mean that shared cultures and ideologies set up conditions in organisations which are rarely satisfied; surprises occur out of what Stacey describes as 'idiosyncratic behaviour of the agents' which, potentially, 'would endanger the predictability that the legitimate system exists to occur'. Stacey gave the name of 'shadow' system to those links in an organisation which are,

> 'spontaneously and informally established by individual agents among themselves during the course of interacting in the legitimate system. The result is another network, a kind of shadow of the legitimate system consisting of informal social and political links, in which agents develop their own rules for interacting with each other in the course of their interaction.' Stacey, 1996:26

At Middlesex University (Stephenson & Critten, 2003) developed a model which seeks to reflect how the 'shadow' side of organisations can impact on the 'legitimate' side through the intersection of two dimensions:

- **Top-Down** (Directions cascading down   v   **Bottom-up** (Views from all
  staff
  from senior management)   influencing
policy)

- **Outside –In** (Influences from market   v   **Inside-Out** (Capacity of an
  and environment external to   organisation to 'create'
  organisation)   and enact its own
                                                                      environment

The intersection of these dimensions creates four quadrants each reflecting very different dynamics, as illustrated in my adaptation of Critten's model (Stephenson & Critten, 2003; Critten and Portsmouth, 2003) in Figure 8.1

below, in which I have included the transactional and transformational aspects of organizational relationships.
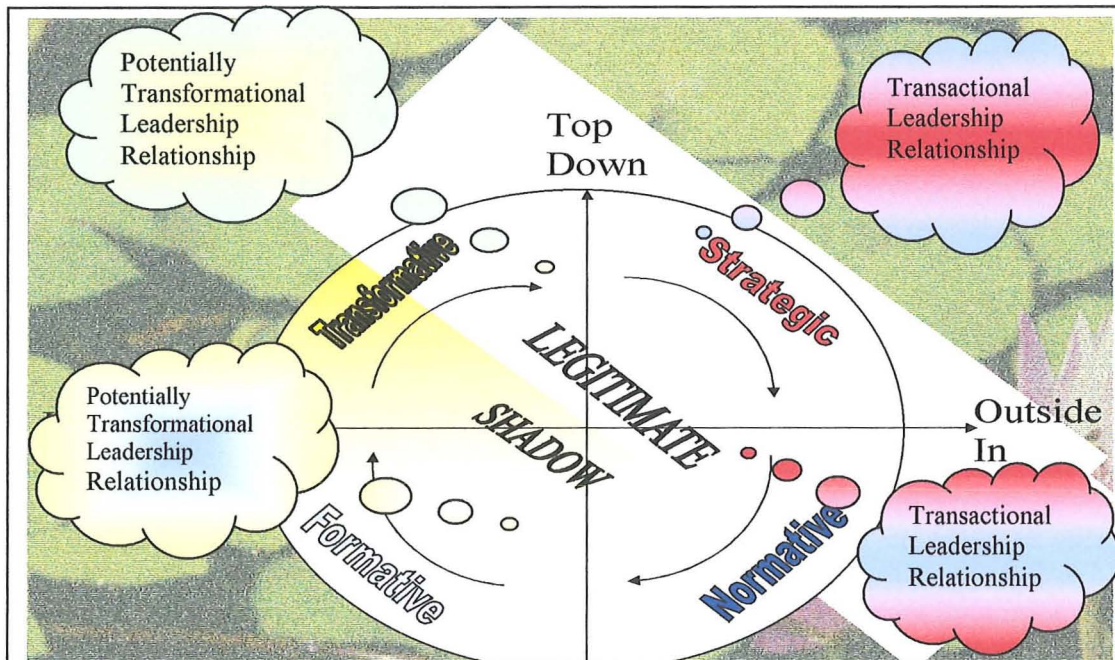
Figure 8.1
VISUAL RECALL AND ADAPTATION OF CRITTEN'S MODEL, INCLUDING WIECZOREK-FOJCIK'S COLOUR-CODED TRANSACTIONAL AND TRANSFORMATIONAL ASPECTS OF THE ORGANISATIONAL RELATIONSHIP

STRATEGIC
This is defined by 'Top-Down' and 'Outside-In' dynamics. This is how business is usually perceived and embraces the kind of disciplines offered at most Business Schools – Marketing, Performance Management etc. Within Stacey's definition of 'Legitimate' this falls wholly within a legitimate domain 'formally and intentionally established by the most powerful members of an organisation.

NORMATIVE:
This is defined by 'Outside-In' and 'Bottom-Up'. This is the centre of cultural norms and the domain, we suggest of HR matching requirements derived from 'strategy' in response to market forces with capacity from within (Bottom-Up). It closely follows a second feature of how Stacey describes "legitimate' 'established by well understood, implicit principles that are widely accepted by members of the organisation - that is a shared culture or accepted ideology'; this is half within the legitimate and half in the shadow side.

FORMATIVE:
This is defined by an 'inside-out' view of the world which follows a 'social constructionist' view whereby we create and enact our environment rather than be shaped by *it* (which is the 'Outside-In' end of the dimension) This is the zone where what Stacey calls potentially transforming conversations are started. This is where ideas are shaped but, because it is wholly within the shadow side, these ideas may never ever get to the 'legitimate' side. This is why the last quadrant is critical.

TRANSFORMATIVE:
The arrows on the model reflect a cycle which we suggest any intervention to bring about change in an organisation has to follow if the consequences of the intervention are to be sustained and embedded within the organisation. We argue that most debate about change begins and ends in the strategic zone with the assumption that eventually the organisation will 'normalise' the process so that it becomes 'the way we do things'. However, we suggest that the locus for real transformation (rather than cosmetic changes) can only come from the engine room of change, the formative zone. The problem is that ideas emerging here cannot *directly* impact on an organisation. We suggest they have to be mediated through the transformative zone.

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Critten suggests that the model provides a framework within which organisations can test out how 'aligned' they are in relation to the 'objective' side within and outside the organisation and the 'subjective' experiences being generated in the shadow side. (Stephenson & Critten, 2003) In the paper Critten and Portsmouth (2003) go one stage further and add to the model the various ways in which 'I', 'WE' and 'IT' interact.

Fitting in 'I', 'WE' and 'IT' – A Management lexicon

Critten and Portsmouth (2003) map where each of the pronouns, (IT, I, WE) falls within the model and the nature of relationships involved. This elaboration of the model shows even more the divide between the world outside (IT) and the kind of 'stories' being told between 'I' and 'WE' on the inside. The research in my thesis attempts to link the kinds of 'strategy stories' being told about 'the way we do things around here', with the leadership dynamics that are likely to influence how they are heard, depending on which 'ecological' relationship quadrant – transactional or transformational – is 'in emergence'. (See Figure 8.2)

The one quadrant where I, We and IT come together. This is the defining characteristic of leadership. This is where all the stories are realigned in such a way That they can inform practice in the 'strategic' zone

This is the one quadrant wholly in the legitimate zone where 'IT' predominates. This is where an organisation tells stories about itself (e.g. its mission, values) & where the market 'shares' stories about the organisation

Top Down

IT

WE

Strategic

IT

LEADERSHIP

Transformative

LEGITIMATE

I

SHADOW

IT

MANAGEMENT

Inside Out

Outside In

I

WE

WE

Formative

WE

Normative

The one quadrant where ME, US and THEM come together. This is the defining characteristic of leadership. This is where all the stories are realigned in such a way That they can inform practice in the 'strategic' zone

Bottom Up

This is the main domain of 'management' seeking to get things done through others. This is where the organisation tells itself stories about itself (e.g. 'the way we do things')

Figure 8.2
Visual Recall of Wieczorek-Fojcik's colour-coded adaptation of Critten's 2004 model, illustrating the Nanopsychology of Subject-Object Relationships in Managerial and Leadership Strategic Interventions

Towards a 'synergistic' theory of management

The evolutionary psychologist, Ken Wilber (2000) has also used 'I', 'WE' and 'IT' as well as four quadrants but in a rather different way to the Stevenson and Critten (2003) model. (See Figure 8.3 in Appendix 1)[3] There are strong connections between his evolutionary psychology for integrating levels of development from 'matter' to 'spirit and the four quadrants which depict respectively organism, environment, consciousness and culture. He warns of what he calls 'flatland'.

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[3] See also Critten & Portsmouth (2003)

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> *'Flatland is simply the belief that only the Right Hand world is real –the world of matter/energy, empirically investigated by the human senses and their extensions (telescopes, microscopes, photographic plates etc). All of the interior worlds are reduced to, or explained by, objective/exterior terms'.* (Wilber, 2000:70)

This is not unlike a view of organisations seen exclusively by the quadrants we have called 'Strategic' and 'Normative'. He considers that,

> *'...the time is certainly ripe for the beginning of an all-quadrant approach, or simply an approach that equally honors first-person phenomenal accounts, second-person intersubjective structures and third-person scientific/objective systems: the 1-2-3 of consciousness studies.'* (Wilber, 2000:185)

Leadership by Subjectives (LBS) is similarly advocating an 'all quadrant' integrated approach to the strategic management of organisations. This means not only focusing on the 'formative' and 'transformative' quadrants, as originally recommended by Critten. (Stephenson & Critten, 2003) Rather, the focus is on the nature of 'Shadow' Transactional and Transformational Leadership Relationships in organizations, and the inevitable tension that exists between them. Hence, the context of Nanopsychology (NLPS) as it applies to strategic leadership includes frameworks drawn from counselling psychology to introduce the complexities involved in those relationships.

From the Nanopsychology or 'shadow' side of complexity in organisations, whereby 'I' 'WE' and 'IT', are 'read' as 'ME', 'US' AND THEM'. (see Figure 8.2B, below)

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FIG 8.2B
THE NANOPSYCHOLOGY OF COMPLEXITY IN ORGANISATIONS

The one quadrant where ME, US and THEM come together. This is the defining characteristic of leadership. This is where all the stories are realigned in such a way That they can inform practice in the 'strategic' zone

This is the one quadrant wholly in the legitimate zone where 'IT' predominates. This is where an organisation tells stories about itself (e.g. its mission, values) & where the market 'shares' stories about the organisation

This is the one quadrant where 'IT' doesn't exist. It's full of the stories 'ME' and 'US' tell each other about ourselves, who we are and what we want

This is the main domain of 'management' seeking to get things done through others. This is where the organisation tells itself stories about itself (e.g. 'the way we do things')

Specifically, the (NLPS) view draws on Clarkson's 'Therapeutic Relationship', whereby it is possible to understand the 'ecologies in each 'zone' as 'fractal patterns' which involve the leadership and management of five relationships – the working alliance, the transference, the developmentally needed, the person-to-person and the transpersonal.

Clarkson's five therapeutic relationships and complexity at work

According to Clarkson and Shaw,

> 'All human beings need all of these relationships in varying degrees and at different stages in their lives, and... the human need for these relationships is, after physiological survival, the primary motivation of the person. As these are continuing adult needs ... a healthy organisation is probably one that supports people in developing all five kinds of relationship within its overall fabric. These ideas also provide another basis for understanding human motivation in organisational life.

> *-The unfinished relationship carries the human need for healing and conflicts and hurts of the past.*
> *- The working alliance satisfies our need for doing and for competence.*
> *-The developmental relationship carries our deficits and our need for growth.*
> *-The personal relationship carries our self needs, our need for recognition as unique individuals.*
> *-The transpersonal relationship carries our need for being, meaning and connection.'* Clarkson and Shaw, 1995:45

In *'Human Relationships at Work in Organisations'*, Clarkson and Shaw (1995) describe how Clarkson's integrative approach to psychotherapy provides a framework:

> *'from which any and all of the 450 different approaches to counselling, psychotherapy and psychoanalysis (Corsini, 1986) can be conceptualised, compared and utilised in a coherent, rational and considered way.'*
> Clarkson and Shaw, 1995:43

In a table entitled 'An Assessment Framework for Relationships at work', Clarkson, and Shaw summarise the five relationships in terms of their likely effect in terms of organisational consequences. The table is included below the purpose being to provide a structure for the epistemology that underpins the way that complexity relationship practitioners think about organisational behaviour. In this thesis I call the integrative approach to understanding the data of human experience *in* relationship, *person-centric.* (See Figure 8.3)

RELATIONSHIP STRATEGIC FACTOR	CONTRIBUTION TO THE ORGANISATION	HUMAN MOTIVATION	SOME SIGNS OF DYSFUNCTION
UNFINISHED CONFLICT, ANXIETY PREDETERMINATION DETATCHMENT	Grit in the oyster	Completion Resolution	Fixed, disruptive patterns of relationships
WORKING ALLIANCE FORMALISATION	Achieving organisational tasks	Doing Competence Productivity	Task-dominated culture Sterile, driven work climate
DEVELOPMENTAL CREATIVITY SELF-ORGANISATION EMERGENCE	Developing the organisations human resources	Growth Learning	Neediness Burn-out Over or under protection of staff
PERSONAL DIVERSITY/ DIFFERENCE	Developing the organisation as a working community with a healthy culture	Intimacy Friendship Community Loss of task focus	Uncontactful conflict and competition Fake bonhomie
TRANSPERSONAL INSIGHT SYNTHESIS	Developing wider organisation mission and purpose	Being Meaning Connection	Meaninglessness Anomie Ennui Disregard of Ethics

Figure 8.3
ORANGE LETTERING SHOWS Wieczorek-Fojcik's PERSON-CENTRIC INTEGRATION OF PARTICIPATIVE-EMERGENT STRATEGIC FACTORS MAPPED ONTO AN ASSESSMENT FRAMEWORK FOR RELATIONSHIPS AT WORK, CLARKSON AND SHAW, 1995:44)

Strategic Leadership and Management by Objectives

In this thesis I propose that there is a gap in knowledge about strategic leadership as form of transformational organisational relationship intervention. I suggest that this gap in knowledge is in the meta-discipline of Organisational Behaviour because OB is the espoused academic framework that underpins

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human resource decision-making in organisations. One of the questions I am asking is,

> *'What is the strategic utility of Organisational Behaviour as a body of knowledge, within the wider context of the aims of management-by-objectives?'*

Another way of posing this problematic is,

> *'How does Organisational Behaviour as a practitioner discipline, enable or dis-enable managers to frame objectives which are simple; which focus on what is important; which are drafted by the person who must live up to them; with no constraining guides and which are living contract, and not a form driven exercise?'*

The Mirror Strategy: Reflective Inquiry and Reflexive Research

My aim in this thesis is to 'hold a mirror' to the academic discipline of Organisational Behaviour (OB) and to critically question where it is leading. The academic term for this process is 'reflexive research'. A more grounded definition of what this involves is Drucker's conclusion that *'...One way or another..., they need to submit themselves to the 'mirror test' Drucker, 1996: xii* (See Figures 5.1; 5.2; 5.3)

'Reflection' at this level involves,

> *'...calls for an awareness among researchers of a broad range of insights: into interpretive acts, into the political, ideological and ethical issues of the social sciences and into their own construction of the 'data' or empirical material about which they have something to say. It also means introducing these insights into their empirical work.'* Alvesson & Skoldberg, 2000: vii

A reflexive management researcher is an interpreter who considers his or her own practice from other perspectives. According to Alvesson & Skoldberg (2000): vii, this involves *'... turning a self-critical eye onto one's own authority as interpreter and author'.* Clarkson and Shaw's framework provides a means whereby this 'self-critical' eye can be turned to the practice of the leadership and management of people in organizations.

It is important at this point to differentiate between *reflective practice* and *reflexive methodology.* Reflective practice is what most modern practitioners apply to their work in organisations, which they sometimes refer to as *reflexive.* It is based on the theories of modernists, the more known of whom are Argyris and Schon (1996) and also Schein (1987). An example of what is understood by

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this modernist version of organisational *practice* is the following quote by Argyris and Schon, who described 'organising' as 'reflexive inquiry' in that,

> *'Individual members are continually engaged in attempting to know the organisation and to know themselves in the context of the organisation. At the same time, their continuing efforts to know and to test their knowledge represent the object of their inquiry'*. Argyris and Schon, 1996

This is not the same as what post modern researchers such as Alvesson & Skoldberg (2000) are referring to. Post modern researchers refer to *reflexive* in the context of how we construct knowledge and how we test constructions of that knowledge in our discipline, against the knowledge of other disciplines. However, work in 'the shadow system' has shown practitioners that knowledge is not a purely academic endeavor, and that our models of our selves *in* the world, shape the way we interpret it.

My work in this thesis is about devising and exploring different methodologies for helping organisations make explicit the stories being told in the 'shadows' of the 'formative' quadrant, in order that they can be registered in the 'transformative' quadrant and inform strategic practice. However, what I want to emphasise also, is that the 'strategic' zone is not simply a neutral 'IT' zone, as implied by the Critten and Stephenson's original model. Although techniques exist which help organizational participants explore the shadow zones – for example, dialogue; (Bohm, 1996 Senge et al., 1994) storytelling (Fineman & Gabriel, 1996); appreciative inquiry (Cooperrider & Whitney, 1999); conversations (Shaw, 2002) and learning histories (Kleiner & Roth, 1997) - a modernist understanding of Organisational Behaviour as a purely 'academic' discipline, fails to integrate them.

Organisational researchers need to find innovative ways in which to render operant and testable the personal and organizational development techniques that are 'mongered' daily to people in organizations as strategic human resource solutions. However, there is little evidence that the methods have been developed whereby these 'solutions' have been effectively evaluated in the relationship context of the 'transactional domain' that constitutes the modern organization. This means that the synaesthetic, aesthetic and ethical consequences of using these techniques as powerful interventions tools for the strategic development of people in organizations remain unarticulated.

Sorting it out with 'Q'

It was Superman who said, 'with great power comes great responsibility'. This thesis is about researching the implications of a massively modular account of human *being* when modernist understanding is imposed upon human communications that happen 'in the shadows'. My research in this thesis investigates the use of 'Q' Methodology in its broadest application as a 'framework technology', to reveal an alternative, post-human account of the differences between the 'shadow' and 'legitimate' sides of organization. The case studies that I present attempt to 'bring to an alternative light' what might be happening when strategists implement global, top-down interventions.

My research attempts to show just how easy it is for local relationships to become 'dysfunctional' and for managers to end up defending what I call the 'nano-politics of organisational life. One of the goals of Physis, Centre for Qualitative Research, London was to move the research of transformational relationships at work, beyond questions of practitioner technique, such as for example 'dialogue', and towards solutions involving the 'testing of technique' through research. 'Leadership by Subjectives', made operant as Nanopsychology, (NLPS) is a methodology for exploring the usefulness of a *person-centric* research approach for the study of complex strategy in organisations; it is based on a view of Method, as understood by Q methodologists William Stephenson, (1953, 1967, 1982) Steven Brown, (1980) and Rex Stainton Rogers et al (1995).

Q methodology was devised by Stephenson for the systematic study of subjectivity – an individual's personal point of view. According to McKeown and Thomas (1988), Q:

> '...- *encompasses a distinctive set of psychometric and operational principles that, when combined with specialized statistical applications of correlational and factor-analytical techniques, provide researchers with a systematic and rigourously quantitative means for examining human subjectivity...From the standpoint of Q Methodology, subjectivity is regarded simply as a person's point of view on any matter of personal and/or social importance...Central to Q Methodology is a concern – fortified by operational and statistical specificities – to ensure that self-reference is preserved rather than compromised by, or confused with, an external frame of reference brought by an investigator in seeking to measure subjective phenomena.'* McKeown and Thomas, 1988:7-11

Q Methodology can be understood as being at the same time a cognitive theory, as it is a technique for the 'testing' of that theory in practice. In this thesis, I am proposing that the case studies that I cite are all examples of the 'operancy' of Q

Methodology, even though only the third study involves 'Q Sorting' in the formal understanding of what Q Methodology is. Ultimately, Nanopsychology (NLPS) is a form of Q Methodology which enables a researcher to 'model' the 'value' of his or her unique viewpoints ('Self-reference').

The simplest form of Q Methodology is to provide participants with a set of written statements 'on any matter of personal and/or social importance' to 'sort out' their unique subjectivity. (Q can also be performed with what I call 'non-verbal' synaesthetic and aesthetic 'data capture devices', such as photographs, colours, smell etc). Participants are asked to rank order the statements – not just score them - relative to each other and at the same time according to the participant's preference – even when that 'participant' is the researcher.

It is the synaesthetic and aesthetic aspects that make a Q Methodology Complexity Framework Thesis different to traditional approaches to research, such as the use of questionnaires and tests that are applied to the study of opinions, attitudes and values. Unlike Q, most quantitative techniques rely on the research instrument to 'score' each item on a questionnaire for example, as 'equivalent' in meaning to the participant. Although I report on a formal Q Methodology study in this thesis, at another level, the study is simply a 'modelling' or 'mimicking' of the cognitive 'software' involved in writing up this thesis.

Q Methodology recognizes that all knowledge derives from an inter-action of a learning subject with the external world, but attempts to include the subject *in* that interaction. My research sets out to discover more effective ways to 'join up' human communications in organizations and thereby to improve an organisations' 'human capital' through the strategic leadership of *collaborative advantage.*

My thesis is also about how individuals, teams, divisional groups and organizations synergise information for competitive success in the New Knowledge Economy. My aim is to develop alternative approaches, methods and vocabularies, other than modernist accounts, to explore how knowledge from Complexity and Evolutionary Psychology might help leaders to differentiate *strategic synergy* from the massive modularity of *organisational groupthink.* My application of Q Methodology, broadly understood as a type of 'Neurolinguistic Programming' (NLP) or 'Technology Futures Analysis' (TFA) attempts to enable

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the capture of individuals' and groups' momentary ethical, synaesthetic and aesthetic perceptions – like 'snapshots' in a moment in time – I refer to this as the 'technology of 'nanopsychology'. (See Findhorn, 1985)

The practical lessons for management researchers is that Q methodology (along with other techniques like appreciative inquiry, dialogue etc) can reveal the complex 'nanostructure' that 'patterns' the way that organisations interpret their own behaviour from the inside out (in the 'formative' and 'transformative' zone). Such 'organisational' interpretations can be at total variance with the stories the organisation tells itself and the outside world (in the 'strategic' and 'normative 'zones).

For example, although each of my three case studies uses quite different methodological techniques, my aim in each of them is to apply research as a form of strategic intervention, to enable managers' to 'bring to light' their perceptions subjectively and inter-subjectively, thus revealing the *nanostructure (NLPS)* within which their *organisation's socially-constructed architecture* has become 'encoded'.

What the results of all three of my case studies have in common, is that they show that individuals and groups in organisations can be understood to inhabit unique self-referential 'locales' and that 'organisational reality' may well comprise of parallel experiential domains, each with their own unique ecological climates. Studies One and Three, for example provide evidence of a statistically validated critique of modernist organisational strategies. They indicate that at local levels, most modernist leaders and managers are perceived to ignore the role of self-reference communications in the leadership of their teams (i.e. groups of persons fail to effectively *synergize* 'ME', with 'US' and 'THEM').

The studies are designed to challenge modernism's understanding of research as being concerned exclusively with large numbers of subjects whose data can be translated exclusively at a massive, serially-modular level. Modernism ensures that evaluation takes place from a position where the prime interest is on how people *function* in relation to 'rationalised', *system* objectives. This means that the manager is 'trained' to 'forget' that it is the 'ME' that at the same time contextualizes as HE or SHE is contextualized by 'US' and 'THEM'). Although Study Two does not use statistical criteria as a validation for the interpretative

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framework I present, it goes some way towards being able to articulate what is going on for 'I' in the organisational context of 'WE' and 'IT'.

In this way it is possible to enable a broader application of evolutionary psychology knowledge in the future. My conclusion is that in a post-modern context, *ecological* ways need to be found whereby stakeholder communications can emerge strategically, through research into *'subjectively communicated complex-modular domains'*. Top down, externally imposed strategic ergonomics, as proposed by modernist strategists involve high risk implications for leaders in complex dynamic, post-human contexts.

In summary, my findings thereby lend more robust, statistically validated support, for the arguments of evolutionary psychologists who are challenging modernisms grip on a massively modular account of human intelligence in their attempts to extend the frontiers of strategic leadership and organisational management.

SECTION TWO
PART TWO
THREE COMPLEXITY FRAMEWORKS

IT

CASE STUDY ONE
RESEARCHING THE MANAGEMENT OF REPUTATION:
A RATIONAL COMPLEXITY FRAMEWORK

SINGULAR SELF-REFERENCE	GLOBAL DYNAMICS	INDIVIDUAL IDENTITY	NORMATIVE ZONE	AESTHETIC DIVERSITY

FINANCIAL BOTTOM LINE	MANAGERIAL LY CONTROLLED LEADERSHIP	FOCUS ON REPUTATION

WE

CASE STUDY TWO
RESEARCHING THE TRACKING OF INNOVATION:
A SYNAESTHETIC RELATIONSHIP FRAMEWORK

PLURAL SELF-REFERENCE	LOCAL DYNAMICS	ORGANISATIONAL IDENTITY	SYSTEMIC STRATEGIC ZONE	SYNAESTHETIC DIVERSITY

SOCIAL BOTTOM LINE	SYSTEMICALLY CONTROLLED LEARNING LEADERSHIP	FOCUS ON INNOVATION

I

CASE STUDY THREE
RESEARCHING THE DELIVERY OF ORGANISATIONAL ARCHITECTURE:
A STAKEHOLDER IDENTITY FRAMEWORK

SYNCHRONISTIC SINGULAR & PLURAL SELF-REFERENCE	SYNCHRONISTIC LOCAL & GLOBAL DYNAMICS	SYNCHRONISTIC PERSONAL & INTER-PERSONAL IDENTITY	TRANSFORMATIVE STRATEGIC ZONE	ETHICAL DIVERSITY

ETHICAL BOTTOM LINE	STRATEGIC LEADERSHIP BY SUBJECTIVES	FOCUS ON 'ARCHITECTURE'

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CHAPTER 9

INTRODUCTION TO THE THREE CASE STUDIES

RESEARCHING THE MANAGEMENT OF REPUTATION:

A 'RATIONAL' COMPLEXITY FRAMEWORK[1]

OUTLINE OF CASE STUDY ONE

1. INTRODUCTION TO CASE STUDY ONE
2. THE AIM OF CASE STUDY ONE
3. THE DATA COLLECTION METHOD
4. INTERPRETATION OF THE RESULTS
5. DISCUSSION OF THE FINDINGS
6. CONCLUSIONS DRAWN FROM CASE STUDY ONE

PROBLEMATISING A REPUTATION STRATEGY:

IT   **THE COMPLEX RESPONSIVE PROCESS OF INDIVIDUAL GROUP IDENTITY**

((SINGULAR SELF-REFERENCE) X (GLOBAL DYNAMICS) X (INDIVIDUAL IDENTITY) X (NORMATIVE ZONE) X (AESTHETIC DIVERSITY) X (FINANCIAL BOTTOM LINE) X (REPUTATION)
= MANAGERIALLY CONTROLLED LEADERSHIP)

LEADING THE MANAGEMENT OF REPUTATION

WE   **I**   *HOW ARE 'WE' DOING IN RELATION TO OUR PARTNERS, THE COMPETITION, AND IN RELATION TO EACH OTHER?*

SPLIT OFF FROM IT

IT   **I**   **STRATEGIC FOCUS =PERFORMANCE**

SPLIT OFF FROM 'WE'

IT   **WE**   **NORMATIVE ZONE**

SPLIT OFF FROM I

LEADERSHIP DYNAMIC = NORMATIVE FEEDBACK PROCESS

1. INTRODUCTION TO THE CASE STUDIES

'We're better at predicting events at the edge of the galaxy or inside the nucleus of an atom than whether it'll rain on auntie's garden party three Sunday's from now. Arcadia by Tom Stoppard

Researching leadership and management, when researchers themselves are bound up in the process of shaping a changing methodological and philosophical agenda (because they are themselves part of it), throws into question any notion of modernist research of organisational behaviour as an objective process. There remains a huge gap as to the role of subjectivity in the research process, understood as organisational behaviour and how that research process influences the data that emerges, and upon which we then base our methods, our interpretations, understandings and theories.   The three Case Studies presented here, represent an attempt to apply 'subjectivity' as a 'meta-discipline' which tries to 'put to the test' the modernist warrant that underpins the management by objectives of the discipline of Organisational Behaviour.

Without a close reading, Case Study One might appear to be the most problematic in terms of arguing a case for an emergent-participative strategic approach to the leadership research of organisations. It is for this reason that in my introduction to all three case studies, I will focus on the design of Case Study One as an exemplar of my position and approach as a reflexive-abductive researcher.

Case Study One uses the results of a survey questionnaire to consider the role played by 'reputation' as *a subjective construct* and to explore how the dynamics of 'reputation' plays itself out between leaders and their teams from a person-centric perspective, *with-in* the dynamics of group meetings.   What needs to be highlighted is that in Case Study One my relationship to the research participants represents a very different form of working alliance to the one proposed by researchers who apply social psychology to study behaviour in organisations.   (See note 1 below).   I treat 'reputation', not as a **hypothetico-deductive**[1] construct, as would be the case if this were a normative quantitative

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[1] **Hypothetico Deductive reasoning** is used here in the context of the application of psychology to social psychology within a modernist paradigm. Stainton Rogers et al (1995) describe this context as one of a 'product range' of Social Psychology, which they describe as follows:

'Social Psychology: the Product Range

Social psychology as science
This is the four-wheel drive line – sold on qualities of utility and ability to tackle the hardest terrain. It stresses the psychology in social psychology, and asserts that it is the scientific study of individuals in social situations. These individuals are held to think (cognize), feel (emote) and act (behave) in ways

that can be causally explained, and hence can be studied using **hypothetic-deductive** methods, primarily that of the laboratory experiment. Theories are ideally expressed in mathematical terms, with hypotheses stated as predictions about the impact of manipulating variables upon measures (e.g. of behaviour, affect etc.). Statistical analyses of results are given prominence. You will know you are dealing with this identity whenever you come across the label 'experimental social psychology'.

Social psychology as social science

This one is more the 'family car'. It generally identifies social psychology as inter-disciplinary, and accords considerable importance to its **sociological roots**. Here 'social psychology' is identified with relationships between individuals and social structures (from two person dyads to organisations and institutions). Individuals are held to be both influenced by and influential upon social structures. Where 'theories' feature they are likely to be either 'grand theories' (such as **structural functionalism**) or interactional models such as **symbolic interactionism**.

Social psychology as a humanistic endeavor

Here we have a real 'love bug' - designed for 'being' with definite 'green' credentials. The key markets here are an immediate commitment to showing that social psychology is relevant to personal and social problems. Markets to watch out for are the use of terms like 'self-growth' and 'self-actualisation'. Its purpose is seen as helping to achieve a better world, with overt agendas of personal growth and championing the underdog. This may lead to some coverage of social developmental psychology (e.g. moral development). You will spot it as a 'warm and cuddly' identity by its recourse to communal and 'feel good' values, and its determination to avoid getting 'too political'.

Social Psychology as Empire Building

Very much the 'top of the range estate car' – a product intended to promote the owner's sense of having 'made it', with stressed qualities of flexibility and 'do it all ability'. Here social psychology is presented as 'big enough to do it alone' – a discipline in its own right. It is a position often adopted in encyclopedias, handbooks of social psychology and in modular courses. Social psychology is seen to stretch from biology ('the social life of animals', 'physiological social psychology') to social science ('cultural psychology, 'economic psychology') and to encompass topics such as developmental psychology and personality theory.

Social psychology as pragmatic endeavour

This is the lorry or van rather than the car – it is sold for commercial use. This approach is often expressed in books with titles like 'Social Psychology for Security Guards' or 'Social Psychology and Management: Turning People into Profits'. The topics covered may look similar to those dealt with under the Humanist banner, but you can tell this identity is on offer whenever the client is not portrayed as the 'human race' but as 'industry' or some specific practitioner group. A similar confidence in the power of social psychological knowledge is expressed. It may be linked with, even warranted by, evidence about applied activities (e.g. as a consultant).

Social Psychology as a social constructionist endeavour

Here our metaphor begins to break down, as what is on offer is less an 'automotive product' than a vehicle for critical work. It declares itself early (e.g. in titles like 'The Social Construction of Death') in a challenge to all pre-emptive attempts to singularize (even talk of) reality. However, Social Constructionism has become a buzz term, and you may find you have bought a pragmatist or social scientist underneath the snazzy bodywork! Do not be fooled. Social constructionism, as we shall see in this book, offers a powerful challenge to the enterprises listed above. But be warned – social constructionism is not on offer if it is presented as just one approach among many, or called constructivism. This is just somebody trying to have their cake and eat it, since constructionism is incompatible with all the above approaches.

Social Psychology as a postmodern endeavour

No problem picking this one out, it has wheels within wheels! It will shout pomo-speak from the start. You will soon find that its proponents would rather risk incomprehension than being misunderstood. If you don't rapidly find terms like 'deconstruction' being used or any mention of French theorists (like Foucault, Derrida and Deleuze) it must be something else.

Social Psychology as rebellion and resistance

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study – rather I treat it as a 'subjective' construct – considered in the context of strategy implementation through the leadership of persons experiencing 'themselves' *with-in* the process of change. I am taking the position of a researcher who is involved in **social psychology as a social constructionist endeavour** in the context of a broader agenda, understood as **post-modernism**. I report on the research data from a perspective which suggests that the whole idea of 'managing' change needs to be re-evaluated in the light of the objectives leader-managers are purporting to achieve in organisations and how those objectives 'square' with the *texts, sub-texts* and '*nano-texts'* that emerge implicitly *through the process* of their communications.

In the context of 'reputation' *as a form of communication*, I define the research of 'strategy' and its leadership as being about enabling organisational members to know, support and *reflect upon* what they, as a 'meta', 'macro', 'micro' and 'nano' organisation 'stand for' or 'represent'. This implies that the employee, *as an individual person* is as likely to care about their subjective, *personal experience* of their own 'reputation' *in relationship* **with-in** the system on the basis of the empirical experience of their day to day communications, as they are to care about the implications **for** the *system's reputation of their day to day experience*. I want to look at how 'reputation' *plays itself out* at the 'local' level, **with-in** the empirically 'nano' domain of subjective experience.

Another way of saying this, is that I am using the term 'reputation' in the context of a   number of perspectives *at the same time at a 'subjective' level* (intrapersonal, interpersonal, team and 'group-organisational') – but from a time, place and space that I understand to be as close as possible **with-in that research context**, to an 'objective' position.   By this I mean that for the purpose of this case study, I am 'testing' the concept of 'reputation' as it pertains to the 'measure' of 'recognition' and 'esteem' as it might be evaluated from the 'inside-out', rather than from the 'outside-in'.   I want to explore the

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A 'custom model' with a range of window stickers already attached. Sometimes this will be marked for you by the rapid recourse to words like 'feminist', 'Marxist' or 'power'. But even where this does not happen, its polemical tone and rhetorical devices will soon show themselves. It dislikes and distrusts virtually all received social psychology. Some anti-social psychologists think that Humanists and postmodernists have either 'sold out' or don't understand that they are being 'used' and that social constructionists are relativists. It (and it flows through us sometimes) is prone to occasional attacks of wingeing and ranting relieved (?) by ironic humour and ferrous raillery.'

parallels (at <u>the level of subjectivity)</u>, with formal, 'text' book definitions of 'Reputation', 'Innovation' and 'Architecture', such as are proposed in 'Strategic Management' (J. L. Thompson, 2001:204).

Thompson, for example reports on Kay's research into irreproducible strategic competence from a position as a *pragmatist*[2] and yet at the same time, his text refers to strategic management *at the subjective level of action* as being to do with *'doing the right things right – and for the right reasons.'* During the process of researching for the PhD I noted that Organisational Behaviour and Strategic Management texts barely skim the surface in terms of defining their activities in the context of their objectives; this is particularly the case with regard to their 'positioning' relative to debates outside of the contexts of a textbook as a knowledge product which is designed for a specific market. In other words, there is little evidence of a reflexive agenda (i.e. there is little or no reference to any form of meta-*practice*.)

Organisational Behaviour and Strategic Management are contextualised in a form of communications which assumes management by objectives (MBO) to be an exclusively systemically-driven 'modernist' organisational-task-to-be-achieved; it is taken as given that somehow this task can somehow be 'split off' from its subjective level *in communicative action*. For example, as I understand it, the accomplishment of a 'reputation' is thought by Thompson to be accomplished with a sound and shared *organisational* mission, purpose and direction at the *systems* level – the assumption being that organisational success is the direct, serially rational consequence of a massively modular or 'modernist' strategic intervention, nominated as 'irreproducible competence'.

In Case Study One I try to explore this 'split off' aspect of strategic leadership to argue the case against *the modernist 'strategic' paradigm* as it happens *in action.* My objective is to draw out 'parallels' with Stainton Rogers et al (1995) critique of mainstream social psychology as a modernist discipline. I try to do this by taking a person-centric position as a researcher. I say this because I want to emphasise that *at the same time* that I am constructing the data through my interpretations, I am holding in my awareness that I am engaging in an iterative, reflexive process of 'grounding' my **Self** as a researcher **within** the data.

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[2] See previous footnote under '**Social Psychology as pragmatic endevour**'.

With the above caveat in mind, I want to 'test' my understanding of what I think is happening at the macro-level, when management by objectives (MBO) is applied in the context of a modernist mind-set which includes human data within a massively modular form of serial logic. In order to do this I apply non-parametric statistics to 'test' my 'subjective' and intuitive understanding as a professional psychologist; the statistical 'testing represents a statistically 'neutral' benchmark or bottom-line on the 'out-side' environment' against which I 'test' my hunches. The term that Q methodologists currently apply to this relationship with statistics as a technology, is what I understand to be 'psychographics'.

Q Methodology as a Psychographic Approach

From my 'reading' of Psychographic Methodology[3], I understand it to involve a person-centric approach, which defines the 'WHO', before the product-and-services driven 'WHAT'. As a consequence, the motivations and attitudes of the 'WHO' must be studied and understood in great detail. This means working with organisational data (not necessarily at the participant level) from a perspective which contextualizes that data as reflective of the involvement of participants. This perspective can include (but does not necessarily include) the researcher as one of those stakeholders – WHO is at the same time *a subject* as he or she is *an object* of the research). The focus is not so much on the social psychology of research as a **humanistic endeavour**, as it is on the role of social psychology in the emergence of knowledge. This perspective of data as 'participatively-emergent' makes it easier to facilitate the sharing of ideas about that data, across geographical, political, ethnic, disciplinary and other divides and amongst researchers and practitioners who do not necessarily share the same values and beliefs.

The *psychographic* approach (as opposed to the *psychometric* approach) works from the premise that the 'average' 'WHO' does not exist. That is, it takes as given, that knowledge of people's attitudes and motivations will indicate their likely receptivity to specific, locally emergent situations in organisational settings – particularly those involved in multi-stakeholder relationships. It therefore helps to actively involve learning participants in developing their own collaborative strategy – because doing so can help the diverse segments *within* stakeholder relationships to answer the 'WHY' questions. However, as evidenced

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[3] Title: *Marketing to the Mindset of Boomers and Their Elders*
Sub-title: *Using Psychographics and More to Identify and Reach Your Best Targets*
Authors: Carol M. Morgan and Doran J. Levy, Ph.D.
Hardcover, 383 pages
1st edition (August 2002)
ISBN: 0-9705605-1-6

by the design of Case Study One, it is not always possible or practical for the researcher to work directly with participants – this does not mean that useful information or 'clues' cannot be discovered by interpreting 'raw' 'qualitative' and 'quantitative' data from the 'local' perspective of the researcher as a professional 'WHO'.

Demographic data such as the knowledge of disciplinary or philosophical allegiances of communities of researchers, or their gender breakdown, or their average age, cannot give insights into who in a particular supports one particular position over another or why one researcher enthuses about quantitative statistics, whilst another finds it's use offensive. All of these individual differences stem from motivations and attitudes, based on how a person (including the researcher) views their Self in relation to others. Even if we rely on historical data to determine researchers' behaviour (as is implied by the modernist benchmark) this information is insufficient when new methodologies and innovations emerge – such as are now available due to advances in technology.

The three case studies that I describe in this Methodology Section represent what I mean when I describe my approach as reflexive-abductive. I might call a more normative term for the techniques that I apply, *Psychographic Discovery in Action*. I am talking about a research relationship with data and information (and not necessarily the participants – if that is not pragmatically possible) which involves a 'person-centric' approach. In the case studies I apply this approach to leadership strategy, organisational communications and the devolution of knowledge.

I see my purposes as a researcher as manifold and emergent, and as being to do with the application of my unique knowledge as a 'servant leader'[4] to stakeholders (in the broadest sense in that the researcher is also a stakeholder). The case studies are an attempt to apply those skills, in full awareness of their limits, to help stakeholders (including the researcher) to analyse their own motivations and concerns. A feature of this process includes the design of 'research feedback' as a form of learning intervention which reflects and fully acknowledges that all human data (no matter how it is gathered or 'mongered')

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[4] 'The vision of servant-leadership has at its core the conviction that true leadership springs from serving those whom one leads than striving to gain power and control over them.' Servant leadership is about, 'promoting that vision and equipping individuals and organisations with the skills necessary to put it into practices. Such skills include the deepening of personal awareness, active listening, collaboration and conflict management. Key benefits of the servant-leader approach are enhanced creativity and productivity, intellectual and emotional investment in group or staff members and greater efficiency in task completion.' (ref: http://www.servant –leadercenter.org/)

is the outcome of 'collaboratively-generated' understanding which starts with WHO? My position as a researcher for the purposes of completing PhD research is no exception.

A PhD as a social constructionist endeavour

For me, this PhD is the product of an approach to social psychology which Stainton Rogers et al (1995) describe as at the same time a **social constructionist and a post-modern endeavour.**[5] *Psychographic Discovery in Action, for me, is a way of understanding 'text' in its fullest sense as 'communication' rather than in its narrow sense as 'form'.* It is about engaging in a relationship with an external world *within* which I am prepared to acknowledge that, like everyone else, participants and researchers alike – I am a wounded healer – but that my experience still has something to offer- the term *'he who limps is still walking'* comes to mind.[6]

Another way for expressing where I am trying to take you in what I understand to be 'reputation' is the following poem by Charles C Finn, which describes from a subjective point of view, many of our struggles with our false self:

Please Hear What I'm Not Saying

Don't be fooled by me.
Don't be fooled by the face I wear.
For I wear a mask, a thousand masks,
masks that I'm afraid to take off,
and none of them is me.
Pretenting is an art that's second nature with me,
but don't be fooled.
For God's sake don't be fooled.
I give you the impression that I'm secure,
that all is sunny and unruffled with me,
within as well as without,
that confidence is my name and coolness my game,
that the water's calm and I'm in command,
and that I need no-one.
But don't believe me.
My surface may seem smooth but my surface is my mask,
ever varying and ever concealing.
Beneath lies no complacence.
Beneath lies confusion and fear and aloneness.
But I hide this. I don't want anybody to know it.

I panic at the thought of my weakness and fear being exposed.
That's why I frantically create a mask to hide behind,
a nonchalant sophisticated façade,

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[5] See note 1
[6] Stanislaw J. Lec, Polish writer and aphorist.

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to help me pretend,
to shield me from the glance that knows.
But such a glance is precisely my salvation.
  My only hope and I know it.
That is, if its followed by acceptance,
If its followed by love.
It's the only thing that can liberate me from myself,
From my own self-built prison walls,
From the barriers I so painstakingly erect.
It's the only thing that will assure me of what I can't assure myself,
that I'm really worth something.

But I don't tell you this. I don't dare. I'm afraid to.
I'm afraid your glance will not be followed by acceptance,
will not be followed by love.
I'm afraid you'll think less of me, that you'll laugh,
and your laugh will kill me.
I'm afraid that deep down I'm nothing, that I'm just no good,
and that you will see this and reject me.

So I play my game, my desperate pretending game,
With a façade of assurance without
and a trembling child within.
So begins the glittering but empty parade of masks,
and my life becomes a front.
I idly chatter to you in the suave tones of surface talk.
I tell you everything that's really nothing,
and nothing of what's everything,
of what's crying within me.
So when I'm going through my routine,
do not be fooled by what I'm saying.
Please listen carefully and try to hear what I'm saying,
what I'd like to be able to say,
what for survival I need to say,
but what I can't say.

I don't like to hide.
I don't like to play superficial phony games.
I want to stop playing them.
I want to be genuine and spontaneous and me,
but you've got to help me.
You've got to hold out your hand
even when that's the last thing I seem to want.
Only you can wipe away from my eyes the blank stare of the breathing
  dead.
Only you can call me into aliveness.
Each time you're kind and gentle and encouraging,
each time you try to understand because you really care,
my heart begins to grow wings,
very small wings,
very feeble wings,
but wings!
With your power to touch me into feeling
you can breath life into me.
I want you to know that.

I want you to know how important you are to me,
how you can be a creator – an honest-to-God creator –
of the person that is me

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if you choose to.
You alone can break down the wall behind which I tremble,
you alone can remove my mask,
you alone can release me from my shadow-world of panic and
    uncertainty,
from my lonely prison,
if you choose to. Do not pass me by.
It will not be easy for you.

A long conviction of worthlessness builds strong walls.
The nearer you approach to me
the blinder I may strike back.
It's irrational, but despite what the books say about man,
often I am irrational.
I fight against the very thing that I cry out for.
But I am told that love is stronger than strong walls,
and in this lies my hope.
Please try to beat down those walls
with firm hands
but with gently hands
for a child is very sensitive.

Who am I you may wonder?
I am someone you know very well.
For I am every man you meet
and I am every woman you meet.

From the above perspective, the use of non-parametric statistics in Case Study One to research the results of a survey questionnaire must appear to be a rather *indirect* way to apply my practice as a reflexive-abductive researcher. However, I want to emphasise that in this case study I am putting quantitative research merely in the foreground. Although it appears at first glance that I am only putting *someone else's* 'text' to the 'test'; Case Study One put the case for *including* non-parametric statistics as a way to help researchers put their own texts to the test; just as in Case Study Three, I put Q Methodology into the foreground, to put the case for Factor Analysis.

My propositions for inclusion of quantitative forms of evaluation are on the basis of how they can help us build on our differences as researchers of the human domain to create a better future. It's what I mean when I claim to be a taking a reflexive-abductive approach *in all three of the case studies*, even though Case Study Two is the only purely qualitative study and even though Case Study Three is the only study which applies Q Methodology, *directly* as a formal set of operations.

My position in relation to abduction is based on what is understood as the 'British tradition', according to the Q Methodology practitioner-researcher community. The British tradition is historically contextualised by Curt (1994) as follows:

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> *`abduction: Stephenson took the term from the philosopher, Charles Pierce, who viewed it as covering 'all the operations by which theories, and conceptions are engendered' (Pierce 1934: 414). Stephenson viewed it as 'inference, like induction, but concerned with explanation, whereas induction was descriptive -* <u>*one proceeded from the sample to the whole in induction, but from the whole to an explanation or interpretation in abduction. We use it to denotate the craft of interrogating and scrutinizing texts.*</u> *Unlike traditional notions of deduction or induction, abduction does not assume that knowledge can be derived canonically[7], but reconstructively via understandings, interpretations and explanations. Abduction as we use it is neither a scientific nor a philosophical technique. It is a practical craft, which can only be conducted by persons- in- culture (immanent[8] with culture- in- persons).* Curt: 1994: 233)

My purpose is to use the case study *to illustrate* how the modernist mind-set *plays itself out in action* at the micro-level in the dynamics of our everyday interactions with each other in the workplace, largely out of empirical awareness, but not, I would suggest in any way transcendently (see notes 7 and 8). I want to show in Case Study One how we *act out in everyday experience* what can be understood as Modernism's massively modular form of serial logic. Even though I use as a case study data that has been collected by other researchers in a far away country, and data which has been generated by people I have never met, nor am likely to, I want to show that the *'quantitative'* researcher does not necessarily have to *disassociate* their *own identity* from the *human data* that comprises the *subject of their inquiry* - if that data is understood at the level of *subjectivity*.

My justification for this approach is that *numerical data* exists as a *part of an incommensurable empirical technology* – and I want to argue that it can thereby be employed to assist the researcher *towards a level of objectivity* in the context of 'reality' as empirically fluid, uncertain and in the process of perpetual emergence. My purpose in this PhD is to use empirical data to 'test' Stainton Rogers et al's proposition, which I apply to modernism, that social psychology,

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[7] **Canon**: a rule or law; standard, criterion. Please read this note and note 8 and think about the implications of the hymn 'All things Bright and Beautiful', which I allude to in the *QThesis*.

[8] **Immanent:** remaining within, inherent. Immanence refers to the doctrine that the ultimate principle of the universe is not to be distinguished from the universe itself, that God dwells in all things and permeates the spirit of man. (This is the opposite to transcendent- of very high and remarkable degree; surpassing; superexcellent; not included in any of the categories. **a**. In Kant's system of an a priori character; transcending experience but not knowledge. **b**. Rising above the common notions of men ; with the Cartesians, pertaining to body and spirit alike. **c.** Wildly speculative, above, beyond or contrary to common sense. Transcendent thoughts are often described as intuitive. Intuitive truths are those which are in the mind independent of all experience, not being derived from experience nor limited by it. All intuitive thoughts and beliefs are transcendental . But transcendental is a wider term than intuitive , including all within the limits of thought that is not derived from experience, as ideas of space and time. Transcendent, transcendal and intuitive are opposed to empirical – or according to the philosophy of Kant, transcendent is opposed to immanent, and transcendental to empirical. (Ref: Funk and Wignalls Standard Dictionary)

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as *textualised* in books about Organisational Behaviour, Strategic Management and Personal and Organisational Leadership is framed *with-in* a massively modular form of serial logic.

The proposition that I am testing in all three case studies is that even if psychology and modernism, '*...could be said to proceed internally (to resolve its own disputes by its own mechanisms) by such inferential processes as falsifiability - there exists no over-discipline where the claims...*' of modernism and psychology '*...are put to such a test. Rather, and this is the second way in which psychology's...* (and modernism's) *claims are grounded,...its warrants could be said to be self-generational – to hold only for so long as its foundational axioms and metaphysics (i.e. the form itself) are taken to hold. That so long and only so long, as faith is maintained in its model of the person and its model of knowing.*'

The type of interpretation which I share with Stainton Rogers et al proposes that psychology (and modernism), '*... like Catholicism is self-sustaining. Methodology, like theology, does not operate so as to erode its own axioms. In the absence of challenge to its formal foundations it just continues inexorably on, interminably recreating the conditions of its own legitimation. Under conditions of challenge however...*' social psychology (and modernism) '*...is just as prone to damage as any other evangelical movement.*' Stainton Rogers et al (1995:22)

What I am trying to add to the above debate is to apply a Complexity perspective as an 'over-discipline' (a meta-perspective). I am proposing that the dynamics of the three factors defined by Wheatley (1994) as to do with the study of Leadership in the context of the 'New Sciences' of Complexity, Quantum Physics and Chaos Theory can be 'put to the test' operationally by applying what Stainton Rogers et al (1995) refer to, as the *scientific craft* of *the Study of Subjectivity*. The three factors that Wheatley refers to are Self-reference, Relationships and 'the creative energy of the universe' – understood by complexity theorists as 'Information'.

The Methodology Section of my PhD explores 'human data' with a view to understanding how these factors might *play themselves out as leadership* at the *subjective* level of 'strategy' from a perspective of *emergence*. From this view, the 'objectively' framed term of 'Reputation' can be understood as 'Information' (in the 'big' sense) and at the same time 'subjectively' as reputation and

information (in the 'small' sense); the 'objectively' framed term of 'Social Architecture' can be understood as Relationship Psychology (in the 'big' sense) and at the same time 'subjectively' as relationships and conversations (in the small sense); the 'objectively' framed term of 'Innovation' can be understood as Creativity and Self Reference (in the big sense) and at the same time 'subjectively' as emergent identity. (...And so on in relation to other terms such as ethics, syaesthetics and aesthetics.)

I want to put the case, in the Nominative domain, 'reputation', 'innovation' and 'architecture', can be understood at the 'macro' level of *Irreproducible Strategic Advantage,* as evidencing a 'form of structuring' or (currently) a modernist taxonomy[9] which classifies Organisational Behaviour and Strategic Leadership as complex-dynamic 'Information' in the BIG sense, but excludes its investigation at the 'small' level of action. This BIG approach seems to me to encase the research of organisational behaviour and strategic leadership within a purely *systemically legitimised set of definitions.* I want to draw attention to the possibility that a massively modular taxonomy that follows serial logic does not necessarily 'map' in an unproblematised way, onto the empirical data that we describe as our subjective experience of everyday life.

By using *non-parametric statistics* in Case Study One, Clarkson and Kellner's *Framework for Organisational Intervention* in Case Study Two and *Q Methodology* in Case Study Three, I attempt to 'test' the modernist proposition that the 'problem of abduction', as merely 'the god of little things', it does not warrant the detailed attention of researchers. I do this as a counterpoint to the way that case studies are cited in modernist texts, from the unself-conscious perspective of organisational self-reference, rather than from the personal or 'subjective' self-reference of the stakeholders *in* them (including the text-writers themselves).

The study of firms' irreproducible competencies, as involving reputation, architecture and innovation undertaken by Kay (1993) and cited by Thompson (2001) seems to rest its case on broad descriptions of massively modular serially rational 'content', rather than on the detail of the moment-to-moment stakeholder communications that resulted in its publication as knowledge.

According to J. L. Thompson,

> *'Organisations must find ways of empowering their employees, harnessing their commitment and promoting organisational learning if the*

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[9] Taconomy: a form of classification or 'organisation'.

'shadow side' is to make a positive contribution to strategic management and change'. (Thompson, 2001:903)

My three case studies are designed to investigate how and whether this message is put into practice *in action*. My aim is to take a 'deeper' and broader look at the original findings and to explore what they might mean in the light of the experientially discovered, subjective information which emerged during the course of researching my thesis.

CASE STUDY ONE

The Aim

In Case Study One I attempt to show that there is an alternative perspective that can be applied to the interpretation of survey and questionnaire data about teams and their leaders, to that currently dominated by a modernist view of what happens in organisations. I try to reflect on the limits of the modernist, massively modular focus on the measurement of static, stable, characteristics of individuals and teams and the systems theory definition of what it is to 'be' an organisation.

Case Study One digs deeper into the perspective that emerged in the original research carried out by my colleagues Stott and Walker, which I subsequently analysed and which we subsequently wrote up as a chapter in a book. (Portsmouth, Stott and Walker: 2000) The original research was written up with a view to encouraging a move towards an acknowledging of *teamwork in* human organisation as a phenomenon which results from complex, *unconscious* as well as *conscious* forms of 'communicative conversation.' It illustrated *how* the quantitative statistical techniques that I applied to the original data might be utilised to evaluate the *detail of data* that is usually presented in the context of a 'massively modular' normative-rational story of organisational life. As I see it now, my role then and presently is to research *into* the content of *the data*, my aim being to 'uncover' the *subtexts* that I *perceive* to be *emerging* from the *data*, according to my unique professional perspective as a Relationship Psychologist.

Case Study One is based on a study by Portsmouth, Stott and Walker (2000) which was published as a chapter entitled *School Management Teams, Partners for a New Story for a New Future*, in a book called *Partnerships, Shaping the Future of Education*. My aim in reporting the research and its subsequent publication, is to try to show that our understandings of how we research change *in* organisations needs to surrender to a new perception of reality - one that encompasses its uncertainty and unpredictability and *at the same time* one

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which continually strives to find ways of testing the validity of the sense we make of our 'brave new world'.

The original chapter by Portsmouth, Stott and Walker (2000) suggested that our post-modern society is fast moving towards one that is characterised as non-linear, chaotic and dynamically complex (Fullan, 1993). One of the conclusions of the original study was that the resultant challenges of our contemporary ways of acquiring knowledge via the application of research methodologies demands a vastly different perspective of information as emergent in the moment – we need a new vocabulary to describe *emergent* data.

The question the original research sought to address

The authors of the original research noted that in contrast to the organisational complexity of these issues and to the theoretical constructs that academics have used to account for human behaviour in groups (e.g. 'macro' constructions of organisational behaviour such as *culture* and *politics*, or 'micro' constructions of the individual such as *role*); the study was concerned with a very simple question. It was,

> *'How are senior management teams working together to achieve organisational objectives in the context of this challenging new environment?'*

For the purposes of *my* PhD, I revisit the original chapter, review our findings and discuss what I discovered 'in the shadows' of the normative data which my colleagues, Stott and Walker had collected whilst working with senior management teams in Singapore. The point I am trying to make in adopting this strategy is to emphasise that sometimes normative data of the kind that is collected in questionnaires on a daily basis in organisations, by all sorts of different professionals, for all sorts of different reasons, can be made to tell any number of different stories. Case Study One is therefore an account of what I made of *the data* (*not the persons _in_ the data*) as a reflexive-abductive researcher. It outlines how I went about exploring how to 'frame' my understandings in a qualitative way and how I 'tested' what emerged from the data by applying appropriately selected statistical evaluations.

2. THE 'DATA' 'COLLECTION' METHOD

The original data collection method was designed by my colleagues and comprised a survey questionnaire. They designed the questionnaire on the basis of two assumptions - first, that one of the most effective ways of understanding human behaviour is to ask people directly about it; and second, that one of the most efficient ways of getting a response is to make it simple for them to give an answer. Therefore, there was no clearly defined initial hypothesis regarding hidden variables to be investigated; and no sophisticated, 'abstract' theoretical or hypothetical constructs to be demonstrated, such as *culture* (Nias, Southworth and Yeomans, 1989) or *politics* (Ball, 1987), or their interaction at systems levels (Wallace, Hall and Huckman, 1996).

(In other words, my colleagues didn't design the research to 'test' or 'demonstrate' complexity theory or any other theory for that matter.)

The focus of *my* research at that time (as an interpreter of the raw data that my colleagues had collected) emerged when I *immersed myself in the data*. I was their research assistant, and my task was to analyse the results of the questionnaires and 'make sense' of the data. As I began to collate the data, I became aware that the way that the data 'patterned' itself, raised interesting questions in my mind about the nature of leadership relationships implied by the responses given by the senior managers in the study. In other words, I discovered that by posing a number of simple questions, my co-researchers had found a simple way to 'capture' a richly informative picture of what might be happening in the 'shadow-side' of organisational life.

The questions that my colleagues had devised were to do with how managers experienced team leadership in the context of their own particular local environment. In this case study I will present how the questionnaires were structured to elicit the numerical responses which I later translated into statistically testable categories; the broad 'gist' of the questions that my colleagues were 'tapping' is listed below:
1. What are the purposes for which the management team is used?
2. What topics are discussed at management meetings?
3. What is the leader's role?
4. How does the leader present problems and issues?
5. How are decisions reached?

The nature of the 'spotlight' that I decided to 'shine' on the data that *emerged in the answers to these questions* was to apply a complexity perspective as an alternative to the modernist view of how people in teams were 'supposed to work'.

Case Study One in its present form, comprises an investigation of teamwork at what might be described as the 'nano' level. By this I mean that the research considers not only the content of the responses given, but also addresses the underlying *implications* of the likely complex responsive processes of relating that might underlie them. In this sense my interpretation applies reflexive-abductive logic, based on my abilities as a counselling psychology practitioner, to interpret what communications between people imply about their relationships with their leader.

I apply a counselling psychology 'framework' in a very loose, intuitive way to propose and test my 'hunch' as to the nano structure that I think maintains the dynamics implied by the results of the research. By restricting the research to the managers' direct, subjectively reported experience of their decision-making in teams, my primary aim is to inform researchers and practitioners about what their responses imply might be happening *in the shadows* when managers *practice* organisational behaviour.   From this perspective, the manager's responses raise interesting implications as to the nature of mainstream management practice and about some of the massively modular assumptions which direct it.

The Original Research Question in a Post-Modern frame
In common with a vast range of mainstream research in the area of management, the initial purpose of the research, (which was originally carried out in Singapore by Stott and Walker) was to discover some 'facts' about the work of senior management teams in schools. The initial survey, design and data collection was undertaken in the context of a modernist objective; the purpose of this alternative analysis of the results, as reported in the original chapter and again in this thesis, is to demonstrate how the normative data that modernist researchers collect can be re-interpreted from a 'locally' complex frame of reference.

The original survey consisted of data from questionnaires completed by 240 school management team members; all of them heads of department or vice principals, in 38 primary schools in Singapore. For the original researchers,

Stott and Walker, the data represented an 'opportunity sample'. At least one senior management team member from each of the schools was undergoing management training at a university, and it was during that training that the initial investigation began.

My analysis of the chapter by Portsmouth Stott and Walker (2000) for the purposes of this thesis, is to reflect upon the implications of the data from a reflexive-abductive point of view, because my prime objective as a researcher of subjectivity is not driven by a need to generalise from the data within the Normative Zone – as is usually the case in deductive or inductive methods. My aim is to simply open up a 'conversation' or dialogue about what the survey findings might mean in terms of my initial 'hunch' that the results of some survey data have as much to do with what is going on 'in the shadows', as with what is happening 'on the surface' in the normative zone.

In the original paper Portsmouth, Stott and Walker pointed out that although the research was conducted in Singapore - a cultural context which may be different from that which frames organisations in other managerial systems, the aim was not to dwell on contextual imperatives at the macro level. In Case Study One my purpose is to direct the 'investigation' even further away from the macro level, in an attempt to gain an insight, explore and address, the question as to how management teams are working as the _subjects of management systems in organisations_. _In_ my professional identity as a counselling psychologist, I am interested to explore the internal workings of management teams and the role of those internal workings in relation to a rapidly changing external environment, which I suggest is moving towards an experiential 'human condition' which has been called 'post-human'.

In the original paper we pointed out that our interpretation was not meant to imply criticism of a particular system of organisation or the complex responsive processes of relating that emerged within it. The same is true now, in that what I am searching for is _an alternative relationship with the data_ of human behaviour in groups, to that offered by what I consider to be the massively modular, modernist definition of organisations, understood in the context of Systems Theory. I am seeking to describe an account that abductively reflects the 'shadow' experience of the subjects _of_ those macro-systems – as that account emerges at the same time 'inside' and 'outside' of them.

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It is my purpose to draw attention to the paradox involved in being a researcher *at the same time* of an individual (as a subject *in* the organisation) and as a member of a collective (as an object *of* the organisation). I want to explore what this might mean in terms of how people (including researchers, leaders and managers of all persuasions) behave in organisations in relation to their *unstated* objectives – namely their 'subjectives'. To put across what I mean by this I need to contextualise it as the social construction of social psychology.

'The humaneering form of social psychology'[10]

> *The nineteenth century was marked by great advances in engineering. Advances in psychology, sociology and physiology should lead to as striking advances in 'humaneering' during the twentieth century. (Tiffin, Knight and Josey, 1904: 24)* Stainton Rogers et al, 1995: 18

Taking a social constructionist perspective, Stainton Rogers et al note that social psychology can be construed as a 'humaneering mission'. They point out that,

> *'This 'quest towards social and individual improvement has a significant structuring effect, not only on the content of social psychology (what topics or problems it chose to investigate), but also upon the form that the discipline would take.'* Stainton Rogers et al, 1995:18

As social constructionists of the Q Methodology tradition, Stainton Rogers et al recognise that form and content cannot be precisely separated, they set out to critically examine the form and structure of social psychology as a discipline and see how these were developed to suit the mission. In Case Study One, (as in the other case studies) I attempt to investigate how this 'mission' - broadly understood as the modernist agenda - is playing itself out in the day to day experience of ordinary people in the work-place (including a work-place called a 'school', a 'university' and a 'manufacturing plant').

Stainton Rogers et al observe that,

> *'To the social psychological missionaries, to humaneer requires two parallel representations; there must be a modelling of the discipline; and a modelling of the to-be-disciplined subject.'* Stainton Rogers et al, 1995:18

My case studies are designed on the basis that the disciplines of Organisational Behaviour and Strategic Management have been built according to a similar, if not identical mission. Stainton Rogers et al argue that in order 'to be studied, to be interrogated, to be intervened upon and changed, social psychology first needs to construct its subjects as 'subject'. They continue,

> *'They must be seen as conceptually isolatable from their circumstances, and to be possessed of stable, internal, intrapsychic structures which both*

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[10] A heading taken from Stainton Rogers et al (1995) in a chapter entitled *Towards a critical social psychology.*

> *are influenced by and mediate the impact of the impinging situation. Typically the person is modelled as rather like a Russian doll – within the box which is 'the person' are contained further boxes <u>(hypothetical constructs and intervening variables) which are purported to be the source of all human behaviour</u>. Hence this 'box' is positioned between 'situation' and 'behaviour' in such a way that these correspond to 'stimuli' (situation) and 'responses' (behaviour) – or to put it another way between 'cause' and 'effect'. This model hence serves to create the impression that 'behaviour' can be understood and controlled (as required by the mission) if, and only if, we have knowledge of both the situation and the box-subject.'* Stainton Rogers et al, 1995:19 (underlining added).

My 'data collection method' in Case Study One is to use non parametric stratistics to test my 'hunch' that management by objectives is being implemented by leaders in teams as well as in organisations, *as if* it is possible to isolate 'objectives' from their organisational function as managerially structured, social constructs. What Stainton-Rogers et al suggest is going on at the micro level of social psychology, I am suggesting *is paralleled* at the 'nanolevel' of personal identity, at the same time that it is being paralleled at the *macro-level* of organisational strategy and at the *meta-level* of the modernist mission.

Stainton Rogers et al point out that a modernist 'framing' of 'the person' as a 'box container of boxes within boxes' (as opposed to the person as a self-referential subject) enables the picturing or 'modelling' of 'behaviour', as a response or effect. Consequently it is possible to consider social psychology (and, I would argue, Organisational Behaviour and Strategic Management) as a discipline, which in essence, is <u>unproblematically factual</u> or objectively recognisable as divorced from subjectivity. By 'reducing' a person's subjective experience to a series of 'boxes' that are 'contained' in other boxes, it makes it possible for a researcher to 'identify' behaviour *a priori* as 'functional' or 'disfunctional', according to the 'name' given to the box.

In this thesis I argue that set in its modernist context, this is exactly the effect of management by objectives on organisational behaviour and strategic leadership in organisatons. Tied in with modernism is an agenda for control, because an *a priori* (rather than an emergent) approach enables,

> '... *the possibility of picturing behaviour (troublesome or desirable) to be worked on. That is there is always immanent in this approach the implication that 'something should be done – that 'we need to reduce aggression' or 'we should enhance pro-sociality.'* Stainton Rogers et al, 1995:20

I am suggesting that tied in with modernism as a frame for management by objectives is what constitutes a,

'*...double agenda and mission: a mixture of 'fact-finding' and 'tackling issues'. To meet that agenda both 'facts' and 'issues' must also be passed through another box. The box this time is **methodology**, and it is a model of **knowing rather than a model of a to-be-known subject**. In other words, facts and issues are processed through a highly structured and rule-bound procedure (usually called 'scientific method') which is held uniquely to enable properly founded explanations and intervention programmes to emerge at the other end.* Stainton Rogers et al, 1995:20

In this thesis I am looking at management by objectives as a representative 'form' of modernist agenda, in a parallel way to how Stainton Rogers et al consider that the discipline of social psychology is a representative 'form' of modernism. Stainton Rogers et al note that' '*...this form is ideally suited to its humaneering task, and various contents can be inserted into it and dealt with in missionary fashion.*' They point out that in this way it enables social agendas to be tackled '*...as if they were objectively definable issues which can be 'solved' by scientifically reached conclusions, and to approach people as if they were essentially predictable automata.*' This 'form' once established and accepted allows for the argument that '*...any knowledge that has not been gained according to this arrangement and that does not follow the pattern of these structures, is not valid.*' Stainton Rogers et al, 1995:21

In this thesis I am suggesting that management by objectives has become established and accepted in a parallel way by organised communities of practice – be they universities, manufacturing plants or schools. My focus is to analyse and interpret the data with a view to exploring the effects of modernism on organisational decision-making. The methodology is therefore designed to illustrate the effects of applying massively modular serial logic to the strategic leadership of organisational behaviour, as manifested in the application of a modernist definition of management by objectives.

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4. THE DATA FROM CASE STUDY ONE

The original survey data was gathered using a questionnaire which covered five topics. These addressed the purposes for which the management team was used, the nature of discussion topics, the role of the principal leader, the way that the principal leader presented problems and issues, and how decisions were reached by the team. As an abductive-reflexive researcher, I now recognise that there exist any numbers of 'stories' that I could 'spin' about the data.

At the time of the original study, I was interested in what the data might say about the nature of relationships in teams, but as the data emerged in the process of my re-interpretation, as I revisit the paper now, I am focusing on what it implies about the application of management by objectives as a modernist construction. I am looking at how the data and my original statistical representation of it, might relate to the leadership and management of strategic change and on how what emerges locally in teams might reflect what is going on during the living present as it emerges at the 'nano' level.

Analysis of the data

In order to 'test' the hunches that were emerging when I began to interpret the data during the original research project, I decided to use statistical techniques which involved correlational and significance tests on small samples of data. Tests that are used for 'small samples' are known as non-parametric statistics. I now can see that what I was trying to do then, but hadn't articulated, was to apply these techniques with a view to furthering my study of how subjectivity expresses itself in organisations, despite attempts to suppress it. Moreover, now what I am trying to do is to look at the data again, from the perspective management by objectives as a 'form' of complex responsive process of relating.

Then, as now, I wasn't interested in whether the teams and their leaders actually operated in the way they claimed to be at the manifestly behavioural level. As we pointed out in the original study, it didn't serve our objectives to obey the dictates of the sometimes fundamentalist sectarian *either* quantitative *or* qualitative behaviourist-interpretivist research communities. As a researcher, *even though I only had access to the data and not to the participants*, I saw myself more as pursuing 'collaborative inquiry' *with the data*, and thereby as integrating the quantitative with the qualitative and the behavioural with the interpretivist, in order to arrive at an understanding that made sense within the context *as a whole*.

I wanted to see if I could develop an emergent, statistically validated framework from the raw data; my aim was to avoid restricting my analysis to a 'massively modular' normative conclusion, as is often the outcome from survey questionnaires. Given that I did not have access to the originators of the data in terms of the participants, I decided that I should 'test' the validity of some of the conclusions that emerged through my qualitative understanding, by applying non-parametric statistics.

I selected Spearman's Correlation Coefficient to examine relationships between rankings of data about principal leaders and their senior management teams because I was interested to know whether from a statistical viewpoint, there were any significant patterns that were emerging in how the management teams were 'working'. The statistical tests were not utilised with the intention of proving or disproving any particular theory – they were being used to 'test' the researchers' interpretation of the data.

Spearman's view of statistics, as understood by William Stephenson, (who was his pupil) was that they could be used in the process of abduction, as 'testable' 'data capture' devices - ways of calculating the 'odds' that a researcher's interpretation concurrs with what the researcher believes is being 'voiced' through the data. In a sense, what the researcher ends up 'testing' is an abductive, cognitive modelling process as it emerges.

In Case Study One, I have tried to minimise interrupting the flow of my argument with the methodological and statistical detail. However, when I make use of the term 'significant' in relation to the data, I use it in the accepted statistical sense, since my analyses yielded probability levels of either 0.05 or 0.01 in such cases. This means that as a researcher, I can be confident that the patterns I perceived to be emerging from the raw data had a 95% or a 99% likelihood of not being due to chance and that the 'patterns' were more likely to be due to synchonisticity than to 'pure coincidence'.

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5. DISCUSSION OF 'THE DATA'

(N.B.) This discussion relates to the original qualitative and quantitative findings and interpretations of the data.

Question 1: The purposes for which the management team is used

The first question in the survey questionnaire asked the participants the purposes for which the senior management team was used. Participants were given a range of statements of objectives which applied to their meetings. They were asked to rank these objectives as to whether they applied to their management team on a time scale of '*never'*, '*occasionally'*, '*often'* and '*at every meeting'*, according to their preference. (See Figure 9.1,)

Figure 9.1
THE PURPOSES FOR WHICH THE MANAGEMENT TEAM IS USED

QUESTION 1

Think of your senior management team meetings and please answer the questions below.

1 This question relates to the purposes for which your management team is used.
Look at the possible purposes listed below and, for each one, tick the appropriate box as it applies to your management team.

NEVER | OCCASIONALLY | OFTEN | AT EVERY MEETING

PURPOSE

	NEVER	OCCASIONALLY	OFTEN	AT EVERY MEETING
Principal obtaining advice from team members	☐	☐	☐	☐
Making Decisions	☐	☐	☐	☐
Implementing Something	☐	☐	☐	☐
Discussing	☐	☐	☐	☐
Solving a problem	☐	☐	☐	☐
Thinking up ideas	☐	☐	☐	☐
Principal delegating tasks to team members	☐	☐	☐	☐
Monitoring or evaluating	☐	☐	☐	☐
Reviewing or obtaining feedback	☐	☐	☐	☐
Modifying existing plans	☐	☐	☐	☐
Coordinating the school's work	☐	☐	☐	☐
Formulating school policy	☐	☐	☐	☐
Planning	☐	☐	☐	☐
Allocating resources	☐	☐	☐	☐
Disseminating information	☐	☐	☐	☐
Building team spirit	☐	☐	☐	☐

Please add any purposes not included in the above list but which apply to your management team. Write them below and then tick the appropriate box.

---   ☐ ☐ ☐ ☐

<u>Summary of the participants' answers to the above question</u>

By simply counting the ticks and where the respondents had placed them, I was able to conclude that the results of the questionnaire showed that generally speaking most of the 240 respondents indicated that most of the time the activities of their management teams were characterised by **discussion** and **disseminating information** - often the principal would **delegate tasks** and **obtain advice from team members**. What most typical meetings **did not include** were activities such as **monitoring or evaluating, modifying existing plans**, or **reviewing or obtaining feedback.** Typical team meetings were not generally described as involving reflection, such as would be involved perhaps in activities such as thinking up ideas and building team spirit.

My interpretation of these results at the time, which I reported in the original paper, was that these results represented data that indicated that there was little indication of a process of double-loop learning (Senge, 1990). Portsmouth, Stott and Walker (2000) noted that without such learning, according to the systems theorist Peter Senge, systemic change is unlikely to be achieved at the local level of the team. From my present perspective, in the context of relationship psychology, it seems from the above data that members of some teams were engaging in the *working alliance relationship*, not so much in terms of a partnership in the shared management of *change,* but rather in the shared management of the *status quo*. The team members and their leaders seem to be operating mostly in what Critten and Portsmouth (2003) describe as the Normative Strategic Zone.

This impression is reinforced by data which indicated that the meetings of some teams **never** involved building team spirit (such as would involve Clarkson's developmentally needed, person-to-person and transformational relationship competencies). Nor did they often engage in the processes of evaluation and feedback (Clarkson's working alliance relationship competencies), or thinking up ideas (the dynamic outcomes of complex self-organisation).

The data suggests that what **did not** emerge at these senior management meetings was the 'space for creativity' described by Stacey, nor the opportunity to synergise information and share insight, described by Mintzberg's (1994) as the essential outcomes of effective emergent strategy. According to theories that favour participant-emergent strategy, it is from this unpredictable type of working alliance that high performance teams emerge and are able to build an

organisation's non-reproducible competitive capabilities – namely Kay's (1993) capabilities of reputation, innovation and architecture.

We wrote in the original paper that we could see no evidence to suggest that senior managers perceived the objectives of the meetings as having anything to do with improving organisational effectiveness or as involving the discipline of double-loop learning, let alone reflective learning. My general impression at the time was that the participants' answers resonated with Senge's assessment of the managerial outcomes of team relationships, when he observed that,

> *'The main product of the team's work is decisions about specific situations, often debated and decided under great pressure, and each decision is final as soon as it is made. There is no experimentation with decisions; worse still there is little opportunity to form reasoned assessments of the wisdom of different decisions, and there is no opportunity to step back, as a team and reflect on how we might arrive at better decisions together.'* Senge, 1990:259

In the paper we noted that Senge's observations were written in the context of the organisation as a system of five disciplines: Personal Mastery, Mental Models, Shared Vision, Team Learning and Systems Thinking. His approach in terms of systemic complexity resonates with that of quantum physicist David Bohm, who describes the role of discussion in meetings, distinguishing it from the process of dialogue. Bohm describes discussion and dialogue as the indivisible parts of the larger 'whole' – the uniquely human phenomenon of shared meaning making we call discourse.

Bohm points out that the word discussion has the same root as 'percussion' and 'concussion'. He describes this activity as analogous to the game of table tennis – the purpose of the game being to win. Coming from a systems perspective, He focuses on the meaning of discussion in relation to the prime 'objective' of the 'whole', suggesting that the primary 'objective' of the 'whole' is to search for coherence, truth or authenticity. For change to occur in a system, it needs to be accompanied by a 'collective stream of thought', namely dialogue. We noted that *Dialogue*, for Bohm is *meaning passing or moving through*. In dialogue, the group or team 'accesses a larger pool of common meaning', whereby '...*The whole organises the parts, rather than trying to pull the parts into the whole.'* (Senge, 1990:241)

On revisiting this part of the chapter again, I perceive that this Systems Thinking definition of human communication clearly locates *'organisation'* as somewhere *out-side* of the group of individuals who make up the 'whole' – in this case it leaves out the complex responsive processes of relating that are emerging

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between those who participate *in* the meetings. What emerges *with-in* the team meetings is therefore interpreted as being 'organised' by some kind of force external to the members *within* it. By locating **both** *organisation* **and** *thinking* outside of the local conditions where the complex responsive process relationships are emerging, attention is turned to the 'purposes' of the organisation and the role of the group in serving those purposes.

A complexity relationship perspective would locate attention on the local interactions that emerge *with-in* the team – these complex responsive interactions are defined as the 'raw data' of organisation and as the 'actualised' strategic objectives of the team. When the meanings are imposed with reference to the objectives of 'an outside *systems thinker* who is looking in', entirely different understandings emerge to inform and shape knowledge. Coming from a systems thinking perspective, Peter Senge and other theorists of the organisational learning tradition, have been interested in the internal environment of the firm from this 'external' position, with a view to describing how the systems' objective is served through team learning.

The original study noted that the data indicated that many of the senior management teams the researchers surveyed, lacked the vital ingredient of dialogue, as evidenced by the low priorities given to team spirit, feedback and monitoring. Within this context, an observation made by Senge was deemed to be fitting,

> 'There are two primary types of discourse, dialogue and discussion. Both are important to a team capable of continual generative learning, but their power lies in their synergy, which is not likely to be present when the distinctions between them are not appreciated.' (Senge, 1990:240)

Portsmouth, Stott and Walker (2003) noted that the general impression that emerged from the data as to the purposes served by senior management teams was one of efficiency: attention seemed to be focused on discussion and the exchange of information. There was no time for dialogue. At the time, we quoted Stacey, according to whom,

> 'Efficient operational schemas tend to shield maladaptive evaluation schemas, resulting in a kind of skilled incompetence, the continued acting upon unquestioned assumptions. Efficient actions lead agents into an illusion of a predictable environment that puts them at the mercy of any chance shift in that environment.' Stacey, 1996:101

My understanding now of what was emerging for us was an emergent awareness that modernist forms of working alliance do not create the complex responsive forms of relating that are conducive to learning in conditions of unpredictable or

turbulent change. This, according to Stacey, is because of the influence of anxiety on learning and creativity, during the process of 'playing out' 'object relations'. Senge, however, does not address the influence of this 'transference' relationship in his systems theory (because of course systems don't get anxious and they don't experience crises of identity).

The price of stability, according to Stacey is single-loop learning or conditioning. This can be considered to occur when the team automatically adapts its behaviour according to the stimuli with which it is presented. The outcomes of meetings become fairly predictable and nothing really changes. This is in contrast to double-loop learning, or reflective learning which results in changed thinking. (Argyris and Schon, 1978)

We noted in the original chapter that the data about the purposes for which senior management teams were used, indicated no intent to optimise the basic strength of the team's systemic character – that the whole learning should be greater than the sum of its parts. This, according to Senge, is the ultimate goal of the learning organisation. It would appear that, to achieve an effective working alliance, it is necessary to engage in dialogue as well as discussion. This is a process of double-loop learning or reflection, but at the same time it is one that inevitably involves addressing issues of difference, diversity, instability and unpredictability. It necessitates tolerance of the anxiety that such 'bounded instability' entails (Stacey, 1996).

It seems to me now that the essentially modernist, Newtonian systems thinking perspective of the vast majority of research in the management field fails to inform the practitioner about *how* to achieve functional working alliance relationships in organisations. This is because it locates its objectives not *in* the working alliance, but *on* prediction and control - in the strategic zone Critten and Portsmouth (3000) refer to as 'IT'. Leadership by Subjectives (LBS) attempts to offer an alternative perspective by exploring what may be happening 'in the shadows'.

The present research indicates that alternative perspectives to those proposed by modernist Systems thinkers, have the potential to provide the fresh insight required to facilitate double-loop learning in the process of management. The location of modern organisational studies at the edge of a post-human paradigm shift, offers a unique window of opportunity towards an innovative change in how management by objectives is contextualised. This new context is, by

definition, concerned with the nature of synergy as a self-organising complex-responsive process of relating between individuals, groups and the environment. It involves abandoning a hypnotic belief in an unproven ability to predict and control change at the nanolevel of human communication.

Research, from a modernist perspective, has traditionally been understood as a linear endeavour. Social scientists have attempted to define causal variables, such as culture or politics or their interaction, and it has been difficult to translate these findings into action at the local practitioner level. It is possible, that this perspective has limitations and may well be blinding researchers to insights which offer the possibility of producing research that makes a real difference to practice.

Current knowledge in complexity theory implies that change at the systemic learning level cannot be manipulated – even in complex physical and biological systems *'learning'* is the result of *self-organisation*. All learning systems are by definition, non-linear and display conditions of *low dimensional chaos* and *bounded instability* – not, as has been proposed by modernist economists, at the level of *bounded rationality*. Attempts to construct organisations as *knowledge* systems, (what we understand as synergistic change), can only occur when individuals address the anxiety-provoking power generated by the complex responsive processes of relating that emerge in the shadow zone. (Stacey, 1996)

In order for change to emerge effectively, individuals, teams and organisations need to develop *resilience,* rather than *resistance* to the conditions wherein change emerges. This means the capability to be able to abandon the palliative of the known, in favour of the unknown. In practical terms the objectives which drive the organisation of senior management team meetings need to be defined at the personal level of relating, at the same time as at the impersonal, organisationally systemic level of objective-setting. The primary focus needs to be the *self-organising relationship processes* that emerge *in* the meeting, *at the same time* as the organisationally systemic processes that drive task performance.

Self-organising is a task that involves the manager as a person because it involves the ability to maintain the Self in a paradoxical position at the edge of chaos, where the person is at the same time, *in* the organisation as *of* it. Focusing purely on *what* should be *done*, with no reference to *what* the team is *doing* at the relationship psychology level and *how* individuals *play their self* out

with-in the team, may well serve to rescue managers from a difficult and psychologically demanding leadership assignment: that of enabling the paradoxical challenge of synergising the organisational task *with* the personal process.

Question 2: Topics discussed at meetings

A subsidiary question in the original research related to senior management team meetings, concerned the topics discussed. (See figure 9.2 below) These topics reflected a broad range of activities, including curriculum programmes, academic issues, student progress, general administration and major events. However, I noted at the time, that there seemed to be little in-depth concentration on any specific issue; the picture was one of superficial coverage of many topics, some of comparatively little consequence. **Staff development as an activity was given little or no priority** in most team meetings. Where, one might ask was the space for the team and its leader to work *in* the *working alliance relationship* to effect strategic change?

Figure 9.2
TOPICS DISCUSSED AT MEETINGS
QUESTION 2

Think of your senior management team meetings and please answer the questions below.

2 This question is concerned with the sorts of things you talk about at your senior management team meetings. Look at the possible issues below and tick the appropriate box for each one as it applies to your management team.

	NEVER	OCCASIONALLY	OFTEN	AT EVERY MEETING
Curriculum or programmes	☐	☐	☐	☐
Discipline of teachers	☐	☐	☐	☐
Confidential Reports	☐	☐	☐	☐
School Policy Issues	☐	☐	☐	☐
Academic Issues, including student progress	☐	☐	☐	☐
Teacher problems	☐	☐	☐	☐
Budget and Resources	☐	☐	☐	☐
Deployment of Staff	☐	☐	☐	☐
Pastoral care for the children	☐	☐	☐	☐
Classroom Observation	☐	☐	☐	☐
Examination matters	☐	☐	☐	☐
Formulating school policy	☐	☐	☐	☐
Housekeeping or general admin matters	☐	☐	☐	☐
Government's educational policy issues	☐	☐	☐	☐
Staff Development	☐	☐	☐	☐
Buildings or equipment	☐	☐	☐	☐
Schedules or timetables	☐	☐	☐	☐
Complaints from outsiders	☐	☐	☐	☐
Matters relating to parents	☐	☐	☐	☐
Community Issues	☐	☐	☐	☐
Teacher's views or complaints	☐	☐	☐	☐
Working conditions	☐	☐	☐	☐
Problem children	☐	☐	☐	☐
Welfare issues: teachers or children	☐	☐	☐	☐
Major events in the school	☐	☐	☐	☐
Student's non-academic needs	☐	☐	☐	☐
Fundraising	☐	☐	☐	☐
Sport	☐	☐	☐	☐
Extracurricular activities	☐	☐	☐	☐

Please add any other items you discuss and tick the appropriate boxes

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Question 3: The Leader's Role

The third question was about the leader's role in the senior management team. Participants were asked to tick those roles which best described their principal leader, as he or she presented their self in the management team. Twenty two different roles were listed. (See Figure 9.3, below)

Figure 9.3

THE LEADER'S ROLE

QUESTION 3
Consider the leader's role in the senior management team. Tick those roles below which describe your principal **AS HE OR SHE IS IN THE MANAGEMENT TEAM.** You may tick as few or as many as you wish.

Facilitator	Final decision maker
Coordinator	Delegator
Direction setter	Stimulator or provacateur
Just one of the team	Despot or dictator
Listener	Standard setter
Guide	Information giver
Director	Counsellor
Peacemaker	Negotiator
Advisor	Resource provider
Creator of ideas	President or chairperson
Referee of disputes	Distributor of power
Others (please write below)	

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The role taken by the principal leader in the team indicated a broad diversity of approach, both within and between teams. Of twenty two roles listed, eighteen were identified. The four roles which failed to appear as primary choices were those of **peacemaker, *resource provider, distributor of power and creator of ideas.*** The role of ***final decision maker*** was the highest scoring item. Other highly ranked roles included ***adviser* and *direction setter.*** More than half the teams considered that **the role of *one of the team* <u>did not apply to their principal.</u>** Moreover, twenty one of the teams considered that the role of ***despot or dictator*** to have been applicable to their respective principals. In five teams **the dictator role was ranked in the top three.**

What might this data be voicing, about the nature of relationships in teams, and how might the data relate to the leadership and management of strategic change? How might what emerges locally in teams reflect what is going on during the living present as it emerges at the 'nano' level? Generally, principals seem to be taking a proactive, distinctly differentiated role within the senior management team. The flavour tends towards the hierarchical. Principals appeared to be perceived as 'gatekeeper': *how* they lead the working alliance appears to determine their role as seen by their team members. In not a single case was the principal perceived as a gatekeeper of creativity and innovation. Rather, the role of leadership was characterised by task performance.

The type of objectives-oriented behaviour characterised by tasks such as advising, direction-setting and dictating implies an adherence to a 'dominant symbol system' (Stacey, 1996) This is described as comprising the taken-for-granted rules which control the performance of the tasks in hand. These rules are also considered to '...*defend against the anxiety that task performance or any creative threat to it arouses without incapacitating the ability to work...The rules are expressed as routines, habits, procedures, theories in use, checking and control behaviours.*'

In this thesis, I suggest that the modernist massively modular account of human cognition is the equivalent of Stacey's 'dominant symbol system'; I present the case study here, as an example of the consequences of 'massive modularity', for how 'reputation' (for example of an individual's intellectual position, or job role), can 'block' the flow of emergent communications in groups. I am interpreting 'reputation' as an internal 'subjective *state*', more akin to the idea of 'respectability', or to what has been defined by new paradigm research psychologists as the 'defended self'. (Hollway and Jefferson, 2000)

Stacey refers to these behaviours as masking hidden 'recessive' or 'shadow' group dynamics, namely, those concerned with the anxiety at the 'edge of chaos' (the space for creativity) - and 'beyond the edge of chaos' (where the complex responsive process of relating faces total disintegration on the one hand or total engulfment on the other). Another way of describing these psychological positions is the *paranoid-schizoid position* (which is characterised by splitting via introjection and projection inwards and outwards of bad feelings); *projective identification* (which denies the separation of the individual from the external environment); and *the depressive position* (which occurs at the edge of chaos,

where ambiguity and paradox are not denied due to overwhelming existential anxiety.

Nelson and Winter (1982) would describe such a learning system as manifested by the data about the role of the principal as a leader, as a 'store' of previous learning in the form of routines, which are then used to perform tasks. In terms of learning, task performance is improved through repetition or practice, which provides feedback. However, the learning comprises incremental skill - it is single-loop learning.

There is no evidence of relationship tension in terms of conscious reflection between team members and their leader because the dominant symbol system – the schema (the expectations or assumptions held by the group) – do not change as a result of experience. There is no relationship tension, because the conflict (or paradox) is kept out-side of the teamwork and there is no reflective questioning or deconstruction of the dominant, taken- for-granted rules-of-the-game that have come to be understood as modernist management.

Thus the principals were perceived to be acting as the gate-keepers of the team-as-task-performer - not of the creative energy of the team. By acting as managers *of* the task rather than as leaders *in* the process, their behaviour could be understood to be 'protecting' self and team from the potential anxiety involved in double-loop learning. This form of blocking any questioning of emergent assumptions as to the role of the principal suggests a dynamic that Argyris and Schon (1978) have called Learning Model I. Whilst often claiming to be operating according to Learning Model II – public discussion and testing of assumptions (i.e. *dialogue*) – teams were probably operating according to Model 1 - namely containing the fear of embarrassment and restricting decision-making to as few people as possible.

The research indicated that the role taken by principals was perceived to be one of taking responsibility for and controlling the tasks of the school management, rather than for the leadership relationship. The principal as a manager, also thereby took responsibility for managing the unspoken relationship objective – namely to take responsibility for the levels of anxiety involved in making decisions in the real, local 'world' *for* him/herself *in* the team and at the same time *for* the team. Bion (1961) describes this type of emotional space, which is shared unconsciously by the leader with the team as *'basic assumption behaviour'*.[11]

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[11] See also summary of this chapter in the *QThesis*

By restricting the team objectives to efficient task behaviour, the principal leaves no room for so-called 'inefficient' edge-of-chaos, complex responses, such as are involved in creative-destructive relationship processes. This means that there was no need or space for *dialogue* – the adult 'time-wasting' activity akin to children's play. Play for children, and it is proposed, activities akin to play in adults, such as loosely bound 'conversation', serve to contain the anxiety inherent in the space of 'unbounded instability' (the paranoid-schizoid position and projective identification) sufficiently to enable creativity and innovation to occur.

Stacey (1996) describes the complex responsive process aspect of team communication as comprising the 'shadow system'. This shadow system is the essential space for creativity and innovation and yet, paradoxically, it functions destructively to undermine the primary objectives with which the organisational system is identified. The consequences of focusing purely on objectives as task efficiency, often thereby denying the existence of the un-discussable issues that comprise the complex responsive process of *relating with each other*, such as competition, control, fear, politics and game-playing, results in the build-up of powerful, rigid, defensive group routines that block double-loop or reflective learning.

Question 4 How the Leader presents Problems and Issues

This question related to how the leader presented problems and issues to the senior management team. Participants were asked to use percentages to indicate the relative use of four methods of intervention which the principal might use to communicate with the team. (See Figure 9.4,)

Figure 9.4
HOW THE LEADER PRESENTS PROBLEMS AND ISSUES
QUESTION 4

The next question relates to how your leader **PRESENTS PROBLEMS AND ISSUES** to the senior management team. Use percentages to indicate the relative use of the methods shown in the statements. You may add other statements at the bottom of this page if you wish, but you should also add the percentage score. **PLEASE ENSURE YOUR PERCENTAGE SCORES ADD UP TO 100.**

> EXAMPLE: You may feel that the second statement applies most of the time, and the fourth one some of the time. You might, therefore, enter 80% in the second box and 20% in the fourth one.

Enter a percentage

| The principal states the problem and then encourages us to discuss it. | |

| The principal offers a possible solution and then asks us for our comments or other ideas. | |

| The principal states his or her decision and then invites comments. | |

| The principal states the problem, gives a solution, and there is no discussion or comment. | |

These intervention styles, along with the results are shown in Figure 9.5, under Table A below:

Figure 9.5: TABLE A

THE WAY IN WHICH THE LEADER PRESENTS PROBLEMS AND ISSUES TO THE SENIOR MANAGEMENT TEAM

LEADERSHIP INTERVENTION PREFERENCE STYLE	DESCRIPTION OF BEHAVIOURAL PREFERENCE	AVERAGE PERCENTAGE OF TIME SPENT
Open	Leader states the problem and then encourages discussion	36%
Solution-focused	Leader offers possible solutions and then asks for comments	31%
Managerial	Leader states the decision and then invites comments	24%
Directorial	Leader states the problem, gives the solution and there is no discussion	7%

The largest proportion of time was spent in the open style, with 20 team leaders (approx 53 per cent of the teams sampled) using this as their preferred style. A

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further 11 team leaders (approx 29 per cent of the teams sampled) preferred the solution focused style, four team leaders (approx 11 per cent of the teams sampled) made use of the managerial style and one team leader (approx 3 per cent of the teams sampled) of the strictly directorial style.

It should be emphasised however, that all team leaders used a mixture of styles. By analysing the principal's dominant intervention preference in relation to the spread of other styles used (by those principals); it was found that generally, the use of a specific style did not preclude the use of other styles, although it did indicate a significant dominant intervention preference. The results are summarised in Figure 9.6, under B below.

Figure 9.6: TABLE B

	LEADER'S PREFERRED INTERVENTION STYLE			
	OPEN	**SOLUTION-FOCUSED**	**MANAGERIAL**	**DIRECTORIAL**
PRINCIPAL'S DOMINANT INTERVENTION STYLE	States problem, then encourages discussion	Offers solution, then asks for comment	States decision, then invites comments	States problem, gives solution, no discussion
Open	65%	29%	6%	0%
Solution-focused	33%	52%	13%	2%
Managerial	18%	20%	57%	5%
Directorial	11%	14%	30%	44%

The Open-style leadership preference

The open style leaders stated the problem and then encouraged discussion. Decisions were rarely stated openly before comments from the team were invited. The directorial style was never used in meetings. There was much use of open discussion, and the dynamics tended to be more solution-focused than managerial.

The Solution-focused leadership preference

The solution-focused leaders offered the team solutions and then asked them for comments. There was frequent use of the open style. However, unlike the open style and similar to the directorial leader, the solution-focused leader was not averse to making managerial-style decisions. Decisions were not often revealed to the team prior to discussion. Directorial interventions were rarely used, the preference being to state the problem and open it up to discussion.

The managerial style leadership preference

Managerial style leaders stated decisions and then invited comments. They made less use of the open style than solution-focused leaders and they made similarly little use of directorial interventions.

The directorial style leadership preference

I have coined the expression '*directorial*' as an amalgam of directive and dictatorial, since these descriptions were present in the original research instrument. The leaders with a directorial style preference made use mostly of directorial and managerial interventions, and relatively little use of open and solution-focused ones.

What are the implications of these data in the context of relationship psychology and post-human conditions of change as requiring an emergent-participative strategic approach, as implied by the recommendations of Stacey and Mintzberg? In terms of the theoretical understanding of complex responsive processes of relating, it is clear that there may be a requirement that leaders should address as an objective, the need for increasingly flexible and creative solutions to problems and issues. Clearly, both open-style and directorial style leaders appeared to be using a comparatively restricted range of interventions.

Such a narrow intervention focus would be unlikely to facilitate a creative climate which can sufficiently 'hold' the inevitable anxiety that accompanies the complex responses process of relating that are thought to lead to synthesis, creativity and insight. (Mintzberg, 1994) Predictability is the antithesis of creativity, diversity and innovation. Whilst the open style leadership preference risks the dangers of projective identification, the directorial style risks the danger of the paranoid-schizoid defence. The normative zone in which these managers perceived themselves to be operating would seem to be working against creative solutions, due to an apparent inability in their teams to deal with the inherent anxiety involved in managing diversity and creativity between themselves. (Stacey, 1996)

Question 5: How Descisions are reached

This question related to how decisions are reached in the management team. Was there a difference between the way that leaders presented problems to their teams and the way in which the senior management team made decisions? A previous phase of the project (Stott and Walker, 1992) found that primary

school heads believed themselves to be consensual when reaching decision outcomes. (See Figure 9.7,)

Figure 9.7
HOW DESCISIONS ARE REACHED

QUESTION 5

This question is concerned with **HOW DECISIONS ARE REACHED** in your senior management team. Look at the statements below and award percentage scores to indicate their relative use. Again, you may add statements, in which case you must award scores to them.

Enter a percentage

We discuss things as a team and then we make the final decision together.

We discuss things as a team, reach a decision, and then the principal rubber stamps it, rejects it, or amends it.

We discuss things as a team and only advise the principal. He or she then makes the final decision.

There is no prior discussion. The principal makes the decision.

When the teams were asked to indicate the extent to which they adopted each of four decision-making modes, they seemed to favour the consensual mode. Indeed, well over one third of teams spent most of their time in senior management meetings seeking consensus about decisions. The details of the results are summarised in Figure 9.8 under Table C below.

Figure 9.8: TABLE C

THE TIME SPENT BY SENIOR MANAGEMENT IN EACH DECISION-MAKING MODE

		PERCENTAGE OF TIME SPENT
CONSENSUAL	There is open discussion and consensus is sought	38%
TEAM-ORIENTED	The leader rubber-stamps a decision made by the team	26%
COLLABORATIVE	The team acts as an advisory committee and the principal then makes the decision	26%
DIRECTORIAL	The principal makes the decision with no discussion permitted	10%

A more detailed comparison of the average scores of the top five ranking leaders' teams on each decision-making style revealed the narrow range of decision-making styles employed by consensual teams. The construction of teamwork for these teams was linear or single-track, with no room for the range of other decision-making styles that might have been appropriate for the management of the objectives at hand. An unquestioned belief in consensus may preclude other, more appropriate interventions, such as collaboration or participation, for example.

Despite the narrow range of decision-making styles employed by the teams of leaders with consensual preferences, all four types of decision making took place within any given type of team, but the profile of decision styles was likely to differ depending on the primary mode of decision-making adopted. Some dominant preferred styles were associated with at least some use of other styles, but **teams working under essentially directorial regimes had little opportunity to engage in any of the other methods of decision-making**. Only the team-oriented teams were using a spread of styles and arguably, were able to take maximum advantage of the flexibility and diversity inherent in the process of *teamwork*.

For teams that focus on teamwork, the relationship focus was integrative. Team members and their leaders working under directorial regimes spent only a limited amount of their time on the process of working together as a team. The results confirmed the impressions provided by the previous responses in the study that teams rarely engaged in the anxiety-provoking behaviour of taking responsibility for the quality of their own decision-making processes; instead, they avoided true *teamwork*, in favour of *either* consensus *or* abdication of responsibility to the leader.

The issue is about the nature of the working alliance relationship between style leadership preference and the decision-making style of the team. It is a reasonable assumption that the working alliance relationship between the leader and the team interacts dynamically with the nature of the teams' decision making. Another way of stating this is to ask whether team management- by-objectives has anything to do with leadership.

The nature of leadership and the management of objectives
In order to explore this issue, the team data was ranked and statistically analysed on the dimensions of the team decision-making style and the leader's

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dominant intervention style. The resulting information was analysed for any clear correlations. There were no obvious linkages between solution-focused and managerial style leaders, with any particular decision-making style. The teams and their leaders in these categories were probably, to some extent, addressing the complex responsive processes of relating that comprised the naturally emergent behavioural data *in* the meetings.

There was evidence in the mixed responses that they were not actively resisting the anxiety inherent in *teamwork*. In contrast, there was a notable relationship between open style leaders and consensual decision-making. In these cases, it would appear that leaders were colluding with the *team in basic assumption behaviour* (Bion, 1961). The consensual teams, together with their consensual leaders, could have been colluding with maintenance of a permanent fantasy that teamwork could be carried out without some inherent stress. This stress might involve addressing the issues of individual diversity, difference and uncertainty, which may be the necessary psychologically anxiety provoking conditions for spontaneous self-organisation to occur.

Consensual teams and their leaders seemed to be involved in some form of projective identification. Clarkson (1995) would call this complex responsive pattern of relating in the context of a working alliance relationship - the manifestation of the emergence of a (positive) transference relationship. On the other hand, the directorially led teams may well have been colluding with their directorial leaders in paranoid-schizoid behaviour. Clarkson (1995a) would call this form of complex responsive pattern of relating as the emergent manifestation of a (negative) transference relationship. The directorially led teams appeared to be colluding with their leaders in a fantasy of parental omnipotence. In both cases – consensual and directorial, basic assumption behaviour interfered with teamwork by seeking to maintain stasis in the face of the need for management objectives to be responsive to the emerging 'surrounding' environment. The working alliance appeared to be operating *in* the (negative) transference relationship.

6. CONCLUSIONS DRAWN FROM CASE STUDY ONE

Implications of the study

The question now to be addressed is what does the 'data' imply for the relationship between strategic leadership and management by objectives? Probably the most important conclusion is that the results of the survey demonstrated a significant statistical relationship between some leadership interventions and the type of team dynamics that Stacey calls the complex responsive processes of relating. The findings, interpreted from a normative perspective, were also consistent with previous research findings of the modernist tradition (Schriesheim and Neider, 1989:21)

What is different about the case study in this thesis is the way that I have attempted to interpret the statistical data. By looking at the 'results' from an alternative lens, I have attempted to use the statistical data to support my 'case' that strategic leadership boils down to the nature of the *relationship* communications that are unconsciously negotiated between the team and its leadership – and that this influences how the 'organisation' works. According to Kleinian 'relationship psychology', only when at least one individual in a working alliance relationship is able to maintain him/herself *in* the depressive position, is it possible to create a level of trust which at the same time is able to hold the inherent anxiety that accompanies the creative-destruction of the person.

Stacey describes the 'depressive 'position', as follows,

> *'In the spectrum ranging from concentrated power exercised in an authoritarian manner to equally distributed power that is hardly exercised at all, a critical point is reached where one can find both containment of anxiety through clear hierarchical structures and directing forms of leadership, on the one hand, and the freedom to express opinions and risk subversive creative activity, without fear on the other. At this point, an organisation is in the space for creativity.* (Stacey, 1996:182)

When leaders and their teams achieve this level of complex responsive process of relating, they become what Stacey calls extraordinary managers. He observes that when ordinary managers focus only on becoming increasingly efficient at carrying out current tasks using the current methods of doing so, they are colluding with one another to maintain an overwhelmingly stable organisational system. Members' thinking becomes constrained by consensus or power; there is little element of surprise on the one hand – or else an overwhelming level of control on the other.

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From the perspective at the edge of chaos, the concept of leadership begins to take on a qualitatively different meaning. In this psychological climate, technically understood as *the depressive position,* a leadership intervention is one which takes over from managerial command, control or consensus. The leader needs to be capable of consciously moving in and out projective identifications in order to be capable of empathising with other team members. At the same time the leader needs to be able to facilitate the double-loop or reflective learning of the team members by opening the team to the anxiety of being challenged. In order to be able to do this, the leader needs the capability, not only of reflective, double-loop learning, but also of reflexive or triple-loop, *deutero* learning. (Clarkson, 1995)

In *Partners in Change* (2000) Portsmouth et al re-assessed the results of the original survey data, based on the implications of the new context that was emerging, called the complexity paradigm. They reflect,

> `As Stott and Walker (1995) have observed, the two dimensions of task and people may not be mutually compatible. They refer to the "tension that may exist between task accomplishment and the welfare of staff." In the context of the results of this study and from the complexity perspective, this issue becomes redundant. The task of the team is to use this tension creatively to facilitate learning, not to avoid or deny it through consensus or control.'*Portsmouth et al., 2000:118-9

The complexity paradigm acknowledges uncertainty in the outcomes of management by objectives. It suggests that success is dependent as much on our ability to handle uncertainty, anxiety and an unpredictable *present*, as it is on our ability to predict and control an unknown future. The key to successful performance *in* organisations seems to lie in the quality of the complex responsive processes of relating which appear to influence the ability of organisations to tolerate the ambiguity of a non-reproducible climate from which reputation, innovation, and architecture emerge as a function of effective transactional and transformational relationships.

The majority of teams in the study perceived themselves to be operating in a consensual mode. A few felt forced to respond to the dictates of a controlling leader. An analysis of the data indicates that neither of these modes introduces sufficient diversity to enable the team's management-by-objectives to operate within a psycho-social ecology that has sufficient space for instability *within* a bounded or `local' context. Psycho-social relationship ecologies characterised by equilibrium and predictability are achieved at the expense of complex self-organisation, or what traditional management texts call *synergy.*

The senior management teams in the study thus appeared to apply a management-by-objectives strategy by focusing solely on efficient task performance but were not in fact operating according to the Drucker's caveat concerning the leadership capabilities involved. If the meaning of management by objectives amounts to nothing more than business administration, why meet in teams at all? It would appear that objectives which focus solely on efficient task performance, as opposed to effective *team* performance through effective self-leadership, leave little time to spare for the creative-destructive process of relating that accompany synergy, creativity and insight on the one hand (Mintzberg, 1994) and creativity, conflict and diversity on the other. (Stacey, 1995)

So what should teams and their leaders be doing in response to the possible limitations of consensual and directorial management? As early as 1985, Bourgois contested the notion that consensus among senior management teams necessarily implied effective organisation. He showed that economic performance could be impaired if the strategic management team chose to ignore the realities of an uncertain business environment in favour of consensus. Bourgois implied that the voicing of a diversity of views would generate a wide debate and evaluation of a greater number of alternatives, these conditions leading to the higher economic performance of the firm. (Bourgois, 1985)

Portsmouth et al (2000) suggest that rather than concentrate on consensus or control, the role of senior management teams is concerned with being partners in learning. They suggest that the role of management researchers is to raise the questions; whilst it is the role of management practitioners, in their daily struggles and interactions with one another who may have the greatest ability to enable the self-organisation necessary to generate such learning. As Fullan confirms, the answers lie with practitioners, since, '...*leaders for change must immerse themselves in real situations of reform and begin to craft their own theories of change constantly testing them against new situations and against grounded accounts of others' experiences.*' (Fullan, 1995)

In this study, I have attempted to apply my knowledge as a counselling relationship psychologist-practitioner in order to 'test' a statistically generated 'framework' that challenges the massively modular assumption that underpins most modernist research. At the same time I have attempted to share my learning as a reflexive-abductive researcher in the way suggested by Fullan, by

including in the research agenda a 'case' for the study of subjectivity in the leadership and management process.

Implications for the management and education research community

Management research is as much a complex responsive process of relating, as it is a task to be delivered. It is likely that the implications of the results of the study, especially in relation to consensus and dissent, are as applicable to the research community as they are to the senior management practitioners who took part in the study. The complexity paradigm framework which has been used to interpret the results is not one that governs the current research agenda in organisations.

To this extent the interpretations put forward in this 'case' study represent an alternative voice to the current consensus in many areas of management research. This can be said to apply in particular to understandings of Organisational Behaviour and the leadership of Strategic Management. Indeed, in the area of occupational psychology this consensus has almost amounted to a dictate – that there are generally only two valid methods of researching people at work and the processes involved in their management – the quantitative and the qualitative, often within a modernist version of Newtonian causality and empirical 'form'.

Having drawn so extensively in this study on the work of Stacey, it seems appropriate to conclude with a minor critique. In common with other predominantly qualitative researchers, Stacey (1996:262) believes that case study approaches of the qualitative tradition, such as those involving the sensitive participant observer are more appropriate methods than '...*simple questionnaires, surveys and interviews...*' because they '...*will not reveal what is really going on.*' In the spirit of dialogue, I have used this study as an attempt to deconstruct this widely held dictate that only qualitative methodologies will do.

In the two case studies which follow I attempt to demonstrate that whether a methodology is quantitative or qualitative is not necessarily an appropriate question to pose in the research of subjectivity. I argue that what counts is how the 'data' – whether qualitative or quantitative - is interpreted, and whether its validity and reliability stand up equally to the test of abductive-reflexive logic, as do inductive or deductive interpretations that characterise massively modular views of the world.

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CHAPTER 10

RESEARCHING THE TRACKING OF INNOVATION:

A 'SYNAESTHETIC' RELATIONSHIP FRAMEWORK

OUTLINE OF CASE STUDY TWO

1. INTRODUCTION TO CASE STUDY TWO
2. THE AIM OF CASE STUDY TWO
3. THE DATA COLLECTION METHOD
4. INTERPRETATION OF THE RESULTS
5. DISCUSSION OF THE FINDINGS
6. CONCLUSIONS DRAWN FROM CASE STUDY TWO

PROBLEMATISING AN INNOVATION STRATEGY

WE

THE CREATIVE RESPONSIVE PROCESS OF INTER-PERSONAL IDENTITY

((PLURAL SELF-REFERENCE) X (LOCAL DYNAMICS) X (ORGANISATIONAL IDENTITY) X
(SYSTEMIC STRATEGIC ZONE) X (SYNAESTHETIC DIVERSITY) X (SOCIAL BOTTOM LINE) X
(INNOVATION))
=STRATEGIC LEARNING LEADERSHIP

TRACKING THE LEADERSHIP OF LEARNING INNOVATION

IT **WE**

HOW COULD 'WE' DO IT DIFFERENTLY?

SPLIT OFF FROM I

I **IT**

STRATEGIC FOCUS = COMPETENCE

SPLIT OFF FROM WE

WE **I**

FORMATIVE ZONE

SPLIT OFF FROM IT

LEADERSHIP DYNAMIC = SYSTEMIC LEARNING LEADERSHIP

1. INTRODUCTION TO CASE STUDY TWO

This version of the Methodology uses longitudinal case-study data to explore the role played by 'innovation' in the dynamics of organisational learning. As in the previous study I am referring to 'innovation' as a subjective construct in the strategic context; the word I use to describe the process at a cognitive level in this case study is *synaesthetics*. For the purpose of this case study, I use the term *synaesthetics* to capture the quality of the 'cognitive' integration of ethics and aesthetics as an emergent strategic process and which involves the leadership 'ingredients' of creativity, synthesis, insight, predetermination, formalisation, diversity, anxiety and detachment.

The study comprises of an interpretation of data, suggesting that the 'leadership' of innovation, as an organisational objective, involves a creative complex responsive process of relating, as 'framed' by Clarkson's Seven Level Epistemological Framework. Figure 10.1, overleaf, illustrates the conceptual links that I have made between Counselling Psychology (Clarkson), Emergent Strategy (Mintzberg) and Complexity Theory (Stacey et al)

SEVEN EVOLUTIONARY/ EPISTEMOLOGICAL LEVELS	FORMATIVE & TRANSFORMATIVE STRATEGIC FACTORS	EMERGENT STRATEGY	EMERGENT PARTICIPATIVE STRATEGY
CLARKSON	WIECZOREK-FOJCIK (PORTSMOUTH)	MINTZBERG	STACEY ET AL
PHYSIOLOGICAL	PRE-DETERMINATION/ EMERGENCE	X	X
EMOTIONAL	ANXIETY/ CONFLICT	X	X
NOMINATIVE	CREATIVITY	X	X
NORMATIVE	DIVERSITY		X
RATIONAL	DETACHMENT/ SYNTHESIS	X	
THEORETICAL	FORMALISATION/ SELF-ORGANISATION	X	X
TRANSPERSONAL	INSIGHT	X	

Figure 10.1

A VISUAL RECALL OF WIECZOREK-FOJCIK'S CONCEPTUAL LINKS BETWEEN RELATIONSHIP PSYCHOLOGY, EVOLUTIONARY PSYCHOLOGY AND EMERGENT STRATEGY

Thompson defines *innovation* for organisations as,

> '...*changes to products, processes and services in an attempt to sharpen their competitiveness – through either cost reduction or improved distinctiveness. Strategically it can apply to any part of the business.*' Thompson, 2001:1125.

The 'innovative products, processes and services' that I employ and explore in my second case study is an approach called Postmodernism. This case study is about how I applied my awareness of the post-human condition in the context of a post-modern understanding, to help myself survive two years that transformed my life. The progress of the innovative 'products, processes and services' that I describe in this case study was a concept called a Learning Community and our 'customers' were a group of senior and junior managers, trainers and

consultants who were studying to qualify on an 'innovative' academic programme at a British university business school.

A 'Learning Community', like a 'Learning Organisation', is defined in the academic literature as a strategic intervention which is,

> '...capable of harnessing and spreading best practices, and where employees can learn from each other and from other organisations. The secret lies in open and effective networks.' Thompson, 2001:1126.

This case study attempts to explore the dynamics of 'effective networks' as 'systems' of human communication that emerge in the 'Formative' Zone in an innovative way. It is a description of a reflexive-abductive methodological framework for interpreting the complex responsive process of relating from the perspective of nanopsychology, as it applies to the post-human condition in a post-modern context. From my subjective perspective, I would like it to be 'read' 'as if' the only massively modular form of cognition is Life itself – in all its complexity.

THE AIM OF CASE STUDY TWO

'PREFACE N

...we have to begin somewhere without really knowing where
Which we have now done. But in the beginning at the "beginning" we
have, precisely, not begun at the beginning; everything had already
begun.

Geoffrey Bennington (Bennington and Derrida 1993:19)

This is the Nth "preface" and, like the others, written while the text is still in preparation. All the chapters are N's for that matter. I have continually folded the book into itself*[1] during succeeding revisions, which disrupts the conventional linear sequence and leaves temporary opacities. Postmodernism treasures nonseriality, surprise and an obscurity meant to draw one in, though modernistic readers often find this style discomforting and complain that there is no clearing. A postmodern text requires the modernist the "willing suspension of disbelief," at least initially. Letting go of serial logic is, indeed, a bitter pill for the modernist, who is inclined to believe there is no alternative.' Globus, 1995:ix.

In this case study, as in the other two, I argue that management-by-objectives as a theory of strategic intervention is inseparable from a theory of leadership as a distinctly psychologically *subjective* relationship. I have included the quote by Globus (above and below) in order to contextualise the process that underpins the post-modern quality to the data that I am attempting to draw out in my interpretation of the 'outcomes' of my subjective relationship with myself as a researcher.

Following sociologist Norbert Elias, Shaw (2002) defines the type of subjective relationship I am talking about as a way to evoke the sense of patterning that emerges within,

'...profoundly historical, social, local communicative processes in which our activities simultaneously perpetuate and potentially transform the patterns which sustain and evolve our joint capacities to act in some ways rather than others.' Shaw, 2002:73.

Using subjective language, Christina Aguilera, in her CD entitled 'Stripped', sums up for me in the following way, what Shaw's description is alluding to; it

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[1] * This process of enfolding something to itself is called the "baker's transformation" in mathematics. The baker stretches the dough and then presses the dough back into itself; in mathematics, the "dough" is purely topological, abstract mathematical construction. The baker's transformation requires requires an abstract space with peculiar properties, called "fractal". Fractal space remains self-similar at higher and higher levels of magnification; that is, it never simplifies to basic components. The chaotic roamings of complec systems take place in fractal space. In using a kind of baker's transformation in writing, by folding the text into itself, I have produced a fractal text.

describes where I was in Time, Place and Space on the day I met with the academic cohort of students that I shall call INERT.

My aim of this case study is to report data in a 'postmodern' way in the sense that Globus (1995) describes below, in that, like him, I want to bring a number or 'regions of discourse' together (hence my references to *synaesthetics*). My aim is to use Clarkson and Kellner's (1995) Danger, Confusion, Conflict, Deficit 'modelling' process; I want to challenge the modernist idea that there is a singular, massively modular explanation for the human behaviour we observe to be taking place when individuals relate to each other in groups, in organizations.

...Waited a long time for this, feels right now...Allow me to introduce myself, want you to come a little closer...

> *'...I prefer to see myself as something of a blue-collar postmodernist – hand dirtied at the research bench and in the clinical encounter – but with my heart in the right place. The result, as Harry Hunt observes, is a "cubist" writing style that juxtaposes the playful and self-questioning vs. the literal and the certain. These sometimes jarring shifts between science talk and postmodern talk disclose a necessary disruption when one endeavors to be scientific and postmodern. Tolerance for this condition must be cultivated against the lulling, seamless continuity of modernism...*

> *There is some planned redundancy to the text, with which some may be impatient. I have followed this strategy because of the power of the prevailing paradigm, which inevitably leads to assimilating my proposal to conventional thought and, thus, to deep misunderstanding. What appears to be redundant in the text is usually placed within a different context, so that the understanding broadens and new relationships are seen. (My own style of reading is to engage a few very good texts repeatedly, rather than many texts once, so that I am quite at peace with repetition that ripens understanding.* Globus, 1995: xi-x.

In 'The Postmodern Brain', Gordon Globus says that his text,

> *'...brings together 'two regions of discourse': postmodernism and the brain sciences (mainly neuroscience, cognitive science and psychiatry). Magnifying the border...I take the burgeoning field of nonlinear brain dynamics*[2] *as representing the science of brain. This move is somewhat prospective, since the field is new, although its progenitor is the preSocratic philosopher, Hericlitus, who proclaimed "everything flows"*[3]

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[2] * "Non linear dynamics will be much discussed in what follows. Briefly, for systems that are nonlinear, output does not change proportionally to input. Small changes in input to the system may lead to drastic changes in output from the system. Dynamical systems are systems whose states change over time. The evolution on dynamical systems is typically described by differential equations. Closed thermodynamical systems are classical examples; such dynamical systems come under the second law of thermodynamics according to which the entropy (disorder) of the system inexorably increases over time. Nonclassical systems are open to the environment and under certain conditions may decrease their entropy, i.e., increase the complexity of their order. Nonclassical systems, taken together with their surround are, of course, subject to the second law of thermodynamics.

[3] * See Sabelli and Carlson-Sabelli (1989) on Heraclitus and dynamics.

> *I attempt to show that Heidegger/Derrida postmodernism*[4] has an aspect that is coherent with nonlinear dynamical conceptions of brain functioning.[5] I find symmetry between Heidegger/Derrida postmodernism and non-linear brain dynamics. (I do not bridge postmodernism and nonlinear brain dynamics – "bridge" is a serial term – but disclose a resonance between them.)* Globus, 1995: ix.

In this case study I attempt to 'tackle' several 'regions of discourse' from a number of different perspectives which, I suggest, are located in a number of different domains and levels, according to 'modular' frameworks proposed by complexity, relationship and counselling psychologists. My proposition is that this 'new' way of doing research 'mimics' the 'strategic modules' thought to underpin 'brain functions' when 'parts' integrate to produce 'wholes' and how in this complex dynamic process of integration, the 'whole' becomes 'greater' than the sum of those parts.

The type of 'emergent' rather than 'grounded theory' upon which I base my interpretation of the data is that the process that I have described above describes *'organisational synergy'*. What defines strategic thinking as 'emergent' rather than predetermined by objectives, is the ability to integrate the destructive-creative aspects of the factors that have been described by Mintzberg (1994a) and Stacey (1994) as - Anxiety, Predetermination, Formalisation and Detachment on the one hand, and Creativity, Synthesis and Insight on the other.

This case study attempts to show that using a tactical strategy called 'management by objectives' represents a 'form' of massively modular, serially rational solution as to how to achieve organizational learning. It proposes that MBO cannot work if the cognitive thinking that underpins organisational learning as an intervention strategy is understood in a modernist context. In other words, the aims of a Learning Organisation, like those of a Learning Community are no longer as unproblematic as most modernist business academics might want to believe.

The Questions the Study Seeks To Address

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[4] * I emphasise that throughout this book I appropriate the term "postmodern" to the versions of Heidegger and Derrida. Postmodernists in general comprise a motely crew that is too diverse to represent here.

[5] * The active expression of this paragraph – "I take", "I attempt" – are traditional modes of expression that hide what really went on: like the poet inspired by the muse, I was written. This creates a certain dilemma for the writing. The active mode is easier to read ...but "I take" expresses the very duality that postmodern wants to surpass. The more difficult passive mode is consonant with being written. The text moves freely between active and passive modes, depending on the context.

This case study, along with the other two, is an attempt to raise some questions in an innovative, post-modern sort of way, in order to enable some different solutions to emerge. One of those questions is,

> *'What are the implications for organisational strategists in a global economy where the rules keep changing, where the modular 'goal posts' are no longer fixed, nor monologically 'encased', and where the team must play on an unmarked pitch?' (And by the way, the radical post-modernists have even done away with the 'referees', but the modernist bottom line is still all that 'counts' because, these days, according to Christina Aguilera in her CD 'Stripped',*
>> *…"If you look back in history it's a common double standard of society*
>> *The guy gets all the glory the more he can score."*

The goal posts just won't stand still in an economy that is global at the same time as it's impact is local; business seems to be evolving in a quite unexpected, *complex dynamic* way, and so too, are the academic discourses about it. In this case study I put forward the proposition that modernist 'serially modular' (Fodor, 2001) or linear, mono-dimensional, ways of understanding 'strategy' seem to be collapsing under the weight of the modernist 'brand' identity of an outdated 'product' called Organisational Behaviour.

In order to understand what is going on - a more sophisticated understanding of organisations, not only as *complex dynamic systems* – but at the same time as *complex dynamic phenomena of human relating,* may offer some emergently transformative insights. In this case study I propose that 'keeping your eyes on the ball' is about being aware of 'states' of *being*, as *subjective* contexts for understanding *emergent* organisational *communication between persons*. This is an entirely different set of capabilities that I am referring to, than those that are currently taught and sought by most leaders when they 'tackle' decision-making in terms of organizational strategy.

The modernist management paradigm seems to seek capabilities which involve a singular 'state' of knowing. The way to 'know the rules' is to 'score points' in a *competitive, objective, macro-political* or 'massively modular' context; locally emergent organisational communications are defined 'by the top', as no more than *neutrally encapsulated normative collections of information*. This information is then 'evaluated' according to whether it is 'rational' *in the 'normative'* context.

This case study suggests that the processes that are involved in the strategic leadership of organisations can be more usefully understood from an entirely different or post-modern perspective. I call my approach to this perspective

post-human, because it addresses the transformational impact upon human identity of *technologies of the infinitely local,* and the *infinitely small* ('organised' by 'genetics' and 'genders' as well as 'microchips').

In order to draw attention to this post-human reading of post-modernism – where distinctions between 'self' and 'not self' are dynamically organised at the level of the infinitely small – in multidimensional time, space and place, I apply the prefix 'nano' (as in **nanotechnology**). The prefix 'nano' means divide anything appended by 1,000,000,000 – my aim as a researcher is to emphasise aspects of 'reality' which fall outside of the modernist normative-rational 'modular silo', to explore how individuals 'assemble' knowledge in 'nano-time'.

Some of the post-modern questions I attempt to raise in this case study are,
- *What are the implications of these new ways of knowing about 'reality'* for the way that we understand ourselves in organisations?
- What if **'nanopsychology'** (See also Findhorn, 1995) could be applied to the way that we communicate information between ourselves at work?
- What if it is possible to 'mimic' or 'simulate' communications between people by applying 'knowledge', at multi-dimensionally 'fractal' levels, in order to make sense of the post-modern *phenomenology* of organisational life?
- What would be the implications for strategic leadership of the existence of *nanostrategic* organisational capabilities?

In this case study I explore the possibility of defining strategic organisational and leadership capability, from a psychologically 'operant' point of view, so that researchers of organisations can begin to devise effective methodologies to be able to answer some of the questions that I have raised above. I suggest that *organisational learning capability* could be defined differently, as the ability to integrate post-modern cognitive 'frameworks', making it possible to thereby share *what we unconsciously 'know' and/yet don't have the communications frameworks to 'transmit'.*

From the 'nano' point of view, 'knowledge' emerges from moment to moment at the level of nanoseconds in the local interactions between persons as self-referring agents. The strategic organisational and leadership role is to devise 'structures' or 'frameworks' for this non-linear complex dynamic, locally emergent *nano-information* 'into' a highly detailed 'big picture'. In other words, I am suggesting that nano-strategy is about the psychology of how the *infinitely local* emerges from the 'depth up' into a 'global picture'. From a philosophical

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point of view, this perspective can be likened to phenomenology; at Findhorn it was rendered operant, and redefined as **nanopsychology.** (Findhorn, 1995)

Strategic leadership in organisations, from what I call this 'nanopsychology' or *post-human phenomenological perspective* can be defined as an *emergent* process which 'mirrors' and 'parallels' in the local, communications that evolve *at the same time* 'in the global'. From this ecological evaluation, 'Nature' can be understood to *mirror* and *'parallel'* 'Nurture'. Strategic organisational leadership can be defined anew as a nano-emergent process which is occurring in parallel at all levels of organisation from the boardroom to the shop floor, because it involves complex dynamic *human communication.*

From this point of view, 'strategic leadership' can be likened to weather forecasting - even though 'strategy' is a concept that involves the manipulation of 'global' or 'evolutionary' organisational objectives, its *emergence* is embedded *always* in a local nano-context that involves a person or persons *in a communicative ecology.* In this case study I explore the possibility of applying some non-serial, non-linear, modular 'knowledge structuring' 'frameworks' to begin to address some possibilities for thinking differently about change and its strategic leadership in organisations. The 'knowledge structuring frameworks' that I apply to illustrate my complex dynamic 'take'[6] on human communications, address the new questions I raise in this thesis at a number of hierarchically logical levels.

At the meta-organisational level of the thesis as a whole, I apply Wilber's evolutionary framework, and at more locally non-serial modular levels I 'work down deeper' into a more detailed application, drawing on neuro-linguistic programming (NLP) (Dilts, 1994; 1995). I then move into the 'nano' detail, exploring the implications of Clarkson's Seven Domain Epistemological Framework, her Five Therapeutic Relationships and what I call Clarkson and Shaw's Four Organisational Ecologies.

My main focus is Clarkson's 'suite' of modular frameworks, which I use in my mind, to explore how the counselling psychology of relationship communications

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[6] According to Globus (1995) in postmodern research, "I take" and "I attempt" – are used with an awareness that they are traditional modes of expression that hide what really went on in terms of the 'state' processes involved. He suggests that they, 'hide what really went on: like the poet inspired by the muse, I was written. This creates a certain dilemma for the writing. The active mode is easier to read..., but "I take" expresses the very duality that postmodernism wants to surpass. The more difficult passive mode is consonant with being written. The text moves freely between the active and passive modes, depending on the context.' P156 Globus, G. (1995)

links with the work of Stacey et al (1994) and Mintzberg (1994) on the relevance of locally emergent, complex, non-linear strategic dynamics. I consider how what I call these 'complexity frameworks' for emergent thinking can be 'tested' in the empirical domain.

Most of the 'data' upon which I base my research happened 'inside' me – what I have attempted to do in this case study is to render what happened on the 'inside' operant through my writing, so that the reader can have some idea of the 'synaesthetic snapshot' that constitutes 'my picture'. I have *...Waited a long time for this, feels right now...Allow me to introduce myself, want you to come a little closer...*

> *'...Three years after the events that happened in the first week of the academic cohort I shall call INERT, I found myself still in the depths of the same paradoxical dilemma. How could I make sense and meaning of what happened in the learning group and who was the Self that I called 'I' when We were in IT? I had over 500 hours of experience working with individuals and groups – but what knowledge was I drawing on to sustain my Self through those moments of challenge when I forced myself to walk away from the 'I' I knew before and begin all over again?'*

2. THE 'DATA' 'COLLECTION' 'METHOD'

The 'data' that is interpreted and discussed in this chapter, comprises what Shaw (2002) might describe as the *politics of change.*[7] In her analysis of what she calls *self-organising power figurations*, Shaw observes that,

> '...We are daily involved with others in forming and being formed by the evolving 'situations' that we experience as the sensible interweaving of our actions with one another.'

In this study I attempt to make sense out of a specific form of 'evolving situation' which for research purposes I call a 'case study'. Shaw might describe the 'case study' methodology *in* which a relationship psychologist participates, as a form of *'self-organising process of a largely conversational nature'*.

Shaw describes these 'organising processes' as patterns of *'constraints-enablements'* that,

> '...are always evolving as we communicate and which leave behind material and intangible traces in the form of artefacts, codifications and habits of institutionalisation. Just because such 'organised settings' do not always exist as literal structures separate from or outside of our ongoing relating does not make them in any way less real for us. Taking seriously the socially-constructed nature of our mutual constraining is to take seriously our living experience of ourselves enmeshed in webs of power relations.' Shaw, 2002:72

Clarkson's Danger, Confusion, Conflict, Deficit Framework

My account of the 'organisational situation' that follows is an attempt to 'collect' this type of subjectively-experienced data using what I call a reflexive-abductive methodological framework. In order to make sense of the ethics, aesthetics and synaesthetics of the 'nanopsychology' that I am attempting to depict, it is necessary for me to be able to 'frame it'. I attempt to do this in relation to the 'backdrop' of my internally personal, 'lived experience'. In this way I am attempting to create this thesis as an 'embodiment' of a reflexive-abductive approach.

The methodology that I discovered that helped me to express the synaesthetic, aesthetic and ethical 'quality' of my personal, 'inner world' in an organisational context, is an interpretive framework devised by Clarkson, P. (1995) in *Change in Organisations*. In this book, organisations are defined as,

> *'complex webs of human relationships'* and which offers *'...sound conceptual frameworks for understanding that experience and practical help in transforming its possibilities.'* (Backcover)

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[7] (Shaw, 2002:72)

Clarkson designed these 'conceptual frameworks' as a way to name or categorise subjective dynamic processes. She found that it helped enable individuals and groups in learning relationships to explore, evaluate and collaborate with each other more effectively. One of Clarkson's original frameworks comprises of four psychological categories. In this case study I use a 'traffic lights' system of colour coding to capture the ethics, synaesthetics and aesthetics of the self-referential dynamics that are represented by these 'phenomenological 'states'.

Danger – *(I/we feel threatened)* *(red)*

Confusion – *(I/we need to sort this out)(amber)*

Conflict – *(I/we need to resolve our differences)(amber)*

Deficit – *(I/we need to obtain x, y, or z)* *(green)*

In this case study I further develop and adapt Clarkson's 'modelling' framework to make sense of my own subjective experience from my perspective as a reflexive-abductive researcher. I do this by addressing Clarkson's essentially nominative domain data, from the perspective of the aesthetics, synaesthetics and ethics of my personal subjectivity.

Another way of describing what I am doing is that I am trying to convey a reflexive-abductive account of my subjective experience in the context of my view of my Self *in a* complex responsive pattern of relating. For me, this is a way of patterning my experience, which I find useful to describe from the position of, at the same time, seven domains, five relationships and four psychological ecologies.

In the account that follows I apply Clarkson's four category 'ecology' to describe my subjective situation as it emerged in what I construct loosely in the context of her seven domains and five relationships. I use the four 'climates' of danger, confusion, conflict and deficit to describe the 'complex dynamic ecology' that, for me, emerged as the structure of my 'mental life' in a Learning Community I call INERT. I use the case study account in this chapter to defend my thesis that, from the emergent-participative strategic leadership perspective, persons (rather than systems-driven individuals) communicate *with* each other *in* organisations *through* complex responsive processes of relating.

I suggest that complex responsive processes of relating can be understood in the context of strategic competencies, defined by Mintzberg (1994a) as the positive influences of Creativity, Synthesis and Insight and as the negative influences of Predetermination, Formalisation and Detachment. I contextualise Mintzberg's approach within the Complexity paradigm by drawing on Stacey's (1994) work

on the role of Anxiety and Diversity in these processes, when understood in the context of organisational strategy. For me, complex responsive processes of relating can be understood as patterns of spontaneous behaviour, reflected in the nanopsychology 'of the moment'.

Nanopsychology, as I understand it, is about attempting to describe at a 'behavioural' level, the *designed and required patterns for task behaviour* we understand as 'management by objectives'. In this thesis I am arguing that these 'patterns for task behaviour' are the *effect* and not the *cause* of the serially modular processes of Predetermination, Formalisation and Detachment that are used in the normative domain to apply a 'rational' form of strategic thinking. The focus that I am suggesting to be more relevant in enabling the effectiveness of management by objectives as a strategy, concerns the capabilities of individuals to manage not the *objectives* – but the *anxiety* that accompanies *the meeting of those objectives in a context.*

The context that I am referring to for the purposes of this thesis is the post-modern organisational environment where Diversity (understood as a contradiction to the Normative view) invades the massively modular serial view of reality that we know as Modernism. The 'behavioural events' that I am attempting to 'render operant' in order that I can describe them and open my argument to scrutiny by other researchers, are the 'patterns' that I 'saw' were taking place, from my perspective as a counselling psychologist. At the operant level, I define them as the *emergent-participative or psychologically systemic tactics* that I consider that INERT employed in the complex dynamic processes of *integrating diversity,* through *creativity, synthesis and insight* with the anxiety of meeting the objectives of the Task in hand for the individuals involved.

This Task was to demonstrate performance, competence and effectiveness through the delivery of a Learning Community in an organisational context called the Academy. INERT is the name I give to 'the pattern' that constituted the outcome of the dynamic interaction of the seven organisational competencies of creativity, insight, synthesis, predetermination, formalisation, detachment, anxiety and diversity, as that interaction 'played itself out' in the case study I report in this chapter. At the same time, INERT is a 'tactical scanning framework' which I have designed as a 'capturing device' to describe the dynamics that underpin the quality of strategic thinking. INERT is about the nanopsychology of leadership as a strategic intervention; the letters INERT stand for **In**sider-**E**mergent- **R**elationship-**T**racking).

INERT– An Insider-Researcher 'Method' for the Naming of Emergent Stakeholder Dynamics

This case study outlines the background to how I devised INERT as a seven factor modelling process for strategic intervention, based on the dynamic interaction of Kay's factors for organisational success – namely Reputation, Innovation and Architecture. I have devised the strategic tool I call INERT to address the 'shadow' (or micro and nano political) issues of 'reputation', 'innovation' and 'architecture' in organisations and to integrate those shadow aspects with the more 'legitimate' patterns of observable behaviour, (as described by Thompson) in the strategising of organisational life. I conceive of INERT as a 'face-saving' linguistic method whereby local personal and group dynamic processes can be named or categorised, thus allowing persons in learning relationships and knowledge management settings to explore, evaluate and collaborate with each other more effectively in their communications.

I apply INERT using each of Clarkson's four psychological categories (danger, confusion, conflict and deficit) and attempt to associate them *synaesthetically, aesthetically and ethically* as cognitions. I devised INERT to help myself and others with whom I engage in learning relationships, to describe in a non-system-focused, multi-modular, multi-layer, subjectively-framed way, what might be going on *in* our communications with each other. It was developed, when, following a period of five hundred hours working at a 'local' group level with senior professionals, I realised that I still had a lot to learn.

A senior colleague and I had successfully run a cohort called Ithaka for two years. Our learning relationship with the students might be described as collaborative, rather than based on our relative levels of seniority. Most of the time, in transactional analysis terms, as a community we had been able to stay 'at the edge of chaos' - the dynamics had stayed 'contained' in the adult-to-adult domain. Within those boundaries, the group processes in which we participated at the local level of the Masters programme in Personal and Organisational Development, could at one time or another, have also been described as to do with effective self-leadership in the ecological domains of Clarkson's psychological categories of Danger, Confusion, Conflict and Deficit.

Some of my accounts in this chapter, of the way I collected data using INERT, are written in a different colour and in italics because I want to describe what happened from my subjective point of view. The colour green in this thesis represents subjectivity as a 'form' of self-referential 'insight' or a 'metanoia' that

happens in the transformational zone. This is the way in which, as a relationship psychologist I want to recount events when I wish to draw attention to how I use my own subjective, local processes to account for the complex responsive processes of relating, which I believe to be at work.

INERT *as a process*, is like a fast camera that takes 'snapshots' of an 'instant'– it is what I call a 'synaesthetic technology', for 'tracking' the nanopsychology of what might be going on 'inside', rather than what is observed to be going on 'outside' at the environmental and behavioural levels of lived experience...

Waited a long time for this, feels right now...Allow me to introduce myself, want you to come a little closer...

3. 'SELF-REFERENTIAL' INTERPRETATION OF 'THE DATA'

The boy who wonders is he good enough for them
Keeps trying to please 'em all but he just never seems to fit in
Then there's the girl who thinks she'll never ever be good enough for him
Keeps trying to change and that's a game she'll never win

Now in life there's gonna be times when you're feeling low
And in your mind insecurities seem to take control
We start to look outside ourselves for acceptance and approval
We keep forgetting that the one thing we should know is

Chorus
In the mirror is where she comes face to face with her fears
All her own reflection, now foreign to her after all these years
All of her life she has tried to be something besides herself
Now time has passed and she's ended up someone else with regret

What is it in us that makes us feel the need to keep pretending
Gotta let ourselves be

In this chapter, I present a case study methodology which I describe as 'synaesthetic', as an interpretative framework to evoke the 'sense of ethical and aesthetic patterning' that I understand Shaw to be describing and the experiential quality of that patterning, as captured in the songs of Christina Aguilera. I call the framework 'synaesthetic' in order to convey the possibility that a researcher of subjectivity in organisations needs to learn to 'sense' and judge human data in all its 'living colour', rather than confine that data within the grey tones of modernism.

I am looking back in this thesis several years after the events took place ... I am keen to make some sense of what happened in the group I call INERT... I am desperate to make some meaning of what was happening to me three months after I started the programme with that new cohort of students and colleagues... In the account that follows I will try capture the quality of a series of pivotal events in which I participated in the context of my role as a 'learning leader' in a residential academic setting designed by the two senior colleagues with whom I am required to work.

...It is nearing the end of the 20th Century. A group of seventeen managers, consultants and trainers have met at a management training conference centre. There are twenty of us here; three are tutors – a curriculum leader, the programme leader and I – we are Human Resources lecturers in a British Business School. The programme is for senior professionals who have undertaken to engage together in an academic development programme based on action learning.

The systems context that seems to be so familiar to the other participants in the programme is one that I have never really been able to understand. I am aware that I interpret data differently – 'management' – as defined 'from the outside' – as a system – is neither my area of expertise, nor my preference. I am a Chartered Counselling Psychologist and have been rather sheltered by Motherhood – that means I have only learned to look at what goes on between people in organisations from an 'insider' point of view – from that of a 'subject'. I never really learned the organisational way of being.

Even in the process of looking back, three years later on that first week I can recall the dry tension in my mouth that I associate with inner turmoil, fear and anxiety. My hunch is that it is to do with the patterns of local power relations that emerged as we, as 'learning leaders' attempted to **both** 'practice' being a learning community **and** maintain the systems-defined power relations that also existed between us. I have decided now, as I did then, to draw further on Clarkson's human relationship framework to help me to focus my subjectivity on the complex responsive processes of relating that we found ourselves sharing in that setting.

The Background History

At the end of the previous cohort, which called itself ITHAKA, the 'local', non-systems-wide way of making decisions in a learning community, had taken my male colleague and I into dangerous territory – not with the students, but for the system outside of it – namely the Academy. The learning which emerged in ITHAKA had challenged the expectations of the academic system, and as tutors and leaders my male colleague and I found ourselves sandwiched in the middle. Due to the strength of our leadership relationship, as well as our mutual valuing of the local data over systems compliance, my colleague and I had successfully managed the politics of change on behalf of the cohort. Knowledge that had emerged within our local relationships directly challenged the systemically-defined status quo understood as the rules of 'the Academy'.

By the end of this cohort, all thirteen students passed the MA. In addition, the relationships had flourished between us all – our local 'organisation' had emerged with the three factors that Kay (1993) describes as differentiating firms with competitive advantage – we had an innovative product, we had established a good reputation with our users, and we had developed an architecture of effective communicative relationships. As a result, despite the threat for the system, we not only survived, but our participants recommended the MA to new

inquirers. The cohort that was ITHAKA lives on in an emergent identity some seven years later, long after the end of our formal 'organisation'.

The danger of shame

At the start of the following semester there were nineteen new participants on the next MA POD cohort. Following the clashes with the academy, the senior colleague I was working with had decided to take a lower profile. I was now with two different senior colleagues – the programme leader and her senior. In other words, I was number three in the pecking order and we each saw ourselves and each other to a greater or lesser degree as the 'victims' of an arranged marriage.

The new cohort started. We met in the beautiful surroundings of a residential setting and were sitting in a circle. I was aware that we were meeting as strangers to each other in a learning community for the purposes of meeting the criteria of an unseen Academy, as well as for the purposes of an unseen Management Community. It didn't take long before I felt disconcerted. I, along with others, subjectively experienced the process as if it was psychologically dangerous or threatening.

According to Clarkson and Kellner, (1996) a behavioural task which is psychologically dangerous or threatening is often accompanied by survival fear such as bravado, rigidity, formality and frantic task orientation. They observe,

> 'This may create an impression of great activity which does not fit with measurable productivity.' Clarkson & Kellner, 1995:36

Participants seemed to be very uncomfortable about the lack of structure which had been built into the programme. It seemed to me that it was perceived to be psychologically dangerous to meet in a learning community. Bearing in mind my role as one of the leaders of this new learning community, I made attempts to reflect on the perceived danger that I was feeling by trying to articulate the psychological subjectivity of the experience as I perceived it.

My interventions were strongly challenged by one or two other members of the community who wanted to talk about each others' professional status or else requested a clearer orientation with regard to what they were supposed to be doing. For myself, as for some of the other participants, the opportunity to partake of an unfamiliar learning experience such as is involved in "being reflective" in a modernist sort of way, was suddenly akin to take all your clothes off in public. Later on that day, and on different occasions throughout the

programme, the participants described their feelings of shock and discomfort about what was happening between us.

There was something about exposing one's self – it was a hidden, but nevertheless perceptible psychological response – and it seemed to be connected with **shame**. From an abductive-reflexive perspective, this analogy may be closer to reality than might appear. Clarkson (1994) has observed,

> 'Somehow in our collective consciousness, having or seeking knowledge is connected with shame, and thus also with sexuality. Psychoanalysis can tend to regard this thirst for knowledge as an extension of sexual curiosity or as a sublimation of oral drives'. Clarkson, 1994: 40

In her book about shame called *The Achilles Syndrome*, Clarkson cites the powerful Bible image of the fall from Eden showing how it underlines the perceived danger of having knowledge. The tree is described as,

> '...a tree to be desired to make one wise...And the eyes of both of them were opened, and they know that they were naked... and unto Adam he said, '...in sorrow shalt though eat of it all the days of they life...'

Looking back, I believe that the predominant feeling against which I was defending was that of perceived and anticipated shame. It was to do with my conscious competence in counselling psychology, my conscious incompetence in complying to a systems theory of who I was supposed to be, and my growing awareness of my unconscious incompetence in being able to manage myself effectively as one of the leaders in a group process I didn't believe in.

As for the student participants, (as well as one of the strictly 'modernist' tutors) – they kept calling for us as leaders to provide them with precisely the systemic interventions which I intuitively sensed would be likely to impede our complex responsive process of relating. They called for interventions which included,

- Providing them with a training programme; teaching them when they were not necessarily ready to learn;
- Giving false reassurances that the group knew what we were doing and calling for someone to 'rescue' them.

The process during that week was described by one of the students as 'worse than torture'. (Fortunately he had been trained in the military to die rather than surrender.)

By the end of the first week two participants had left.

Shaw (2002) evokes a similar, although less damaged memory, in her description of OD workshops she has attended. The MA was a programme

designed from the same systemic theoretical stance as those convened by SoL –
the Society for Organisational Learning. On the cohort I call INERT, (as opposed
to the more fulfilling ITHAKA cohort led by my colleague and myself in the
previous year) the main OD leader in charge of the programme, preferred
teaching and instructing rather than critically exploring, and so I found it difficult
to look after myself, preferring as I do, to live subjectively.

I believe that the serially linear 'Strategic zone' understanding that my
colleagues were imposing on the group learning, served as a block to the
authentic relating (or Clarkson's 'Real Relationship') - that is a prerequisite for
exploration of Formative zone interventions for emergent strategy. It was this
type of emergent intervention that was being taught in the context of what is
called 'living systems theory'. These Formative zone types of intervention were
being proposed by my other colleagues, as well as some of the practitioner
students and included, – for example Open Space Technology, Appreciative
Inquiry, The Art of Dialogue and Communities of Practice.

*I can resonate with how Shaw (2002) describes her experience of these
practices from a complex responsive process of relating (or subjective) point of
view:*

> *'...Not so long ago I found myself sitting, once again, in a circle of chairs
> with about thirty other people. A woman was holding a large semi-
> precious stone and explaining that this particular stone had been used at
> a number of previous gatherings. It had therefore acquired a special
> significance as a symbol. The woman spoke in words and tone that
> invited all those present to share with her the symbolic importance of the
> stone, to further invest it with significance. There was some suggestion
> in her words that the stone might be literally imbued in some way with
> energy and wisdom from previous gatherings. As the stone was handed
> to someone in the circle they were asked to voice their reflections. When
> each person had finished he or she got up and gave the stone to another
> in the circle who had not yet spoken until it had passed to all. No one
> refused the stone or remained silent with it in their hands. Some spoke
> briefly, some at length, some personally and emotionally, others more
> abstractly. It took perhaps two hours to complete this ritual. No one
> moved from his or her seat, no one spoke twice, no one was interrupted,
> no-one passed comment on what anyone else had said.*
>
> *What kind of gathering was this? It was a group of senior executives,
> organisational consultants and researchers exploring together the themes
> of organisational learning, change and leadership at a workshop convened
> by SoL – the Society for Organisational Learning. The scene is not unique
> – many people on seminars of one sort or another might find themselves
> involved in some variation of this kind of activity, sometimes called the
> 'talking stick'. It comes from an old tradition of large community
> gatherings in different cultures where the passing of a special object
> confers the right to speak and be heard to one person at a time, slowing
> down proceedings and stilling the potential for confusing babble. This is
> not just a technique for managing a discussion in a democratic manner.*

It here aspired to be something more – to evoke a quality of speaking and listening in which some kind of larger wisdom might emerge amongst the group gathered. More than that , there was here the suggestion that the group was tuning itself to a larger intelligence as people experienced themselves as part of a systemic whole, that of humankind, of the living earth or cosmos. This larger wisdom was sometimes referred to as 'memory of the whole' which in turn evokes each person's 'highest self' or allows them to tap their 'deepest levels of knowing' (Brown and Bennett, 1998). The overtones of spiritual practice are what led me to use the word 'ritual' in my description.' Shaw, 2002: 154

I was new to this way of working on the Programme, and I felt shame because I did not know about these types of OD intervention, nor how they were supposed to work. At the same time, like Shaw I found myself thinking in a different way from my two colleagues, about what we were doing and why. The 'kind of conversation' that Shaw describes above had the quality of a hypnotic induction, rather than free association - it felt very unlike the 'types of conversation' that I had experienced with the other participants on ITHAKA, the previous cohort.

From my new colleagues' 'Systems Thinking' point of view and from that of most of the OD trainers and managers on the programme, the objectives of the Programme were to do with learning how to intervene on behalf of an externally-referenced organisational system, *into* the personal process that comprises the organisational relationship. In contrast, from my point of view it was about reflecting together about our learning as it emerged in the living present of *our* organisation as it emerged *within* our local relationships. *I found myself in a high state of anxiety, but I couldn't put my finger on what it was that I found so threatening about the effects of this changed relationship with my working colleagues on my internal sense of well being.*

I had learned the emergent-participative way of working with Petruska Clarkson as my teacher and I had met Patricia Shaw at several of Clarkson's OD workshops. Shaw describes Clarkson's way of working as follows,

'...She had what seemed then an odd way of teaching that appealed to me. Whenever she went over a concept she never introduced it in the same way twice. If there were supposed to be models and maps there, then they refused to sit still, to the great frustration of some members of her training group. When she made sense with a model she regularly proceeded to make non-sense with it. Often people suggested that she was helping us not to literalise the maps, helping them become tacit, assimilated out of awareness. This, they said was facilitating the move from conscious to unconscious competence, that distinguishes the experienced practitioner from the novice who is forever consulting the 'how to' instructions. However, when I think back I like to think of her as someone who didn't make sense with maps, however much she enjoyed playing with them as tools of communication. What I learned over these years was to pay attention to the responsive gesturing of communicative interaction in which my experience of myself-amongst-others was always

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recapitulating and yet shifting, the paradoxical movement into what Griffin calls the 'known-unknown.' Shaw, 2002:137

It seems to me that my new colleagues were telling a story that was being told in the context of this modernist, humanistic OD agenda - that the successful manager-by-objectives achieves effectiveness by efficient task orientation, and that this form management effectiveness 'works best' in the context of a Learning Community that organises itself as a 'living' system. Since I couldn't relate what was being said about what was supposed to be happening, with what was emerging in the present moment between us, and since I was supposed to be a key member in this learning community, I felt a sense of shame.

According to Clarkson, feelings of shame reflect a major way in which we have been controlled, manipulated, coerced or humiliated into behaving for the purposes of the needs of others. In the working environment it is perceived to be shameful to not know what is happening, to 'waste time', by simply allowing a process to flow or by neglecting detailed planning.

My learning about group processes was at the same time, 'working' as it was not working. Free-flowing unplanned and spontaneously emergent relationship communications about our particular, local learning community, such as were so painfully emerging during that first residential week, were consciously perceived and articulated by some of the participants, as well as by one of the co-leaders I was working with, as being inefficient and positively shameful.

According to Clarkson, shame is experienced when a person falls short of their own ideal or image of themselves. It is different from guilt because guilt is usually something that a person feels when they have committed some bad action towards another person. When someone says 'shame on you', the implicit message is that you are no longer acceptable and that you have lost their love or respect. You have been found to have a flaw. Clarkson calls this the *Achilles syndrome*. In this thesis, I refer to this process in the context in which Kay has used it in terms the successful strategic leadership of organisations through the management of Reputation.

Not only was there confusion between the tutors as to what we were doing - the feelings of shame were indicative that our complex responsive processes of relating were dangerously close to chaos. The student participants on the programme rightly perceived that the powerful action learning opportunity offered through our intensive residential ways of relating was dangerously

unstructured. This lack of psychological structure (or what Kay might describe as social architecture,) stripped many of us of our habitual defensive routines and offered powerful, but nevertheless painful and possibly dangerous learning.

In my role as a tutor in the learning community, I believed that my objective was to facilitate members to remove the armour around their metaphorical Achilles heel or at least to persuade them to admit that it might be there. However, the danger was that unless this process could be enabled, whilst at the same time avoiding actual (as opposed to perceived) shaming of any member (including the tutors themselves), previously learned defensive or anxiety provoking responses (as opposed to spontaneously new and creative responsive patterns of relating) - would be reinforced rather than exposed for reflection. In order to learn something new, we have to expose to ourselves and possibly to others what we don't know. That holds the risk of existential danger; I didn't know that I didn't know about the power of systems thinking over how persons relate to each other in groups.

From the above experience I learned that in order to understand locally about what is not working, there is a constant risk of the <u>perceived</u> danger of one's personal Reputation being shamed. I was also to learn that sometimes the complex responsive processes of relating involve leaders in defensive patterns which result in the <u>actual</u> danger of shaming others. Christina Aguilera sings it this way:

> *When I fire back '...suddenly big talker doesn't know how to act*
> *So he does what every little boy would do*
> *Makin' up a few false rumours or two*
> *That for sure is not a' ...leader... 'to me, slanderin' names of popularity*
> *Its sad you only get your fame through controversy*
> *But its time for me to come and give you more to say'*

 I learned that **danger** occurs in the space beyond the edge of chaos where the individual is shamed by the power of group communications and that this happens when complex responsive patterns of relating are spontaneously articulated but not understood. This leads to confusion amongst participants particularly as the leaders of notional systems, cannot admit to themselves or even to each other, what it is they are supposed to be doing.

As a management team my colleagues and I were unable to support the complex responsive process of relating sufficiently well to enable the creative objective of the group to be addressed. Instead, we and the rest of the group engaged in fight/flight behaviour. (Bion, W.1960).

From the above data, I concluded that,

> *When the complex responsive process of Innovation, manifests as Danger to Reputation - the Transformational Leadership Objective is to find a way to safely and creatively transform it.*

The Confusion of Difference

Attempts to manage by systemic objectives can be characterised by **confusion** and this is often reflected in complex responses processes of relating that concern the area of priorities. There is confusion over what the problem might be and what information or knowledge might be relevant to achieve a successful outcome. Assumptions as to what the desired outcome of systems objectives should be, or how they might best be achieved are not questioned. Managers often present feelings as if they are facts and there is a general sense of disorientation and lack of direction.

During the INERT residential week, this type of behaviour emerged when a number of participants had reached sufficient levels of personal safety to move out of Danger – namely the place of perceived personal safety to be found in the Strategic and Normative zones. Small groups had formed in the Formative zone, where personal learning experiences had been shared and each small group had successfully designed a presentation to be shared with the large group. No sooner had the final presenter concluded, than one of the other participants suggested yet another OD 'task'.

This so-called 'task focus' threw some members, including myself, into a state of confusion, as the intervention left no room for spontaneous reflection or learning. The group found itself back in the Normative and Strategic zones where formalisation and predetermination prevent the emergence of creativity. The confusion which ensued was accompanied by what felt at a subjective level, to be an underlying potential for conflict.

At this point I spontaneously challenged the decision to move on to another task because I felt confused about the role relationships and authority issues that were emerging in the Formative zone. I felt it was important to explore the options and choices available and the impact of alternative actions on what I considered to be the primary objective of the local group – namely to engage in reflective learning *with each other about the Strategic and Normative zones, from the Formative perspective*. As a group, our complex responsive process of relating did not prove sufficiently robust to meet this leadership challenge, and the feared conflict ensued.

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Engaging in conflict resolution when individuals or groups are unclear about the nature, consequences and significance of what is happening is inefficient and ineffective. As a group we were in a state of confusion, and we as leaders had in large part contributed to it.   It was impossible to draw out the local group learning, even with only twenty people in the room.   The conflict remained unspoken and despite my attempts to persuade participants to stay in the room, the participants and one of the other leaders decided to flee from the discomfort and inevitable anxiety; the decision was take to leave the room and to reform in small task groups, but no reflection took place as to why this might be the preferred solution.

Neither the initial process, nor the subsequent small group complex responses of relating, was addressed by the large group until towards the end of the programme, when a change in leadership took place at the request of the students.   The organisational role relationships and authority issues remained unresolved throughout the length of the programme and 'played themselves out' in our relationships.   This example shows how easily the experience of difference can lead to confusion.

Clarkson has observed that when individuals find themselves in a group, they tend to forget that everyone is unique – that each person interprets the complex responsive process of relating in a subjective way.   We have different qualities, temperamental speeds and intensities, skills and weaknesses.   We each have our own natural pace and sometimes our learning may be hindered or rushed by others.

Our preferred style of intervention and interpretation can vary too – from gentle to direct, from active to passive.   Psychologists have used psychodynamic theories, such as proposed by Jung, to devise metrics which attempt to 'capture' these individual differences. For example, the Myers Briggs Types Inventory (MBTI) comprises of a framework of preferences styles, which range on a continuum of 4 factors – Introverting and Extroverting; Intuiting and Sensing; Thinking and Feeling and Perceiving or Judging. Then there are the inevitable differences between masculine and feminine, rational, emotional and cultural subjectivities.

All of these differences provide for a rich and complex responsive process of relating.   However, these differences stir up existential anxiety and fear in nanoseconds – an individual can misinterpret (and sometimes correctly

interpret) as signs of danger, conflict or deficit - these natural differences and confusing diverse perspectives. It is part of the learning task of leaders to acquire the skills to support themselves and others through the subjective complexity that arises within persons with regard to such individual differences.

When the complex responsive process of Innovation manifests as Confusion - the Transformational Leadership Objective is to find a way to articulate, clarify and name it by applying the appropriate Architecture.

The Challenge of Conflict

A complex responsive process of relating which points to an emergent-participative conflict is characterised by individuals or groups of individuals who hold opposing positions. According to Clarkson these different positions are reflected organisationally in a huge amount of political activity, an unwillingness to co-operate, expressed aggression or sullenness. Conflict can be a source of danger or a source of opportunity and creativity.

Any confusion that naturally emergent conflict may be masking needs to be clarified and named. During the residential week the INERT participants expressed anxiety about the possibility that there was a conflict between the tutors. This data that the participants were voicing about the relationship dynamics between the leaders of the group was true.

Unfortunately, as a leadership team we were not sufficiently developed to be able to creatively use the spontaneously emergent conflict between us as an opportunity to engage in group learning. (I define 'learning' in this thesis, as the practice of Mintzberg's strategic thinking competencies of Creativity, Synthesis and Insight; and also with Stacey's strategic abilities, defined as the ability to manage anxiety in the face of diversity.) In the space of nano-seconds, we had missed the creative-destructive transformation opportunity to explore our differences, probably because the consequences involved fundamentally dangerous existential issues for each of us in the leadership team.

It is interesting that participants expect their leaders to sing from the same hymn sheet. Employees generally assume that their managers are in accord with one another and with the system. Participants often come with an idealised or distorted version of the complex responsive patterns of relating that they might expect. This idealisation probably stems from an initial imaginary story of

the perfect parental relationship which the child employs as a creative strategy to protect itself against anxiety.

The systems management of objectives in the Strategic and Normative Zones reinforces this massively modular serial story of an ideal formalised, predetermined and detached but safe organisational way of being – one that cannot exist in the Formative and Transformative zones.   According to relationship psychologists, the objective of the transformational leader is to provide a sufficiently safe Formative Zone to enable creatively emergent problem solving by organisational participants.   The challenge for leadership teams is therefore not so much to avoid conflict in favour of consensus, as to model the complex responsive processes involved in managing conflict effectively.

This modelling applies as much to conflicts that arise between organisational participants within the group as it does to conflicts between leaders themselves, and between participants and their leaders. Addressing the challenge of conflict does not guarantee a successful outcome. However, it is imperative that leaders 'model' conflict as effectively and professionally as possible, because conflict processes very quickly transform creative opportunities into danger zones that extend beyond the 'space for transformation', defined as 'the edge of chaos'. (Stacey, 1994)

Skilfully handled, a conflict process, when it emerges spontaneously can present an opportunity to explore differences, resolve opposing positions and create more effective complex responsive processes of relating. Ignoring or minimising conflict reduces the possibility of learning from the emergent data. Organisational phenomena such as creating scapegoats out of individuals or groups of individuals or by-standing while others are shamed or bullied, are signs that conflict data is in some way being prevented from emerging.

The challenges of conflict that I have described above and many more occurred at some point during that first INERT residential week - they set the pattern for the rest of the programme. The complex responsive patterns of relating that the leaders were unable to address at the time they emerged, continued to repeat themselves time after time in the two years that followed and beyond.   The ongoing consequences of what I understand to be our ineffective and possibly dysfunctional leadership relating process, is an example of the distinction that Stacey, Griffin and Shaw (2000) describe as a different way that self-organisation as a causal process.

In this case study I interpret the consequences of ineffective leadership from an NLP perspective, as 'coming from effect' in the living present, rather than from a 'cause' located in the past as an objective or in the future as a strategy. This may be what Shaw (2000) are alluding to when they introduce the idea of 'transformative teleology' to describe,

> '...a paradoxical movement into a future that is under perpetual construction by the movement itself... Instead of the present being a point in a grand sweep of time from past to future, the present is opened up, revealing its own micro movement, which we called the 'living present.'... Stacey takes strands of complexity thinking and relational psychology to offer a way of thinking in which mind, self, society, power figurations and ideologies arise between us as the detailed, local interaction of communicating bodies in the living present. Stacey points out that this way of theorising draws attention to the circular iterative processes of gesture-response at all scales as analogous to fractal patterning - the same patterning process being conceptualised at whatever degree of detail.' Shaw, 2002:124

The particular 'spin' that I take in this case study on the 'local interaction of communicating bodies in the living present', differs from Stacey et al's and from Clarkson, in that I attempt to delve more deeply into the 'detail' of the 'living present' and to synthesise it strategically with successful communications in the firm.

Shaw notes that in a later volume that Griffin, (2001) distinguishes between an account of organisation as what relationship psychologists call *participative self-organisation* and one based on concepts of systemic self-organisation. She notes that Griffin has examined the implications for ethics and leadership supported by these two very different ways of thinking about organisations. She observes,

> '...he shows how conceptualisations that focus on wholes unfolding according to enfolded principles run the risk of reifying those wholes so that intention and purpose are imputed to the wholes themselves. Thus leadership and ethics become located in the evolving wholes as idealised 'cult' values to which we willingly submit ourselves.' Shaw, 2002:124

If this is applied to the INERT process I am describing, it was easier for us to locate responsibility for everything that went wrong to '*a system somewhere out there*' than it was to explore further the conflict that was going on between the leaders of the group.

Shaw goes on to look back at the heritage of organisational development; she highlights the logic, metaphors and narratives of change that shape the systems thinking way of sense-making and how this impacts on practice. She does what I am attempting to do in my account of the INERT case study – namely to pay

'...attention to how practitioners account to themselves and others for how they work, what matters and why.' Shaw 2002:125

According to Clarkson (1995), at the level of the subjectivity of the individual, conflict concerns the 'agony of choice'; this can occur in the internal emotional space inhabited by an individual, as well as externally between individuals. In order to be able to develop and learn, an individual needs to accept themselves truly and absolutely where they are; individuals need to do this for themselves, and also for others. This is not often an easy thing to do – the risk is the challenge of conflict and the confusion and danger that often manifest as spontaneously emergent self-organising processes of relating.

In the INERT case, such challenges and opportunities often emerged through internal conflicts of many types, as represented by relationships between individuals. Some examples of the complex responsive patterns of relating which manifested as paradoxical dilemmas between individuals that I inferred from my own subjective experience of relating to others (the technical term for this is *counter-transference*), include:

- Conflicts between the desire to share intimacy and the need to maintain professional boundaries;
- The desire to be honest versus the need to pacify;
- The desire to acknowledge one's weakness versus the need to be recognised.

According to Clarkson, it is not always easy for an individual to acknowledge and celebrate his/her own or another's talents and competencies; these are sources of joy and energy and are gifts to be celebrated. She considers it vital to start by valuing and affirming the achievements that have been made and the desired changes that have emerged. The celebration of achievement provides fresh energy and the desire for further learning.

The first opportunity celebrate in the INERT group was lost on the first day, when the anxiety of some of the participants and also the leadership overpowered the recognition of the group's achievement. The leadership objective was overshadowed by the managerial defensive response at the local level of the relationship between the three tutors. As the decision-makers we elected to pursue the systemically perceived task outside of the complex responsive processes of relating by denying what was happening between us. This difficulty was to re-emerge as fractal patterning throughout the rest of the two year period.

On the occasions when individuals on INERT programme felt able to authentically acknowledge their own strengths and weaknesses, what emerged spontaneously between us can truly be described as creatively transformative. Those moments need to be acknowledged – too often managers' anxiety blinds them and they automatically direct participants efficiently but ineffectively out of the Formative zone and back into the 'perceived 'safety' of the Strategic and Normative zones. In this way the 'systems' objective is often used as an espoused rationale for denying alternative ways of managing anxiety-provoking emergent data in the alternative zones.

Clarkson suggests that,

> '...Its all about owning your sense of who you are or owning your sense of realness...You have to accept yourself truly and absolutely where you are in order to be able to move on to any other place, and the same applies to dealing with other people. If you can meet them where they truly are, it is much more likely that you can help move them on than if you slap them in the face or humiliate them about the tremendous gap between what they are and what they could be.'   Clarkson, P. (1994):137[8]

Christian Aguilera sings it for us like this,

Keep on Singin' My Song

I woke up this morning with a smile on my face
And nobody's gonna bring me down today
Been feeling like nothing's been going my way lately
But I decided right here, right now, that my outlook's gonna change
That's why I'm gonna
Say goodbye to all the tears I've cried every time somebody hurt my pride
Feeling like they won't let me live life, and take the time to look at what is mine

I see every blessing so clearly, and I thank God for what I got from above

Chorus
I believe that they can take anything from me
But they can't succeed in taking my inner peace from me
They can say all they wanna say about me, but I'm
I'm gonna carry on, (carry on)
I'mma keep on (keep on) singing' my song

I never wanna dwell on the pain again, there's no use in reliving how I hurt back then
Rememberin' too well the hell I felt when I was runnin' out of faith
Every step I'm 'bout to take well it's towards a better day
Cause I'm about to
Say farewell to every single lie and all the fear's I've held too long inside
Every time I felt I couldn't try, all the negativity and strife

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[8] Clarkson, P. (1994). *The Achilles Syndrome, Overcoming the secret fear of failure.* Element Books Limited. England.

Cause too long, I've been struggling, couldn't go on
But now I've found I'm feelin strong and I'm moving on

Chorus

Every time I tried to be what they wanted from me
It never came naturally, so I ended up in misery
Was unable to see all the good around me, wasting so much energy on
What they thought of me than simply just remembering to breathe, I've
learned
I'm humanly unable to please everyone at the same time
So now I find my peace of mind living one day at a time

In the end I answer to one God, comes down to one love til I get to
heaven above
I have made the decision never to give in til the day I die no matter what
I'm gonna carry on, I'mma keep singin' my song

In organisational contexts which are driven by management by objectives, the challenge of the conflict lies in delivering results which are assessed according to a systems-imposed imperative. This means that organisational participants are continually deprived of the opportunity to develop emergently creative complex responsive processes of relating. Such processes need to be enabled by leaders, so that participants can extend their organisational competencies beyond the superficiality of consensus or the hegemony of power.

Leadership is about being entrusted to allow local situations to emerge spontaneously between people. Spontaneous responsive processes can and do emerge and in a variety of styles – gently, actively, loudly or sympathetically. Often these responses are physiologically experienced – embodied as a rush of adrenalin or a moistening of eyes when they meet. On too many occasions our spontaneous or complex responsive processes of relating are sabotaged by unconscious and sometimes conscious manipulation of others through shaming or humiliation.

Often the reasons given for when things go wrong are framed around the failure to achieve the stated 'systems' or strategic zone objectives. Part of the learning that can emerge in the formative setting involves awareness of how to recognise, resist and defend one's personal identity against such 'systems orientated' attacks. On many occasions during the months that followed, I found myself staring at what I thought was a wreck – but out of even these de-constructive moments I learned of my own authenticity; I also learned that my pseudo-competency was a complex response to an oppressive, socially constructed system – like everyone else I had learned to pretend – and that's OK – it was my survival strategy.

From these spontaneously emergent, negative and potentially damaging experiences I am slowly and painfully developing the self leadership ability to discern situations where it is necessary to don my armour in order to protect myself from danger. On other occasions, I feel stronger and more able to assess when to risk exploring the wreck, in order to help myself and others who may be trapped in it with me.

When the complex responsive process of Innovation manifests as conflict, the transformational leadership objective is to address any Danger and Confusion - protect the weak and then take up the challenges to <u>reputation </u>and the call for more effective relationship architecture.

The Disappointment of Deficit

The complex responsive pattern of relating which denotes deficit reflects a need for something. According to Clarkson, when leaders or the participants are able to accurately assess what is emerging between them in their relationships, their actions concur with the satisfaction of that need and the result will be in improved performance. If a deficit intervention is made in situations where the process of relating is expressing conflict, confusion or danger, it is more likely that the anticipated outcome of the deficit intervention will not materialise.

The emotions which accompany inappropriate deficit interventions will be disappointment, disillusionment and cynicism. The disappointment of deficit emerged many times through our complex responsive forms of relating on the INERT programme. Participants would regularly make demands for 'structure' by requesting 'expert' input and content, often from external speakers. The occasions when external speakers satisfied these needs turned out to be rare.

There were many more occasions when such planned visits were met with resistance, sullenness and participant-leadership conflict. The reaction of participants seemed to me to be independent of the quality of the content or the expertise of the speaker. Often, the resistance was expressed before the speaker had even arrived. Such reactions from a complex responsive process of relating perspective indicate to me that the timing of the structured intervention was inconsistent with the on-going psychological objectives of the local group.

It seemed as if the planned deficit intervention was imposed on the group at a time when the complex responsive process of relating concerned deeper needs

relating to danger, confusion or conflict. More often than not the group was unable to consciously 'bracket' the interruption to the on-going flow. On many occasions the complex responsive process of relating slid into disastrously embarrassing systemic situations where, for example an outside guest speaker was treated with hostility and rudeness.

According to Clarkson & Kellner (1995) a deficit intervention is appropriate only when there is maximum clarity and certainty as to the existence and nature of the systemic deficit. It is only at this point that classical managerial-deficit procedures may be appropriate, starting where the local group is at, establishing needs and wants, and providing and reviewing the use of relevant inputs. Relationship psychologists consider it to be a mistake to provide Training or Instruction as a systems solution to issues which concern local complex processes of relating.

Training is considered not to be the first chosen strategy because the local recipients of the intervention do not necessarily share the provider's understanding of the situation. Often in such cases participants change their behaviour and do as they are trained to do in the Strategic and Normative zones, rather than create their own transformational solutions in the Formative zone. For example on INERT, students would adopt instrumental and linear procedures for writing assignments or carrying out research projects – however these changes rarely resulted in improved learning through the enacted rather than emergent academic performance.

The underlying reason for lack of creative, insightful and synthesising capability by the student, despite being provided with apparently relevant content input, may be that it is assumed by a leader that a participant's request is independent of the local context of relating. During INERT, a number of highly motivated students were unable to deliver quality assignments until unresolved complex responsive processes of relating had been articulated.   In some cases individuals privately consulted an external mentor, personal counselling and other non-academic related activities, or else they sought reassurance from the challenges and support of 'critical friends' in the local group.

When leaders resisted the temptation to provide ready answers and encouraged participants to discover and use the resources within themselves and within the group, transformational changes did take place. At the level of personal subjectivity, deficit involves the sometimes difficult acknowledgement that something is lacking – a feeling that there is something missing and that some

needs may never be completely met. In terms of practical competencies, deficit needs seem to be the easiest of the four interventions to address. However, too often leaders point out deficits, without being able to provide the levels of information, content and resource required to meet the need.

In a practical sense isolating a deficit involves defining the necessary criteria for successful completion of the task-in-hand and then satisfying those criteria with the necessary resources. More often than not, the leader is does not know any better than anyone else what is needed or how to change things for the better. From a systems point of view, the criteria by which an individuals performance is judged relates to external expectations pertaining to Reputation – such as meeting sales targets or production deadlines, from a nanopsychology point of view, the issue pertains to the individuals self-reference.

In the case of INERT the requirement was to pass an academic assignment. This would normally require the student to demonstrate of academic reading and understanding. It would also require an approach which would be recognisable, at least in part, to other academics. Certainly, it would need to demonstrate a degree of rigour and at the very least a recognisable reference system.

Acquiring or providing relevant information about such specific systems requirements and agreeing on the criteria by which performance will be assessed, would appear to be a relatively simple matter. However, the complex responsive processes of relating drive the agenda, not the stated objectives of the system. Thus the 'shadow' task involved Leadership by Subjectives in the Formative zone, rather than Management by Objectives in the 'legitimate' Strategic and Normative zones.

Asking for information, or admitting that you do not have it, in a systems relationship context is tantamount to admitting that you have a weakness – that you do not know something – and this means exposing your Achilles heel. According to Clarkson, many of us have learned to be ashamed to admit our mistakes or ignorance or cannot accept weakness in others because we have *introjected the shoulds'*. In response to systems imperatives we become more concerned about our Reputation.

A signal that Reputation is at stake, often manifests when we find we are becoming anxious about how we or others appear, or *should* be, rather than who we are and what still remains for us to learn, un-learn or re-learn. Before systems deficits pertaining to Reputation can be addressed, it may be necessary

to first articulate the emergence of our complex responsive patterns of relating – and to discover and explore the implications of our subjective data in terms of its meaning as danger, confusion or conflict. Signals of personal deficit, particularly for leaders, are painful to allow into our awareness, because often they are related to our early developmental history, where our learning relationships may have been neglectful, over-protected, dependant or abused.

Deficits need to be creatively transformed as opportunities to provide or repair what is missing - the false security in the Strategic and Normative zones does not contain a safe ecology for this type of personal healing to occur. Too often a 'deficit' intervention is the first point of 'attack' when management objectives fail to emerge as planned in an organisational setting. The effects become a viscous circle – an addiction to a belief in control over complex dynamic patterns which pose as the massively modular serial solution, understood as the modernist 'mirroring' that strategic leaders need to walk away from. Christina sings it this way,

> 'I was naïve; your love was like candy
> Artificially sweet, I was deceived by the wrapping,
> ...
> It hurts my soul cause I can't let go, all these walls are caving in
> I can't stop my sufferin'
> I hate to show that I lost control
> Cause I keep goin' right back to the one thing I need,
> To walk away from
>
> Oh
> I'm about to break, and I can't stop this ache
> I'm addicted to your allure and I'm finding a cure
> Every step I take leads to one mistake,
> I keep going right back to the one thing I need, oh
> I can't mend this torn state I'm in
> Getting nothing in return
> And everywhere I turn I keep going right back
> To the one thing I need to walk away from.

When the complex responsive process of Innovation manifests as Deficit - the Transformational Leadership objective is to first address issues of Conflict, Confusion or Danger, by reframing the perception of reputation, innovation and architecture in the 'shadows' of the Formative and Transformative zones. This creates the ethical, aesthetic and synaesthetic conditions for 'deficit' training procedures on behalf of the Legitimate System

4. CONCLUSION

The INERT complexity framework demonstrates how a reflexive-abductive researcher approach can be applied to explore and discover the complex-responsive processes of relating that emerge between individuals when they meet in a group. These self-organising group processes can be understood as reflections of subjective psychological realities.

What has been described as 'a rather garish visual', namely Figure 10.2 below, provides a visual summary of what the INERT experience meant for me from the perspective of my subjective experience. It is colour coded according to the way that traffic lights work, in order to put across the diversity of ethical, aesthetic and synaesthetic qualities of organisational communications from the perspective of my nanopsychology. Its rather garish quality reflects the colourful visions that I experienced in my dreams whilst working with this cohort. According to the psychology of synaesthetics only about 1 percent of the population 'visualise' their experience during dream life in this 'form'.[9]

INERT (Insider Emergent Relationship Tracking) IN THE CONTEXT OF LEADERSHIP OF LEARNING INNOVATION

TRANSFORMATIONAL LEADERSHIP OBJECTIVE — CREATE SAFETY — DANGER

BUILD TRUST — Clarify Articulate — CONFUSION

SHARE UNDERSTANDING — Address any Danger & Confusion. Take up the Challenge — CONFLICT

LOCATE UNCONDITIONAL POSITIVE REGARD — Address any Danger, Confusion & Conflict then Train — DEFICIT

Figure 10.2
THE INERT* MODELLING OF COMPLEX STRATEGIC LEADERSHIP: A LEADERSHIP BY SUBJECTIVES ADAPTATION OF CLARKSON & KELLNER'S (1995) DEVELOPMENTAL MODEL FOR ORGANISATIONAL INTERVENTIONS
*(Insider Emergent Relationship Tracking)

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[9] The Psychologist

Actions such as fight and flight, as observed by Bion (1961) are accompanied by an ethical, aesthetic synaesthetic integration of diverse ways of being in the world - whereby personal identity is integrated at the level of, beliefs and values, competencies, behaviours and contextual environment. In fact, it appears that our ways of understanding ourselves *in* what we perceive to be systems of organisation, can govern how we relate to our selves and each other 'outside' of them in the Formative zone. Such complex responsive processes of relating cannot be explained away by a massively modular, serial systems theory Organisational Behaviour.

Clarkson's frameworks provide an alternative way of talking about what happens between us in organisations. They redefine organisations as meeting places where five relationships self-organise and manifest themselves in complex responsive dynamic patterns which can be understood from seven epistemological domains – physiological, emotional, nominative, normative, rational, theoretical and transpersonal. In this case study I have argued that leaders need to understand how some of these complex responsive processes of relating work at the level of subjectivity.

If leaders want to avoid the temptations of sleaziness and meanness that Drucker speaks of, they need to be able to manage their own subjectivities. As the managers of systems-by-objectives, strategic leaders need to also to be aware of their own and others' subjective ways of organising; they need to be conscious of the diversity that underpins each individuals self-referring and unique *synaesthetic, ethical and aesthetic pattern.*

Leaders need to address their own **shamefulness** – such feelings indicate that local levels of **danger** exist in their group and therefore also in their organisation. They need to be prepared to experience the **disappointment** of their failure and that of others to deliver and meet systems-driven **deficits**. The **differences** between leaders and others need to be **addressed** and **named** in order to redress the effects of **confusion**. Finally leaders need to learn to constantly **challenge** their own and others' entrenched consensual or directorial emergent relating processes, in the face of **conflict.**

CHAPTER 11

RESEARCHING THE DELIVERY OF ORGANISATIONAL ARCHITECTURE:

A STAKEHOLDER IDENTITY FRAMEWORK

OUTLINE TO CASE STUDY THREE
1. INTRODUCTION TO CASE STUDY THREE
2. THE GENERAL AIM
3. THE DATA COLLECTION METHOD
4. THE Q FACTOR ANALYSIS INTERPRETATION OF THE RESULTS

PROBLEMATISING AN ARCHITECTURAL KNOWLEDGE STRATEGY

| I | THE CREATIVE RESPONSIVE PROCESS OF ORGANISATIONAL IDENTITY |

(SYNCHRONISTIC SINGULAR & PLURAL SELF-REFERENCE = (SYNCHRONISTIC LOCAL AND GLOBAL DYNAMICS) X (SYNCHRONISTIC PERSONAL AND INTERPERSONAL IDENTITY) X (ETHICAL DIVERSITY) IN (TRANSFORMATIVE STRATEGIC ZONE) = (ETHICAL BOTTOM LINE) + (FOCUS ON ARCHITECTURE)) = <u>STRATEGIC LEADERSHIP BY</u>

DELIVERING A KNOWLEDGE COMMUNICATIONS ARCHITECTURE

HOW AM I DESIGNING THE STRUCTURE THAT UNDERPINS OUR ORGANISATION'S SELF –REFERENCE COMMUNICATIONS?

| I | WE | IT |

STRATEGIC LEADERSHIP FOCUS = DELIVERY

| I | WE | IT |

TRANSFORMATIVE ZONE

LEADERSHIP DYNAMIC = STRATEGIC LEADERSHIP BY SUBJECTIVES
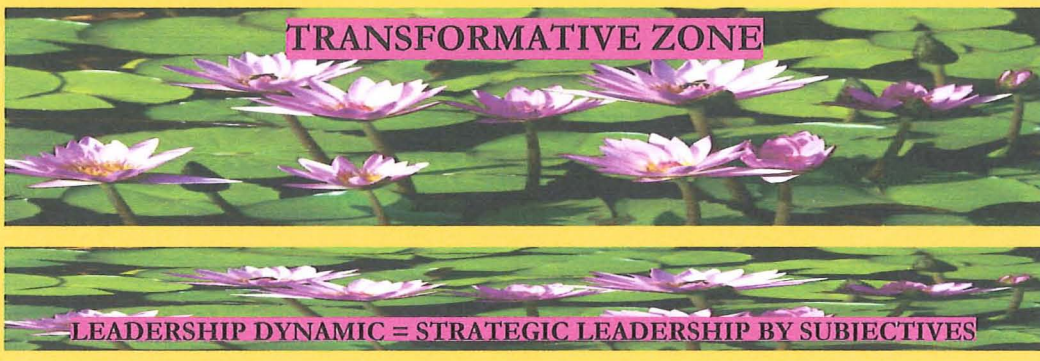
CHAPTER 11

"Reality" is what we take to be true.
What we take to be true is what we believe.
What we believe is based upon our perceptions.
What we perceive depends upon what we look for.
What we look for depends upon what we think.
What we think depends upon what we perceive.
What we perceive determines what we believe.
What we believe determines what we take to be true.
What we take to be true determines our reality.
(Zukof, 1980:328)[1]

Massively Modular Serial Logic – A Poem

A. A System Is Not Just Its Body Parts
B. An Organisation Is Not Just Its Body Parts
C. A Machine Is Not Just Its Body Parts
D. A Car is Not Just Its Body Parts
E. A Person Is Not Just Its Body Parts
F. Therefore a Person Is more than a Car, a Machine, an Organisation and a System

(Franciszka Portsmouth, 1999)

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[1] Taken and adapted from Grant, D., Keenoy, T., and Oswick, C. (1998) 'Introduction,:
Organisational Discourse: Of Diversity, Dichotomy and Multidisciplinarity.' In Grant, D., Keenoy, T., and Oswick, C. (1998) (Eds.) *Discourse + Organisation.* London: Sage Publications.

1. INTRODUCTION TO CASE STUDY THREE

'New Beliefs in an Old House: The overthrow of beliefs is not immediately followed by the overthrow of institutions; rather, the new beliefs live for a long time in the now desolate and eerie house of their predecessors, which they themselves preserve, because of the housing shortage.' Nietsche[2]

The Context

In this third case study, I apply Q Methodology – as a method and as a set of meta-postulates - to explore the role of *'Architecture'* in the complex responsive process of strategic leadership in organisations. I am referring to 'architecture' here in its Post-human context as a neuro-linguistically embedded subjective construct which relates primarily to the 'architecture' of the 'knowledge' properties that 'underpins' the strategic action of stakeholders in organisations.

According to Thompson, *Architecture* in the context of strategic management is defined as,

> *'A relational network involving either or both external linkages (see alliance[3]) and internal linkages between managers in a company or businesses in a conglomerate. The supply chain is one such network. The main benefits concern information exchanges for the mutual gain of those involved, and synergies (see below[4]) from interdependencies. Sometimes linked with reputation and innovation as key strategic resources for an organisation.'* Thompson, 2001: Glossary.

The Q Methodology case study which follows comprises of an **interpretative integration** of *Structure and Synergy,* understood as *Organisation* from a Post-human perspective. The 'internal' and 'external' linkages that Thompson is referring to are understood in the context of a Stakeholder framework which involves complex-responsive forms of relating between persons. The Stakeholder framework refers to the way that *persons in* organisational relationships *synergise* information and how that synergised information produces a belief 'structure' in organisations over time, resulting in the emergence of an 'architecture' or a 'design' which is hidden from view.

A useful way to describe the *Nanopsychology* of how Q Methodology 'captures' emergent structure as 'data' is *String Theory,* which, according to Brown (2003) has been mentioned from time to time, in connection with Q Methodology.

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[2] From: McMaster M.D. (1996) The Intelligence Advantage: Organising for Complexity. Newton MA, Butterworth-Heinemann

[3] 'Alliance (strategic alliance). An agreement, preferably formalised, with another organisation. The alliance might be with an important supplier, with a major distributor, or possibly with a competitor, say for joint research and development'. *Glossary: Thompson J.L. (2001)*

[4] 'The term used for added value or additional benefits which ideally accrue from the linkange or fusion of two businesses, or from increased cooperation either from different parts of the same organisation or between the company and its suppliers, distributors and customers. Internal cooperation may represent linkages between either different divisions or different functions.' *Glossary: Thompson J.L. (2001)*

Brown (2003) cites Brian Greene's best-selling book *The Elegant Universe: Superstring, Hidden Dimensions and the Quest for the Ultimate Theory* (New York: Norton, 1999):

> *'Greene stated, for instance, that "one way that we learn about the structure of an object is by hurling other things at it and observing the precise way in which they are deflected" (p152), which is what happens inside atom smashers and super colliders. The hypothetical example that Green gives is of a peach pit, that, when placed in a vice, is then bombarded by other objects. If we couldn't see the peach pit, we could still make inferences about it on the basis of the way in which the objects bounced off its surface, depending on the size of the projectiles used: The smaller the projectiles, the more accurate would be our inferences. Were the projectiles marbles, for instance, we would learn little about the surface of the pit, but if the projectiles were small grains of sand, their angles of deflection would tell us much more about the rough surface of the pit. This, in essence is the strategy taken when small subatomic particles (e.g., photons) are fired at larger particles (e.g., neutrons).*
>
> *This is the strategy also when a Q sorter is bombarded with conditions of instruction: The factor analysis shows that the Q sorts are deflected in various ways (Factors A, B, C, etc) and this tells us something about the ...persons who produced those deflections. Superstring theory holds that subatomic particles are not really point objects at all, but multidimensional strings (and vibrating strings at that), which might be visualised as the string of gum that would result were a single blob of gum pulled apart. In the same way, responses to social-scientific scales are frequently treated as a single point (usually represented by the person's mean response to all N items), whereas the scores inside the mean response are similar to a string, i.e., they are elongated and have a structure.*
>
> *We need to keep in mind, however, that there is no experimental evidence in support of string theory, which is wholly conjectural...'* Brown, 2003:[5]

For the purposes of this thesis, an 'organisation' is understood as a 'post-human' nano-psychological construct, in that it is understood as always and ever in emergence through 'stings' of *communication,* in the 'relationship' that links the global with the local, the tacit with the formal, the 'inside' with 'outside', the 'figure' with 'ground', the 'foreground' with 'background', 'self' with 'other', 'object' with 'subject'., 'me' with 'not me', and so on. (*Like love and marriage we perceive binary opposites 'as if' they go together like a horse and carriage*). In other words, this thesis looks at 'an organisation' as 'a representation' in the sense that a face in a mirror is a 'reflection' rather than a 'reality'; or alternatively, in the sense that events *in time* can, like the stars that twinkle in the sky, only ever tell a story in a way that has already happened.

From a strategic perspective which is based on Nanopsychology, an 'organisation' is perceived in this case study, as *at the same time* 'in the singular' as an individual person - and 'in the plural' as a couple or a family or a group of individual persons. *At the same time, 'an organisation' is perceived to*

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[5] Steven R Brown Q Methodology Network (Q-METHOD@LISTSERV.KENT.EDU)

be 'visible' and 'embellished' at the 'global' level, 'in the shallows', 'on the surface', 'mountain high', 'broad', 'abstract' and formally objective - as it is 'invisible', and 'unembellished' at the 'local' level 'in the depths' , 'river deep', 'narrow', 'literal' and tacitly subjective.

In *The Intelligence Advantage, Organising for Complexity,* Mike McMaster appears to pointing to a similar view of structure to what I mean when I refer to *Nanopsychology and to what Brown (above)* alludes to when he compares *Q Methodology* and *String Theory*. McMaster (1995) blends complexity with Post-modern thought to provide education and consulting in organisational design and management practices to large corporations, including BP, BMW and Nike. According to McMaster[6], '*organising for complexity makes available a new understanding of the way that human beings create organisations'.*

McMaster considers that,

> '*Visible structures emerge from invisible structures. When we see the beauty, order and functionality of a building, we are looking at its surface structure. When we look beneath the surface we find structures of steel, electronics and plumbing. When we go one step further and look behind those, we find the structures of design, plans and instruction that made all that possible. And from an even more refined perspective, we see that there are languages of design, construction and use, which we tend not to think of as structure because we cannot see them. Yet it is these very patterns, information and practices that allow for all the visible and physical structures to occur.*
>
> *During the industrial era the understanding of non-material structures was not considered important. Production appeared to be a physical and material domain. But in the dawn of the Information Era, information is the foundation, rendering the physical merely a result.*
>
> *To meet current demands, organisational structure must leave behind a focus on specific forms and develop an understanding of the principles of theory, possibility and relationship. Out of these principles will emerge forms more appropriate to today's rapidly changing environment.*
>
> *Structure is at once the most powerful conservative force in human affairs and the most powerful productive force. In both instances structure is usually invisible to us. If our attention had to be diverted to structure it would draw energy away from our intended actions. Our effectiveness results from our unconscious competence with the human structures that we have created (our intellectual and physical customs, habits and practices), rather than from our individual conscious effort.*
>
> *It is startling to discover that those in charge of structure (executives and management) are usually incompetent at dealing with structure itself. They are generally incognizant of the design of structure and ineffective at initiating even minor changes to it. And yet, structure is the very source of intelligence and productivity for a corporation. Organisational transformation remains out of our reach until we have become masters in the domain of structure.*

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[6] Managing Director of Knowledge-based Development Co., Ltd (KBG),

To accomplish a breakthrough in our understanding of structure, we will have to expand our view of structure to include linguistic and non-material elements. Structure encompasses unspoken customs and rules. It determines what can be said and what can't. The language that is used to make sense of things (to interpret) is part of the structure. Theories, processes and practices are also included in the structure. The organisation of machinery as well as the machinery itself are components of structure...

...Physics reveals that everything around us is substantially less solid than we think. Your sturdy oak table is a collection of moving particles and has no solid surface from a molecular point of view. Its smooth surface when looked at more closely is, in fact, rough. When looked at even more closely, a "surface" cannot even be found. If we examine the table at a molecular level, we see that the molecules are actually made of smaller particles in constant motion and with even closer observation, we discover that we cannot find a particle. Yet there is still something there. The whole world appears to be made only of forces or information - with no substance whatsoever. The development of science has been marked by these increasingly refined levels of understanding that can be provided by sensory data or the "common sense" grounded in that kind of data.

*...The linguistic structures within which information is interpreted are perhaps the most important concern for the executives of a company. Because all people within a company are intelligent beings, their actions will be based on their interpretation of information. The overall coordination of actions depends on their understanding, or interpretation of a situation. Without an effective structure to support **integrative interpretation**, only rigid rules and fixed guidelines are available for the physical elements of production...'* McMasters, 1995:154-162

In this case study I attempt to show how Q Methodology can be used to help persons (as organisational stakeholders) to 'pattern' a 'linguistic structure within which information is interpreted. I apply Q Methodology to explore how 'strategic thinking' (as the process that underpins the 'overall coordination of actions' by the executives of a company) needs to 'take account of' how that coordination is understood and interpreted by stakeholders at the local level, *in action*. I use Q methodology to 'capture' the design of Thompson's 'effective networks' as the emergent 'grammatical patterns' of human communication that 'surface' in the 'Transformative' Zone.

My purpose in this study is to design a reflexive-abductive methodological framework for interpreting the complex responsive process of stakeholder relating. This interpretation is carried out in an organisational context which, according to McMaster, has witnessed a 'transformation to a new cosmology' which was the result of 'scientists thinking about what they were doing':

> '*...In thinking about science itself, they realised that they were inventing ways of speaking about the world that were affecting how the world occurred for them. This transformation in view has completely altered the way in which the world occurs for us: it has changed from a material world that can be broken into parts, to one of energy and information that emerges from immaterial structures, which in turn create unpredictably rich and varied results – a world of complexity.'* McMasters, 1995:155.

2. THE GENERAL AIM

The main reason for including this case study in the thesis is to provide an example of a research methodology that takes a 'complexity science' account of knowledge. Central to my critique in this thesis is a challenge to the modernist idea that there is a singular, modernist explanation for the human behaviour we observe to be taking place when leaders implement strategic interventions in organisations. My proposition is that the 'complexity' way of doing research using Q Methodology is a way to 'mimic' emergent *structures. In this case study I apply Q Methodology as a way to 'track' a stakeholder communications strategy as it emerges in action.*

I try to show that Q methodology 'renders operant' the 'patterns' which comprise the 'strategic modules' which evolutionary cognitive psychologists believe underpin 'brain functions' when 'parts' integrate to produce 'wholes' – 'for richer or poorer'. I attempt to 'reflect' on how, in this complex dynamic process of integration, the 'whole' becomes 'greater' than the sum of those parts – 'in sickness and in health'. The 'emergent grounded theory' upon which I base my interpretation of the data, is that the process that I have described above defines 'organisational synergy' as the *creative aspect* of the process of integrative interpretation on the one hand, and as '*group think*' as the *destructive aspect* on the other hand.

What for me, defines the strategic thinking that Q Methodology brings forth as *emergent* rather than *predetermined by objectives*, is the ability to 'draw on' the 'architectural structure' of the creative-destructive aspects of the factors that have been described by Mintzberg (1994) and Stacey (1994) as Creativity, Synthesis and Insight on the one hand - and Anxiety, Conflict, Predetermination, Formalisation and Detachment on the other. Q Methodology is a complexity approach because the creative-destructive 'factors' emerge from the data, rather than being pre-determined a priori as in normative hypothetico-deductive approaches.

This case study attempts to show that using a tactical strategy called 'management by objectives' as a massively modular solution to how to achieve organizational learning, cannot work if the cognitive thinking that underpins that organisational learning as an intervention strategy, is understood in a modernist context. The aim is to provide statistically validated research data to support McMaster's contention that,

> '...The transformation of the thinking of science occurred simultaneously with a transformation in philosophy. Both pointed to the new cosmology that puts information at the center and material structure as a coexistent

which is itself dependent on information. Every field of study is currently transformed by this thinking.

The creation of a new cosmology and the corresponding actions that ensue have influenced every area of human thought and activity. Those working in the fields of study which are transforming to align themselves with these new models are finding that they are able to solve problems and produce results that were either previously impossible, or demanded a more substantial input of energy. In the few fields that remain untouched (i.e. corporations and political parties), the lack of alignment with current thinking and technology is repeatedly felt via increasing energy expenditure for continually decreasing results. In the absence of a renewal of theoretical foundations, we witness either a proliferation of fads or a lack of intellectual and creative activity.

Theories of organisation and management not grounded in the current cosmology, or the thinking and methodologies appropriate to that cosmology, are bound to produce increasing frustration and decreasing results. Organisational changes fueled by obsolete theories, such as those occurring in the reorganization of the struggling corporate giants, are bound for failure. Mechanistic approaches will not produce results that will interact effectively with the new cosmology. Even approaches based on the newest management methodologies will not work if they are forced into structures based on mechanistic thinking.

The structures we have inherited are sufficient for a world organised around mechanistic thinking and material production. They are, however, insufficient for the demands of information. The material world can be managed with little effort by individuals who posses the appropriate information. But even for the management of our material concerns, it is critical that we transform our structures so that they are appropriate to the dimensions of an information world. The shift proves difficult because the structures required for an information world are mainly composed of information; if we are distracted by the material forms of structure we will fail to see what is occurring.' McMaster, 1995:155-156

The aim of this case study is to show how difficult this shift proved for a multinational motor car manufacturer whose strategic implementations at local levels were so 'distracted by the material forms of structure', that they failed to see what was occurring.

The Critique the Study Seeks To Address

In this case study I explore the possibility of using Q methodology to explore how to think differently about the questions that we are asking about change and strategic leadership when we do research with people in organisations. My main focus is on the architecture of an organisation as it emerges at the local level between stakeholders through the 'integrative interpretive design' of their relationship communications. The critique that I am supporting is based on McMaster's assertion that the fundamental challenges that most organisations are facing in this millennium and beyond are about structural designs for growth and survival.

I apply Q Methodology to a single case study to address McMaster's contention by posing the question,

> *What are the emergent structures within which information is interpreted and what is it about these emergent structures that make them perhaps the most important concern for the executives of a company?*

3. THE 'DATA' 'COLLECTION' 'METHOD'

The Methodological Context

In Case Study Two I attempted to make sense out of a specific form of 'evolving situation' *in* which I participated as at the same time a subject, as I was an 'object' of my own research. I described my participation as a form of *'self-organising process of a largely conversational nature'*. In this study (Case Study Three) I take a different position in terms of my research data in that the quality of the researcher relationship is focused *on* the participants *of* the research.

Whereas in Case Study Two, I engaged fully *in the process* by 'framing' my data in a phenomenological framework that involved, at some level, all of Clarkson's five relationships and seven domains, *at the same time* and *in the moment* - in Case Study Three, I take a more instrumentally strategic position as a researcher. However, although I take an alternative, more 'observational' stance in the account that follows in this chapter, my objective remains the same – namely to support my thesis that, from the emergent-participative strategic leadership perspective, persons (rather than systems-driven individuals) communicate *with* each other *in* organisations *through* complex responsive processes of relating.

In Case Study One my 'stance' tended towards the 'hot communications', global approach to research – whereby I 'framed' the data on the basis that 'information' is a 'material' form of structure – it was based on a *formal researcher-participant relationship to knowledge*. As a researcher I acted as a more or less neutral observer, describing a picture from a notionally 'objective' position *outside of the* action. In Case Study Two I resembled a photographer who was taking a picture of myself with a delayed-action camera – I was *in the action* and in order to make sense of it I applied 'cool communications' or professional skills in the application of 'tacit' understanding to interpret the data of my phenomenological experience in an integrative way.

In Case Study Three I attempt to 'hand over' my 'camera' to other organisational stakeholders in order to assist them as a 'stakeholder-participants' to present their own subjective integrative interpretation of the 'design' of 'the organisation'. I use the Q Sort Technique, combined with statistical factor analysis to 'process' the 'information' contained in the stakeholder-participant 'personal snapshots' that the 'stakeholder designers' produce. In this way I apply

Q Methodology as an 'action framework', in order to 'describe' the 'architecture' that supports the stakeholders' views that emerge in connection with their understanding of 'Organisational Behaviour' – the discipline and the practice.

Q Methodology operates like a camera which enables 'stakeholder designers' to make 'personal snapshots' of the self-referring 'modular designs' that 'frame' their phenomenological experience. As the 'scientific' practitioner-researcher, my role in the process is to act as an 'expert witness' by providing a meta-interpretation. My 'focus' is on what the emergent 'framing' of information by 'stakeholder designers', is communicating about the *local impact upon them,* of the *global effects* of their organisation's 'management by objectives'. 'Management by Objectives' is thereby 'rendered operant', *as the designed and required patterns for task behaviour* that local stakeholders understand in the shadow system.

The 'shadow' system is a fractal representation at the local level, which translates at the 'global' level, as the implementation of 'strategic organisational leadership' on behalf of the legitimate system. In this thesis I am arguing that the 'patterns for task behaviour' are the *effect* and not the *cause* of the serially modular processes of Predetermination, Formalisation and Detachment. Managers understand these processes in the context of their self-referring normative domain contexts, and act *as if* they are being applied as a 'singularly rational' form of strategic thinking; this is how they create tacit strategies for dealing with subjective knowledge.

I want to show how a more effective 'framing' for the management of strategic objectives, involves leadership capability at local levels by persons in intra-personal as well as inter-personal *organisational communication.* I am suggesting that central to effective strategic leadership is the 'soft skills' capability to assist stakeholders in the creative design of emergent subjective strategies. *The quality of this reflective-abductive (rather than massively modular) form of logical thinking rests on the stakeholder's abilities to creatively transform* the 'problems we have with being together' with 'the problems we have with being alone.'

These 'local problems' emerge as the ebb and flow of our moment-to-moment, everyday, self-referring communications with one another – even at a distance. From the locally contextual perspective, (described by Stacey, 2001 as the complex responsive process of relating), evidence of diversity from the norm is understood as a contradiction, and therefore in the 'not-me' self-referential

frame. Any view of information which does not conform to the Normative domain view of rationalism, results in a perceived attack on the massively-modular, serial Modernist view of ourselves in the world.

It is within this fundamentally 'rational' view of reality that we 'frame' our understanding of Organisational Behaviour. Another way of saying this is that Modernism rests on the massively modular, serial assumption that management by objectives is achieved at the surface level through the predetermination, formalisation and detachment of 'material' objectives. An alternative Post-Human reading is that the effective implementation of management by objectives is achieved at the 'deep' level when stakeholders successfully lead themselves *in* the emergent *creative-anxiety* that accompanies *the requirement to meet a global objective in a self-referring local context.*

In Case Study Two, I 'framed' the effects of this contradiction in the context of Danger, Confusion, Conflict and Deficit, using INERT as a modelling strategy. The 'behavioural events' that I am attempting to 'render operant' in Case Study Three are the 'patterns' that the stakeholder participants 'design' to describe their view of the organisational experience. The methodological approach in this case study therefore expands on the INERT strategy that I described in Case Study Two in an attempt to address the distorting effects of Danger, Confusion, Conflict and Deficit. These 'strategic ecologies' are as present for the insider-researcher as they are for the strategic leader.

This case study shows how Q Methodology can be used to provide 'insider-researchers' – at any level of the stakeholder hierarchy – with a safer, less confusing, less conflict- laden and useful method for exploring the emergent 'design' of transformational strategy and its leadership at local levels. I use Q Methodology to support the argument that runs through this thesis, that management-by-objectives is a theory for managerial intervention. Moreover, I am proposing that management by objectives as an organisational strategy is inseparable from a theory of leadership as a distinctly nano-psychological, *subjective* form of relationship communication.

The Background history
This case study represents some 'snapshots' of data from one of many similar Q Methodology studies that I undertook about organisational research, change and learning. The studies took place over a period of three years in two business schools in England during the mid to late 1990's. My research applied Q Methodology as an emergent-participative approach to study how people's

thinking about change and organisations was affected by the sweeping organisational changes at that time.

The 'patterns' of organisational transformation had taken place as a result of strategically structured change interventions which started in the United States. The aim of all the studies was to assess what these changes meant for the people who were *the subjects of* those interventions. In this thesis I apply the data that emerged from those many studies to 'problematise' what was happening to people's understandings of themselves in organisations at that time.

The results of my reflective-abductive approach to the data raise issues of ethics and by-standing with regard to the research and practice of strategic leadership, particularly as insider-research relates to the 'architectural design' of organisational interventions. In this chapter, I focus on one of those case studies to illustrate the complex dynamic processes that emerged and by showing how it is possible to help stakeholders to express what they mean in action.

The Organisational Setting

It is nearing the end of the 20th century. A group of ten managers are being sponsored by the British subsidiary of an American multi-national organisation to study for a Diploma in Management Studies. Their organisational leaders in the United States have devised a strategy which is to totally transform the whole organisation in the space of two years into what it calls a world-wide 'Learning Organisation'. This change process is already well underway.

The managers (all men) are studying a module on organisational change and my task is to help them to explore the meaning of 'organisation'. I am aware of the complex dynamics that are involved when professionals from the same organisation meet together in a group. People are careful about what to say, given the organisational context – we are all wearing our professional masks.

For my part, I am new to the game and am conscious that I must take care not to let my petticoat show. I have never met these people before. I am one woman amongst thirteen men, including my colleague, who has invited me here because he is interested in how Q Methodology could be applied to explore subjective understandings of 'organisations'. During the previous weeks we have been working together to devise a comprehensive set of statements about organisations which we have drawn from our own understandings, from

statements in the literature and from the contributions of other colleagues in the Human Resource Academic Group.

Q Methodology

My colleague and I have whittled down hundreds of statements to a more manageable forty seven representative ones. Our aim is to provide the participants of the study with as much choice as possible as to which statements they can identify with and those which they consider irrelevant or which they strongly disagree with. I have had the statements printed on small cards and each statement has a number on it ranging from 1 to 47. I have also 'made up' a dozen 'game boards' onto which the cards will be placed by the participants according to their own preference.

At the top of the board are ten numbers or 'ranking scores' and beneath each number are outlined the places where participants can put the cards according to whether they strongly agree with the statements, strongly disagree with them, or whether the statements fall somewhere in between. To help the participants with this quite complex sorting task, I have devised a simpler sorting task to start them off. First, they are asked to sort the 47 statements into three piles – 'agree', 'disagree' and 'neutral'. The boards look like the Figure 11.1 below and overleaf (See Figure 11.2)

1. Organisations are there to achieve a company's objectives

Agree	Neutral	Disagree
6. Organisations only exist by making a profit.	9. The right people make the worst organisational structures work.	35. Organisations are institutions of domination and exploitation.

Figure 11.1
TASK 1 OF THE Q SORTING TECHNIQUE

I ask the participants to use their three piles of statements to make up a grid of statements which best expresses their own story about:

A. What, in your opinion, would the ideal of your organisations look like?

B. What do you consider your organisation is, given the statements provided?

Once they have completed the task of sorting the statements into three piles, I ask the participants to turn the board over and to sort the statements according to the pattern on the grid in front of them. I explain to them that it is helpful to complete the task by sorting the statements inwards (towards the centre) from both sides of the grid at the same time. (See, Figure 11. 2.) The score '+5' represents 'most agree' and the score '-5' represents 'least agree'.

THE 'Q' GAME BOARD

+5	+4	+3	+2	+1	0	-1	-2	-3	-4	-5
6.					9.					35.

Figure 11.2

TASK 2 OF THE Q SORTING TECHNIQUE

The Research Questions that the Study addressed

A list of the statements that were printed on the cards that I asked the participants to use to 'design' their personal view in answer to the questions a. and b. (above) is provided in Figure 11.3 overleaf.

1	ORGANISATIONS ARE THERE TO ACHIEVE A COMPANY'S OBJECTIVES[1]

2	ORGANISATIONS STIFLE CREATIVITY

3	THE 'BEST' ORGANISATIONAL STRUCTURE WILL NOT WORK WITHOUT THE RIGHT PEOPLE IN IT

4	AN ORGANISATION IS SIMPLY A STRUCTURE FOR IDENTIFYING WHO REPORTS TO WHOM

5	AN ORGANISATION IS A WAY OF MOST EFFECTIVELY USING ALL RESOURCES TO ACHIEVE CORPORATE OBJECTIVES

6	ORGANISATIONS ONLY EXIST TO MAKE A PROFIT

7	ALL ORGANISATIONS ARE BY DEFINITION BUREAUCRATIC

8	AN ORGANISATION IS LIKE AN ORGANISM WHICH HAS TO ADAPT TO ITS ENVIRONMENT IN ORDER TO SURVIVE

9	THE RIGHT PEOPLE MAKE THE WORST ORGANISATIONAL STRUCTURES WORK

10	ORGANISATIONS ARE LIKE SPRAWLING CONGLOMERATES WITH NEITHER A HEART NOR A BRAIN AT THEIR CENTRE

11	ORGANISATIONS CAN LEARN JUST LIKE PEOPLE

12	ORGANISATIONS CAN'T SURVIVE WITHOUT A STRATEGIC PLAN FROM THE TOP

13	ORGANISATIONS ARE NOT ENTITIES, THEY ARE MERELY COLLECTIONS OF INDIVIDUALS

14	ORGANISATIONS ARE SHAPED BY THE VALUES AND BELIEFS OF THEIR MEMBERS

15	TO BE SUCCESSFUL ORGANISATIONS NEED STRONG LEADERSHIP FROM THE TOP

16	AN ORGANISATION CAN'T OPERATE WITHOUT THE EXPLICIT AGREEMENT OF ITS MEMBERS

17	ORGANISATIONS PUT THE INTERESTS OF SHAREHOLDERS BEFORE THOSE OF EMPLOYEES

18	UNLESS EVERY SINGLE MEMBER IS INVOLVED YOU CAN'T CALL IT AN ORGANISATION

19	ORGANISATIONS ARE SIMPLY A SET OF COMPLEX RELATIONSHIPS

20	YOU CAN ONLY INFLUENCE AN ORGANISATION IF YOU ARE A SENIOR MANAGER

21	THERE IS NO SINGLE VIEW OF AN ORGANISATION – EACH MEMBER WILL SEE IT DIFFERENTLY

22	ORGANISATIONS ARE CHANGED AROUND ALL THE TIME JUST TO KEEP EMPLOYEES INSECURE

23	ONCE YOU JOIN AN ORGANISATION YOU ARE TRAPPED, YOU LOSE YOUR INDIVIDUALITY

24	ORGANISATIONS CAN'T EXIST WITHOUT RULES AND PROCEDURES FOR THE WAY MEMBERS ARE EXPECTED TO BEHAVE

25	ORGANISATIONS WILL TAKE THE BEST YEARS OF YOUR LIFE AND WHEN THEY HAVE DONE WITH YOU, DISCARD YOU

26	ORGANISATIONS CAN CREATE AND CHANGE THEIR OWN MARKETS AND ENVIRONMENTS

27	ORGANISATIONS DON'T EXIST OUTSIDE THE WAY THEIR MEMBERS CONSTRUE THEM

28	AN ORGANISATION IS SIMPLY A REFLECTION OF WHAT OUR SOCIETY VALUES

29	ORGANISATIONS ARE BECOMING BIGGER AND MORE REMOTE FROM THEIR MEMBERS

30	ORGANISATIONS ARE BECOMING MORE FLEXIBLE AND ARE ADAPTING TO THE NEEDS OF THEIR MEMBERS

31	ORGANISATIONS SHOULD BE CONCERNED WITH GROWTH THROUGH CONSERVATION OF RESOURCES, RATHER THAN WITH THE EXPLOITATION OF RESOURCES

32	ORGANISATIONS ARE CONCERNED WITH DOMINATION RATHER THAN WITH PARTNERSHIP

33	AN ORGANISATION IS A LIVING SYSTEM AND IS MORE THAN A COLLECTION OF COMPONENTS OR FUNCTIONS

34	AN ORGANISATION CAN BE ANALYSED INTO COMPONENT PARTS

35	ORGANISATIONS ARE INSTITUTIONS OF DOMINATION AND EXPLOITATION

36	THERE IS LITTLE ROOM IN ORGANISATIONS FOR INTUITION – THEY ARE CONCERNED WITH CAREFUL ANALYSIS

37	ORGANISATIONS CAN BE UNDERSTOOD AND ARE BEST RUN FOLLOWING STRAIGHT-FORWARD PRINCIPLES

38	FOR CONTINUED SURVIVAL ORGANISATIONS NEED TO BECOME SUSTAINABLE ENTERPRISES WHICH CAN SATISFY THEIR OWN NEEDS WITHOUT DIMINISHING OTHERS

39	AN ORGANISATION IS ESSENTIALLY THE RESULT OF A COLLECTION OF RELATIONSHIPS

40	IT IS THE QUALITY OF AN ORGANISATION THAT COUNTS, MORE THAN THE QUALITY OF THE GOODS OR PROFITS IT CREATES

41	ORGANISATIONS ARE INHERENTLY COMPETITIVE INSTITUTIONS, COOPERATION IS SIMPLY A BY-PRODUCT

42	AN ORGANISATION CAN BEST BE UNDERSTOOD AS A MACHINE WITH VARIOUS PARTS AND FUNCTIONS, EG MARKETING, FINANCE AND PRODUCTION

43	AN ORGANISATION HAS A LIFE OF ITS OWN – IT IS 'SELF' ORGANISING, BEING COMPRISED OF THE SHARED REALITY-BUILDING WITHIN

44	AN ORGANISATION IS AN ENTITY WITHIN AND OF ITSELF, ONLY PARTLY DEPENDENT ON THE ELEMENTS THAT MAKE IT

45	THERE IS NO ROOM IN ORGANISATIONS FOR HUMAN WEAKNESSES, SUCH AS EMOTION. LEFT TO ITSELF AN ORGANISATION RUNS UNDER RATIONAL PRINCIPLES

46	AN ORGANISATION EXISTS AS A RESULT OF THE DYNAMIC TENSION BETWEEN INDIVIDUALISM AND COLLECTIVISM

47	AN ORGANISATION IS THE RESULT OF MANAGEMENT AND PLANNING

Figure 11.3
LIST OF STATEMENTS IN Q PACK ABOUT ORGANISATIONS

I asked each participant to sort the statements from his own point of view and to complete a scoring grid which was designed like Illustration 2 (above). The scoring grids were collected and the scores were factor analysed using a Q methodology statistical programme. What this Q factor analysis programme does, is to 'compare' the statistically-converted pattern of statements that each participant made, to design his own 'view' of the organisation with each other participant's design..

The Q factor analysis then 'plots' the individual-subjectively emergent designs in multidimensional space and checks to see whether there are any significant similarities or differences between the individually emergent designs. The researcher has no way of knowing in advance the 'final architecture' of the organisation that will emerge from the collection of 'designs' that each individual participant has produced. The participants do not have access at this stage to each others' organisational 'designs'.

In the case of the present study, the participants had 517 (47 X 11 = 517) different preference points as to where to place any one 'design' statement, relative to any other statement. The Q factor analysis tries to model statistically, the 'architecture' that informs the numerous 'designs' that the participants can potentially produce. The emergent 'designs' are plotted relative to each other in multidimensional space by the programme which checks to see if there are any simpler emergent 'structures' that are informing the designs.

The question that I hope that the Q factor analysis will answer for me as a reflexive-abductive researcher is,

> **'How similar and how different is the individual's subjectively emergent design, from every other individual's subjectively emergent design?'**

The Q Method factor analysis will also answers another question for me as a researcher, which is,

> **'How confident can I be that the 'architecture' that the Q factor analysis is modelling out of the numerical patterns that comprise the participants subjective ranking of the statements, accurately 'mirrors' the underlying similarities and differences between the diversity of the designs that each participant is constructing?'**

In the case of this study, the Q factor analysis ''modelled' the designs that the participants had constructed about their organisation as it is and about their organisation as they would ideally like it to be.

4. THE Q FACTOR ANALYSIS AND THE INTERPRETATION OF THE RESULTS

The results of the Q Factor Analysis

In the first session, twelve managers used the Q statements to design their *ideal view of their organisation* (Question a.) and to design their view of their *organisation as it appears to them now* (Question b.) In order to test for reliability, the exercise was repeated in the second session; however only ten of the twelve managers were available for that session.

In this study I report on the results of the first session for Question a., because only a single factor emerged. This factor provided the 'architecture' for what the managers considered being an 'ideal design' for their organisation and all twelve managers' concurred with this ideal view. When the ten remaining managers repeated the exercise in the following week, there was no significant change in their individual designs from the 'ideal architecture' that emerged from the Q factor analysis; nor was there any significant difference in the 'ideal architecture' of the single factor.

On this basis, I have concluded that it is unlikely that the absent managers' 'ideal' Q sorts would have made any difference to the single factor 'ideal architecture' that emerged in the second session. In Q Methodology it is common for 'ideal' sorts of this kind to generate only one factor, and numbers of participants tend to make little difference to the final outcome.

However, the results of the first session for Question B were more complex because from the 12 designs, three factors emerged. These factors provided three different 'architectures' of the managers 'views' of their *organisation as it is now.* The results upon which I base my interpretation of 'the organisation as it is now' relate to the data from the second session, in which two managers were absent. Since the results from the first session showed that there was more diversity between the managers as to their view of the organisation as it is now, I believe that the data from the second session was more reliable for this question, given that there were three factors in question.

The ten 'designs' or individual 'Q sorts' about the relevance of each statement, relative to all of the other statements, revealed three statistically calculated 'architectural structures' of the organisation *as it is now,* and a single 'architectural structure' of what the organisation should *ideally* be like. I have illustrated the results overleaf and colour-coded the four different 'architectural structures' that emerged in relation to the 'clusters' of representative statements which describe the subjectively experienced 'nature' of those structures.

5. THE DISCUSSION OF THE FINDINGS

'A -SYSTEM ARCHITECTURE OF THE IDEAL ORGANISATION'

All of the designs of the twelve managers, who completed the 'ideal organisation' Q sorts, strongly concurred with one statistically generated account of their vision of their *ideal organisation.* This means that the 'individual q sort designs' that they made with the statements to construct their subjectively emergent 'views', concurred with what I call a 'SYSTEM ARCHITECTURE' for an 'IDEAL' organisation that the statistical software modelled, from the way they sorted the forty seven statements.

The statistical agreements with the SYSTEM ARCHITECTURE factor design achieved the significant correlation co-efficients listed below in Figure 11.4.

PARTICIPANT L	87*	RN
PARTICIPANT B	87*	KA
PARTICIPANT E	83*	IG
PARTICIPANT A	82*	JH
PARTICIPANT F	80*	JH
PARTICIPANT C	77*	PT
PARTICIPANT G	68*	TW
PARTICIPANT H	65*	CH
PARTICIPANT J	64*	JB
PARTICIPANT K	62*	PR
PARTICIPANT D	56*	BC
PARTICIPANT I	51*	DP

Figure 11.4
SIGNIFICANCE LEVELS OF EACH MANAGER'S AGREEMENT WITH THE
'SYSTEM ARCHITECTURE' OF THEIR 'IDEAL' ORGANISATION
(A * indicates a significance level equal or greater than 0.05; it means that the researcher can be 95% sure that the statistically generated 'architecture' (or the statistically generated Q Factorial Design – which in this case is one dimensional - accurately modelled the 'underlying emergent structure' that was informing the IDEAL Q Sort Design that each manager constructed. In other words the researcher can be 95% sure that this 'ideal construction of the organisation' accurately reflects the 'emergent structure' that informed the managers' individual Q Sort Designs as a whole, and that the 'ideal emergent structure' that the Q Factorial IDEAL Design describes, sums up, in a single factor, the perspective that represents all the managers 'views'.)

If the participants had a wish list, from the forty seven options they were given, they would construct (or design) their ideal organisation as outlined in the 'emergent list' of managers' preference choices in Figure 11.4.[7]

The statements have been ranked according to the managers' responses to question A:

> **A. What, in your opinion, would the ideal design of your organisations look like?**

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[7] **Appendix 5** contains the detail of how, *post hoc* I 'made sense' of the statements in relation to the Critten & Portsmouth Strategic Zones. Each of the four colours refers to a different architectural 'zone structure' – **Strategic, Normative, Formative,** and **Transformative.** These colour codes have been added post-hoc in order to integrate the data theoretically within a Complexity Communications Framework. The Zones were illustrated earlier in Figure 8.2., and in the **'Rational'**, **'Synaesthetic'** and are also located at the bottom of the **'Stakeholder'** Frameworks at the beginning of each of the Chapters in this section (i.e. Chapters 9, 10 and 11).

Fig 11.5
IDEAL

1 ORGANISATIONS ARE THERE TO ACHIEVE A COMPANY'S OBJECTIVES (+3)
2 ORGANISATIONS STIFLE CREATIVITY (-4)
3 THE 'BEST' ORGANISATIONAL STRUCTURE WILL NOT WORK WITHOUT THE RIGHT PEOPLE IN IT (+3)
4 AN ORGANISATION IS SIMPLY A STRUCTURE FOR IDENTIFYING WHO REPORTS TO WHOM (-1)
5 AN ORGANISATION IS A WAY OF MOST EFFECTIVELY USING ALL RESOURCES TO ACHIEVE CORPORATE OBJECTIVES (-2)
6 ORGANISATIONS ONLY EXIST TO MAKE A PROFIT (+4)
7 ALL ORGANISATIONS ARE BY DEFINITION BUREAUCRATIC (+3)
8 AN ORGANISATION IS LIKE AN ORGANISM WHICH HAS TO ADAPT TO ITS ENVIRONMENT IN ORDER TO SURVIVE (+5)
9 THE RIGHT PEOPLE MAKE THE WORST ORGANISATIONAL STRUCTURES WORK (9)
10 ORGANISATIONS ARE LIKE SPRAWLING CONGLOMERATES WITH NEITHER A HEART NOR A BRAIN AT THEIR CENTRE (-3)
11 ORGANISATIONS CAN LEARN JUST LIKE PEOPLE (+5)
12 ORGANISATIONS CAN'T SURVIVE WITHOUT A STRATEGIC PLAN FROM THE TOP (+2)
13 ORGANISATIONS ARE NOT ENTITIES, THEY ARE MERELY COLLECTIONS OF INDIVIDUALS (-2)
14 ORGANISATIONS ARE SHAPED BY THE VALUES AND BELIEFS OF THEIR MEMBERS (+1)
15 TO BE SUCCESSFUL ORGANISATIONS NEED STRONG LEADERSHIP FROM THE TOP (+1)
16 AN ORGANISATION CAN'T OPERATE WITHOUT THE EXPLICIT AGREEMENT OF ITS MEMBERS (-1)
17 ORGANISATIONS PUT THE INTERESTS OF SHAREHOLDERS BEFORE THOSE OF EMPLOYEES (+4)
18 UNLESS EVERY SINGLE MEMBER IS INVOLVED YOU CAN'T CALL IT AN ORGANISATION ()
19 ORGANISATIONS ARE SIMPLY A SET OF COMPLEX RELATIONSHIPS (0)
20 YOU CAN ONLY INFLUENCE AN ORGANISATION IF YOU ARE A SENIOR MANAGER (-3)
21 THERE IS NO SINGLE VIEW OF AN ORGANISATION – EACH MEMBER WILL SEE IT DIFFERENTLY (+2)
22 ORGANISATIONS ARE CHANGED AROUND ALL THE TIME JUST TO KEEP EMPLOYEES INSECURE (-5)
23 ONCE YOU JOIN AN ORGANISATION YOU ARE TRAPPED, YOU LOSE YOUR INDIVIDUALITY -(5)
24 ORGANISATIONS CAN'T EXIST WITHOUT RULES AND PROCEDURES FOR THE WAY MEMBERS ARE EXPECTED TO BEHAVE (-2)
25 ORGANISATIONS WILL TAKE THE BEST YEARS OF YOUR LIFE AND WHEN THEY HAVE DONE WITH YOU, DISCARD YOU(-4)
26 ORGANISATIONS CAN CREATE AND CHANGE THEIR OWN MARKETS AND ENVIRONMENTS (-1)
27 ORGANISATIONS DON'T EXIST OUTSIDE THE WAY THEIR MEMBERS CONSTRUE THEM (0)
28 AN ORGANISATION IS SIMPLY A REFLECTION OF WHAT OUR SOCIETY VALUES (+2)
29 ORGANISATIONS ARE BECOMING BIGGER AND MORE REMOTE FROM THEIR MEMBERS (-3)
30 ORGANISATIONS ARE BECOMING MORE FLEXIBLE AND ARE ADAPTING TO THE NEEDS OF THEIR MEMBERS (+1)
31 ORGANISATIONS SHOULD BE CONCERNED WITH GROWTH THROUGH CONSERVATION OF RESOURCES, RATHER THAN WITH THE EXPLOITATION OF RESOURCES(+1)
32 ORGANISATIONS ARE CONCERNED WITH DOMINATION RATHER THAN WITH PARTNERSHIP(-4)
33 AN ORGANISATION IS A LIVING SYSTEM AND IS MORE THAN A COLLECTION OF COMPONENTS OR FUNCTIONS (+3)
34 AN ORGANISATION CAN BE ANALYSED INTO COMPONENT PARTS (+2)
35 ORGANISATIONS ARE INSTITUTIONS OF DOMINATION AND EXPLOITATION (-2)
36 THERE IS LITTLE ROOM IN ORGANISATIONS FOR INTUITION – THEY ARE CONCERNED WITH CAREFUL ANALYSIS (0)
37 ORGANISATIONS CAN BE UNDERSTOOD AND ARE BEST RUN FOLLOWING STRAIGHT-FORWARD PRINCIPLES (-1)
38 FOR CONTINUED SURVIVAL ORGANISATIONS NEED TO BECOME SUSTAINABLE ENTERPRISES WHICH CAN SATISFY THEIR OWN NEEDS WITHOUT DIMINISHING OTHERS (+5)
39 AN ORGANISATION IS ESSENTIALLY THE RESULT OF A COLLECTION OF RELATIONSHIPS (-3)
40 IT IS THE QUALITY OF AN ORGANISATION THAT COUNTS, MORE THAN THE QUALITY OF THE GOODS OR PROFITS IT CREATES (-3)
41 ORGANISATIONS ARE INHERENTLY COMPETITIVE INSTITUTIONS, COOPERATION IS SIMPLY A BY-PRODUCT (-1)
42 AN ORGANISATION CAN BEST BE UNDERSTOOD AS A MACHINE WITH VARIOUS PARTS AND FUNCTIONS, EG MARKETING, FINANCE AND PRODUCTION (0)
43 AN ORGANISATION HAS A LIFE OF ITS OWN – IT IS 'SELF' ORGANISING, BEING COMPRISED OF THE SHARED REALITY-BUILDING WITHIN (-2)
44 AN ORGANISATION IS AN ENTITY WITHIN AND OF ITSELF, ONLY PARTLY DEPENDENT ON THE ELEMENTS THAT MAKE IT(0)
45 THERE IS NO ROOM IN ORGANISATIONS FOR HUMAN WEAKNESSES, SUCH AS EMOTION. LEFT TO ITSELF AN ORGANISATION RUNS UNDER RATIONAL PRINCIPLES (-1)
46 AN ORGANISATION EXISTS AS A RESULT OF THE DYNAMIC TENSION BETWEEN INDIVIDUALISM AND COLLECTIVISM (0)
47 AN ORGANISATION IS THE RESULT OF MANAGEMENT AND PLANNING (+1)

If the managers had a wish-list, they would construct (or design) their ideal organisation as outlined in the 'emergent Preference List' in Figure 11.7.,

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Figure 11.7
A ' SYSTEM ARCHITECTURE' FOR THE DESIGN OF AN 'IDEAL' ORGANISATION
– THE MANAGERS' STRENGTH OF BELIEFS ABOUT THEIR VISION

1st *Forcefully emergent beliefs (+5) (-5)*
"An ideal organisation should behave like an organism – it should be adaptable to its environment in order to survive. It should be able to learn - just like people. It would not be changed around all the time, just to keep employees insecure and once you joined an organisation, you wouldn't be trapped and lose your individuality."

2nd *Powerfully emergent beliefs (+4) (-4)*
"The interests of shareholders would be put before those of employees because an ideal organisation would only exist to make a profit. However, for continued survival the ideal organisation would need to become a sustainable enterprise which could satisfy its own needs without diminishing others'. The ideal organisation wouldn't take the best years of your life and then discard you like an orange peel, nor would it stifle creativity"

3rd *Strongly emergent beliefs (+3) (-3)*
An ideal organisation should be there to achieve the company's objectives. Although all organisations are by definition bureaucratic, an organisation is also a living system and is more than a collection of components or functions. An ideal organisation is not simply the result of a collection of relationships, nor should the quality of an organisation count more than the quantity of the goods and profits it creates, although the ideal organisation should not become bigger and more remote from its members.

4th *Emergent beliefs (+2) (-2)*
In our ideal organisation, the right people would make the worst organisational structures work. It would not be able to survive without a strategic plan from the top. It could be analysed into component parts and would simply reflect what our society values. An ideal organisation is not a way to effectively use all of our organisation's resources to achieve its objectives. It is an entity in itself, not merely a collection of individuals. It could exist without rules and procedures for the way members would be expected to behave, yet it wouldn't be an institution of domination and exploitation, nor have a life of its own in a self-organising way that comprised of the shared reality building that happened within it.

5th *Less durable emergent beliefs (+1) (-1)*
It would be shaped by the values and beliefs of its members; it would become more flexible and adapt more to their needs. To be successful our ideal organisation would need strong leadership from the top and be concerned with growth through conservation of resources rather than with the exploitation of resources. An ideal organisation is not simply a structure for identifying who reports to whom, however, it can operate without the explicit agreement of its members, although it is not an inherently competitive institution, whereby co-operation is merely a by-product. It cannot change its own markets and environments.

When thinking about our ideal organisation, the following statements would not define our collaborative design, although they might be important for some of us as individuals:

16. Unless every single member is involved you can't call it an organization.

27. Organisations don't exist outside of the way their members construe them.

42. An organization can best be understood as a machine with various parts and functions, e.g., marketing, finance.

44. An organization is an entity within and of itself, only partly dependent on the elements that make it.

THE SHADOW ZONE FACTOR
'Strong Leadership from the Top to Dominate and Exploit'

Of the ten managers, who completed the Q sort about 'my organisation as it is now, four designs strongly concurred with a structure that supported **'strong leadership from the top'** in favour of shareholders, domination and exploitation. This perspective was represented by the statistically generated factor that I call the **SHADOW ZONE FACTOR**. This means that the 'design' that these four individual managers produced, with the statements to construct their subjectively emergent 'views', concurred with the **SHADOW ZONE FACTOR** that the statistical software modelled, from the way they sorted the forty seven statements: The statistical agreements with the **SHADOW ZONE FACTOR** achieved the significant correlation co-efficient listed in Figure 11.8 below, compared with their colleagues, whose views of the organisation now, are represented by what I call the Legitimate Zone factor and the Chaos Zone factor.

THE SHADOW ZONE FACTOR			
MANAGER H	-16	CH	-73*
MANAGER C	32	PT	-64*
MANAGER I	4	DP	-58*
MANAGER F	12	JH	-48*

LEGITIMATE ZONE DESIGN			
MANAGER K	79*	PR	0
MANAGER G	59*	TW	-15
MANAGER A	56*	JH	-24
MANAGER L	56*	RN	5
MANAGER B	47*	KA	-30
CHAOS ZONE DESIGN			
MANAGER D	18	BC	-29

Figure 11.8
PARTICIPANT'S LEVEL OF AGREEMENT WITH THE SHADOW ZONE FACTOR DESIGN AND THE ORGANISATION'S ARCHITECTURE
(A * indicates a significance level equal or greater than 0.05; it means that the researcher can be 95% sure that the statistically generated 'architecture' (or the statistically generated Q Factorial Design (which in this case is three-dimensional –SHADOW, LEGITIMATE, CHAOS) accurately modelled the 'underlying emergent structure' that was informing the 'Q Sort Design' constructed by each manager in the SHADOW, LEGITIMATE, CHAOS 'cluster'. Another way of saying this, is that the researcher can be 95% sure that this three-factorial Q Sort Design of 'the organisation as it is' accurately reflects the 'emergent structure' that informed the managers' individual Q Sort Designs as a whole, and that the emergent structure of 'the organisation as it is', that the Q Factorial Design describes, sums up, in three factors the perspectives that represent all the managers' 'views'.

The SHADOW ZONE Q FACTOR DESIGN that was produced independently by the managers listed as MANAGERS H, C, I, and F, is illustrated by the SHADOW ZONE Q Factor Design Box above.

The managers in the SHADOW ZONE FACTOR GROUP used the forty seven statements to show how they considered that their organisation was designed, as described in the 'emergent list' of managers' preference choices in Figure 11.9., (For further detail see Appendix 5) Figure 11.9 illustrates how the statements were ranked for **question B:**

Question B.

What do you consider your organisation is like, given the statements provided?

**Fig 11.9
Shadow**

1   ORGANISATIONS ARE THERE TO ACHIEVE A COMPANY'S OBJECTIVES (+2)
2   ORGANISATIONS STIFLE CREATIVITY (+1)
3   THE 'BEST' ORGANISATIONAL STRUCTURE WILL NOT WORK WITHOUT THE RIGHT
        PEOPLE IN IT (+2)
4   AN ORGANISATION IS SIMPLY A STRUCTURE FOR IDENTIFYING WHO REPORTS TO WHOM
        (0)
5   AN ORGANISATION IS A WAY OF MOST EFFECTIVELY USING ALL RESOURCES TO ACHIEVE
        CORPORATE OBJECTIVES (-3)
6   ORGANISATIONS ONLY EXIST TO MAKE A PROFIT (-1)
7   ALL ORGANISATIONS ARE BY DEFINITION BUREAUCRATIC (+2)
8   AN ORGANISATION IS LIKE AN ORGANISM WHICH HAS TO ADAPT TO ITS ENVIRONMENT
        IN ORDER TO SURVIVE (+1)
9   THE RIGHT PEOPLE MAKE THE WORST ORGANISATIONAL STRUCTURES WORK (-2)
10 ORGANISATIONS ARE LIKE SPRAWLING CONGLOMERATES WITH NEITHER A HEART NOR
        A BRAIN AT THEIR CENTRE (-1)
11 ORGANISATIONS CAN LEARN JUST LIKE PEOPLE (0)
12 ORGANISATIONS CAN'T SURVIVE WITHOUT A STRATEGIC PLAN FROM THE TOP (0))
13 ORGANISATIONS ARE NOT ENTITIES, THEY ARE MERELY COLLECTIONS OF
        INDIVIDUALS(-3)
14 ORGANISATIONS ARE SHAPED BY THE VALUES AND BELIEFS OF THEIR MEMBERS (-3)
15 TO BE SUCCESSFUL ORGANISATIONS NEED STRONG LEADERSHIP FROM THE TOP (+5)
16 AN ORGANISATION CAN'T OPERATE WITHOUT THE EXPLICIT AGREEMENT OF ITS
        MEMBERS (-5)
17 ORGANISATIONS PUT THE INTERESTS OF SHAREHOLDERS BEFORE THOSE OF
        EMPLOYEES (+3)
18 UNLESS EVERY SINGLE MEMBER IS INVOLVED YOU CAN'T CALL IT AN ORGANISATION (-5)
19 ORGANISATIONS ARE SIMPLY A SET OF COMPLEX RELATIONSHIPS (-2)
20 YOU CAN ONLY INFLUENCE AN ORGANISATION IF YOU ARE A SENIOR MANAGER (+1)
21 THERE IS NO SINGLE VIEW OF AN ORGANISATION – EACH MEMBER WILL SEE IT
        DIFFERENTLY (+3)
22 ORGANISATIONS ARE CHANGED AROUND ALL THE TIME JUST TO KEEP EMPLOYEES
        INSECURE (-2)
23 ONCE YOU JOIN AN ORGANISATION YOU ARE TRAPPED, YOU LOSE YOUR
        INDIVIDUALITY(0)
24 ORGANISATIONS CAN'T EXIST WITHOUT RULES AND PROCEDURES FOR THE WAY
        MEMBERS ARE EXPECTED TO BEHAVE (+3)
25 ORGANISATIONS WILL TAKE THE BEST YEARS OF YOUR LIFE AND WHEN THEY HAVE
        DONE WITH YOU, DISCARD YOU(+1)
26 ORGANISATIONS CAN CREATE AND CHANGE THEIR OWN MARKETS AND
        ENVIRONMENTS (0)
27 ORGANISATIONS DON'T EXIST OUTSIDE THE WAY THEIR MEMBERS CONSTRUE THEM (-2)
28 AN ORGANISATION IS SIMPLY A REFLECTION OF WHAT OUR SOCIETY VALUES (-4)
29 ORGANISATIONS ARE BECOMING BIGGER AND MORE REMOTE FROM THEIR MEMBERS
        (+3)
30 ORGANISATIONS ARE BECOMING MORE FLEXIBLE AND ARE ADAPTING TO THE NEEDS
        OF THEIR MEMBERS (-2)
31 ORGANISATIONS SHOULD BE CONCERNED WITH GROWTH THROUGH CONSERVATION
        OF RESOURCES, RATHER THAN WITH THE EXPLOITATION OF RESOURCES (-4)
32 ORGANISATIONS ARE CONCERNED WITH DOMINATION RATHER THAN WITH
        PARTNERSHIP(+4)
33 AN ORGANISATION IS A LIVING SYSTEM AND IS MORE THAN A COLLECTION OF
        COMPONENTS OR   FUNCTIONS (-1)
34 AN ORGANISATION CAN BE ANALYSED INTO COMPONENT PARTS (+4)
35 ORGANISATIONS ARE INSTITUTIONS OF DOMINATION AND EXPLOITATION (+5)
36 THERE IS LITTLE ROOM IN ORGANISATIONS FOR INTUITION – THEY ARE CONCERNED
        WITH CAREFUL ANALYSIS (0)
37 ORGANISATIONS CAN BE UNDERSTOOD AND ARE BEST RUN FOLLOWING STRAIGHT-
        FORWARD PRINCIPLES (-1)
38 FOR CONTINUED SURVIVAL ORGANISATIONS NEED TO BECOME SUSTAINABLE
        ENTERPRISES WHICH CAN SATISFY THEIR OWN NEEDS WITHOUT DIMINISHING
        OTHERS (0)
39 AN ORGANISATION IS ESSENTIALLY THE RESULT OF A COLLECTION OF RELATIONSHIPS
        (0)
40 IT IS THE QUALITY OF AN ORGANISATION THAT COUNTS, MORE THAN THE QUALITY OF
        THE GOODS OR PROFITS IT CREATES (-4)
41 ORGANISATIONS ARE INHERENTLY COMPETITIVE INSTITUTIONS, COOPERATION IS
        SIMPLY A BY-PRODUCT (+4)
42 AN ORGANISATION CAN BEST BE UNDERSTOOD AS A MACHINE WITH VARIOUS PARTS
        AND FUNCTIONS, EG MARKETING, FINANCE AND PRODUCTION (+2)
43 AN ORGANISATION HAS A LIFE OF ITS OWN – IT IS 'SELF' ORGANISING, BEING COMPRISED
        OF THE SHARED REALITY-BUILDING WITHIN (-3)
44 AN ORGANISATION IS AN ENTITY WITHIN AND OF ITSELF, ONLY PARTLY DEPENDENT
        ON THE ELEMENTS THAT MAKE IT (+3)
45 THERE IS NO ROOM IN ORGANISATIONS FOR HUMAN WEAKNESSES, SUCH AS EMOTION
        LEFT TO ITSELF AN ORGANISATION RUNS UNDER RATIONAL PRINCIPLES (-1)
46 AN ORGANISATION EXISTS AS A RESULT OF THE DYNAMIC TENSION BETWEEN
        INDIVIDUALISM AND COLLECTIVISM (-1)
47 AN ORGANISATION IS THE RESULT OF MANAGEMENT AND PLANNING (+1)

Figure 11.11
**'SHADOW ZONE ARCHITECTURE' OF AN ORGANISATION - THE
MANAGERS' STRENGTH OF BELIEFS ABOUT 'MY ORGANISATION AS**

(1ST= MOST STRONGLY EXPRESSED ABOUT HOW THE ORGANISATION IS DESIGNED)

1ST Forcefully emergent beliefs (+5) (-5)

To be successful this organisation is designed with strong leadership from the top for the purpose of domination and exploitation. It operates without the explicit agreement of its members and it doesn't need to have every single member involved.

2nd *Powerfully emergent beliefs (+4) (-4)*

This organisation is designed for domination rather than partnership, it is an inherently competitive institution and cooperation is simply a by-product. It is not concerned with growth through conservation of resources; rather, its focus is on the exploitation of resources. Profits are all that count. This organisation is not simply a reflection of what our society values.

3rd *Strongly emergent beliefs (+3) (-3)*

This organisation is an entity is only partly dependent on the elements that make it. It cannot exist without the rules and procedures for the way members are supposed to behave. It is becoming bigger and more remote from its members. It does not use all its resources effectively to achieve corporate objectives and does not have a self-organising life of its own through shared reality building within. It is not shaped by the values and beliefs of its members.

4th *Emergent beliefs (+2) (-2)*

Our organisation is there to achieve the company's objectives and it is, by definition bureaucratic... The right people can't make the worst organisational structure work because our organisation exists outside of the way that its members construe it. It is not simply a complex set of relationships and things aren't changed around all the time just to keep employees insecure. However, the organisation is not becoming more flexible and is not adapting to the needs of its members.

5th *Less durable emergent beliefs (+1) (-1)*

Our organisation stifles creativity – it will take the best years of your life and when it has done with you, it will discard you. It is like an organism which has to adapt to its environment in order to survive. It does not exist as a result of the dynamic tension between individuals and groups and if you left it to run itself, there would be room for human weaknesses such as emotion. Our organisation does not work like a living system and is no more than a collection of components or functions. It is like a sprawling conglomerate with neither a heart nor a brain at its centre.

When thinking about our organisation, the following statements would not define our collaborated design, although they might be important for some of us as individuals:

3   The 'best' organisational structure will not work without the right people in it.
4   An organisation is simply a structure for identifying who reports to whom.
6   organisations only exist to make a profit.
20 You can only influence an organisation if you are a senior manager.
21   There is no single view of an organisation – each member will see it differently.
34   An organisation can be analyzed into component parts.
36 There is little room in organisations for intuition – they are concerned with careful analysis.
37 Organisations can be understood and are best run following straight-forward principles.
39   An organisation is essentially the result of a collection of relationships.
42   An organisation can best are understood as a machine with various parts and functions, e.g. marketing, finance and production.
47   An organisation is the result of management and planning.
THE SHADOW ZONE Q FACTOR DESIGN that was produced independently by the managers listed as H, C, I and F .

THE LEGITIMATE ZONE Q FACTOR DESIGN OF WHAT THE ORGANISATION IS LIKE NOW

'Strong leadership, a strategic plan and management by objectives'.

Out of the ten participants who completed the Q sort about 'my organisation as it is now', five individual managers' designs strongly concurred with an emergent structure which supported strong leadership, a strategic plan and management by objectives, as reflected by the statistically emergent 'Q factor cluster' that I call the **LEGITIMATE ZONE** Q Factor Design. This means that what I call the **LEGITIMATE ZONE** 'Q factor cluster' that the statistical software was able to model, from the way each of the ten managers sorted the forty seven statements, provides a 'best fit design'; this is the design that most reliably concurs best with the way that the five individual managers' sorts that evolved as the **LEGITIMATE ZONE** Q Factor Design Group, constructed their subjectively emergent 'views'. Listed below (Figure 11.12) are the statistical agreements with the **LEGITIMATE ZONE** Q Factor Design; these achieved significant correlation co-efficients compared with the managers, whose views of the organisation now, are represented by the Shadow Zone and the Chaos Zone Factor Designs.

DESIGN			LEGITIMATE ZONE Q FACTOR	
MANAGER	K	0	PR	79*
MANAGER	G	-15	TW	59*
MANAGER	A	-24	JH	56*
MANAGER	L	5	RN	56*

SHADOW ZONE Q FACTOR DESIGN

MANAGER	H	-73*	CH	-16
MANAGER	C	-64*	PT	32
MANAGER	I	-58*	DP	4
MANAGER	F	-48*	JH	12

CHAOS FACTOR DESIGN

MANAGER	D	18	BC	-29
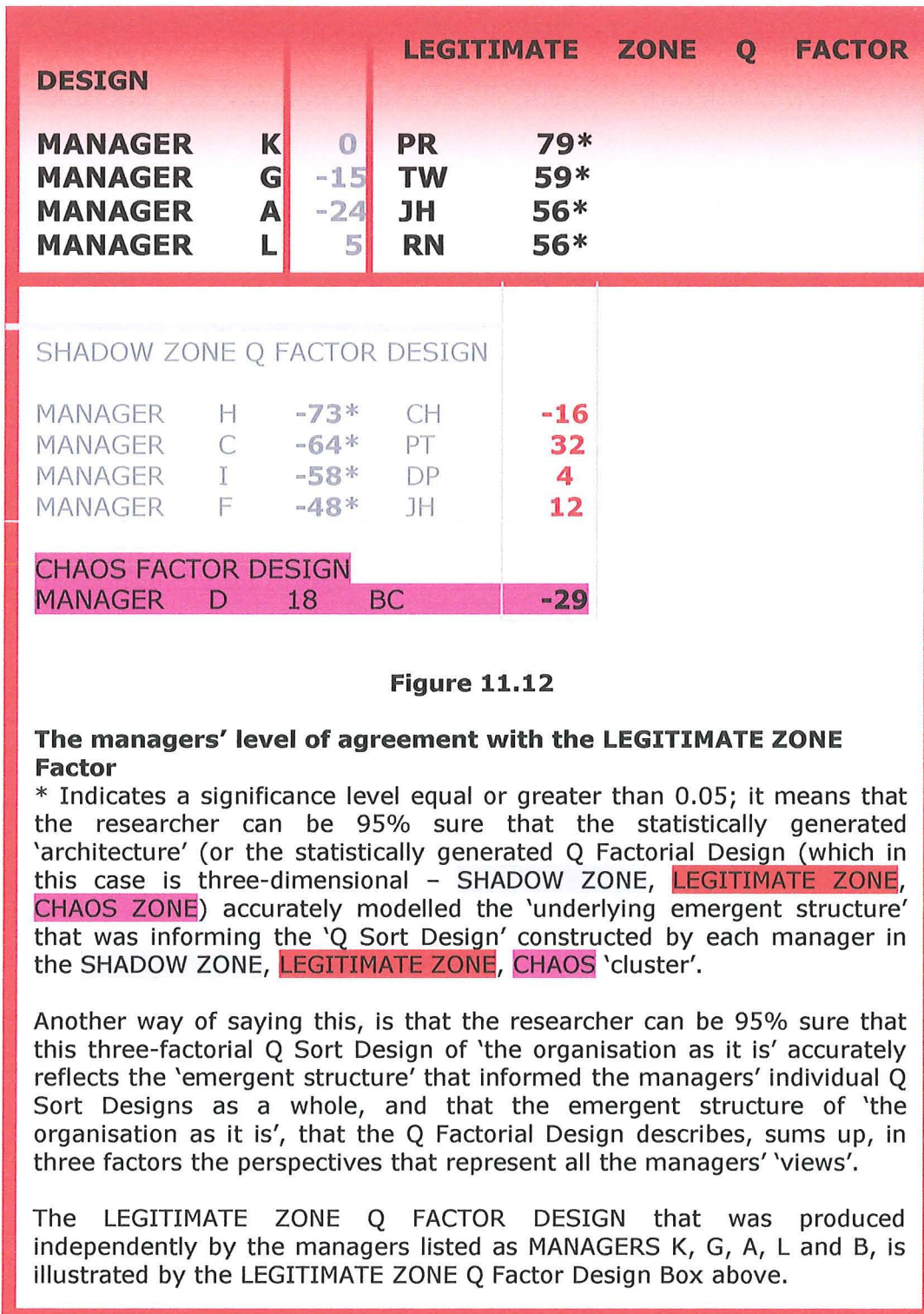
Figure 11.12

The managers' level of agreement with the LEGITIMATE ZONE Factor

* Indicates a significance level equal or greater than 0.05; it means that the researcher can be 95% sure that the statistically generated 'architecture' (or the statistically generated Q Factorial Design (which in this case is three-dimensional – SHADOW ZONE, LEGITIMATE ZONE, CHAOS ZONE) accurately modelled the 'underlying emergent structure' that was informing the 'Q Sort Design' constructed by each manager in the SHADOW ZONE, LEGITIMATE ZONE, CHAOS 'cluster'.

Another way of saying this, is that the researcher can be 95% sure that this three-factorial Q Sort Design of 'the organisation as it is' accurately reflects the 'emergent structure' that informed the managers' individual Q Sort Designs as a whole, and that the emergent structure of 'the organisation as it is', that the Q Factorial Design describes, sums up, in three factors the perspectives that represent all the managers' 'views'.

The LEGITIMATE ZONE Q FACTOR DESIGN that was produced independently by the managers listed as MANAGERS K, G, A, L and B, is illustrated by the LEGITIMATE ZONE Q Factor Design Box above.

The managers in the Legitimate Zone Factor Group used the forty seven statements to show how they considered that their organisation was designed, as described in the 'emergent list' of managers' preference choices in Figure 11.13.,

Figure 11.13 illustrates how the statements were ranked, for Question B:

> **Question B.**
>
> **What do you consider your organisation is like, given the statements provided?**

**Fig 11.13
Legitimate**

1   ORGANISATIONS ARE THERE TO ACHIEVE A COMPANY'S OBJECTIVES (+5)
2   ORGANISATIONS STIFLE CREATIVITY (-5)
3   THE 'BEST' ORGANISATIONAL STRUCTURE WILL NOT WORK WITHOUT THE RIGHT
        PEOPLE IN IT (+2)
4   AN ORGANISATION IS SIMPLY A STRUCTURE FOR IDENTIFYING WHO REPORTS TO WHOM
        (0)
5   AN ORGANISATION IS A WAY OF MOST EFFECTIVELY USING ALL RESOURCES TO ACHIEVE
        CORPORATE OBJECTIVES (+4)
6   ORGANISATIONS ONLY EXIST TO MAKE A PROFIT (-1)
7   ALL ORGANISATIONS ARE BY DEFINITION BUREAUCRATIC (-1)
8   AN ORGANISATION IS LIKE AN ORGANISM WHICH HAS TO ADAPT TO ITS ENVIRONMENT
        IN ORDER TO SURVIVE (+3)
9   THE RIGHT PEOPLE MAKE THE WORST ORGANISATIONAL STRUCTURES WORK (+1)
10 ORGANISATIONS ARE LIKE SPRAWLING CONGLOMERATES WITH NEITHER A HEART NOR
        A BRAIN AT THEIR CENTRE (-3)
11 ORGANISATIONS CAN LEARN JUST LIKE PEOPLE (+3)
12 ORGANISATIONS CAN'T SURVIVE WITHOUT A STRATEGIC PLAN FROM THE TOP (+5)
13 ORGANISATIONS ARE NOT ENTITIES, THEY ARE MERELY COLLECTIONS OF INDIVIDUALS
        (-3)
14 ORGANISATIONS ARE SHAPED BY THE VALUES AND BELIEFS OF THEIR MEMBERS (+2)
15 TO BE SUCCESSFUL ORGANISATIONS NEED STRONG LEADERSHIP FROM THE TOP (+4)
16 AN ORGANISATION CAN'T OPERATE WITHOUT THE EXPLICIT AGREEMENT OF ITS
        MEMBERS (-4)
17 ORGANISATIONS PUT THE INTERESTS OF SHAREHOLDERS BEFORE THOSE OF
        EMPLOYEES (+2)
18 UNLESS EVERY SINGLE MEMBER IS INVOLVED YOU CAN'T CALL IT AN ORGANISATION (-2)
19 ORGANISATIONS ARE SIMPLY A SET OF COMPLEX RELATIONSHIPS (-3)
20 YOU CAN ONLY INFLUENCE AN ORGANISATION IF YOU ARE A SENIOR MANAGER (-2)
21   THERE IS NO SINGLE VIEW OF AN ORGANISATION – EACH MEMBER WILL SEE IT
        DIFFERENTLY (+3)
22   ORGANISATIONS ARE CHANGED AROUND ALL THE TIME JUST TO KEEP EMPLOYEES
        INSECURE (-4)
23 ONCE YOU JOIN AN ORGANISATION YOU ARE TRAPPED, YOU LOSE YOUR INDIVIDUALITY
        (-3)
24   ORGANISATIONS CAN'T EXIST WITHOUT RULES AND PROCEDURES FOR THE WAY
        MEMBERS ARE EXPECTED TO BEHAVE   (+1)
26 ORGANISATIONS CAN CREATE AND CHANGE THEIR OWN MARKETS AND
        ENVIRONMENTS (+1)
27 ORGANISATIONS DON'T EXIST OUTSIDE THE WAY THEIR MEMBERS CONSTRUE THEM (-1)
28 AN ORGANISATION IS SIMPLY A REFLECTION OF WHAT OUR SOCIETY VALUES   (0)
29 ORGANISATIONS ARE BECOMING BIGGER AND MORE REMOTE FROM THEIR MEMBERS
        (-2)
30 ORGANISATIONS ARE BECOMING MORE FLEXIBLE AND ARE ADAPTING TO THE NEEDS
        OF THEIR MEMBERS (0)
31 ORGANISATIONS SHOULD BE CONCERNED WITH GROWTH THROUGH CONSERVATION
        OF RESOURCES, RATHER THAN WITH THE EXPLOITATION OF RESOURCES (-1)
32 ORGANISATIONS ARE CONCERNED WITH DOMINATION RATHER THAN WITH
        PARTNERSHIP (-4)
33   AN ORGANISATION IS A LIVING SYSTEM AND IS MORE THAN A COLLECTION OF
        COMPONENTS OR FUNCTIONS (+1)
34 AN ORGANISATION CAN BE ANALYSED INTO COMPONENT PARTS (+4)
35 ORGANISATIONS ARE INSTITUTIONS OF DOMINATION AND EXPLOITATION (-5)
36 THERE IS LITTLE ROOM IN ORGANISATIONS FOR INTUITION – THEY ARE CONCERNED
        WITH CAREFUL ANALYSIS (0)
37 ORGANISATIONS CAN BE UNDERSTOOD AND ARE BEST RUN FOLLOWING STRAIGHT-
        FORWARD PRINCIPLES (+1)
38   FOR CONTINUED SURVIVAL ORGANISATIONS NEED TO BECOME SUSTAINABLE
        ENTERPRISES WHICH CAN SATISFY THEIR OWN NEEDS WITHOUT DIMINISHING
        OTHERS (+3)
39 AN ORGANISATION IS ESSENTIALLY THE RESULT OF A COLLECTION OF RELATIONSHIPS
        (+1)
40   IT IS THE QUALITY OF AN ORGANISATION THAT COUNTS, MORE THAN THE QUALITY OF
        THE GOODS OR PROFITS IT CREATES (-1)
41   ORGANISATIONS ARE INHERENTLY COMPETITIVE INSTITUTIONS, COOPERATION IS
        SIMPLY A BY-PRODUCT (0)
42   AN ORGANISATION CAN BEST BE UNDERSTOOD AS A MACHINE WITH VARIOUS PARTS
        AND FUNCTIONS, EG MARKETING, FINANCE AND PRODUCTION (+2)
43 AN ORGANISATION HAS A LIFE OF ITS OWN – IT IS 'SELF' ORGANISING, BEING COMPRISED
        OF THE SHARED REALITY-BUILDING WITHIN (0)
44 AN ORGANISATION IS AN ENTITY WITHIN AND OF ITSELF, ONLY PARTLY DEPENDENT
        ON THE ELEMENTS THAT MAKE IT (-2)
45   THERE IS NO ROOM IN ORGANISATIONS FOR HUMAN WEAKNESSES, SUCH AS EMOTION
        LEFT TO ITSELF AN ORGANISATION RUNS UNDER RATIONAL PRINCIPLES (-1)
46   AN ORGANISATION EXISTS AS A RESULT OF THE DYNAMIC TENSION BETWEEN
        INDIVIDUALISM AND COLLECTIVISM (0)
47 AN ORGANISATION IS THE RESULT OF MANAGEMENT AND PLANNING (+2)

Figure 11.15
'LEGITIMATE ZONE' DESIGN OF AN ORGANISATION - THE MANAGERS'
STRENGTH OF BELIEFS ABOUT THE ORGANISATION AS IT IS NOW

(1ST= MOST STRONGLY EXPRESSED ABOUT THE ORGANISATION AS IT IS NOW)   (LEGITIMATE ZONE ACCOUNT)

1ST Forcefully emergent beliefs (+5) (-5)

This organisation is there to achieve a company's objectives and cannot survive without a strategic plan from the top.   It is not an institution of domination and exploitation and it doesn't stifle creativity.

2nd Powerfully emergent beliefs (+4) (-4)

This organisation needs to be designed with strong leadership from the top in order to achieve corporate objectives. It can operate with the explicit agreement of its members but it is not changed around all the time just to keep employees insecure.

3rd *Strongly emergent beliefs (+3) (-3)*

This organisation is an entity is only partly dependent on the elements that make it. It cannot exist without the rules and procedures for the way members are supposed to behave. It is becoming bigger and more remote from its members. It does not use all its resources effectively to achieve corporate objectives and does not have a self-organising life of its own through shared reality building within. It is not shaped by the values and beliefs of its members.

4th *Emergent beliefs (+2) (-2)*

Our organisation puts the interests of shareholders before those of employees and it (is thereby?) shaped by the values and beliefs of its members. It is not the case that you can only influence our organisation only if you are a senior manager, nor that it is becoming bigger and more remote from its members. It does not take the best years of your life and discard you like an orange peel when it's done with you. Every single member doesn't need to be involved to call it an organisation.

5th *Less durable emergent beliefs (+1) (-1)*

Our organisation can exist without rules and procedures for the way members are expected to behave. With the right people, even the worst structure can be made to work. We are a living system and can create and change our own markets and environments- we are not just a collection of components or functions. It is not the case that our organisation is by definition bureaucratic. Our organisation exists outside of the way that its members' construe it and we should be concerned with growth through conservation of resources, rather than with their exploitation.

The LEGITIMATE ZONE Q FACTOR DESIGN that was produced independently by the managers listed as Participant, K, G, L, A and

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THE LEGITIMATE ZONE Q FACTOR DESIGN - OUR ORGANISATION AS IT IS NOW

When thinking about our organisation, the following statements would not define our collaborated design, although they might be important for some of us as individuals:

Least durable emergent beliefs about the organisation as it is now (0)

The managers considered that in terms of the way in which their organisation is designed now, the least relevant aspects were to do with formative and (normative) factors such as shared reality building to do with values and adapting to the needs of members and cooperation.

**THE CHAOS ZONE Q FACTOR DESIGN OF WHAT THE ORGANISATION
IS LIKE NOW**

*A Single voice of Dissent – 'Organisations exist as a result of the
dynamic tension between individualism and collectivism'*

What I have named the **CHAOS ZONE** Q Factor Design represents a single manager's Q sort which did not concur statistically with the computer's Q factor SHADOW and LEGITIMATE Q Factor Designs. The **CHAOS ZONE** Q Factor Design <u>strongly contested</u> the statement that an organisation exists as a result of the dynamic tension between individualism and collectivism, whereas the other managers did not feel particularly strongly about this statement.

This manager also associated strong leadership with deciding who should report to whom on the organisational hierarchy and felt strongly that the organisation took the best years of a person's life and then discarded them. He located organisational power only in the hands of senior management. Unlike the other participants the statement about domination and exploitation was not such a strong issue for him, although he did feel that this statement applied to his organisation.

6. CONCLUSION TO STUDY THREE

What is interesting about the results is that the Q factor analysis indicated that the group of managers, who were all working locally for the same organisation at the same time and place, had three different subjectively emergent accounts to tell about their organisation as it is, but only one single account emerged between them about how it should be ideally designed. The System Ideal design is the voice of harmony and consensus that all the managers subscribed to, as descriptive of how their organisation should ideally be.

Of the three different subjectively emergent accounts of the design of the organisation, the Legitimate Zone account was voiced by five of the managers. The Shadow Zone was voiced by four of the participants. The Chaos Zone account represented the voice of a single manager, whose view didn't fit with the other two. It could be interpreted as a voice of dissent and also perhaps as a voice of despair.

The results of this Q Methodology Case Study indicate that the problems that the managers, as representative stakeholders of the organisation are currently concerned with involve issues of performance. For the SHADOW ZONE group, strong leadership is about power imposed from the top and domination (presumably of the market place, but perhaps also of people) – for these managers, in this context, organisational learning is not relevant. At the same time, for the LEGITIMATE ZONE group, organisational learning and partnership are more important and the issues seem to revolve around leaders as providers of a blue-print strategy for competence and effectiveness, based on a strategic plan and management by objectives.

For each group of managers, an ideal design of their organisation would only include strategic planning and analysis as a minor priority and there would be more space for internal concerns which would be focused on employee security. The need for procedures and plans and strong leadership from the top would lessen in favour of a belief that organisations that can 'learn just like people'.

For those managers who have embraced the Learning Organisation as part of an ideal strategic-system design, the statement about the *dynamic tension between individualism and collectivism* is considered to be unimportant. It simply does not arise as an issue. The Learning Organisation intervention has been understood by the managers, as purely to do with issues of improved strategic

performance, rather than with the delivery of locally strategic competence, locally strategic innovation and locally strategic delivery.

The managers appear to be experiencing their organisation as **both** performance-driven **and** as learning driven. The people are required to **both** maintain the organisation's identity in the market place by preserving the organisation's 'reputation' for market dominance and exploitation, **and** to develop the organisation's 'new reputation' as a learning organisation. The organisational strategy seems to be a systems-centric **response** to a systems-centric competitive environment as a **stimulus.** It thereby neglects the *local* in favour of the *global* and fails to *synergise* communicative interaction between its various stakeholders.

In the IDEAL version of their organisation, the managers appear to resolve the paradox between system-survival and self-survival with a wish list that prioritises job security and authentic organisational relating to individuals. However, since they do not see this as within the realms of their own power to effect, the employee stakeholders entrust their leaders 'at the top' with running the company – not for the benefit of themselves as stakeholder employees, but for the benefit of shareholders. In this way, the stakeholder employees see themselves as powerless, but at the same time absolved of taking personal responsibility for their actions. They are effectively by-standers in the storying of their own destinies.

The driving vision for the SHADOW group is perceived to be to do with profit, domination and control and for the LEGITIMATE group it is management by objectives, strategic 'planning' (rather than strategic leadership), flexibility and learning. What is missing perhaps is a belief in the ability to effect change at local levels. There is no provision made in their designs for creating relationship spaces in the emergent strategic architecture, where participative self-organisation might take place. It is just such relationship spaces for innovation, reputation and architecture that Relationship Psychologists and some Complexity theorists consider are needed, for ethical strategic leadership and organisational transformation to take place.

Modernist methods of organisational research rely on a vastly generalised, serial (or massively modular) theoretical paradigm of organisational behaviour. This theoretical paradigm fails to capture the intricate detail *in* the dynamic structure of the values and beliefs that embed an organisation's history at local levels. This is because modernist methods rely on large samples of *people* whose

values, beliefs and opinions they purport to 'measure' as if they exist as hypothetical constructs *in* a normative group, rather than as *in* self-referring individual 'realities'. In other words the WHAT comes before the WHY and the WHO.

Q methodology relies on large samples of constructs (statements) which are 'measured' by an individual person, according to his or her personal norm. As a result of normative methods, epitomised by R Methodology, subjective evaluations are devalued as the 'mere' data of lived experience. Tacit knowledge remains unspoken, hidden in the shadows of a serially modular, modernist normative zone, where differences emerge as 'rationally undiscussable' ecologies, beneath a systems-centric definition of the organisation as IT 'should be'.

Modernist methods are also inadequate at tracking the dynamics of the anxiety provoking dilemmas which underpin the design of the creative solutions, understood by organisations as *innovative,* which manifest as *'market reputation'.* By adopting Peter Senge's (1995) Learning Organisation 'architecture' *in a modernist 'form'*, the strategic leadership controls local communications in a top-down, global way. This 'global solution', based on normative research data, is valued over and above the detail of the locally emergent creative tension of organisational relationships, expressed through stakeholders' subjectively-driven internal communications.

The strategic leaders in this organisation may well have responded to calls to create the space for organisational learning. However, there is no evidence at all that they have created the space for reflexive learning through the development of competencies in participative *self-organisation*, nor in reflective-abductive learning. The findings suggest that it is the 'design' of stakeholder communications which is shaped by and at the same time, shapes, the local architecture which facilitates or impedes the strategic delivery of organisational change and transformation.

BOOK TWO: THE EMERGENT TRANSFORMATION OF THE 'STRUCTURE' OF 'NEW' KNOWLEDGE

SECTION ONE
RELATIONSHIP PSYCHOLOGY-
A COMPLEXITY THEORY FOR LEADERSHIP IN ACTION

BOOK TWO

THE EMERGENT TRANSFORMATION OF THE STRUCTURE OF NEW KNOWLEDGE
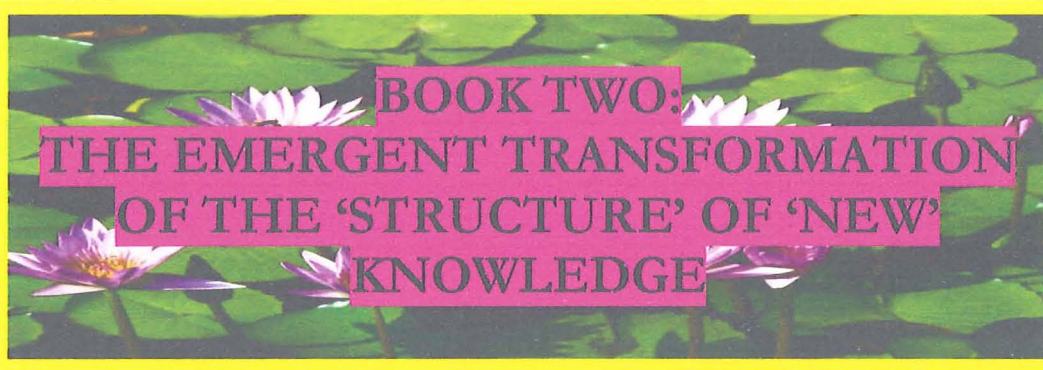
RELATIONSHIP PSYCHOLOGY:

A COMPLEXITY THEORY FOR LEADERSHIP IN ACTION

PART ONE

A DISCUSSION OF THE THESIS

1976
"There are now in the world machines that think, that learn and that create.
Moreover, their ability to do these things is going to increase rapidly - until -
in the visible future - the range of problems they can handle will be
coextensive with the range to which the human mind has been applied." [1]
Herbert Simon, 1976 p. 138

2003

'At the time that the methodology was designed I had no preconceived
idea of what I was looking for. I had no hypothesis – I was just interested
to see what organisations looked like from the point of view of
organisational participants, rather than the point of view of management
academics. However, having structured the data within a complexity
framework, subsequently as I write up this thesis, I now find that I can
make meaning from it which supports much of what complexity theorists
such as McMaster (1995) and Griffin (2002) say about current applications
of modernism, how they adversely affect the triple bottom line and how
they relate to current understandings of leadership.'

(Franciszka Portsmouth; Diary extract, October, 2003)

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[1] Herbert Simon in Weizenbaum J., 1976:138 Computer Power and Human Reason, Freeman, New York.

> ## SECTION ONE
>
> ## AN INTRODUCTION TO A DISCUSSION OF THE THESIS

CHAPTER 12

RESEARCHING STAKEHOLDER COMMUNICATIONS AS A 'FORM' OF LEARNING CONVERSATION

The local leadership of synaesthetics, aesthetics and ethics

At the time that I undertook the thesis, I had no idea about what Complexity Science had to do with the strategic leadership of organisations; indeed, many of the texts I have quoted in this thesis were yet to be published. By applying a Q Methodology Framework 'technology' to the 'problem of abduction', I have been able to cite empirical data to articulate my post-human 'spin' on modernist thinking more clearly. This chapter revisits the literature by complexity theorists of the Relationship Psychology persuasion to show how, *from an experiential learning point of view*, my research supports what many complexity theorists *already know, but cannot show* - namely that the Learning Organisation is being applied in a singularly modernist context as *'a theory of what ought to be, but not what actually is'. (*Griffin, 2002)

Griffin (2002) critiques the Systems Theory thinking behind the design of most change interventions in modern organisations as follows,

> *'The move to participation, understood as submission to a harmonious whole, means that humans are either not autonomous individuals, that is, they are not free, or that they are autonomous and free to choose but the ethical choice is that of submission to a larger harmonious whole in which they lose their autonomy. Again we have "both...and" thinking in that the individual is sequentially free and then not free because they were always choosing their actions as individuals and discovering their ethical nature. Kant did think within the overriding teleology of God's creation, but as free autonomous individuals choosing and testing their actions. This is very different to the systemic wholes of systems thinking variously described as shared values, common purpose, collective intelligence, simple rules and so on. These terms all reflect the notion of some transcendental whole, a move to metaphysics as the basis of ethics, but this time a metaphysics of revelation rather than discovery in action.'* Griffin, 2002

According to Griffin (2002), Peter Senge's *Learning Organisation* provides a way of thinking that understands organisational life as **both** participation in a self organising whole (systems thinking, shared visions and teams), **and** the autonomous individual (personal mastery, mental models and visions). Griffin critiques this form of system-wide non-local organisational intervention, on the basis that:

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'This thinking results in a split, as a kind of figure-ground resolution of paradox, with regard to:

- *Ethics. There is both the Kantian ethics of the autonomous individual applied to the actions of leaders in designing the system and identifying the vision and the ethics of the harmonious whole to which individuals must conform'*
- *Leadership. There are both the leaders as autonomous individuals and leadership emerging in the systemic self-organisation of the whole as shared values and common purpose.*

Notice also how participation is defined in a very specific way. It means individuals participating in a whole that is larger than the individuals participating.' Griffin, 2002:54

In this thesis I have suggested that 'leadership', from a Complexity perspective, fundamentally challenges the modernist paradigm. This paradigm defines synaesthetic, aesthetic and ethical structure of identity, beliefs and values, competencies, behaviours environments, space and time as massively modular, serial essences. The findings of my research raise serious issues about the ethics of introducing a common purpose systemically across the globe without at the same time, allowing individuals the space to explore in conversation - not only the ethics - but also the ethics, synaesthetics and aesthetics of what their individual actions *mean to them*. I have suggested that such a 'learning conversation' needs to take place in relation to the 'tacit' and 'subjective' knowledge of persons as the self-referring designers of their own destinies *in* local contexts.

A close 'reading' of the 'organisational behaviour' that emerged in the three case studies, suggests that when 'WE' (as 'stake' holders) [2] are left to self-organise in an inappropriately designed 'organisational architecture' (such as is currently represented by modernist thinking) 'WE' construct rules and regulations as a 'strategy' for 'splitting off' 'I' from 'WE'. At the same time, 'I' constructs a strategy for 'splitting off' 'WE' from 'IT'. Kleinian psychologists would recognise this type of primitive 'thinking strategy' as one which an infant is thought to employ to merge with or reject incoming data from the outside worlds.

The three Case Studies support Stacey's (1995) observations about the function of strategic planning for the long term. 'Top down' organisational strategies, (designed by 'IT') as rules and procedures based on an unknowable future, are the strategies leaders-as-participants use as defences against anxiety. The Case Studies also suggest that persons in organisations, at every level, employ 'splitting' as a strategy to protect themselves from each other and from the

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[2] (in this case the school management teams, the community called INERT and the organisational managers)

organisation. According to the managers in Case Study Three, only in an ideal organisation could employees' needs for security in Self and in Relationship, sit comfortably with the needs of shareholders, and even then sustainability must subsume to profit-making.

The local leadership of innovation, reputation and architecture

If, as Drucker (1995) states, the most effective leaders are the individuals who are prepared to submit themselves to the 'mirror' test – then the studies suggest that the corollary to this for the most effective 'leading organisations', is Kay's (1998) research about the most successful firms. Kay (1998) suggests that the three competencies of innovation, reputation and architecture are irreproducible because firstly, they are a distinctive product of the history of the firm and secondly, by virtue of the firm's uncertainty about itself.

In this thesis I have translated Kay's (1998) findings about 'leading organisations' into a language which can be understood at the local level of action – namely Complexity. I have taken Kay's 'history of the firm' as alluding to the firms competencies in developing effective strategies in the support of the firm's Reputation, Innovation and Architecture. Reputation at the 'local' level, can be understood to involve embellishing or saving 'face' – it is linked to Identity and this emerges at the same time Inside the firm Locally as it does Outside or Globally.

I have taken Irreproducible to mean 'creative' (i.e. not easily copied) - this pertains to Innovation. Finally I have taken History to mean the design of the past and the future in the living present through learning – this can be understood as Architecture. Kay stated that these three organisational competencies – reputation, innovation and architecture - are irreproducible by virtue of the firm's *uncertainty about itself*. I understand this uncertainty about Identity to be to do with issues of personal, interpersonal and organisational self-reference.

It is my thesis that the structure of the organisation's self-reference can be 'discovered' at any moment in time with-in a communicative learning space. This learning space is a form of language-in-action which is shared between the organisation as the 'not-to be-defined whole'[3] and its stakeholder individuals as the 'not-to-be defined' persons *in* that space, that is *they construct* 'as whole'. In this way, a living 'organisation' is like a river and its banks –the bank and the river

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[3] This refers to the philosophy of ethics of Emanual Kant, as understood by Griffin (2002) in his analysis of the ethics of leadership, from the perspective of participative self-organisation theory.

have separate identities which are independent - yet each is always in the process of making the other.

Like 'true twins in soul', a river is not happy without its bank, nor can either of them be miserable alone'.[4] In the same way, that 'leadership' is a theory it is at the same time a methodology of practice, and there is a paradoxical relationship in the 'space' that theory, method and practice share. I understand this paradoxical relationship to be the complex dynamic process of relating that is understood as the 'architectural design' of the relationship between the researcher and the 'subject' of his/her external external world. In this thesis I am proposing that the 'mirror test' applies equally to researchers as it does to leaders and persons, and ultimately, to the 'leading companies' in which those persons collaborate.

The studies suggest that leadership is to do with the dynamics of effective learning, but always *in* relationship *with* context. One of the key questions that emerged in this thesis is,

> *How, can strategic leaders, ethically manage organisational behaviour by systems thinking objectives?*

Another way of phrasing this is as a paradoxical question that any person who regards themselves as a learner in relationship needs to ask of themselves.

So the question I find myself asking now is,

> *How can I, as a researcher, a manager, a leader, a consultant, a teacher, a counselling psychologist, a mother, a father, a lover and a friend, practice what I preach and at the same time preach what I practice, when I cannot know in advance the effects of my actions?*

The data from my studies supports what Griffin (2002), at the Hertfordshire Complexity Centre has observed about the system-centricity of Learning Organisation theory. More generally, the findings support what I have been saying about modernist management, as it relates to the application of Organisational Behaviour as an academic discipline (or theory) and the control and manipulation of organisational behaviour as a practice (or strategic function).

The findings in all three case studies raise issues as to how individuals lead and manage the paradoxical nature of the personal-organisational dilemma in organisational spaces. The findings suggest that Modernist organisational designs create spaces that are structured neuro-linguistically in a way which denies the creative-anxiety that accompanies diversity between persons in relationship. This

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[4] See Acknowledgements at the front of this thesis

diversity simply cannot be captured - let alone addressed - by massively modular serial ways of constructing knowledge.

Addressing issues of difference from the perspective of modernist constructions, such as 'gender', 'race' and 'culture', is too massively modular a 'strategy' to 'capture' the implicate order that lies hidden in the detail of the tacit knowledge of local life. Some of the issues that are raised by the findings in my case studies are articulated in a book entitled *SQ Spiritual Intelligence, The Ultimate Intelligence*, by Zohar and Marshall (2000) as follows,

> *High SQ requires us to have a functioning ego and a healthy participation in the group, but both must be rooted in the deep centre of ourselves. From this centred perspective, from what we might call the perspective of 'deep subversiveness', I stand out, but now I can contribute something – my perspective. I know who I am, and what I believe. This is not egoism but true individuality, and it often requires great courage.*

> *The young son of a Chilean biologist, Umberto Maturana, became unhappy at school because his teachers were making it impossible for him to learn. They wanted to teach him what they knew, rather than drawing out what he needed to learn. As a result Maturana wrote The Student's Prayer...It perfectly expresses the spiritually intelligent individual's response to conforming pressures of parents, teachers, bosses or the crowd.*

> > *Don't impose on me what you know,*
> > *I want to explore the unknown*
> > *and be the source of my own discoveries.*
> > *Let the known be my liberation, not my slavery.*

> > *The world of your truth can be my limitation;*
> > *your wisdom my negation.*
> > *Don't instruct me; let's walk together.*
> > *Let my richness begin where yours ends.*

> > *Show me so that I can stand*
> > *on your shoulders.*
> > *Reveal yourself so that I can be*
> > *something different.*

> > *You believe that every human being*
> > *can love and create.*
> > *I understand, then, your fear*
> > *when I ask you to live according to your wisdom.*

> > *You will not know who I am*
> > *by listening to yourself.*
> > *Don't instruct me: let me be.*
> > *Your failure is that I be identical to you.*[5]

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[5] 'Caring' by Marcial Losada, inspired by Umberto Maturana's "The Student's Prayer' in Zohar and Marshall, 2000:290

The local measurement of individual differences

The INERT study showed that it is important to remember that individuals differ from each other not only by means of their 'fingerprint'. The single commonality between us seems to be that we are as different as snowflakes in that we each experience our Nature and our Nurture differently. The inherent synaesthetic, aesthetic and ethical individual differences between us seem to 'structure' the emergent creative-anxiety that accompanies how we creatively manage our individual diversity *in* organisations.

The Management Teams and the Q Methodology studies showed how a system-centric approach to strategic leadership results in the emergent design of architectures which promote directorial rather than strategic action. This system-centric imposition appears to support forms of organisational behaviour which value compliance and mass consensus through the communication of a 'top down' shared strategic vision.

Zohar and Marshall (2000) put it this way,

> *'Our culture is a crowd culture. The media encourage us all to think the same thoughts and have the same opinions. Mass production encourages us to narrow our range of tastes, whilsts mass advertising does its best to ensure what those narrow tastes are. Similarly it is also a fad culture: if giving up smoking is in, we all stub out the cigarettes. Our intellectuals entertain the same trendy thoughts, our management consultants all sell the same 'transformation' packages, our spiritual seekers all turn to the same crystals and potions. We no longer know how to think for ourselves.'*
> Zohar and Marshall, 2000:289

The empirical and *experiential data* (rather than the empirical *findings*) which emerged from *with-in* the case studies seem to support Griffin's theoretical and theological contention that:

> *'The learning organisation presents a utopian view of human beings harmoniously consenting to the greater good of the larger whole. This is a theory of what ought to be, but certainly not of what actually is...Focusing on what ought to be rather than on what actually happens can be seen as a defence against having to face and try to understand the destructive processes that we all engage in on an ordinary everyday basis. The theory covers up greed, envy, jealousy, hate and aggression that are as much a part of human life as caring, loving and giving. Finally, and closely linked to the covering up of conflict and destructive human action, is the complete covering over of power and ideology in human relationships. Although systems thinking and the theory of the learning organisation certainly provides us with more assistance than the behaviourist models they superseded, their usefulness is highly limited by the way in which they ignore matters that are so pervasively a part of everyday life in organisations.'* Griffin, 2002: 55

Complexity theory as a Meta-context for organisational life

According to Griffin (2002), the organisational changes of the last decade were accompanied by,

> '...the spreading influence of two waves of management theory flowing, 7 years apart, from reformulations in the natural sciences...The first of these waves took the form of various strands of thinking based on cybernetics and systems dynamics, perhaps the most influential example being Peter Senge's framework set out in The Fifth Discipline (1990)...The second wave of influence from the natural sciences on management theory, referred to above, was that of chaos and complexity theory.' Griffin, 2002:30

In the quote that follows, Griffin (2002) describes his experience of working with senior executives in Germany at the time of these changes and recounts a senior executive's story about the impact of Peter Senge's strategic approach to organisation learning which is called The Fifth Discipline:[6]

> 'Ron sensed that ideas in the book made him better able to make the shift from the successful highly analytical thinking which had been the basis of his rapid moves up the ladder of the organisation. His focus shifted from the simple cause/effect thinking of behaviourism to system self-organisation and the search for systemic leverage points that leaders can use to achieved large-scale changes. The 'listening' behaviour shifted from being only about a skill located in the individual to being indicative of large-scale changes in patterns of behaviour resulting from the restructuring. Instead of just taking, as given, the need to change from one behaviour to another, as one would in a purely behaviourist model, he could now understand how the need for a behavioural change had come about and what that change might mean. This kind of change seemed to fulfil the belief that planned changes should affect the whole organisation in a way that was foreseen by those arguing for the restructuring. It seemed that, as a matter of fact, when senior executives in the USA designed a new system with a much flatter hierarchical structure, its implications would emerge in the systemic self-organisation of the new system, thousands of miles away in Germany. Managers in the new system would find the need to interact with each other in different ways and they could understand more of this if they thought in systems terms and of themselves as members of a learning organisation. Two years later the name of our department was changed to 'Organisational Learning Services', a decision made in the United States rather than in Germany.' Griffin, 2002:34.

The scenario that Griffin describes above is an example of what I am referring to in this thesis when I say that my research is about developing a Post Human research methodology for the study of organisational leadership. I have argued that this process involves the researcher *in* 'reflecting' the data of emergent participative organisational behaviour. At the same, the researcher needs to maintain a sufficiently detached position to critique the organisational behaviour in his/her contextual relationship to it. The reason is that from a complex responsive process of relating perspective, 'data' converts 'strategic information' into

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[6] Senge, P. (1990) *The Fifth Discipline.*

'strategic communication' always in the context of local as well as global emergence.

Action Research and the Bystander position

The local context of the research process raises ethical issues to do with by-standing. I have come to understand these issues to be related to 'Nature', personal survival, or what I call Self-reference. In my attempts to be reflexive in the research for this thesis, I could not avoid facing one fundamental 'problematic'. I discovered that by being a participant *in* the research *of* organisational behaviour, I was navigating one unforeseeable synaesthetic, aesthetic and ethical dilemma – that of *managing myself by my own self-referring objectives.*

What I learned from the INERT study was that, at the nano-psychological level, *my own self-referring objectives* involved strategies for managing the complex group and institutional dynamics upon which my personal and inter-personal survival depended. At the same time that particular inter-personal and organisational ecology, required of me that I ignore my own synaesthetic, aesthetic and ethical 'process' (or way of being) in favour of a predefined inter-personal (WE) and organisational (IT) imperative with which '(I)' struggled to identify. This learning seemed to parallel what was implied by the Q Methodology study, by the way that the managers designed their Ideal Organisation.

The results of the studies suggest that researchers of organisational behaviour and its leadership have yet to accept the argument that participative and organisational counselling relationship psychologists would regard as central to their understanding of how to work effectively with clients to *effect* change. This task pertains to the necessity in developmental relationships, to maintain personal survival by effectively facilitating one's own and at the same time another's creative management of the 'depressive' position. Relationship psychologists call this the Transference and Counter-transference process.

Griffin (2002) puts the argument in terms of a single postulate as a guide for ethical leadership behaviour:

> *'The essence of the regulative idea guiding human freedom is the categorical imperative, which states in one formulation: you may never use another human being as a means to an end, but only as an end in him or her self.'* Griffin (2002):84

Relationship psychologists realise that this imperative is not as unproblematic as it sounds. This leadership challenge, understood variously as 'emotional

intelligence', SQ, the 'intelligence advantage', 'the mirror test' and 'the depressive position', entails an 'always and ever' *awareness* of the precarious reality we understand as the Post-human Condition. This is a position at the Edge of Chaos, which involves at the same time being an *individual always and ever in relationship* – it is through that process that an individual emerges as a *person*.

'Reputation' stands for 'Nature' at a personal level, (as opposed to at the 'systemic' level); it is about 'self-reference' - the ability to 'hold' one's *personhood* 'in the face' of change in an environment upon which we depend and which, at the same time is not of our control. Meeting the challenges of creatively transforming oneself in the context of the 'depressive position' (or in my words, the 'post human condition') is another name for the process that Drucker calls for, when he challenges organisational leaders to *'submit themselves to the mirror test...to fortify themselves against the leader's greatest temptations – to do things that are popular rather than right and to do petty, mean and sleazy things.'* Drucker, 1996: xii.

This reminds me of the fairy tale...*'Mirror, mirror on the wall – who is the fairest of them all?'* Along with relationship and organisational counselling psychologists such as Stacey et al and Clarkson, my thesis is that the answer to the Wicked Queen's question, can only be explored (and thereby discovered) in the paradoxical space occupied by the individual *in* relationship *with* the 'mirror'. It is in this 'transitional' space that the person is reflected *in* the individual. In this thesis I have explored the possibility that the non-reproducible factors that go to make successful firms, namely reputation-innovation-architecture are global reflections of the locally emergent complex dynamic processes of *being a person with other persons*.

Strategic leadership involves synaesthetic, aesthetic and ethical issues because it is impossible to determine in advance of consulting Drucker's 'mirror' - the consequences of emerging strategic action. Griffin (2002) suggests that attempts to resolve the ethical dilemmas involved in the paradoxical process of leading human action have been to attempt to resolve it by applying the **both...and** way of thinking developed by Immanuel Kant (1724-1804), who:

> *'...developed a "both...and" way of thinking that resolves paradox in that there is both natural law and autonomous individuals without any sense of this presenting a paradox. Essentially the same way of thinking applies to both nature and human action in that both are to be rationally understood through the scientific method of testing hypotheses as regulative ideas. These regulative ideas are applied to systemic wholes, in the case of nature, and they are to be understood as ethical imperatives reflecting a*

> metaphysics of a not-to-be-defined whole in the case of human action.'
> Griffin, 2002

In this thesis, I have argued that the same logical implications that Griffin draws on to critique Kantian thinking, can be applied to critique management by objectives as well as to the 'research *of* management by objectives' that is rendered operant as Organisational Behaviour. I have suggested that the effectiveness of a strategy called Management by Objectives, (as currently applied in organisations, - and as applied *in the research of organisational behaviour from a massively modular, serially modernist perspective*) – can be evaluated on the basis of how it is implemented as a '*rationally understood...scientific method of testing hypotheses as regulative ideas*'[7]. In this thesis I refer to this form of 'scientific method' as the massively modular, serial idea we understand as the Modernist Paradigm.

The results of my studies suggest that the research of organisational behaviour based on a massively modular, serial idea of management by objectives as a system-centric set of strategic procedures which,

> '*...proceeds within a Kantian framework with one important exception. Systems thinkers today do apply the notion of systemic wholes and systemic self-organisation to human interaction. Or to put it another way, they hold that some autonomous individuals can define Kant's metaphysical not-to-be-defined whole, which is then to be applied to other humans. This they do in the form of defining visions and values for human interaction.* Griffin, 2000:53

Management by Objectives as a massively great idea

The findings suggest that serious questions need to be raised as to the aesthetic, synaesthetic and ethical implications of current understandings of how management by objectives should be applied as a 'great idea' for decision-making, given the *diversity* of Human Nature. Issues of identity, beliefs and values, capability, behaviour and relationship are therefore as pertinent to strategic leadership as the banks are to a river.

In Rethinking Organisational Behaviour, Jackson and Carter (2000):233 have observed, all decisions always imply three factors: risk, moral judgement and thirdly and most relevant to my thesis:

> '*...decisions always involve achieving desired conditions, for the way things should be, and, therefore, are always **normative**...(It)...is not possible to devise a process of decision-making which avoid them... or even which minimises their impact. It is therefore particularly important that such factors should not be ignored or swept aside, treated as unfortunate or, indeed, as if they do not exist, but that they should be recognised and*

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[7] A similar position is taken by Griffin and by Snowden.

> *incorporated into the understanding, and the practice, of the decision-making process. By recognising the arbitrary preferences, subjective judgements, uniqueness of perceptions and interpretations, the presence of the power/knowledge discourse, biases can be illuminated and even compensated.'* Jackson and Carter, 2000:236.

Jackson and Carter (2000) recommend a solution to what I have termed the 'massive modularity of modernism' as a serial approach that social scientists refer to as *praxis.* However, my research findings suggest that the solution proposed as *praxis,* is itself based on a modernist context for the framing of what is now post-human action. This is because praxis is about the research of what I would call management by objectives *as it should be,* not *as it emerges to be.*

In their desire to be 'purposeful' and therefore 'good' researchers of organisational behaviour, those who adopt a praxis approach purport to be evaluating data on the basis of,

> *'...a system of understanding theory and practice as integrated wholes. In other words theory and practice are seen to comprise a unity which cannot be divided: theory is the ground of practice, and practice is the ground of theory. The particular focus of a praxis approach is on the achievement of outcomes and the knowledge that is necessary for their achievement. It operates within a particular social, political and economic framework, which emphasises particular preferences for the nature of social relationships, especially those based on mutuality and mutual responsibility.'* Jackson and Carter, 2000:236.

Sadly, the findings of the Q methodology study, would suggest that the praxis solution, like management by objectives, does not seem to take itself into account as a massively modular, serial solution to a complex problem. According to Jackson and Carter (2000):237,

> *'A praxis approach focuses on what outcome is desired (decision consequences), and what means of achieving it are appropriate and acceptable (decision criteria), focuses on the relationship between means and ends in the context of the values embodied in them. In this process it necessarily challenges all procedures of inclusion and exclusion, of boundary location and model-building, all procedures which are based in power and subjective preference. Specifically, it necessarily challenges the basis of decisions as to what is relevant to problem solving. This process occurs because, within such an approach, it is more important to solve the problem, to achieve the desired outcome, than it is to bow to discursive acceptability and what can claim to be ideologically appropriate.'* Jackson and Carter, 2000:237,

What this 'rethinking' of research in organisational behaviour seems to be implying, is that the means justifies the ends, the implication being that the 'desired outcome' (no matter how admirable) actually exists *in* a context of non-boundary located values. Griffin's analytics of participative leadership would

suggest that this way of thinking about values is ethically suspect, because, as in the case of present day systems thinkers:

> Here the "both...and" way of thinking is quite clear. On the one hand there are autonomous individuals, the leaders who define vision and values and Kantian ethics applies to them. On the other hand, there is the system of humans, including the leaders once the whole has been defined, to whom the visions and values are to be applied.' Griffin, 2000:53

By defining *praxis* as an ethical process *for* achieving desired outcomes, without due regard to *how* those desired outcomes might be achieved in communicative inter-action through *persons in relationship* rather than through *individual action*, Jackson and Carter are proposing a modernist version of the management of *ethics* by objectives. The problem with this as a *solution* (rather than as a problematic to be posed), is that this "both...and" way of thinking,

> '...leads to an ethics that is quite contrary to Kant, in that now autonomous individuals are required to participate in, submit themselves to, some larger whole or greater good. No longer are the autonomous individuals trying to discover in their actions what the ethical imperatives reflecting the not-to-be-defined whole are. Instead they are required to submit themselves to the visions and values revealed to them by their leaders. In doing so they lose their autonomy...' Griffin, 2000:53

The findings of the Q Methodology study indicate that this loss of autonomy, as implied by the 'praxis' solution, raises issues of important ethical concern to do with the 'whole' issue of subjectivity as a self-referential form of global conversation in a local context. The point that I am making in this thesis about Jackson and Carter's 'praxis' solution, is that 'praxis' is a massively modular, serial solution to the 'problem of abduction'. Ironically, *abduction* represents the natural human cognitive *process* from which emerge, *all procedures of inclusion and exclusion, of boundary location and model-building, all procedures which are based in power and subjective preference. (See Jackson and Carter, above.)*

By applying a methodology that is designed to study subjectivity from the perspective of abductive logic, my findings support Griffin's analytics of leadership. They support his concerns about the ethical implications of systems thinking frameworks and implicate them as potentially dangerous solutions for the management of individual behaviour in organisational settings. The danger lies in treating *individual human beings* as if they are not at the same time *self-referring persons* in Nature.

CHAPTER 13

MODERNIST TEXTS – FROZEN IN AN OUT-DATED CHANGE PARADIGM

An introduction to a modernist psychology and anthropology of change

In this chapter of the discussion section, I review the management literature in the light of the findings of my studies on organisational change and transformation from a post-human, complexity framework perspective. My discussion in this chapter was triggered by my discovery in the research, about how little seems to be understood about the psychology of the effective implementation of change in the context of the 'strategic face' of the human resource function, understood as Organisational Behaviour.

My aim in this chapter is to draw out my learning in terms of what the research means in relation to the way that I have been taught to understand organisational development. I critique Lewin's model of change in the light of the modernist context which currently 'frames' massively modular, serial versions of psychological knowledge. My strategy is to employ Lewin's model of change in relation to the implications of my research findings, by drawing on Jackson and Carter's proposition that the concept of Organisational Culture provides an alternative, post-modern framework for understanding Organisational Behaviour.

In *Management and Organisational Behaviour, 4ᵗʰ Edition*, a recommended text for students, Mullins (1995), states that the successful implementation of change is an increasing managerial responsibility; it should be based on a clear understanding of human behaviour at work. He quotes Elliott (1990), who describes change as, '*a complex psychological event.*'[8] Given that change is a 'complex psychological event', I found it surprising that in a text spanning over 800 pages, only 12 pages are devoted to change as a management process and only one theoretical model is mentioned, namely Lewin's 1951 model of *unfreeze, move, refreeze.*[9]

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[8] Elliott, R.D. 'The Challenge of Managing Change' *Personnel Journal*, vol 69, no.3, March 1990, pp.40-9.

[9] Lewin, K. Field Theory in Social Science, Harper and Row (1951).

Jackson and Carter consider that Lewin's model underpins the Organisational Development movement and they refer to it as *a-theoretical.* They suggest that Lewin's approach contrasts with their anthropological approach which,

> '...starts from a recognition that within particular groups there is a social dynamic based on tacit agreement about, for example, the nature of relationships, acceptable behaviour, duties, obligations, custom and practice, tradition and so on, which underlie and inform manifest behaviour. The approach seeks to uncover these hidden motivations for behaviour in order to understand why things are the way they are.' Jackson and Carter, 2000:27

My purpose in this discussion chapter is to apply my knowledge as a counselling relationship psychologist to address the same question as the anthropologists, namely, *why things are the way they are.*

The role of theory in relation to the practice of organisational change

Whilst they describe the anthropological approach as concerned with *description,* Jackson and Carter (2000) describe Lewin's *a-theoretical* model as to do with *prescription.* They propose that it is more concerned with organisational performance, and assumes that organisational cultures are 'perfectible' by cultural engineering. They note that even though the anthropological approach may be more effective, it is necessarily participative and long term, which means it is less attractive as a proposition for practitioners.

Jackson and Carter suggest that the a-theoretical, 'cultural engineering' approach to organisational culture is,

> '...a top-down approach, which sees the preferred organisational culture as synonymous with management culture, which assumes that culture can be managed and that managers are the ones to do it. Such an approach to organisational culture ignores the basic lessons of semiotics and their implications for understanding how meaning is created, and the force of arbitrariness and difference in the nature of symbols. The other approach takes a much more cautious view, assuming that organisational culture is an accomplishment shared by all organisational participants and, though not impossible to change, difficult and dangerous to manipulate.' Jackson and Carter, 2000:28

The lack of an integrative theory in standard academic management texts as observed in the discipline of Organisational Behaviour, begs the question,

> *What has happened to the role of theory in the management of change, given that change in organisations is happening at an unprecedented pace? In other words, why hasn't theoretical research kept pace with the need for informed practice, given unprecedented organisational change?*

I outlined some reasons for the paucity of theory regarding the management of change in the desk research summarised in the literature review - namely the multidisciplinary nature of Organisational behaviour as a discipline and its inability of practitioners from multiple disciplines to create, between their selves, an integrative theoretical position. Research by Heller (1991) supports this analysis. In the twenty five years between 1960 and 1995, management theory emphasised technology or (mainstream) psychology, whereas today it is more pluralistic in approach.

The main observation of Heller's (1991) research is that a dominant emphasis on systems theory has moved towards business school teaching based on practice. Management systems theory (rather than organisational behaviour theory) has moved the agenda from the focus on consensus - represented by modernism, to a focus on power – represented by postmodernism. At the same time management as a discipline has shifted emphasis from planning, control and task processes towards talking, listening and people processes.

This shift in focus comes under the broad heading of managing change through organisational development as a strategic intervention. According to Peters (1987), as well as by Argyris (1996) developments in the area of management theory, particularly as proposed by writers on strategic change do not appear to have been effectively translated into leadership practice. It appears that theoretical developments in the discipline of Organisational Behaviour have failed to keep up with these changes and that as a management paradigm Organisational Behaviour is not a particularly effective or innovative model for action.

The shift from Organisational Behaviour towards Organisational Development as a Strategy for Change

In their introductory text on organisational behaviour, Buchanan and Huczynski, (1997) describe a shift in the organisational change perspective towards the strategic imperative. They define strategic change as,

> 'a *label used to describe organisational redesign or refocusing that is major, radical, 'frame breaking' or 'mould breaking' in its nature and implications. The term strategic here denotes scale or magnitude.'* Buchanan and Huczynski, 1997:458.

Writers on organisational management such as Bennis (1969) and Moss Kanter (1983) have noted the demise of traditional forms of organisation as a result of the pace of change.   The strategic imperative is expressed as a need for

organisations (and therefore, by implication the people in them)[10] to become more flexible, adaptable, fluid and responsive to change. Bennis (1969) has argued that (people in) traditional bureaucratic structures find them inappropriately designed to cope with rapid and unpredictable change, increasing complexity, diversity and humanistic management styles.

However, a counterpoint seems to be emerging which suggests that (people in) bureaucratic structures may find traditional structures appropriately designed to cope with stability, predictability, routine, standardised jobs and skills and impersonal autocratic management styles. Buchanan and Huczynski (1997), use the term 'adhocracy' (borrowed from Toffler) to summarise the organisational issues and concepts which commentators have considered to be important when considering issues of strategic change.

When it comes to (the leadership and development of people) in organisational structures:

> '*Adhocracy* is a type of organisation design which is temporary, adaptive, creative, in contrast with bureaucracy which tends to be relatively permanent, rule-driven and inflexible. Adhocracy is similar to the concepts of **organic** and **integrative** organisational styles; **bureaucracy** equates with **mechanistic** and **segmentalistic** approaches.' Buchanan and Huczynski, 1997:459

Buchanan and Huczynski note that theorists in the field of organisation and management have been remarkably consistent in their criticisms of traditional organisational structures and management styles. They voice the need for flexible approaches to coping with change, uncertainty and turbulence. However,

> 'One major problem that appears to have been recognised only recently is the need to create organisations that are flexible enough to adapt to pressures for change and that are also stable enough to endure. The fluid, shifting organisation may in theory seem an appropriate vehicle for dealing with external turbulence. However, this kind of organisation can be an extremely uncomfortable and insecure place in which to work.' Buchanan and Huczynski, 1997:460

It appears from the above observation that at the theoretical level, management as a discipline has responded to the strategic imperative for change by focusing on modernist definitions of organisations as a-theoretical empty structures. Management as a discipline has lagged behind in its ability to apply post-structuralist understandings to how people interpret their experience in organisations, such as is suggested social constructionist approaches to knowledge, for example writers such as Morgan (1997). The significance of

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[10] The word in brackets are mine. I have noted in my reading about organisations that writers rarely use the words 'people' when describing organisations. They speak of them as entities separate from people.

'Images of Organisation' is that Morgan provides a framework whereby linguistic techniques such as metaphors and images to help organisational participants, particularly managers, to articulate their experience.

The argument I have pursued in this thesis is that the modernist aversion to 'management' as a 'design' theory rather than a 'control technology', has resulted in a failure to convert organisational knowledge into a strategic leadership practice. The results of my findings imply that this failure may be due to the inability of modernist researchers in the social sciences to integrate innovative 'psychological products' such as Neuro-linguistic programming, psychotherapy and counselling. The results imply that deeper, more robust, less 'behaviourally', or 'performance driven' research agendas are needed. However, the results also suggest that the leadership development of managers as persons-in-organisational-relationship is lagging far behind the managerial control of the individuals *in* those organisational relationships.

If a paradigm can be defined as, '*a model for solving problems*',[11] (rather than a model for positing them) then there is a need for innovative methodologies for the research of the New Paradigm. This New Paradigm needs to not only provide better solutions than modernism for understanding behaviour, change and development in organisations – it needs to be *recognised* as doing so. My research suggests that managers in organisations have some way to go before they are willing to suspend their belief in Modernism's frozen agenda.

Is Complexity Science a new paradigm for solving organisational problems or is it a new paradigm for posing modernist questions?

Stacey et al have noted the inability of most management thinkers to address the paradoxical nature of strategic intervention, not least with regard to ethical and leadership implications. However, in terms of methodological developments, the Hertfordshire approach relies somewhat heavily on a social constructivist definition of the individual-organisational paradox - namely that organisational research should be restricted to the illustration of local paradigms, rather than the testing of those various paradigms as strategic theories against global outcomes.

Although Stacey et al use the theory of Complexity as a useful metaphor for how strategy emerges, they are careful to restrict their empirical research to the reporting of illustrative individual organisational case studies using a purely qualitative, 'conversational' approach. Their approach seems to favour

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[11] Jackson & Carter, 2000

anthropological methodologies; research is thereby confined to the level of descriptive methodological techniques rather than expanding towards a strategic research agenda which tests interpretations against quantitative or statistical data.

So far Stacey et al have met the challenge to develop new methodological approaches to test complexity perspectives with a 'representation' of 'organisation' as 'a conversation.' The problem is that in their claim for status as paradigms, rather than as theories, social constructionist accounts are unable to fully address the personal-organisational nature of paradox of an increasingly 'post-human condition' from a Research Method perspective.

Kay (1996) has observed that the three main sources of strategic competitive advantage relate to the firm's un-replicable resources, of reputation, innovation and architecture. If, as Stacey et al's studies would suggest - complexity theory can go a long way to explaining why this is the case, as well as how to tackle the problem - then methods will need to be devised to compare the effectiveness of Stacey et al's strategic paradigm, with, for example the other metaphorical analogies which Morgan cites as strategic paradigms or *'images of organisation'*.

The empirical data on strategy strongly suggests that organisations, never mind the people who work *in* them, do not operate according to structures of the type suggested by modernist a-theoretical models of change, such as those based on Lewin's *unfreeze, change, refreeze* strategy. The organisations observed by Moss-Kanter's research to be most successful are those that reflect the very antithesis of the characteristics of the Organisational Behaviour discipline that purports to describe them.

According to Moss Kanter,

> *'I found that the entrepreneurial spirit producing innovation is associated with a particular way of approaching problems that I call 'integrative': the willingness to move beyond received wisdom, to combine ideas from unconnected sources, to embrace change as an opportunity to test limits. To see problems integratively is to see them as wholes, relating to larger wholes and thus challenging established practices - rather than walling off a piece of experience and preventing it from being touched or affected by any new experiences...*
>
> *Such organisations reduce rancorous conflict and isolation between organisational units; create mechanisms for exchange of information and new ideas across organisational boundaries; ensure that multiple perspectives will be taken into account in decisions; and provide coherence and direction to the organisation. In these team-oriented co-operative environments, innovation flourishes.*

> *The contrasting style of thought is anti-change oriented and prevents innovation. I call it 'segmentalism' because it is concerned with compartmentalising actions, events and problems and keeping each piece isolated from the others... companies where segmentalist approaches dominate find it difficult to innovate or handle change.'* Moss-Kanter, 1983:27-28

...So too, do academic management disciplines. An interesting research technique in phenomenological research comprises replacing a single word with a different word in order to capture the 'meaning' or essence of an understanding or discourse. In the above quotation from Rosebeth Moss Kanter, if the word 'organisation' were replaced by the word 'people', the suggestion would imply that 'such people' - i.e. integrationists and segmentalists find it extremely uncomfortable and insecure to work with each other.

In summing up current thinking on organisational change and its management, Buchanan and Huczynski comment that writers *'appear to have considered the same organisational issues and concepts, and to have adjusted the terminology.'* Again, the observation is one of lack of coherence in terminology or description, but not in recommendation or prescription. The latter is clear:

> *'In summary the conventional wisdom of the late twentieth century states that organisations must be able to respond rapidly to external changes if they are to survive, and that the necessary internal restructuring is likely to be strategic, radical or 'mould-breaking'. The mould that needs to be broken appears to be that of rigid, bureaucratic, autocratic approaches to organisation and management. The organisational framework required in its place appears to be one that emphasises flexibility, creativity and participation.'* Buchanan and Huczynski, 1997:460

Buchanan and Huczynski consider that it is in the field of Organisational Development as a sub-discipline of Organisational Behaviour that an integrative terminology might be sought.

Modernisms New Product: The Organisational Development Approach

Buchanan and Huczynski (1997) trace the origin of Organisational Development to the 1960's. It was based on a belief that the apparently conflicting interests between organisational task processes and personal human processes can be reconciled through appropriately designed interventions. In other words, organisational development is about resolving paradoxes rather than articulating them.

Buchanan and Huczynski describe Organisational Development as having,

> *'...constructed its own literature, with its own conceptual, theoretical and empirical bases, its own specialised courses and its own specialised higher degrees. It can therefore, be seen as a social science or organisational*

studies discipline or sub-discipline in its own right, dealing with a specific set of organisational issues, goals and problems.' Buchanan and Huczynski, 1997:487

Richard Beckhard, considered to be one of the founders of OD, defines it as follows,

> *'Organisation development is an effort that is (1) planned, (2) organisation-wide, and (3) managed from the top to (4) increase organisation development and health through (5)planned interventions in the organisation's 'process', using behavioural science knowledge.'* Beckhard, 1969:9

The term Organisation Development is thought to have been devised in order to distinguish it from management development. The aim was to address the *'whole organisation'*, rather than *'just individual managers'*. It was also considered that the term 'human relations training' was too narrow. Warren Bennis (1969) defined it as follows,

> *' a response to change, a complex **educational** strategy intended to change the beliefs, attitudes, values and structure of organisations so that they can better adapt to new technologies, markets and challenges, and the dizzying rate of change itself.'[12]*. Buchanan and Huczynski, 1997:487

More recent definitions, such as provided by Wendell French and Cecil Bell (1995) refer to Organisational Development as a planned and systematic approach to the application of behavioural science principles and practices, the goal being to increase individual and organisational effectiveness. The organisation development consultant aims to get the 'whole system in the room'. The focus is on influencing the entire organisation through deliberate, planned and systematic change interventions.

These interventions are considered to be within the context of an organisational climate where individuals are treated with respect and dignity through mutual trust, openness and support. There is a reluctance to engage in hierarchical authority and control relationships, as these are thought to impede human effectiveness. Problems and conflicts are regarded as processes to be addressed, and not disguised and avoided and People *should be* personally and organisationally involved in change processes.

In terms of the organisational dilemma equation, it is clear that organisational development as a change intervention directly challenges those managers who do not *'recognise a link between interpersonal relationships, self awareness and the exchange of emotions and feelings on the one hand, and the performance of their*

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[12] Bennis, R.M., 1969 Organisation Development: A Normative View, Addison Wesley, Reading, MA

businesses on the other'. The roots of this focus stem from a foundation concerned with interpersonal relationships and group dynamics.

Buchanan and Huczynski (1997) suggest that confidence in social science methodologies after World War II led to the development of a range of techniques for the development of organisational effectiveness and the development of an organisation's members, concluding that, *'the organisation development movement can be regarded as a long-running confrontation with the organisational dilemma.'* Buchanan and Huczynski (1997):486. This 'confrontation' or 'storming process' seems to have barely begun in terms of the foundation of organisational development *in* interpersonal relationships and group dynamics.

The Modernist version of the 'confrontation' appears to stem from a foundation based on techniques rather than on formal theoretical or methodological understandings. This is reflected in the language used by Buchanan and Huczynski (1997) in their description of the organisation development consultant's approach to change through intervention in the 'whole system':

> *'An organisation development or **OD intervention** is a <u>specific methodology</u> or <u>technique</u> used to effect change in the target organisation or section of the organisation, to improve organisational effectiveness (however defined).'* (Underlining *added)*. Buchanan and Huczynski, 1997:490

From this definition it is difficult to distinguish between a methodology as a research method and a strategic intervention and a methodology as a change technology.

The Organisational Development Consultant as a Change Agent

Having described Organisation Development, Buchanan and Huczynski (1997) go on to describe 'levels and models' of intervention. They suggest that the organisational change intervention can be made at one of four levels - the organisational, the inter-group, the group and the individual. They provide examples of the type of 'model' that an organisational development consultant might use to assist in the understanding of the dynamics involved.

The models selected by Buchanan and Huczynski appear to be forms of categorising check lists - one dealing with how organisational effectiveness might be assessed. The second model comprises an Organisational Development Matrix developed by Derek Pugh. This is aimed at assisting the consultant in diagnosing the problem and choosing the appropriate intervention. It is clear from these models that Organisational Development is a strategic intervention which attempts to address the 'object-unit' ('IT'/'THEM') and the 'subject-unit' ('WE'/'US') and

('I'/'ME) of the organisational dilemma. However, of interest for the purposes of this thesis is the question of whether organisational development in its present form has access to an adequate theoretical or methodological framework to support the practices it recommends.

In order for it to claim internal validity as a practice, the discipline of Organisational Development would need to have a theory which addressed the *relationship* between the organisational task and the people process. From the text provided by Buchanan and Huczynski (1997), it is difficult to find any evidence that the theoretical requirement of stating a relationship between development and performance has been addressed in Organisational Development. However, there is a grain of evidence in the direction taken by the textual discourse which indicates that there may be a tiny 'window' of opportunity on the horizon.

The 'turn to discourse' does seem to represent a window to some kind of 'logically' valid theoretical resolution to the organisational dilemma that is epitomised by the personal-organisational, local-global paradox. It is this window which opens into the core of my thesis; it concerns the nature of non-linear systems which form the cornerstone of complexity science thinking when applied to organisation, in combination with counselling relationship psychology and scientific subjectivity perspectives.

Buchanan and Huczynski (1997) make the observation that,

> '...the relationship between the OD practitioner or consultant, and the target or host organisation, has generated much concern and discussion...from the theoretical point of view, once engaged, the consultant quickly becomes involved in a complex and on-going series of relationships within the host organisation... It is useful then, to consider the consultant interacting with, and intervening in, a client system...The term client system neatly captures the complexity and variety in the OD consultant's net of relationships in the host organisation...' Buchanan and Huczynski, 1997:493

However, they note that from a practical point of view, working with the multiplicity of relationships involved in 'the client system', has personal implications for the consultant in terms of a confusion of role. They point out that *'we need to recognise that the consultant may have many different clients, with different needs and expectations within one organisation'.* Buchanan and Huczynski, 1997:493

It appears to me that the concept of *'a client system'* could address the dilemmas involved in designing 'task-process' or 'instrumental' Strategic and Normative

Zones at the same time as the 'person-process' or 'trans-formational' Formative and Transformative Zones. The reason why I believe that it doesn't is to do with the absences of a focus on the client-consultant relationship and the consultant's part *in* that relationship. Indeed, this is the issue addressed by Clarkson in her application of the *Therapeutic Relationship* to her understanding of client systems in organisations.

Buchanan and Huczynski observe that consultants seem to have practical difficulties in applying their knowledge of organisational behaviour in practice to such a multiplicity of relationships. However, rather than referring to new perspectives on the problem they turn away from the implications of the client relationship. In preference they point readers Kurt Lewin's (1951) field theory for what Jackson and Carter describe as a-theoretical, prescriptive guidance.

Buchanan and Huczynski suggest that,

> *'From the practical point of view the term 'client system' neatly obscures and confuses a critical issue for the OD consultant as temporary employee of the host organisation…In this respect identifying clearly and without ambiguity the person or group responsible for paying salaries, settling invoices and writing cheques may be vital. But the simplicity of this mercenary stance has to be set against the need to recognise that the OD consultant may have many different clients, with different needs and expectations, within the one organisation. It may be appropriate to identify the client differently for different activities and stages of the OD process.'* Buchanan and Huczynski, 1997:493.

Change as a 'Staged' Process

In the recommendation favoured above, the writers reject a synthesis that inevitably involves 'facing' the creative-destructive anxiety of managerial relationships, which happen in the 'shadow' zones, in favour of the 'object' task in the Normative Zone. Consideration of the human relationship process and its impact on, *at the same time,* the Strategic and Normative task *with* the Formative and Transformative people process, is limited to defining change as an *object-focused organisational action*, rather than as a subject-focused *interpersonal activity in action*.

The possibility of developing a theory of the client relationship involving the dynamic interaction between the organisational and the personal is limited to a description of force fields and their analysis. The language used in the definition makes it clear that subjectivity is beyond the scope of present considerations of organisational development as an integrative theory of change. For example,

> *'Force field analysis is a technique for assessing the factors that encourage and the factors that resist movement towards a desired target situation,*

thus allowing an assessment of the viability of the change, and suggesting action to alter the balance of forces, if necessary.' Buchanan and Huczynski, 1997:494

The language shifts from one concerning human relationships to one of *'driving and restraining forces'* which are either overwhelming or in balance. One is reminded of Tom Peters' comment about the neutering of great ideas like Management by Objectives and of Drucker's comment about the 'nature' of organisational management. Namely,

> *'Management is tasks. Management is a discipline. But management is also people. Every achievement of management is the achievement of a manager. Every failure is a failure of a manager. People manage rather than 'forces' or 'facts'. The vision, dedication and integrity of managers determine whether there is management or mis-management'* (See also Section 1) Mullins, 1995:12[13]

The message resounds with Mullin's, 1995 definition of the organisational paradox as encompassed in the term *'people-organisation relationship'* and of Egan's G. 1993, reference to the 'shadow side' of the organisation - *'the covert, and often un-discussed, activities of people which affect both the productivity and quality of working life of an organisation.....Many problems in the people-organisational relationship arise not so much from what management does, but the manner in which it is done.'* Mullins, 1995:12

From the current review of modernist mainstream literature, in the light of my research findings about the management of change in organisations, it appears that *'the manner in which it is done'* continues to be informed by the same biologically mechanistic, a-theoretical approach to human relationship processes in organisations, as was proposed by Lewin in 1952. This is alarming, since biological mechanisms are rendered operant in behaviour through the process of hypnotism. Critten and Portsmouth (2004) ask the question, *'...is anybody listening?'* My research findings indicate that the answer is 'People only hear what they want to hear.

It is difficult to see how Modernism's methodologically a-theoretical approach can inform a management practice which has been defined as focusing on *'improving the people-organisation relationship...an integrating activity which permeates every facet of the operations of the organisation.'* (Mullins, 1995) Buchanan and Huczynski go on to describe two models which Cummings and Worley (1993) claim to be the main models used by practitioners to inform organisational intervention. These models are used to 'integrate' intervention techniques, the

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[13] Mullins, 1995: 12 (Citing Drucker, 1979:14)

first, are the traditional, aptly called planning *model*, the second is *action research.*

The Planning Model is a nominative model which describes stages of implementation. The Action Research model relies on the process of feedback from the effects of an intervention. It is both a model of consultancy and a model of research. It emphases the cyclical nature of organisation development and change, compared to the planning model which emphasises 'one off' diagnosis.

The aim of both models is to improve personal and organisational effectiveness, with Action research also aiming to produce results that 'can be generalised' to other consultancy settings. Both models are described as 'stage' models. The consultant uses one of these models to guide their actions in the use of a countless number of organisational development 'techniques'.

The techniques that consultants use include recommendations and change interventions involving structure, process consultation, survey feedback, team building, inter-group development, role negotiation, sensitivity training, and 'other approaches'. In fact, Organisational Development seems to be another massively modular solution to the management of local contexts by global means, whereby,

> ...'just about any tool, technique or approach for changing attitudes and behaviour and improving organisational effectiveness can be regarded and used as an OD intervention.' Buchanan and Huczynski, 1997:502

Organisational Development as a Theory, Practice and Methodology of Change

According to Buchanan and Huczynski (1995),

> 'It is difficult or impossible to conduct systematic research that allows comparisons to be made between interventions and organisational settings...In rigorous research methodology terms, the independent variables (OD interventions) are loosely defined and inconsistently applied, and the dependent variables (measures of organisational effectiveness) are similarly difficult to pin down and may be disputed. These problems are compounded when an action research model is used. Here the 'researcher' is both intimately involved with, and actually seeks to influence, the very interventions and consequences which are the focus of study. **How can one adequately assess cause and effect when all the research rules about objectivity and rigour appear to be broken?**
> Buchanan and Huczynski, 1995):504 (bold added).

Despite the enormous methodological limitations of organisational development as a strategic change intervention, French and Bell (1995) have presented evidence from a broad range of studies and organisational settings. They demonstrate that OD programmes produce positive changes at the organisational and individual

levels and describe the OD consultant's role as unique due to the quality of the collaborative relationship with the client or client organisation.

In this thesis, I have argued that successful change interventions in organisations rely on strategic leadership competencies which are more akin to the 'soft skills' that psychotherapists apply in assisting clients to change, than those employed by accountants when they 'balance the books'. This complex responsive process of relating *with* others, contrasts with the traditional model of the management consultant as 'expert'. In essence, organisational development comprises the conscious application of the consultant-facilitator role and the theory and technology of behavioural science, including action research.

What appears to be missing is an acceptance of any theory of the human relationship at work or the research methodology to support this knowledge. What is striking about the leadership dilemma, is its similarity to the relationship dilemma faced by counselling psychologists and the theoretical and research challenges that emerge between the client and the 'expert practitioner' in the process of their change practice.

CHAPTER 14

A CONCLUDING DISCUSSION

COMPLEXITY FRAMEWORK METHODOLOGIES:
EMERGING NEW STRUCTURES FOR MODERNISM'S FROZEN
CONVERSATION

Introductory Summary

The results of my research support a 'complex participative self-organisation' account of how strategic leaders can design organisations for triple bottom line advantage by attending to the quality of personal, interpersonal and organisational stakeholder relationships. In this part of the discussion, I examine how my findings support the implications of complexity theory as it pertains to Relationship and Evolutionary Psychology and I explore how this knowledge can be applied in Post-Human organisational contexts.

In this chapter I address the '**either** modernism **or** post-modernism' position, by placing social constructionism in a post-human research context. I discuss the work of Curt, 1994, which concerns the post-modern understanding of 'discourse' to propose a case for a post-human context for the design of the Knowledge Economy as the new 'environment' in which organisational learning in action is taking place. I argue that *Nanopsychology* is a form of discourse most suited to the 'nurturing' of people and organisations *in* this new Nature-driven environment.

I propose that 'nurturing' involves management researchers *in* the 'scientific' study of subjectivity by requiring them to critically, reflectively, reflexively and abductively examine what is happening between people *in* organisations. My focus is on the similarities and differences in approaches to research and practice, between Clarkson – who defines Relationship Psychology in the context of social constructivism as a post-modern theory and practice; and Stacey et al - who propose organisational interventions, based on a social constructionist critique of modernism in action, but who presently reject a post-modern framing of Relationship Psychology.

My intention is to draw attention to the multiplicity of data that is available to organisational researchers who are interested in the 'data capture methods' that could be made available to organisational communities, about strategic

leadership of organisations as it emerges in the living present. At the same time, I explore the 'triple bottom line' ethical and social issues that might be involved in making this type of information available in practice, given that modernist thinking dictates practice in such a fundamental and structural way, as singular solution to achieving financial objectives.

Social constructionism and social constructivism in a post-human context

In evaluating my thesis in relation to the empirical research about the effects of a massively modular modernist paradigm on the quality of organisational communications, the findings of my research suggest that Relationship Psychology needs to cut loose from it's dangerous mooring in an apparently safe and liberal modernist stream, to explore the more innovative waters represented by what I have described as the Post-Human Condition.

Curt, B. (1994) observes that the liberal tendency of some social constructionists has *'obvious merits in the promulgation of social constructionist ideas'*, because it *'...avoids a squabble of radicals.'* However, the in her book *On the Sublime*, Clarkson, (1997) calls for us to recognise more diverse modes of being and understanding. From what I understand to be an example of a *post-humanist* position, Curt, (1994) articulates a similar rejection of modernist liberalism as follows,

> *'...because we take heterogeny seriously, [social constructionism] can hardly be the only story we can weave. Obviously there are narratives in which the tensions do matter. Nevertheless we do not intend to get side-stepped into discussing what they are, for we see social constructionism as a stepping stone, rather than a resting place.'* Curt, 1994:25.

Curt, (1994) describes social constructionism as *'...the first systematic set of ideas which has enabled us to adopt a non-foundational constitutive agenda.'* (1994:24) What Curt argues for, (as do Stacey et al) is a non-centric basis for the study of human behaviour. However, Curt and Clarkson take more radical steps than Stacey et al., in that they each trace the roots of non-centric understanding, to explore the implications of social constructivism, in the more risk-laden Transformative Zone.

Curt's transformational radicalism can be discovered mostly in the work of writers who critique modern psychology, such as Parker (1989); in the structural-humanistic applications explored by Harre (1986); and in the hermeneutic-phenomenological applications employed by Shotter (1984). Other non-essentialist foundations of social constructivism as they apply to psychology

include Henriques et al (1984), as well in the symbolic-interactionist socio-cognitivist 'designs' formulated by Gergen. Stacey et al have tended to take the safer option of non-centricity by 'drawing' more heavily on less contested modernist conceptual foundations such as were proposed by Mead (1934) as well as on those of the sociologist Elias (1970).

In the concluding sections of my thesis, I draw on the thinking of the two 'post' modern psychologists Clarkson and Stainton Rogers (1995) for a 'post human' way of thinking about the organisational relationship. I call this way of thinking about non-centricity a *person-centric or Q Methodology Complexity Framework Approach* and link it to how it can be used to cut the moorings of Stacey et al's ground-breaking work in the Formative zone. I argue that Q Methodology, as a meta-framework for researching complexity in organisations, represents a movement in organisational research into the Transformative zone, where triple bottom line advantage is attempted through the design of synergistic interactions between 'I', 'WE' and 'IT'.

The post-human design of a New Knowledge Economy
If there is anything new to say about the 'New' or 'Knowledge' Economy, then its articulation rests on changes in how we are designing and structuring our discourses about it. I have argued in this thesis that Modernist thinking is like a black hole - it draws all discourse into a single, massively modular, normatively serial-rational story. From my survey of the literature this appears to be the case throughout all of the management disciplines – whether the knowledge in question is framed in terms of Organisational Behaviour, Human Resources Management, Organisational Development or the Strategic Leadership of Change.

Organisational Discourse, like other emergent solutions seems to be constrained in a similar way, within the 'design' of a vast, impersonal massively modular Normative Zone framework which is dominated by serial logic. The state of the 'discipline', of Organisational Discourse, like Organisational Behaviour *'has few clear parameters and, as a field of study, it incorporates a variety of diverse perspectives and methodologies reflecting its multi-disciplinary origins.'* (Keenoy and Oswick, 1998:1) Despite its broad range of possible approaches, 'organisational discourse' is an emerging focus of interest in current management literature and thinking and offers real possibilities for change.

Keenoy and Oswick observe that,

> '*The analysis of organisations, as they struggle to survive and expand within the context of globalising market forces, presents us with a bewildering diversity of managerial strategies, policies and practices. In order to make sense of progressively uncertain, inconsistent, and fluctuating managerial behaviour, commentators have increasingly turned to the identification and analysis of the language and symbolic media we employ to describe, represent, interpret and theorise what we take to be the facticity of organisational life. In many instances this has enabled them to move to new levels of understanding in the analysis of contemporary organisational issues.*' Grant, Keenoy and Oswick, 1998:1.

In their comprehensive survey of the literature on the Knowledge Economy, Boyett and Boyett, (2001) observe that the rules of business have dramatically changed. They point out that the global economy means that there are no longer any certainties as to how people should behave in organisations. They describe one of the issues involved as follows,

> '*People have taken two extreme positions concerning how managers should behave when conducting business... Some argue that local customs and practices should always be followed even if they would be considered unethical or even illegal ... Others argue that the legal and ethical standards ... should always be applied. The ethics gurus say that neither extreme position is entirely correct.* Boyett and Boyett, 2001:346

What Boyett and Boyett go on to observe, is that there are now few, if any guides to proper behaviour which are specific to day-to-day organisational situations. The work of Clarkson and of Curt, (who wrote under the leadership of Stainton-Rogers) represents what I would call a post-human, person-centric understanding, of what our changing economies mean. They contextualise knowledge on the basis of the identity of 'knowers' whose contexts dictate why, how, what, where and when psychological research takes place, and what the outcomes of that research might mean for stakeholders, as *leaders in practice*.

Clarkson, as well as Curt, use a post-modern critical perspective to involve 'knowers' as organisational stakeholders in the *theory and a practice of action*. In *Change and Organisations,* Clarkson (1995) responds to post-modernism as a change in our cultural ecology by designing 'A *small kitbag for the future*' which contains, '*survival skills for the next century.*' (Clarkson, 1995:107) These survival skills require that every member of an organisation learns how to 'walk' his or her 'own talk' by being willing, as well as able to metaphorically speaking 'fall down' and then 'stand up tall again'.

In '*Talk and Action – A Discourse on Discourse: Redeeming the Meaning of Talk*', American-based Q Methodologist, Robert J Marshak (1998) poses the question, '*What happens when we think about thought and talk about talk?*' Marshak observes,

> *'The end of the twentieth century is witnessing a rapidly growing movement of ideas away from the traditional, objectivist conception of reality towards a still not fully defined, but more subjective, constructionist ontology. Although the objectivist view has been a central part of the privileged dogma of Western philosophy and science since Plato... ...in the last few decades there has been an impressive outpouring of alternative and ultimately constructionist views. As Laughlin et al. observe:*
>
>> *"There have emerged at least two principal themes from this revolutionary readjustment of view: (1) a shift away from a fragmented, mechanical, non purposive conception of the world toward a holistic, organic, and purposive conception... and (2) a shift away from a concern with objectivity toward a concern with subjectivity – that is, with the role of perception and cognition in the process of scientific inquiry. (1992:5),"* Marshak, 1998:1

Marshak is here positing a view of constructionism, in its modernist context, not as a challenge to the massive modularity of modernism, but as a solution to 'a fragmented, mechanical and non purposive conception of the world.' My thesis strongly contests that constructionism is a *solution of* a problem– rather, for me, it is a transformative method for articulating the framing of our reflections together, *in the world.* British Q Methodologists and Relationship Psychologists such as Clarkson are part of the movement that Marshak refers to; however, at the same time, they would be critics of it.

Stacey et al acknowledge constructionist ontology, but critique the holistic, organic purposive systems thinking application of it. The alternative perspective they propose is Relationship Psychology, based on a Complexity Theory of participative self-organisation. Griffin challenges the centricity of the organic view of organisations, whilst at the same time clinging to a modernist understanding of it. Moreover Griffin's view of leadership in organisations considers the issue of subjectivity from **both** a modernist point **and** a post modern one.

I believe that Clarkson and Curt contextualise social constructionism more appropriately in relation to the constructionist application to the focus of my thesis – namely what all these psycho-social theories mean in terms of the Knowledge Economy. For Clarkson and for Curt, a post modern organisational context requires a critically reflective examination of the subjective evaluations that underpin what happens between people *in* organisations. In this thesis I suggest that there is a need to weave these post modern implications back into the empirical investigations of human behaviour as discourse.

These are the implications that remain unspoken but hidden when Shaw (2002) talks about her case studies as being about 'conversations in organisations'. In

this concluding discussion of my thesis, I want to argue that a learning conversation cannot be studied separately from the discourse that frames it, as well as from the person who creates it. In other words, discourse is as at the same time subjectively emergent (internal to 'I'), as it is inter-subjectively emergent (interior to 'WE') and organisationally legitimised (exterior as 'IT').

The results of my findings suggest that 'organisational learning' discourse is at the same time interpersonal as it is personal. The research of organisational discourse *in action* entails more than exploring how an emergent-participative organisational strategy relates to the leadership of change. It also needs to address how to integrate the 'architecture' of stakeholders' beliefs and values, competencies, behaviours, and environments – since it appears that it is the *diversity* of these beliefs and values etc. that lies at the heart of an emergent-participative strategy that emerges *in relationship with* stakeholders as *persons.*

Towards a post-human methodology for the study of persons
Clarkson's Therapeutic Relationship Psychology and Rex Stainton Rogers/ Beryl Curt's work in the area *Q Methodology* as *Critical Polytextual Discourse,* represent aspects of the post-human epistemology that I am proposing for *Nanopsychology* as a new way of understanding human interaction. By drawing on the implications of my findings, I am recommending that these two perspectives represent a post-human epistemology which needs to be integrated with the Hertfordshire complexity perspective in order to address the characteristics of a post modern knowledge revolution.

My approach to the research of emergent-participative leadership is *post-human,* because it is underpinned by theories, methods and research practices that are emerging *in the living present of the Knowledge Economy.* In this context *modernist thinking* is merely what Critten and Portsmouth (2003) refer to as 'a Normative Zone aspect' of this evolutionary development. This *living present* is subjectively experienced as a feature of the very post-modern culture that Griffin eschews in his 'Hertfordshire' approach to leadership in organisations.

Griffin, D. (2002) critiques modernist and post-modern thinking as follows,

> '...*Modernism can point to order but it has lost the sense that change necessarily entails disorder and destruction. Modern ethical theory and the associated leadership theory derived from it has the same strengths and weaknesses and, therefore, the same tendency to ignore the changeability of persons and the ethical aspects of dealing with change.*
>
> *The particular focus on order that enables modernist scientists to discover what they then describe as reality means that they must, as observers,*

be detached from what they are observing...this has become our taken-for-granted everyday world. And it has become the basis for our theory of ethics and our everyday theory of leadership. The distinction "everyday" is important here. We have split what the concept of person and identity tries to bring together, a duality of change and stability. Ethics has come to be regarded both as the stable pole of universal principles, and it is complemented by theories such as that of leadership which are in effect ethical theories of "everyday" interaction. The two poles of the duality have become split into the "both...and" way of thinking...The paradox of stability and change at the core of the notion of identity is resolved so that we no longer notice it.

One possible reaction to this emphasis on the stable pole in theories of ethics and leadership which has gained prominence is a factor in what is known as postmodernism. The paradoxical tension of stability and change in understanding the person and identity, and therefore ethics and morals, is declared illusory, and the proof submitted for this is the failure of modernism. Any attempt to unify a sense of self is met with scepticism, and the results of modernist sciences are turned against the very spirit of modernism evidenced in the rational autonomous individual. This scepticism demonstrates virtuosity in the ability to move from one side of the "both...and" position to the other. As soon as any "opponent" tries to demonstrate the truth of any one position, the skeptic can deflate the strength of modernism, turning it into a weakness, should anyone attempt to take that position.

In contrast to such scepticism, Mead and others... are proposing to take modernism seriously and transform it from within. This means holding on to the limitations of modernist thought...and asking what it is that is causing us to see such limitations. What Mead is proposing is a different way of thinking about everyday social interaction, not as observers of experience but rather as participants in experience, the nature of which is self-organising sense-making...largely due to the success of the scientific method, and especially in the form of the recent dominance of systems thinking, we have come to regard ourselves as both having experience and also being able to detach ourselves from this experience, to manipulate and change it by applying scientific thinking. This has come to be synonomous with our understanding of management.' Griffin, D. (2002): 179

My conclusion in this thesis is that 'holding on to the limitations of modernist thought as participants of the experience and asking what it is that is causing us to see those limitations', will hold us back from seeing what those limitations are. According to Hillman, *'...though body life is always concrete, it is not necessarily literal.'* (1975: 137) From a post-human perspective, the findings of my research tell a different story.

My own conclusion is that, social constructionism implies that *in a post human knowledge economy, our notions of body life will become increasingly less concrete; - body life will become **necessarily** literal.* Stainton Rogers et al (1995) distinguish between **social constructionist endeavour** and **social**

constructionism[1]; they suggest that <u>social constructionism</u> <u>*'is not on offer if it*</u> <u>*is suggested as just one approach among many'*</u> – in which case it is **constructivism**.

Stephenson and Critten (2003) talk of *'social constructivism'* as being to do with individuals constructing and sharing stories. They suggest that in contrast, *social constructionism* is about *'knowledge that comes out of relationships'*. Stainton Rogers et al (1995) point out that **constructionism** *'has become a buzz term, and you may find you have bought a pragmatist or a social scientist underneath the snazzy bodywork! Do not be fooled'*. They point out that **social constructionism** offers a powerful challenge to modernist enterprises such as the following:

         Social psychology as science
         Social psychology as Social Science
         Social psychology as a humanistic endeavour
         Social psychology as empire building
         Social psychology as pragmatic endeavour

For me, social constructionism is concerned with epistemology - in a sense-making 'external', instrumentally strategic way, at the same time as it is concerned with ontology – in a meaning-making 'internal' and emergently transformative way. Each 'form' of knowledge and knowing is structured by and emerges from internal and external relationships *at the same time.* Each form involves a 'design process' - the way that these 'inside out' and 'outside in' processes emerge through 'self organisation' (or synthesis) can be understood as revealing the underpinning 'stakeholder architecture' or an organisation.

Philosophical tensions

The Hertfordshire Complexity Centre writers restrict their critique of modernist understandings of ethics and leadership on the basis of organisations as social constructions. This is where they depart from Clarkson's (1996) more challenging and forward-thinking post modern perspective on change and transformation. A post modern critique is reflected in her works about ethics and the nature of *being* a 'subject'; these works are entitled *The Bystander* and *On the Sublime.*

In *The Bystander, (An end to innocence in human relationships)*, Clarkson notes that,

> *'...Whereas modernism provided solutions to classical problems, post-modernism is providing un-solutions to modernist solutions. The notion of the bystander might be doing the same to psychology as quantum*

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[1] See page 137

physics and chaos theory is doing to the Cartesian world paradigm.'
Clarkson, 1996: 26

In *On the Sublime* (1997) Clarkson describes her post-modern approach as *'...a reply to the yearnings of the people of our time for an acknowledgement and an honouring of the transpersonal, the beautiful and the soulful.'* (1997:Backcover) She uses the work of postmodern philosopher Lyotard, noting that,

> *'For Lyotard the sublime reminds us of the gap – the 'differend' – between the irresolvable discourses, and for the Jungian psychologist this may be recognised as a position comparable to the transcendent third or other that emerges from the 'gap' that forms the tension between the opposites. The primary pair of irresolvable opposites being the conscious and unconscious psyche themselves. Importantly for Lyotard, the sublime brings us up against that limit point of thought where judgement has to recognise its own lack of resources, or the absence of agreed-upon criteria, for dealing with cases that exceed all the bounds of rule-governed, 'rational' adjudication.'*

Clarkson's view is supported by the findings in my thesis, that there is something fundamentally challenging about emergent-participative understandings of organisational strategy. Stacey et al's relationship psychology appears to be avoiding this challenge by continuing to support organisational action in the context of Normative and Formative Zone modernist thinking. In this thesis, I am suggesting that an emergent-participative strategic approach (rather than a self-organising participative one as represented by Stacey) involves moving out of the Formative zone, 'into' the 'post' modern Transformative and Strategic Zones.

My findings suggest that movement into the post modern Formative Zone will involve strategic leadership as a competency that challenges, rather than supports current systemic organisational practice. Drucker's comments about leadership, support this recommendation - along with management by objectives, he calls for 'strong leadership from the top.' For the post modern writer on organisations this is likely to involve a 'storming' phase, whereby the current status quo is radically challenged.

Stacey et al's mainstream version of social constructionism seems to be content to position relationship psychology as a strategic intervention that is restricted to organisational interventions in current Normative and Formative Zones, understood in the mainstream as 'Organisational Development'. In contrast, Clarkson is prepared to explore more radical implications by employing a post modern deconstruction of modernist thinking as an impetus for transformational

change. This is also evident in the work of Curt (1994), who might answer Griffin's critique of post-modernism as follows,

> 'To claim, as we have that texts must be treated as having epistemologically equivalent status is sometimes read as assuming that we regard them as founding two quite separate uses for our analytics. To pursue textual analysis of alternative stories, representations, etc., is to seek to elucidate the positions in a discursive arena (what Stephenson, 1986, would call 'a concourse')... This is a task of taxonomy, wherein any moral analysis would be out of place. If this were all we did – set out like cultural entomologists with analytic butterfly nets to draw up a taxonomy of stories – then the charge of ideologically naïve or even dangerous 'relativism' might be warranted.
>
> But this is not all we do. Taxonomy is only a beginning, for we seek not only to elucidate texts, but to scrutinise the discursive functions to which they are put – What conduct or practice are they used to warrant? What ideology do they seek to peddle? Here most certainly there is anything but an assumption of moral or ideological equivalence. Quite the opposite, we see the consideration of their consequences (actual and potential) as the key focus for analysis...In practice, as we will show in our accounts of our empirical work, we see ourselves as anything but nihilistic; by contrast **we see our work as opening up areas of concern to scrutiny which can have transformational outcomes.'**
> Curt, 1994:27. (Bold added).[2]

Emergent-participative strategy *necessarily* demands a complete re-evaluation of modernist theoretical and methodological postulates. These are about what it *means* to be an *individual manager* who is 'making sense' of the action and at the same time what it *means* to be *uniquely diverse person in an organisation*, sharing sense - and thereby making meaning with others.

What is necessary is *at the same time* to design 'formal' knowledge by making the way that we 'reflect' upon our experiential knowledge conscious by exploring the nature of our social constructs, through abduction – the unconscious 'form of structuring' that we apply through *learning in action*. Q Methodology, as a Complexity Framework Methodology, is a way to capture the 'emergent architecture' of these designs, in the living present. Mead's notion of everyday social interaction, not as observers *of* experience, but as participants *in* experience, as proposed so far by the Hertfordshire relationship psychologists, focuses only on the self-organising *sense-making* capacities of individuals in organisations, but does not address the issue of 'form'.

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[2] The reference to 'concourse' is an aspect of William Stephenson's contextualization of Q Methodology., as part of a Concourse Theory of Communication (1986). Stephenson defined concourse as 'a collection of self-referable statements spoken by participants' in relation to an issue, topic or even a particular event. Q Methodologists in Britain use it more generally to describe 'the universe of possible elements (such as propositions) from which discourses can be configured in relation to something, be that a 'social problem', an issue, a cast of characters, or whatever. A concourse is a *bounded* universe (albeit usually a large one) because discourses are always located in place and time, and constrained by that which is locally and contingently available as text at any historical moment.' Curt, 1994:233.

By neglecting to address the issue of 'form' in the shaping of sense and meaning making, the Hertfordshire school risks falling into a massively modular chasm by focusing on methodologies which are 'purely' qualitative and grounded in conversation.　By so doing they risk precluding the possibility of applying quantitative methodologies in such a way as can be sympathetic to the emergence of 'form' from *with-in* the subjective data of experience.

In her works *The Bystander* and *On the Sublime* – Clarkson tackles the thorny issue of the *passion* of everyday subjective experience and how it 'works' in practice, as well as how it is not-preached as a methodological theory.　Griffin, (2002) claims that emergent participative leadership is about taking modernism seriously, and yet he dispenses with post-modern critiques of the modernist organisation.　He asserts that emergent participative leadership is about transforming the modernist organisation from within and yet by doing so, he falls back into the black hole of massive modularity that a modernist view of post-modernism represents.

Clarkson's 'reading' of postmodernism, (as well as Curt's and Stainton Rogers et al's) suggests an entirely different subtext. The data that emerged from my research gives far more credence to a post-modern emergent-participative organisational leadership strategy than Griffin's critique of post-modernism allows.　Griffin approaches post-modernism as if it is a massively modular, serially non-rational 'anything goes' movement against modernism.　He seems to be confusing postmodernism with what Stainton Rogers et al call a 'constructivist' approach.

My thesis suggests that what distinguishes post-modernism from modernism is that a *post-modern way of thinking* allows for a view of 'reality' as an infinitely diverse emergent 'form' which finds definition through self-reference, relationships and information *on the inside* at the same time as *on the outside*.

Post modern organisation is not **only** about breaking the shackles of instrumental management; nor is it about the transformational management *of* organisational behaviour *in* modernist systems – although this may be its potential outcome.　My argument is that an emergent-participative organisational leadership strategy is about the *nanopsychology* of how to synthesise 'I' (or WHO), with the why, *how, what, where and when of strategic leadership*.　For me, strategic leadership in organisations is about *aligning with the challenges* of the very 'post-modernism' that Griffin is attempting to resist.

Methodological Tensions

I am not saying that modernist understandings of organisation do not exist; I am proposing that those understandings need to be challenged because of the self-referential tendency of modernist techniques as often unconsciously emergent-participative methods for the *manipulation of persons in groups.* Knowledge from relationship psychology indicates that in the context of a post-modern culture, such manipulations lead to known evolutionary consequences *over time*, but cannot be easily predicted *in time*, as measured in nanoseconds. My case study research presents empirical data that supports Clarkson's Bystander perspective, whereby all of us need a 'kit bag' in order to survive and thrive in this Brave New World.

Clarkson's position takes a more radical approach to the concerns raised by Drucker about organisational leadership as well as those raised by Tom Peters about the reasons for the failure of management by objectives. She is not afraid to explore the role of played by passion in the organisation and its discontents, and the personal courage it takes to 'nurture' the human dynamics of the post modern Nature of the emergent Knowledge economy.

Emergent-participative approaches to organisational strategy, as proposed by Stacey et al, provide an incomplete account of how self-organisation in terms of the detail of how a 'conversation,' represents an optimum methodological strategy for complex organisational transformation. My conclusion as to the implications of my findings, as well as of my 'reading' of management texts about Organisational Behaviour, is that such *liberal* as well as *normative* understandings of strategic leadership serve to *conceal, at the same time as they serve to reveal* the 'designs' that underpin organisational action. Management by objectives is simply the legitimate aspect of organisational strategy; leadership by subjectives is its shadow aspect.

Q methodology - the strategic analysis of language as text and tectonics

In this thesis I have applied Q Methodology as a Complexity Framework to 'account' for how an emergent-participative leadership strategy functions in organisations; how it links with management by objectives as a management strategy, and the implications for new understandings of strategic leadership in organisations. I have argued that from the post modern epistemological perspective that Q Methodology, as an approach, can be understood as a 'scientific discourse' for the 'scientific' study of subjectivity.

My discussions of each case study, as well as the discussion in this chapter of the thesis as a whole, are structured according to a linguistic definition of 'organisation' as *located in time, space and place*. I have drawn on Q Methodological understandings of social construction and constructivism from the British tradition, as represented by some post-modern research entitled *Textuality and Tectonics* (Curt, B. 1994). My conclusion in this thesis rests on the argument that the British approach to 'Q Methodology' research, is synergistic in method, theory and action with Clarkson's Relationship Psychology as well as with Stacey et al's Complex Responsive Processes of Relating.

Curt, B. (1994) argue that,

> '...the adoption of textuality as an analytic encourages us to explore how, where, why and out of what certain texts are 'storied into being' in particular circumstances and social ecologies, and are made to function in particular ways at particular periods of time. Curt, 1994:11

Shaw (2002) may be referring to a similar 'conversational' process, when she describes her research of a complexity approach to change as an attempt to,

> '...give much more emphasis to strategic work as the living craft of participating with an intentional fellow sense-maker in conversation after conversation (both public and imagined), encounter after encounter, activity after activity. I want to help us appreciate ourselves as fellow improvisers in ensemble work, constantly constructing the future and our part in it as daily activity as we convene or join or unexpectedly find ourselves in conversations. I have called this a craft because just as we can learn to conceptualise, to design, to communicate and to persuade, we can also learn to participate with imaginative concreteness as co-narrators, joint authors, co-improvisors, and in so doing, locate our competence as leaders differently. Although I have described my own work in terms of a different account of process consultation, what I am saying is as relevant to anyone wanting to think about their participation in organisational life. Shaw, 2002:172-3.

On a similar track, Q Methodologists in Britain observe that the post-modern philosopher Foucault has referred to method from the perspective of 'genealogy' or what he also called the 'archaeology *of knowledge'*. This connection between method, design and language resonates with the research and practice of Neuro Linguistic Programming (NLP) developed by Robert Dilts, which he called 'modelling' and which he developed with Bandler and Grinder after observing the change interventions of three renowned psychotherapists, based on hypnosis, family systems and gestalt psychology.[3]

Q Methodology, understood as 'psychographics'[4] is like NLP in that both technologies are part of a movement in Evolutionary Psychology which

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[3] See Chapter 4, page 72
[4] See p140

recognises the *hierarchical nature* of human intelligence. Both technologies, along with Counselling Relationship Psychology acknowledge the <u>super-ordinate</u> status of questions which take the 'form' of WHO (namely those concerning personal and interpersonal identity, self-reference and social relationships) over the status of questions which take the 'form' of WHY (namely those concerning values and beliefs about 'reality', including issues of culture). Moreover, the WHY questions have a super-ordinate organising status over the HOW questions (those which pertain to competency), the WHAT questions (those pertaining to behaviour and the WHERE questions (those pertaining to 'environment'.)

Buying in to social to a post-modern view of organisation involves a more radical critique than is currently being presented by the Hertfordshire Complexity theorists, who, according to Griffin's position in relation to organisational leadership, seem to be content to apply their practice within a 'form' of thinking which involves *'social psychology as a humanistic endeavour'*.[5] In doing so they seem to be content to focus on the HOW questions, using complexity theory as a basis for the exploration of organisational ethics, and social relationships in relation to the triple bottom line.

The research of my thesis has enabled a super-ordinate critique to emerge, which addresses more directly the issues of HOW and WHY as well as WHO. Q methodologists (of the British school) observe that there is a well established area of work of the kind,

> *'...in which history has been subjected to 'climate of problematisation' analysis, wherein 'historical events' are treated not as 'facts' but powerfully ideologized tellings-of-facts, constituted in different ways according to different local and temporal conditions.* Curt, B. (1994):11.

> *Textuality as an analytic also opens up questions about how, given there are always multiple texts concurrently in play, they affect each other coequally. However, we regard it as insufficient in itself for exploring the interplay (i.e. sympatricity) between discourses. We have therefore adopted tectonics as an analytic which is specifically concerned with the ways that the different stories and representations from which texts are drawn impinge upon each other as they are being produced, moulded, activated, archived across time and social space.*

What *Textuality and Tectonics* adds to the work of Stacey et al, to that of Clarkson and to Q methodology as Operant Subjectivity, is an integrative understanding of these various emergent participative 'complexity' approaches to 'conversation'. It is the *quality* of this integrative understanding which I believe that research of organisational strategy as a form of emergent participative leadership in transformational change, *could* be about.

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[5] see p137

Q Methodology as a question of WHO and WHY:
The 'issue' of ethics, synaesthetics and aesthetics

My thesis is that 'problematising' modernism in terms of its implied ethics, syneasthetics and aesthetics is a research method in itself – a method which is at the same time a reflexive as it is an abductive challenge to the assumption of serial, massive modularity, understood as Systems Thinking. This resonates with the approach described by Curt, B (1994) as *a 'move away from foundational metaphorics and towards the analytics of textuality and tectonics.'* My approach is part of this movement, as is that of Clarkson (1998), who proposes an integrative research approach to interdisciplinary research in psychology – this she defines as *'beyond schoolism'.*

Whilst Stacey et al claim to be doing the same thing when they call their approach *relationship psychology,* they continue to follow the well-trodden liberal version of social constructionism within the massive modularity of the theoretical, rational and normative language that they use to bring their work in organisations. Post modernism, as understood by the interweaving of the three approaches I have been exploring (Stacey et al, Clarkson and Q methodologists under the pseudonym of Curt, B.) is about **the undoing** of modernist notions of the relationship between theory, method and 'findings'.

'Q methodology' understood as a 'form' of Psychographics, in a post-modern context, challenges modernism as a basis for the design of methodologies for the study of the person. Change cannot therefore be 'measured' by the individual action of a change agent, but rather by the 'action learning' of those who are able to *un-do* or *de-construct* action. In neuro-linguistic programming this 'undoing' of action is expressed as a paradoxical contradiction to our modernist normative, rational and theoretical ways of thinking about situations.

Modern epistemology is structured in such a way as to ask, and to answer questions regarding the evaluation of behaviour as an *action*. It asks and answers the questions,

    'What will happen if I do?' and *'What will happen if I don't?'*

In contrast the post human epistemology that I have woven together in this thesis is about learning how to ask and answer questions regarding the synaesthetic, aesthetic and ethical evaluation of one's behaviour as a *Bystander.* It asks and answers the questions,

    'What won't happen if I do?' and *'What won't happen if I don't?'*[6]

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[6] Thanks to Jayne Owen, *Proteus Leadership*, Aberdeen for this golden NLP nugget.

The Leader as Subject - the ethics, synaesthetics and aesthetics of the Bystander

A more appropriately accurate evaluation of what might constitute leadership from the perspective of what happens *in* organisations is the notion of the post-human change agent as a *bystander* who is at the same time *a researcher* and *a witness*. This is what I mean when I describe my research approach to strategic leadership as representative of a post modern perspective of change agency. I do not claim to be researching leadership as a form change agency, as understood by modernist versions of the terms 'action research' or even 'action learning'.

My research was designed to pose a challenge to these forms of organisational intervention, on the basis that they are massively modular, serial versions of individual agency which rest on a system-centric version of organisational behaviour which stops at the level of competence. The findings in all of the case studies illustrate the consequences of interventions which ignore the influence of diversity in terms of values and beliefs (the WHY) and more importantly in terms of the person (the WHO). In contrast to modernist understandings of ethics and leadership, Clarkson's (1996) post-modern approach defines power as the capacity to bring about creative change.

Clarkson suggests that it is the *bystanders* who have the most power to effect organisational change. To repeat Clarkson's point and also to expand upon it,

> '...*The notion of bystanding is contemporary with current social conditions of complexity, ambiguity and uncertainty. Whereas modernism provided solutions to classical problems, post-modernism is providing un-solutions to modernist solutions. The notion of the bystander might be doing the same to psychology as quantum physics and chaos theory is doing to the Cartesian world paradigm...*
>
> *Although there is much debate about whether the term is useful, adequately defined, or even meaningful, it does encapsulate the attempts of a generation to name the condition of fragmented conceptual realities that characterise our time (Connor, 1989). And, naming (a nominative level operation) is a basic but important step towards understanding or perhaps liberation...*' Clarkson, 1996:26

In this sense, the *nanopsychology* of strategic leadership is about creating a *safer* space in the academic arena for subjective self-reference to emerge. In terms of methodology and technique it is a form of research which enables the emergence of a language for 'naming'. Q Methodology as *a scientific craft of patterning* (or a 'form' of *nanotechnology*?) is designed to enable participants, and at the same time researchers as stakeholders to define, evaluate and frame language in the context of their own 'stake' in self-reference.

Q Methodologists of the British tradition, (as represented by the book entitled *Textuality and Tectonics)* have taken Stephenson's original work beyond the reflective-phenomenological domain that Stacey et al have so far applied to participative self-organisation. Under the name of Curt, B. (1994) Rex Stainton Rogers and his colleagues have shown how Q Methodology supports a post modern research approach to discursive and narrative understandings of organisational data.

A postmodern agenda for complexity theory involves a more radical critique, which,

> '...*must not aim simply towards creating 'new and better theories and methods', but must more profoundly and more radically, take issue with what is at stake in the very idea of approaching the social-psychological in terms of distinctions between theories and methods and results...*
>
> *The theory-method-results structure inevitably ... constrains us to the metaphysical idea that the social-psychological essences, processes and mechanisms that are being studied exist objectively 'out there' (in the situation) or 'in there' (in the cognitorium), independent of our constructions of them. Once this metaphysical position is accepted, the task is to make informed guesses as to their structure and function by concocting theories which can be tested via methods (as purified as possible of our subjective biases) and accepted or rejected on the basis of results. In following this rhetorical structure, the social psychologist can claim to have been purely objective, and hence can criticise and dismiss other 'objective' knowledge. All of this is achieved despite the whole enterprise being foundationed upon the wobbly and hypothetical assumption that what is being studied (the social psychological) exists objectively and can be measured.* Stainton Rogers et al, 1995: 29

Q Methodology, applied as a Complexity Framework offers an example of an effective, statistically 'testable' way for applying self-reference to evaluate qualitative-quantitative data. It defines the study of 'subjectivity' as a 'scientific craft' which as located *in* the paradox between qualitative and quantitative knowledge to enable the 'patterning of aesthetic, synaesthetic and ethical preference. The Q Methodology Complexity Framework approach to case study research offers a 'form' of emergent and at the same time 'grounded' Modelling Theory. It offers a kind of *technology* for the evaluation of emergent participative strategy as it applies to individual differences in the leadership of persons in post human action, where persons -as subjects - emerge as an organisations 'objectives'.

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BOOK THREE

PART TWO

SUMMARY AND CONCLUSION TO THE THESIS

THE PASSIONATE NURTURING OF THE NATURE OF KNOWLEDGE
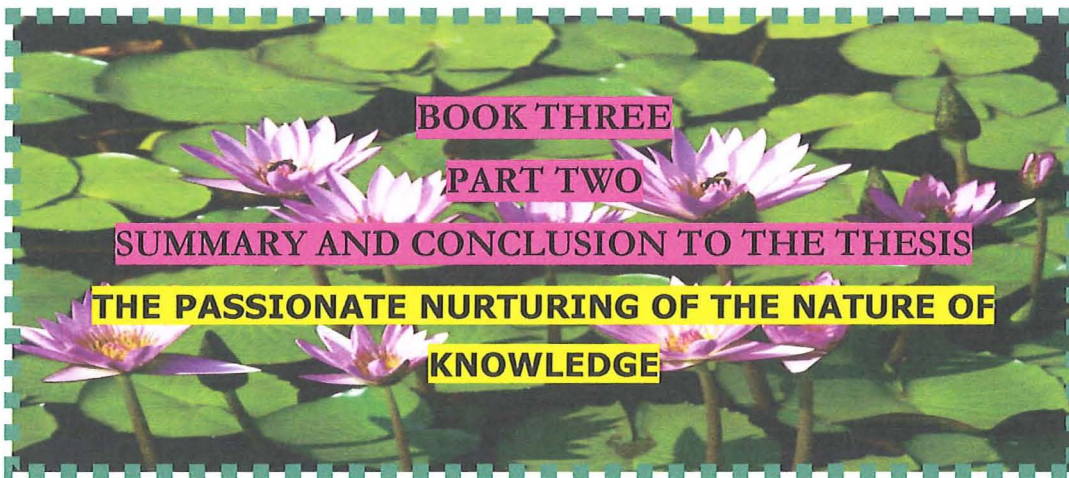
'Modernist research is interminable because it aims at uncovering 'the truth', whether that comes in the form of general laws ...of human conduct, or in the form of the experiential truth of a group or an individual. Once discovered, each fragment of 'the truth' (which is an infinite resource not unlike the pickled parts of saints distributed around Christendom) is given the role of the start of an explanation of the matter at issue. This is built up into a knowledge...which is itself foundational upon axioms of the lawfulness of the generation of objective social behaviour or the openness of souls in accounts of experience generated by knowing subjects.

We argue that this focusing in of investigation, this assumption from the start of a singularity underlying the issue at hand, works (i.e., makes the 'invisible' more 'visible') not just through the highlighting of instantiations of that singularity (i.e. where it is detected as represented) but also through suppression of all else (i.e. readings that emphasise the variation, contradiction and intertextualities of the texts to hand)...

Interrupter: Hang on! If I had just been bitten by a rabid dog, it is precisely that 'singularisation' and 'suppression of alternatives' that I would be desparate to get.

Beryl: So would I! But that doesn't mean I want a singularised account of Louis Pasteur (be it psychoanalytic 'the great man story of medicine' or 'data faker'). Applied science and technology can mandate singularisation where it deals pragmatically and effectively with a local singularity (be it treating rabies or mending a puncture on my tricycle).   But scientific discourse **as discourse** falls clearly within the remit of textuality and tectonics. Curt, 1994:114 (Bold added)

CHAPTER 15

'THE TIMES THEY ARE A-CHANGING'[1]

Introduction

I have included the long quotation on the previous page to serve a number of purposes in relation to my conclusions. Firstly, I want to repeat a point that I made at the beginning of the thesis; namely that this thesis is not a critique of management by objectives or strategic leadership *per say.* It is a critique of *modernist applications* of these concepts.

Secondly, I want to use the quotation to illustrate the thinking that underpins Q Methodology as at the same time a sense and meaning-making Complexity Framework, as I have understood it, in the context of post modern research in Britain. As a post modern researcher of the post-human condition, which I locate in the New or Knowledge Economy, I want to emphasise that what I have attempted to do in this thesis is to explore *how* Management by Objectives (MBO) as a legitimatised *method* of strategic leadership, emerges in emergent-participative action, as the non-legitimised organisational *shadow practice* that I call Leadership by Subjectives.

My objective has been to explore what enables and prevents MBO from 'working', when it is understood as a discourse that frames change in organisations through the transformation of people's behaviour in them. It seems to me that management by objectives should (in theory) assist people in their day-to-day managerial decision-making. This thesis has asked the question – *'How come it doesn't?'* In the previous chapter it emerged that it might have something to do with modernism's positioning of 'reality' as being strictly located in the realms of Competency (How?), Behaviour (What?) and Environment (Where?).

Peters (1987) has observed how the 'great idea' of management by objectives has been mistranslated by some strategic leaders and managers who take it as a mandate for bureaucratic, top-down control. I would add to this that management by objectives has also been misused by many more 'ordinary' people (like me and you) in organisations, for better and for worse, to transform the sense we make of meaning and to manipulate the meaning of the sense we make. The 'data' from each of the case studies, supports my proposition that 'sense' and 'meaning' can be understood as the complex dynamic processes of

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[1] Bob Dylon

relating *with-in* a subjective frame of what Q Methodologists and complexity theorists have referred to as *self-reference.*

According to Peters (1987) the *idea* of management by objectives was designed as a non-bureaucratic heuristic to assist self-management. Drucker (1995) has noted that in order for an organisation to be successfully led in this way, it is not enough simply to apply management by objectives as a technique; what is also required is that managers 'must submit themselves to the mirror test'.   The results of my research suggest that too often managers are deceived by the story that the latest management fad will make them (and their organisation) 'the fairest of them all.'

In my research one of the comments that was made by a manager in the study of the car manufacturer, was that his organisation 'is very fashion-conscious' and 'tries one thing after another'. In my thesis, I suggest that the 'backing' to the 'knowledge mirror' we understand as 'modernism' serves to distort how we make sense and meaning of our personal and organisational experience. The issue pertains to the way that research findings are currently framed and then reflected back into recommendations for intervention and practice.

The nature of knowledge
Curt (1994) calls the sort of issue to which I am alluding, *'the construction of scientised knowledgeing',* in which, *'the highest emphasis has usually been placed on competence in appropriate methodology.'* Scientised *knowledging* according to Curt covers both 'soft' and 'hard' research methods.

Curt notes:
> *'On such scales of values, not only is the knowledgeing of the arts and ordinary life found wanting methodologically, it is also found wanting in conceptual (theoretical) rigour.   Tales of the growth of scientific knowledge frequently stress the power of empirical methodology, whether in the collation of 'true' knowledge (Durkheim's study of suicide) or the debunking of 'false' knowledge (e.,g. Phingst's demolition of 'Clever Hans' the horse that could, purportedly count.)'*

> *So called 'soft methods' in the human sciences (e.g. interpretational, participant observational, case study, verstehen) have often been presented as 'soft options', at best tolerated (until more rigorous, 'harder' procedures and statistics overtake them), at worst condemned as worthless. This story of scientistic knowledging, and challenges to it, are oft spun in the critical literature. We are not reiterating it here as though it were some new insight. Rather, our purpose is to suggest how it enables a particular tectonin in critical reaction. Where scientizing has become the 'enemy' (e.g. in some dialects of feminist research, because*

it is identified as 'masculine') attempts are often made to reclaim its counterpole. A case in point is the 'agentic/'communal distinction:

> *'Agentic' research, which involves 'separating, ordering and quantifying, manipulating, controlling' is contrasted with 'communal' kinds of scientific enquiry, involving 'naturalistic observation, sensitivity to intrinsic structure and qualitative patterning of phenomena, and greater personal participation of the investigator' (Carlson 1972: 20). Traditional modes of enquiry, it is argued are 'based primarily on agentic features'. (Wilkinson 1986:10)* Curt, 1994:110

It seems to me that this 'methodolatry' trap is the black hole that the Hertfordshire Complexity theorists risk being drawn into, if they persist, as Griffin (2002) does, in stubbornly clinging to postmodernism as the basic *anti-premise* for their social constructionism argument. The point made by Q methodology (as a form of critical/polytextual analytics) is the one I am trying to weave into the concluding account of my thesis. The point is that modernism can *itself* represent a theoretical commitment, just as postmodernism can.

The **both/and/either or** polarity characterises a *transitory position* as it relates to 'identity' as a nominative category for 'self-reference'. In this sense, the aim of critical poytextualism is to create inquiry methods which enable the 'researcher' to maintain the tension of a **non-centric** position in relation to the subject(s) of study. A non-centric understanding of the individual is about what Griffin himself proposes is one of the corollaries of Mead's sociological analysis.

Modernist versions of social constructionist critiques may indeed allow for an alternative way of *viewing and facilitating* non-centric behavioural change in organisations. This is not to say however, that they offer anything that approaches a more ethically, aesthetically and synaesthetically *diverse* way of *researching* our viewing and facilitation of behavioural change in organisations. My thesis is concerned with how to *research* strategic leadership, given that all methodological forms of research are, by definition, *person-centric* and therefore *self-referential.*

Added to this is the complexity of the person-centricity of the organisational relationship. Griffin's is a non-centric social constructionism critique of modernist ethics, which he claims are also modern theories of leadership. What is missing in his critique is a rejection of the massive modularity which allows modernism to confine development within a Normative-Formative Zone of evolutionary development. This happens because of Griffin's agenda for a complexity theory

of leadership does not reach beyond the horizons of ***the social psychology of the humanistic endeavour***.[2]

Stainton Rogers et al (1995) would probably place Griffin's position under the 'heading' of *New Paradigm research*. They suggest that this type of research, '*allowed the new to be accepted into the old without fundamentally challenging the discipline itself at all. Likewise with the emphasis on the 'subjective' and the 'human'*. They point out that rather than radically challenging the model of the person represented by humanistic psychology in that,

> '...the 'humanistic' aspect of new paradigm work was all too easily slotted into the existing model of just another batch of variables and constructs. 'Meaning' became understood as something which mediates between 'situation' and 'behaviour' (now recast as 'action'). One clear way in which this appropriation took place was in the development and growing dominance of the cognitive science programme in psychology. Thereby the 'rules and roles' emphasised in ethogenics[3] by new paradigmers like Harre' were reconfigured as internal cognitive scripts (Shank and Abelson, 1997) or goal plans (Miller, Galanter and Pribram, 1967), governed by a 'central processing mechanism'. (cf. Harre and Gillett, 1994).[4]

> As for the incompleteness of the mission of social psychology, on hindsight many new paradigmers mistook the character of conventional social psychology. In disputing its methods they often concentrated on finding a better, more human form of science – hence, ethogenics. They did so at the cost of not fully addressing the power of the applied science of behaviour, the mission that we argue lies at the heart of the discipline. This left them in a position where they seemed to be genuinely surprised (nay disconcerted) when old paradigmers don't simply recognise the improvements ethogenics offers – and 'shift'. As Harre and Gillett (1994:2) put it: 'This is a phenomenon that should be of interest to philosophers of science. It is quite unique ...in the history of science, that old, outdated, and manifestly inadequate ways of doing research and

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[2] See page 137

[3] I looked this up on the internet and found a reference to it by David Regis in a Ph.D. thesis. He suggests that, '...*This is a complex position. I will discuss too briefly below the "doctrines" of ethogeny as described more recently by Harre (1987).*

> "*1. A sociological doctrine: society involves at least two social orders, one concerned with the organisation of work, the other with the organisation of honour. They could be called the practical and expressive orders. In general the expressive order dominates the practical.*

> "*2. A psychological doctrine: social actions are structured and their structure is the realisation of prior structure, located in the intentions and belief systems of actors, sometimes individually, sometimes collectively.*

> "*3. A social psychological doctrine: many features of the 'mental life' that are experienced as attributes of individuals are derived from social forms".*

[4] Shank, O.K. and Abelson,R. P. (1997) 'Scripts plans and knowledge', in P.N. Johnson-Laird and P.C. Wason (eds) *Thinking: readings in Cognitive Science*, New York: Cambridge University Press.
Miller, G. A. , Galanter E. and Pribram, K. H. (1960) *Plans and the Structure of Behaviour*. New York: Holt, Rinehart and Winston
Harre, R. and Gillett, G. (1994) *The Discoursive Mind.*. London: Sage

> *untenable theories, have persisted alongside new and better theories and methods.'* Stainton Rogers et al, 1995: 27. (Footnotes added)

What I am trying to draw out by including the above quotation is that Modernist 'forms' of organisational intervention *by definition* exclude the Transformative emergence of the diverse synaesthetic, aesthetic and ethical *diversity of forms* that are understood as representative of post-modern systems of thought.

Ethical Leadership

Griffin (2002) observes that,

> *'...in the dominant view, ethical universals are thought of as "fixed realities" against which human conduct is to be judged, apart from and before action with meaning known in advance. Ethical leaders are those who are able to understand the consequences of their actions better than others, or have proven themselves worthy of imitation because of the way they keep the contract. Others therefore voluntarily agree to follow them and tend to be lumped together as followers'.* Griffin, 2002:25

What I am trying to get at in my thesis is that from the modernist perspective, *strategic* decision-making applies to management by objectives in the same way as leadership applies to ethics. Another way of saying this is that modernism represents a hegemony whereby the systemically dominant view is treated as a fixed, universal reality (i.e., a single bottom line) against which *all* organisational behaviour is judged. In this sense, management by objectives (and indeed research by objectives), emerges as **meaning known in advance**.

Ethics is thereby split off from leadership and human action in organisations and is judged and evaluated *outside of*, or apart from not only its local context, but its context within a massively modular, serial-rational understanding of cause and effect. The outcome or *consequence* is that data, as well as 'information', is evaluated *against* the predefined strategic target or projected 'bottom line' - rather than *in relation to* what is happening *right now in the living present*. The 'manufacture' of 'truth' in the light of the projected objective that has been defined from outside of the local reality becomes a strategically instrumental tactic, based on a socially constructed past and future.

In setting a predefined target and then 'evaluating' behaviour in this way, the modernist manager by objectives, (as well as the modernist researcher by objectives) places the past (i.e. the predefined objective or the hypothesis) into the future (i.e. the target or the goal). The Post-human alternative is to attend to the meaning of the data and information in the context of the synaesthetics,

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aesthetics and ethics of behaviour (and achievable targets) *in the diverse individual difference* that is the living present.

Modernist management, as an 'applied social science', together with all of its allied and applied practices, in this way emerges as the *science of measuring physical and 'mental' things that do not exist.* Management science applies ideas like management by objectives in such a way as to *avoid* attention to the diversity of the synaesthetic, aesthetic and ethical thinking that structures behaviour that is emerging in the *always and ever present.* Curt, (1994) has made this type of observation about modernist psychology, and suggests that psychology (as a discipline that measures 'things that do not exist') should be dispensed with altogether.

Curt (1994) suggests that Q methodology, as an alternative, is one of a number of tectonic techniques which are designed as '*...an analytic which is specifically concerned with the ways that the different stories and representations from which texts are drawn impinge upon each other as they are being produced, moulded, activated and archived across time and social space.*' My thesis attempts to broaden the agenda for Q Methodology, by locating this tectonic analytic in a post-human 'change' approach that I have called *Nanopsychology.*

I am proposing *Nanopsychology* as an integrative set of complexity Micro-frameworks which pertain to the complex responsive process of relating that Stacey refers to as Relationship Psychology. I am suggesting that Nanopsychology will add Self-reference as the meaning element, of the sense disciplines we call the *social sciences.* Nanopsychology will comprise integrative *'patterning' methodologies for the process of 'modularising' the flow of learning conversations, rather* than for 'measuring' how to design into existence, 'things that do not exist'.

More precisely *Nanopsychology* will be recognised as the post-*human technology* that underpins the architecture of the *integrative transformational crafts* of Relationship Psychology, Neuro-linguistic programming (NLP) and Critical Polytextualism. Strategic leadership skills in organisations would involve the 'discipline' of change agency in the Transformative Zone by placing 'I', 'WE' and 'IT' *in* the paradoxical firing line of the singularity/plurality or subject/object dichotomy that comprises the 'organisation' of human resources.

This may be where Griffin (2002) is heading, when towards the end of his text on leadership, he proposes what he calls an alternative, participative self-organisation view of ethics and leadership. He calls this way of looking at organisational behaviour *'the ethical interpretation of our experience'* and notes that this,

> *'...can be found within the experience itself as new points of view that emerge in the conflictual interaction in which the future is perpetually created. This view of ethics avoids simply idealising in a cult manner; it focuses on how idealisations are functionalised in the everyday conflicts in which we are always negotiating the future on the basis of the past.'*
> Griffin, 2002:25

Griffin's view of ethics in relation to leadership provides a much needed counterpoint as to how leadership can be ethically applied in organisations. However, my application of emergent participative self-organisation to the case studies, suggests to me that the 'paradoxical solution' proposed by the Hertfordshire Centre is incomplete. My findings suggest that the 'answer' does not lie only and exclusively in a 'practice' solution, which Stacey et al specify as 'organisational change participation' and which they claim can more ethically replace normative (or what they call modern) understandings of the role of leadership as an organisational change intervention.

The methodologically *transformational psychological relationship* that Stacey, Shaw and Griffin propose fails to convey, clarify and address the *radically* transformative message that underpins the paradoxical design that their work alludes to. This is because their *practice, as framed in their current positioning of social constructionism as a form of* participative self-organisation, seems to occur singularly, in what Critten and Portsmouth (2003) calls the Normative and Formative Zones. Leadership by Subjectives is about how to more safely navigate the journey of a conversation from participative Self-organisation in the Formative Zone, into the more turbulent and problematic waters of the Transformative and Strategic Zones, given the Post-Human condition of the modernist organisation.

Management by Objectives: an issue of multiple paradoxes

If I apply what Griffin is saying to the findings of my thesis, then an ethical strategic leader resists attempts by managers to idealise management by objectives in a cult manner. This involves enabling others to express new points of view which emerge in 'conflictual interaction' with those objectives.   My studies of what happens to individuals who experience 'conflictual interaction' in

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the Formative Zone, (such as for the participants of the INERT programme), suggest that this is a psychologically risk-laden strategic solution.

Griffin notes that,

> 'As groups evolve and develop a past they begin to recognise various members in roles, one of which is a leader. The role of leader emerges in the interaction and those participating are continuously creating and recreating the meaning of the leadership themes in the local interaction in which they are involved. Groups tend to recognise the leader role in those who have acquired a greater spontaneity, a greater ability to deal with the unknown as it emerges from the known context.' Griffin, 2002:25

From my understanding, what Griffin is referring to here is not leadership per se, but to a certain type of *emergent ethical relationship*. He is proposing that if strategic leaders want to facilitate ethical development in their organisations, then the people *in* those organisations need to be given opportunities whereby they have access to more diverse forms of *relationship.* These participative relationships would enable them to relate *with* each other in such a way as to enable greater spontaneity, a greater ability to deal with the unknown and greater access to transparency.

Griffin says that his central argument is as follows:

> '...there is a very widespread tendency in organisational and management theory, including most of the developments influenced by the natural complexity sciences to adopt a perspective that I have called systemic self-organisation. This involves positing a dualism. On one side of this dualism there are leaders, understood as autonomous individuals, who formulate visions, values and so on that are directly applied to a system, such as the organisation or the culture, which constitutes the second side of the dualism.' Griffin, 2002:26

If I apply this to my own thesis, management by objectives doesn't work in practice when managers, understood as autonomous individuals formulate targets which are then applied to subordinates, who then constitute the second side of the dualism. This way of managing people's behaviour in organisations has consequences because:

> 'Such a system is understood in terms of some transcendent or idealised whole, which provides leadership, and participation is taken to be the participation of individuals in this whole. In other words the whole system is reified and ascribed intentions or qualities such as "harmonious", "caring" or "soul". Individuals so participating are "good" or "compassionate", while those who do not are characterised as "bad" or "selfish". Griffin, 2002:26

Applied to my own thesis, a corollary to what Griffin is stating is that in the case of the strategic leadership of organisational behaviour, management by

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objectives becomes self-referential to success or failure at meeting an externally imposed bottom line. Evaluations become confined to either 'winners' or 'losers' - namely those with competencies who 'can deliver' and those who 'can't' or 'won't' deliver according to the dominant 'groupthink'. Moreover these objectives are generally focused on one thing, namely organisational performance rather than the evaluation of that performance in relation to a dynamic triple bottom line which defines itself emergently through ethical, synaesthetic and aesthetic diversity.

Individual behaviour, manifested as diversity between individuals, is split off from management by objectives, which becomes the bottom line for systemically - rather than personally- responsible action. The INERT case study, integrated with Clarkson's (1994) detailed observations about the relationship between competences and identity in the *Achilles Syndrome,* clearly illustrates the consequences of this type of 'split off' thinking and how it relates to emergent organisational behaviour in groups. Similarly, the Q Method study of the car manufacturer showed what happens on the systemic scale when performance is split off from competence and effectiveness.

By applying nanopsychology as an operant-emergent methodology for the articulation of the Post-human condition, my thesis explored the detailed design of the complex responsive process that modernist case studies, based on qualitative approaches, often lack. This design detail makes manifest the dynamic fabric of the dysfunctional and destructive - as well as the functional and transformational - patterns that emerge *in* personal and organisational inter-action.

By applying a Q Methodology approach to complexity framework techniques, I was able to uncover the synaesthetic, aesthetic and ethical diversity that emerges *in* action, framed by the 'limits' of the Formative Transformative Zones. My case studies, combined with a post modern understanding of the post-human condition, not only described, but *demonstrated how* what Griffin describes *in theory*, happens in *practice in* the living present of organisational life.

Griffin theoretical description of what is happening in the living present of organisational life as follows,

> *'...leadership and ethics become matters of explicating the rules or qualities of the harmonious whole and of individuals conforming to it. I describe this as the direct application of cult values. The result, I argue, is a large number of dualistic splits, for example between the autonomous leader and the abstract leadership provided by the harmonious whole,*

> *and the split between the good and the bad individuals. Thinking in this dualistic way eliminates paradox and mystifies leadership. The ethical is abstracted from direct experience and located in some kind of idealised universal whole outside of direct experience. The result, I suggest is the kind of experience ...in which we experience ourselves as the victims of the very systems that we think of ourselves as having created. As an alternative way of thinking I propose a participative self-organisation perspective in which organisations are understood as complex responsive processes of relating in the ordinary social interaction of people in their local situations in the movement of the living present. This perspective is essentially paradoxical in that persons form social interaction while being formed by it at the same time in a process characterised by the known and the unknown. Here participation is the direct interaction of persons with each other.* Griffin, 2002:25

The findings of my research so far, concur with Griffin's theoretical analysis as to current knowledge regarding the discipline of organisational behaviour. My findings also support Griffin's theoretical proposition as to what interventions such as implicated by *systemic self-organisation* (under the guise of 'strong leadership from the top') implies about the ethics of personal and organisational transformation.

Integrative Organisational Relationship Psychology

My application of Clarkson's relationship psychology framework to the case study findings, added a further dimension to the data that emerged *in* participative self organisation. This more finely detailed understanding has yet to be addressed by the Hertfordshire approach. The INERT case study applied Clarkson and Kellner's 'framework for organisational interventions' as a method to 'capture' applied participative self-organisation *in practice*.

As a result of applying Clarkson and Kellner's framework, I was able to uncover not only ethical dilemmas, but also the complex dynamic synaesthetic and aesthetic consequences pertaining to the sublimely passionate space, of working with others in the Formative and Transformative Zones. It was not until I reported the case study in the position of a *fully engaged participant researcher,* looking back on the experience, from the position of 'I', that I was able to be reflexive and at the same time abductive about the consequences of my actions for ME, for US and for IT. As a 'by-standing' practitioner researcher with, in, and with-in the *living present*, my thesis turned out to be a Pandora's Box of emerging dilemmas.

The point that I am making is, that having now applied Q methodology as a complexity framework approach which enables a *researcher,* to *uncover* emergent patterns, I feel ethically bound as an *organisational practitioner* to

name them. Shaw (2002), as an organisational development practitioner, has similarly observed the shadow side of learning organisation dynamics and has critiqued systems-centric interventions from the relationship psychology perspective. These include: 'Getting the Whole System in the Room', 'Open Space Technology', 'Future Search', 'Organisations as Living Systems', 'The Art of Dialogue' and 'Communities of Practice'.

The findings of my case studies lend support to Shaw's case study observations. However, my findings have led me to the conclusion that participative self-organisation applies social constructionism as a liberal critique, but is resisting taking the next 'methodological plunge' into the post modern paradox. I am saying that participative self-organisation risks getting stuck in a modernist-based form of social constructionism. This means that the approach is only a stepping stone towards the type of person-centric approach to organisational behaviour that underpins Clarkson's work.

As an alternative, what I suggest is required are post modern guidelines as to how to research strategic leadership as a form of *ethical* transformational organisational practice. The problematic I am raising about research so far in the area of participative and emergent organisational strategy is about methodology. I am arguing that at the present time emergent participative strategies are as likely to be misapplied as they are applied, due the post-human complexity of the Knowledge economy.

The issue relates to concerns about resistance to post modernism which Clarkson (1996) raises in *The Bystander:*

> '..Some commentators have emphasised a particular amorality as one of the many voices in post-modernism. However, a description of a time is not a prescription. By that very token I often find that the level of personal, critical and political grappling with moral questions within a post-modernist frame is unsurpassed in urgency, honesty and sheer vertiginous courage. Pre-digested values no longer have either the unquestioned authority or the utopian conviction they once had. We have to work it out for ourselves over and over again in more and more difficult and incommensurate circumstances. Often the more complex the moral situations in which we find ourselves, the less the previous solutions apply and the less we can trust the popular or democratic majority vote to do justice to the chaotically multiplying possibilities of fairness and compassion:*
>
>> 'Values, sense and meanings are not to be justified by the same ultimate finality but in the movement of our lives, in their infinite combinations and possibilities [that is, in our finite, our moral, our unique possibility]. We are not directed along the rational tracks of truth towards a future terminus: the end of history and the realisation of a non-alienated totality in the reign of absolute knowledge, where in the dialectical unity of nature and history the

> *sense of existence and being become one. We are not necessarily directed anywhere. We are thus finally free to realise the terrible responsibility of our own her- and his-stories. (Chambers, 1990, p.95)'* Clarkson, 1996:27

My thesis concludes with questions, rather than answers. One of the questions that is emerging in mind is, *'How can we ethically manage by objectives, when we cannot know in advance, what will emerge from our actions over the long term?'* A corollary to this question is, *'How can we validly define the objectives of our research when we don't know before we start, where our data might lead?'* *(Or, perhaps more perversely, when we think we know the games to play, in order to make data work in our favour?)*

These are not mere rhetorical questions; they are methodological ones.   What concerns me about the current development of participative self-organisation as a strategic intervention is that the sophistication of the methodological *reporting* does not match up with the sophistication of the *theory* and *practice* and *observation* that underpins it.   On the other hand, I can see that there is a paradox involved, because my thesis needs to address the following question, *'What use is a post modern theory of the post-human condition, if that knowledge cannot be applied in action through practice?*

Curt, B. puts one of the dilemmas of my research process in this way:

> *'To be fair to ourselves, writing produced from a critical theory perspective is often pretty impenetrable to the uninitiated. There is much use of obscure words, awkward and alien juxtaposition of phrases and grammar, and a notable reliance on textual devices of various kinds...*
>
> *The point needs to be made, however, that the language used within analytics like textuality and tectonics, along with its use by other 'climate of problematisation' writers, is not (usually) intended to be deliberately unhelpful out of mere mischief or sheer default. But it is meant to be 'difficult'. Its difficulty is for a purpose...*
>
> *Instead of allowing the reader a smooth passage through familiar arrangements of words and phrases, the idea is to force the reader to work slowly and painstakingly through the text, actively striving to decipher it. Indeed we would argue that language which flows naturally and easily must always in a 'climate of problematisation' arouse suspicion. Its very ease and fluidity helps to beguile the reader into believing the text is merely mirroring the world 'as it really is', and obscures its ability to glamour that reality into being.* Curt, 1994:13-14

The whole point about post modern research is that the fundamental basis that underlies its critique of modernism is the method by which expertise about the world *'as it really is'*, is *'knowledged into being,'* by what Curt (1994) calls *'language games used by scholars'.* In this thesis, I have attempted to develop

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methodologies which uncover several *'language games' with specific regard for those applied* by organisational behaviourists – academics, managers and consultants - on behalf of their 'organisations'. *I have called this 'game' 'Management by Objectives' after my friends, enemies and lover suggested to me, that if I wanted to survive in an organisation I'd best learn the rules of the game and begin to play it. (The paradox I had to manage was to ensure that I learned how to play the game without going on it.)*

According to Curt, B. (1994) 'expertise' comprises 'the use of language which is deliberately made impenetrable to outsiders and which *'enables an elite not just to lay claim to privileged access to such knowledge, but to be its sole architects.'* By applying language games:

> *'They elect themselves both judge and jury as to its meaning and its status as knowledge neatly dismissing the ordinary thoughts of ordinary people in everyday life as 'lay knowledge', and therefore hardly worth bothering with, except as a spectator sport where those who know what is really going on can mock the uninformed musings of the hoi polloi.'*
> Curt, 1994:15

As a researcher and practitioner *in* personal and organisational transformation I realise that my emergence as a post modern researcher of the post-human condition, puts me in a tricky position. By drawing on Curt's post modern writings and by applying Q Methodology as a meta-framework for the 'knowledge' represented by participative self-organisation, I hope that I have found a way to illustrate the complexity of my personal experience of organisational life. At the same time, I hope that I have discovered a way to make the post-modern journey into the post-human condition a little less emotionally confusing to the people with whom I share it - as Stainton Rogers et al (1995) have observed, it is easy to pick out social psychology as a postmodern endeavour,

> *'...it has wheels within wheels! It will shout pomo-speak from the start! You will soon find that its proponents would rather risk incomprehension than being misunderstood.'* Stainton Rogers et al, 1995:9.

My role as an academic researcher is to encourage those who participated *with* me *in* my research to resist the efforts of *any* establishment (or more accurately of any established *relationship*) to pull the wool over our eyes. I am concerned to show that communication *in* a relationship is about how we construct identity; this intoxicating pleasure can sometimes mask just how toxic some of those relationship communications can become. At the same time, I have to acknowledge that it's only my story... and there are many stories.

CHAPTER 16

STRIPPED

The endeavour that I have called my thesis, is driven by a desire to find a way to address issues to do with taking a 'new' approach to learning, knowledge and realtionships in order to assist academics and researchers to treat their *'subjects'* differently *in communicative action*. It is about 'human research' as being more akin to counselling psychology than to human engineering; it is about finding a different way to 'listen'. The purpose is to 'give voice' to the 'undiscussable' realities about ourselves which mostly we would prefer to deny, rather than hear.

My thesis puts together a 'story' about collecting data that doesn't so much *'speak for ITself'*, as it is about a way to of assisting me to *'speak up' for MYself...* Its concern is with how 'science' might be put to use as a form of conversation which helps us to articulate who we are when we're together and who we are when we're alone. It comprises of my version of what I understand to be a form of **Q Methodology** Communications and its purpose is summed up for me in a 'conversation' on the Internet between two of its veterans:

> **'From** Q methodology Network [Q-METHOD@LISTSERVE.KENT.EDU] on behalf of Robert. M. Lipgar, PhD, ABPP [rlipgar@HVC.RR.COM]
> **Sent**   04 February 2004 02:06
> **To**   Jack Block (Q-METHOD@LISTSERVE.KENT.EDU)
> **Subject:** Re: Comments on the California Way and related Ways
>
> *Jack,*
>
> *Beyond the "helical process of science," about which there may be general and perhaps easy agreement, there are factions and constituencies and rivalries which deserve our careful scrutiny, yes? That's why I'm trying to follow carefully this discussion on the Q-list and why I think it is important. As much as possible we need to be clear and explicit about what kind(s) of work should be accepted by disseration committees, by journal editors, and by committess of peers awarding prizes and honors at a multitude of professional and scientific meetings. Your days on such committees may or may not be behind you, so I don't mean my comments here to be directed 'at' you but have seized this opportunity to reflect and sound off perhaps. (I am seldom asked to serve any longer on dissertation committees, so I am not really in a position any longer to take my own advice.)*
>
> *I am particularly sensitive to the politics of academia and of professional societies, having been burned badly as a graduate student at the U. of Chicago. Carl Rogers had written in the American Psychologist how American psychologists should be encouraging more theoretical work in our field. What Rogers regarded as a theoretical contribution at the*

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doctoral level and what other faculty would accept were two very different matters. I got caught in this difference and my dissertation was rejected by Rogers (who was my original sponsor), and then by a second committee who reversed the new sponsor's initial evaluation! Ten years later, my empirical dissertation was accepted by a third committee even though it used Q-methods and even though Donald Fiske (not exactly a supporter of **Stephenson**[5] or of Q, as you probably know) was on that 3rd committee.

Who knows who I might have been, or what I might have contributed to the field, had my original theoretical dissertation been accepted and had I received my Ph.D. 1955 instead of in 1965!?

So, it seems to me that academic psychologists and probably professors in other fields, should be very explicit about what methodologies are acceptable to them (what processes of "observation" and "guessing", of observation and interpretation, of observation and making hypotheses are acceptable to them). How much of the journey in the "helical process of science" is appropriate to expect of doctoral students and of each other should be made more explicit, more public, more communicable. (Should committees and departments be required to use Q-methodology frequently to enhance, promote, and augment their ability to work effectively as 'Work' groups in the Bionian sense?) The more explicit and specific we, as faculty and as committee members (members of work groups of supervisors, mentors, et al) can be in these matters, the better for the students and for the development of the field.

Hence, once again, I appreciate the time, effort, and erudition that is happening here on the Q-list, and appreciate your contributing to it.

Actually, back to my misadventures as a grad student, I might even go so far as to say that even though I wish Carl Rogers had been consistent to his public declaration about encouraging more theory in American psychology and consistent as my dissertation sponsor, I was quite proud of the subsequent empirical dissertation. I felt it followed from the theoretical one and was, in my mind, an empirical test of it, an experiment which could clarify or advance the theorizing. When I said as much to my 3rd and final committee, and told them I wanted to put that in an introductory chapter, they said "no, leave it alone, leave that out." I complied, of course, but I think they were wrong. I continue to be very skeptical of the extent to which psychology departments (at least at the U. of Chicago) function as 'Work' groups. Egoism, narcissism, and irrational forces abound in the functioning of most groups, e.g. dissertation committees and juries (cf. the movie "12 Angry Men"). So instead of continuing to work rigorously in one of the fields that had fascinated me (personality assessment -- actually, I am a fellow in the Soc. for Personality Assessment!?), I have done more work in group psychology and with Group Relations Conferences in the Tavistock tradition.

Personality assessment research still needs to be done well, and of course is being done better and better I believe by others (perhaps Drew Westin will respond to some of this), but group psychology also needs to be studied systematically, yes?

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[5] See **Book Three, Glossary**, under **William Stephenson**

> *Lastly, one or two bits of irony: have you looked at Don Fiske's response to the chapters in "Personality Research, Methods, and Theory -- A Festschrift Honoring Donald W. Fiske?" In his chapter 21, "Reprise, New Themes, and Steps Forward," in a section called "New Concepts and New Methods" (pp.39-60), he calls attention, favorably, to the chapter by Eric Klinger and to the work of Holzman and Kagan who advocate focusing on "moment-to-moment thought" and on small units. Fiske comments that this is an 'idiothetic approach' and points out that Klinger "collects concerns of subjects in raw form, not preconcepetualized or precategorized. The content of experiment in his program is often individually tailored to the particular object."*

> *Begins to sound Stephensonian to me, but in the early 1950's no one on the U. of Chicago faculty heard very much of what Stephenson was up to. Further, and I think ironically, Fiske goes on to say that for progress to made in the field of personality assessment much more attention must be paid to the interaction between examiners and subjects, as well as between the examiners' choice of instruments, their methods of analysis, and the subjects and the data collected. I could have told them that in 1952 (with Will's teachings formenting in my brain).*

> *Unfortunately, Fiske has recently passed away and I did not make an opportunity to discuss these issues and how much they sounded like what I thought I had been learning from Stephenson and from my own experiences working with personality assessment problems. Fiske was a special gentleman and a scholar for whom I have great respect, but it seems to me that the field of personality assessment and methodological issues pertinent to that speciality has been too much "cart-driven" and not enough "horse or horse-sense-driven" (if I may refer back to my awkward metaphor) -- too much concerned with the familiar techniques and popular requirements and too little open to new learning and new experiences. It seems to have taken Fiske his whole lifetime, his whole admirable career, to have come full circle and to begin to publically acknowledge that perhaps we have to learn new ways to study the interplay between subject and object if we are to make more progress in that field. Where would we be if The University of Chicago had given Stephenson tenure in psychology?*

> *Sorry folks, I had not meant to go on at such length and about matters that may not be of much relevance to those who are not in psychology per se. I would hope some of this might apply to your own fields of special interest. The diversity on the list and in ISSSS[6] is rare and is to be prized.*

> *Bob L.*

In speaking 'up' for his Self in this way, in these words, and in an academic context, Bob is also speaking 'up' for me. I hope that in developing this *qThesis* in order to *speak up for my Self* , for what I have learned and for what I 'know' – that in a parallel way - I am also speaking 'up', not only for Bob, but for the countless, silenced others who are not lucky enough to have learned an acceptable 'PhD language' for doing so.

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[6] ISSS: International Society for the Scientific Study of Subjectivity

Leadership by Subjectives – A Person-centric Approach

The present state of affairs concerning change and its management, whether from the broad perspective of Organisational Behaviour, or the more focused approach of Organisational Development, can produce little theoretical or empirical evidence for its efficacy. Buchanan and Huczynski (1995), quote Robert Schaffer and Harvey Thomson (1992), suggesting that they are harsh critics who argue that,

> *'The performance improvement efforts of many companies have as much impact on operational and financial results as a ceremonial rain dance has on the weather. While some companies constantly improve measurable performance, in many others, managers continue to dance round and round the campfire - exuding faith and dissipating energy.*
>
> *The 'rain dance' is the ardent pursuit of activities that sound good, look good, and allow managers to feel good - but in fact contribute little or nothing to bottom-line performance. These activities, many of which parade under the banner of 'total quality' or 'continuous improvement', typically advance a managerial philosophy or style such as inter-functional collaboration, middle management empowerment, or employee involvement... Companies introduce these programs under the false assumption that if they carry out enough of the 'right' improvement activities actual performance improvements will inevitably materialise. At the heart of these programs, which we call 'activity centred', is a fundamentally flawed logic that confuses ends with means, processes with outcomes.'* Buchanan and Huczynski, 1995:509.

This conclusion resonates with the state of research twenty years ago in the area of counselling and psychotherapy. (Clarkson, 1998) At that time there was no integrative, internally valid theoretical framework; neither was there much empirical evidence to back up the claims that psychotherapy and counselling were effective change interventions. However, since that time, research into the efficacy of various psychological interventions has established one common factor between all the interventions – namely the quality of the relationship between the client and the counsellor.

The current level of theoretical development in the area of organisational development and change consulting makes it difficult not to conclude, (along with Buchanan and Huczynski, 1997; French and Bell, 1995; Schaffer and Thomson, 1992), that organisational development as a change intervention, requires of its clients an 'act of faith' in relation to results-driven evaluations. As a subject area, Organisational Development, along with Organisational Behaviour, finds it impossible to provide evidence of efficacy in a serial cause and effect manner. It is therefore imperative that practitioners develop an alternative internally valid theoretical and methodological research framework.

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A Complexity framework may help to begin a process of formal evaluation, through new paradigm approach research methodologies, of how theory relates to practice and method, and how practice relates to performance and how performance relates to the 'bottom line'. My research findings suggest that performance, theory and method are only part of the story and that Organisational Behaviour is not purely concerned with finding solutions (in the modernist sense) or problematising those solutions (in the post modernist sense). The increasingly complex relationship between organisational behaviour and strategic management in the context of change indicates that there are many more dilemmas to be articulated, not least those concerned with personal and organisational competence and effectiveness of the practitioners who preach and practice it.

Naming those dilemmas and paradoxes, whether through learning conversations involving participative self-organisation or through the application of Q Methodology is just a first step – living with them is another story. I have suggested in this thesis that a large part of that story is to do with Leadership by Subjectives, which offers a person-centric account of transformational leadership as a strategic organisational competence. I have argued in this thesis that by applying Nanopsychology to systems-centric accounts of organisational behaviour it is possible to mirror 'visionary leadership' *in action.*

Thomson's (2001) model of strategic management includes in its dynamic the notion of the relationship between an *intended strategy* and an *actual strategy* (See Figure 6.7*).* According to Thomson an 'actual strategy' is represented by the outcome of the organisation's strategic objectives, mission and tactics combined with visionary leadership; however *behavioural outcomes* (i.e. organisational behaviour) are not intended strategies, but what he calls *emergent* ones. I understand this to mean that *organisational behaviour, as the synergy between strategic objectives, mission, tactics and visionary (or transformational leadership) is the emergent outcome of the means to the ends that actual strategies achieve.*

Strategic management can therefore be understood as the system-centric *aspect* of strategic leadership, which is the person-centric aspect of Organisational Development. In this thesis I have synergised a set of person-centric postulates (in the form of Clarkson's *Therapeutic Relationship)* with a set of non-centric postulates (in the form of Stephenson's Q Methodology) to explore the dynamics of the four factors that Thomson defines in relation to strategic organisation.

At the strategic level, the setting of objectives, the articulation of a mission, the formulation of a tactical response and visionary (or not-so visionary) leadership, comprise the outcome - not the cause - of performance, capability and delivery in organisations. These strategically-framed organisational communications can be understood as the spontaneously emergent data of organisational transformation *in action*. My research findings suggest that 'the business of going about your business' in this way involves ethical, aesthetic and synaesthetic processes.

In her book *The Bystander*, Clarkson (1996) observes that the highly effective human being is someone who is able to effectively and *at the same time* interpret data from seven different reference points or 'knowledge domains'. Wilber (1996) takes an evolutionary perspective on similar stages of human psychological development. In this thesis I have applied Clarkson's 'five relationships' *in* seven 'evolutionary' domains to present the initial foundations for the development of a person-centric understanding of organisational behaviour.

In this thesis I have tried to show how a participative and group learning is a person-centric process which involves the individual *in relationship* with an external environment. This involves 'cool communications' which emerge in ecologies that span the bipolar categories of Danger-Safety, Confusion-Clarity, Conflict-Harmony and Deficit-Abundance. I have tried to illustrate how these subjective ecologies emerge at the phenomenological level through the quality of the relationships that persons share *in action*.

Relationship psychology attempts to capture what I have called the 'design' of the underpinning 'cool' or 'subjective' communications which are 'hidden' beneath formal understandings of Organisational Behaviour. System-centric 'alternative' approaches to modernist applications of Nature as it relates to Nurture tend to focus instead on consensus and harmony; it may be this form of dynamic that Shaw (2002) has observed in her descriptions of organisational interventions at SOL. In Figure 16.1, I present a visual representation of an alternative context for system-centric 'behaviourist' and 'idealised' perspectives represented by modernist understandings of organisational development.
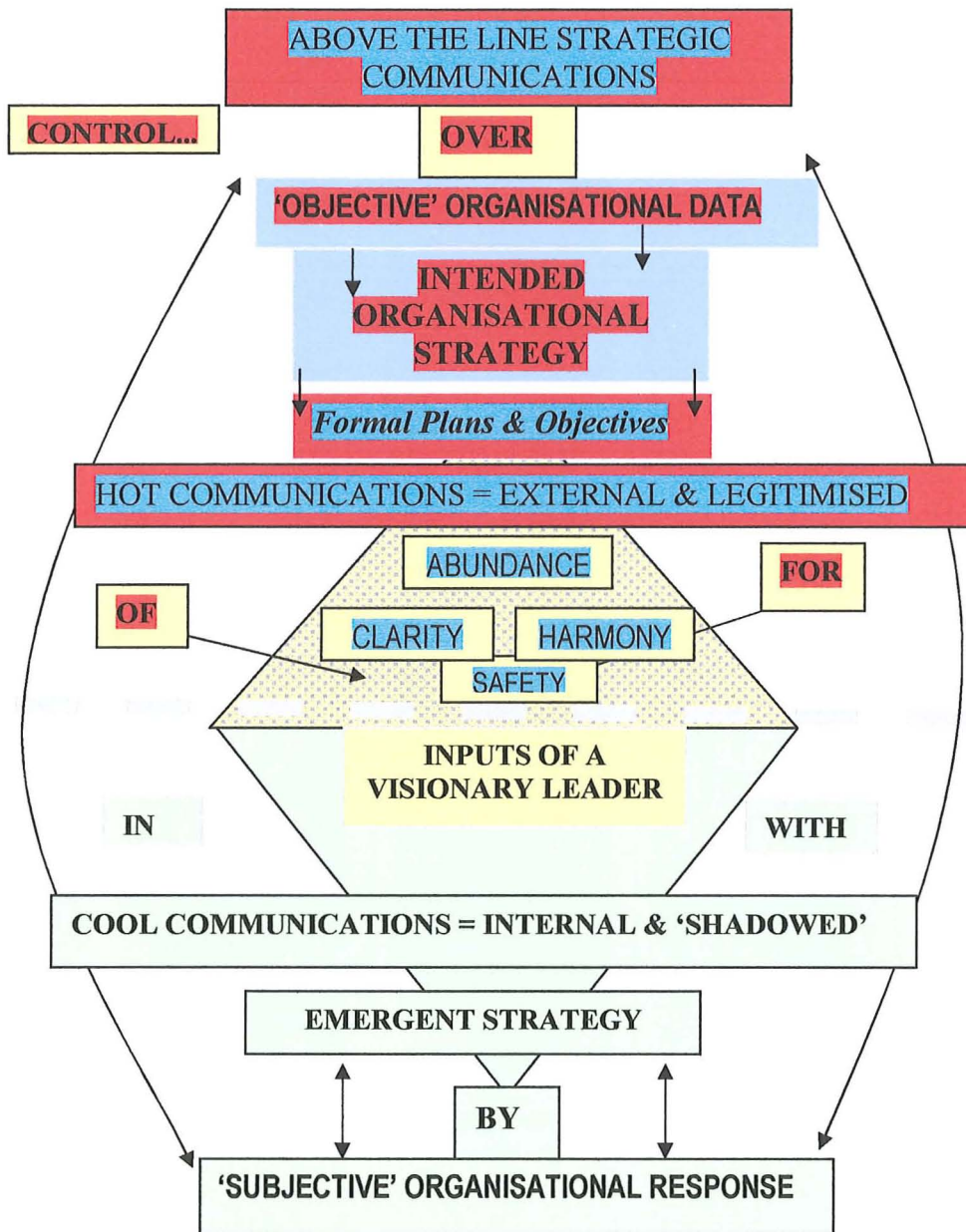
Figure 16.1
A Visual Representation of Hot (Above The Line) Communications and Cool (Below The Line) Communications, in Relation to Thomson's (2001) Emergent Systems-theory of Visionary Leadership for Strategic Management

In this thesis I have suggested that a strategic perspective involves not only 'hot communications', whereby systemic approaches are integrated with formal managerial knowledge, but also 'cool communications'. My research suggests that 'cool communications' in the 'Shadow Zone', are central to the effective nurturing of knowledge; this is achieved through the development of *self*

leadership skills in every member of the organisation. The integrative discipline of 'capturing' knowledge as it emerges between persons in 'organisational' action is what I call *Nanopsychology* and when it is applied in organisational settings it is called *Leadership by Subjectives.*

I have suggested that decision-making between individuals *as persons in organisations* is a far more complex process than 'above the line' 'hot communications', which are represented as formal plans, objectives and relationships devised by strategic managers. My research indicates that organisational dynamics *Below the Line* are important evolutionary factors in the development of organisational strategy. What Complexity theorists of person-centric and non-centric persuasion are saying is as relevant to organisational success as the system-centric emergent factors described by Thomson as Mission, Tactics, Objectives and Visionary Leadership.

Figure 16.2 (overleaf) is a visual representation of the 'emergent' theory of strategic leadership that I developed *in the process* of my research. I call the theory 'emergent', rather than 'grounded' because I do not claim to have interpreted the action as a 'tabula rasa' observer, as a discourse analyst might claim to do. My interpretation was based on a 'scientific' practitioner research perspective and was grounded in my professional knowledge as a chartered counselling psychologist.

What I call 'Emergent Meta-Theory' (as distinct from 'Grounded Theory') involves not only reflection and reflexivity, but also an awareness of the abductive logic of human action in the context of relationships. It represents the integrative approach to researching emergent-participative strategy in organisations that I call Leadership by Subjectives. LBS proposes that strategic leadership is a complex responsive process of relating that occurs in the context seven Strategic Leadership 'I-dentities'. These 'I-dentities' describe different forms of relationship between the organisation, the group, the individual and the persons in it, which *at the same time* involves the leadership OF, OVER, FOR, WITH, IN, WITH-IN and BY the organisation, the group, the individuals and the persons in it. (See Figure 13.2)

THE 'OBJECTIVE' ORGANISATION OF DATA
(THE PHYSICAL STIMULUS)

FOR THE
SYSTEM

OF THE
LEADER

OVER THE STRATEGY

1.
OVER

SYSTEMIC MANAGEMENT
STRATEGY

Plans & Objectives

HOT
COMMUNICATIONS

THEORETICAL DOMAIN

RATIONAL DOMAIN

3.
OF

NORMATIVE DOMAIN

2.
FOR

DEFICIT-ABUNDANCE

5. IN

'SUBJECTIVE' RESPONSE

4. WITH

EMOTIONAL DOMAIN

NOMINATIVE DOMAIN

CONFLICT-RESOLUTION

DANGER-SAFETY

CONFUSION-CLARITY

PHYSIOLOGICAL DOMAIN

IDENTITY

7. BY

RELATIONSHIP

TRANSFORMATIONAL LEADERSHIP

EMERGENCE

6. WITH-IN

COOL
COMMUNICATIONS

TRANSPERSONAL
DOMAIN
(PHYSIS)

Figure 13.2
A VISUAL RECALL OF LEADERSHIP BY SUBJECTIVES –SEVEN
STRATEGIC RELATIONSHIP STYLES IN THE EMERGENT-
PARTICIPATIVE COMMUNICATION OF STRATEGIC
LEADERSHIP IN ORGANISATIONS

Another way of describing the processes involved in emergent theory is to apply Stacey's 'complex responsive process of relating' to the practice, method and theory, understood by counselling psychologists as *Object Relations*. In this thesis I have contributed to this Emergent Theory by integrating complexity with the Non-centric Hot and Cool Communications Approach proposed by Stephenson. I am thereby proposing an application and development of Object Relations to a Complexity Theory of Organisation, that Critten and Portsmouth (2004) have called *Subject-Object Relations*. The 'legitimate-side' of Subject-Object Relations is 'I' 'WE' and 'IT' – in that it pertains to the 'outside-in'; the 'shadow-side is 'ME', 'US' and 'THEM' in that it pertains to the 'inside-out'.

This thesis is about using Q Methodology as an action-framework for Complexity theory, to render operant and testable, Stacey's description of the role of the Legitimate and Shadow System in the strategic leadership of organisations. The 'Emergent Theory' that I have developed in this thesis has been constructed on the basis of my practitioner observations (Reflection), my methodological discoveries (Abduction) and my counselling psychology critique of modernist understandings of strategic leadership (Reflexivity). Emergent Theory is about the research by professional practitioners which occurs WITH-IN an awareness of how they are interpreting data in action and of how, in the process, their interpretations bring new life to that data when it is communicated 'outwards' into the 'Legitimate System.

I have selected as an example of the implications of an Emergent Theory Approach to research, the work of Burman, 1996 and her research into the constructivist analysis of the images of children in the advertising of charity appeals. She describes her theoretical and methodological approach as,

> '... a form of discourse analysis where key categories are treated as indices or symptoms of particular histories and relationships. (Burman and Parker, 1993; Parker, 1992. I use the term 'text' here to include both images and the written commentary accompanying them, and treat these as a window into the tissue of meanings they reflect and mobilise. As Goffman (1979) pointed out, material produced for advertising, albeit in this case charitable advertising provides a rich source of culturally available meanings precisely by virtue of its elliptical and idealised nature.' Burman, 1996:170

In her research Burman (1996) applies her knowledge as a psychological practitioner-researcher to her interpretations of the various 'texts' of childhood representation. She defends her approach as follows,

> **'Danger of reproducing those meanings**
> *...the process of reading and interpreting is itself a process, an activity, and the narrative context within which these assumptions are*

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rearticulated wards off or constrains this. But, in taking seriously the productivity of the text, and the constructive activity of reading, I cannot claim absolute authorial control of the readings made of my readings. The ethical problem can itself be topicalised, in that the activity of commenting upon aid ads reproduces precisely the dilemmas posed for the aid organisations themselves. In this sense, problems of analysing and generating readings can themselves become a resource for analysis.

Role of reflexivity

Theorising the role of the analyst, as **within** *discourses rather than* **outside** *them, wards off any moves towards complacent ironical readings. Whilst it may be tempting to regard already existing text (as in media material) as separate, with the analyst positioned as less complicit or participative within the text than in , say interview material, this relies on an inadequate theorising of the activity of analysis. It is necessary for the analyst to participate in the practices s/he comments upon in order to generate readings (Smith, 1990).[7] We have to access our knowledge as culturally competent members in order to identify and interpret the discourses (see also Burman, 1994[8]).'* Burman, 1996:180-181. (**bold** added)

The Professional Practitioner research of strategic leadership in organisations

What I am arguing is that professional practitioner research of the strategic leadership of organisations is about the complex responsive processes of relating *in* those organisations. Data therefore needs to be understood as *at the same time* socially constructed *systemic inputs* (or 'hot' communications *data*) and the interpretations of those *systemic inputs* as *outputs* (or *'cool' communications data*). These socially constructed and *at the same time* subjectively emergent 'hot' and 'cool' communication patterns, constitute the 'edges' of complexity. They represent the limitations and the possibilities that are available to organisational participants; they form the basis for the effective or ineffective emergence of the consequences of an organisation's intended strategy. (See Figure 16.3, overleaf.)

From my analysis of the interaction between the 'hot' and 'cool' communications data that emerged in my reading of the 'texts' which comprise the three research studies, current discourses relating to strategic leadership involve three functions. The first leadership function is *Delivery – this* relates to an organisation's *Meta-strategy* (or what Thomson calls its intended strategy). Delivery manifests itself as a 'text' in the formalised, often written *communications of intentions* that comprise the integrative architecture of objectives, tactics, mission and vision statements.

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[7] Smith, D. (1990) *Texts, Facts and Femininity: exploring the relations of ruling*, London: Routledge.
[8] Burman, E. (1994)

The second function is *Management,* which relates to an organisation's *Macro-strategy* – (or what Stacey et al call *the living present* as expressed within conversation).   Management manifests itself as an 'organisational text' as it emerges from moment to moment in the *Macro-strategy* that comprises the participative self-organisation of the group of individual members. The third function is *Tracking,* which relates to an organisation's *Micro-strategy* (or to what Thomson calls visionary leadership); it is about the *interpretation* leaders place on the *meaning of the organisational data.*).

Tracking manifests itself as an 'organisational text' *in* the moment to moment emergent-participative self-organisation of the always-ever present of time, place and space.   The sum of these three strategies – the formal meta-strategy, the informal micro-strategy and the deeply latent macro-strategy - constitute the leadership learning and knowledge capital of the firm.   At the same time they specify the 'subjective' identification of the firm, namely its cultural location in time, place and space.   I call this non-systems-driven way of understanding organisations, *Person-centric.*

**Figure 16.3
VISUAL RECALL OF LEADERSHIP BY SUBJECTIVES - THE PERSON-CENTRIC
ALTERNATIVE TO SYSTEMS-CENTRIC APPROACHES TO STRATEGIC
LEADERSHIP OF CHANGE IN ORGANISATIONS**
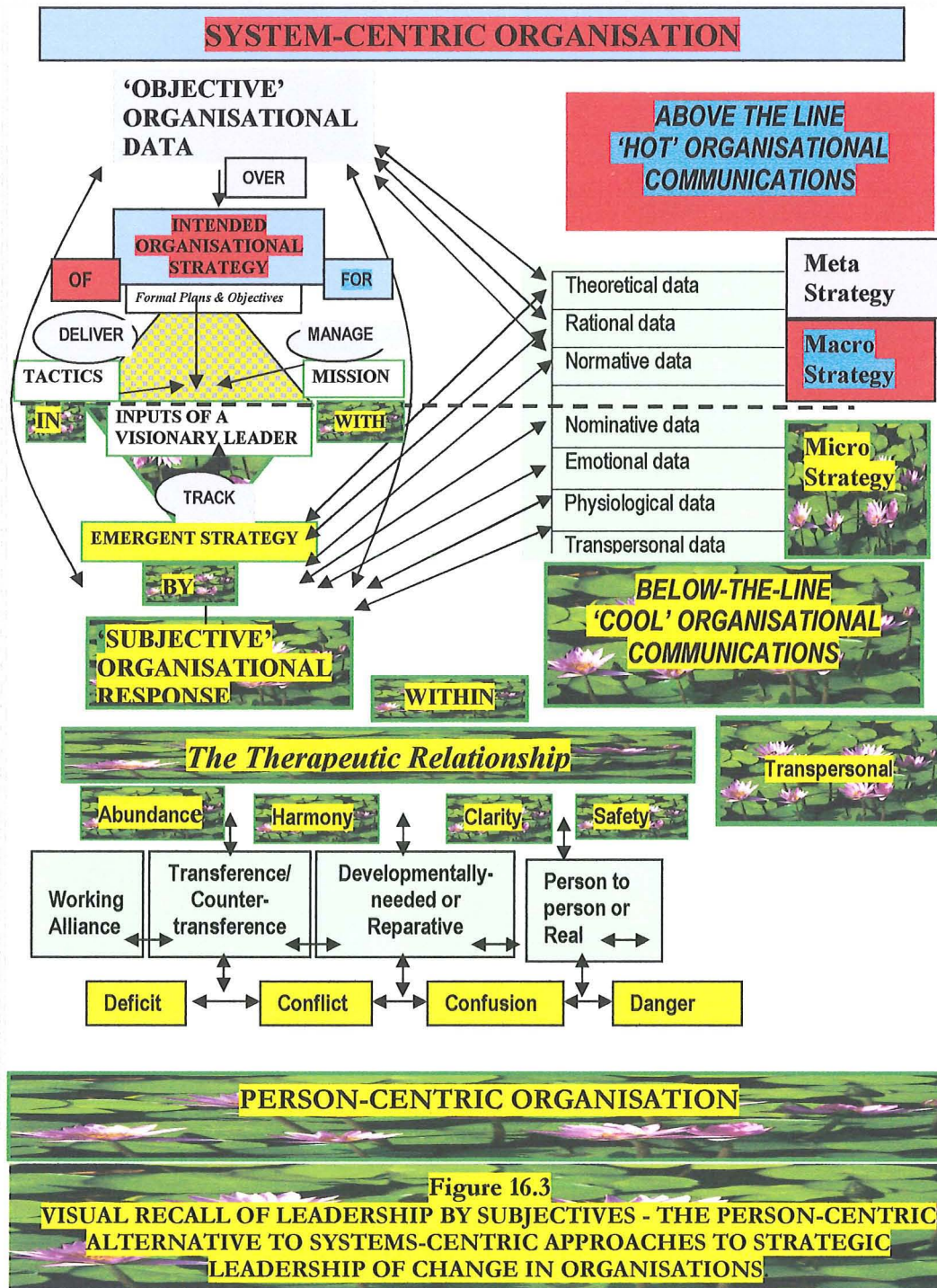
Concluding Summary

In this thesis I have proposed that it is the role of the strategic leader of an organisation to effectively *track* at the same time as to *manage* and *deliver 'cool communications*, as located in the always-ever subjective dimensions of *space*, of *time* and *place.* I have suggested that strategic leadership is about the effective implementation of *ethical* organisational transformation and argued that a focus on the scientific study of subjectivity is the required necessary (if not risky) leap into the direction of the not-known. I have called this below-the line

communications approach to the strategic management of an organisation's knowledge resource strategy *Leadership by Subjectives.*

Thomson defines strategies as *means to ends*. He suggests that when they are planned in some detail they will relate to specific objectives and targets which help to pursue the mission of the organisation. Thomson points to the importance of the tactics and actions carried out by people in organisations, suggesting that they have two useful functions. Firstly, according to Thomson, organisational strategies represent on the one hand the *implementation* of plans and secondly they are *the source of new strategic ideas*.

The massively modular, serial way of thinking about action called Modernism does not enable the local reformulation of plans through learning in action by empowered stakeholders. On the contrary, my research findings suggest that intended strategy does not quite work in this way. The focus of empowerment is the System and not the organisational behaviour of managers, nor other stakeholders (apart, perhaps from shareholders).

In this thesis I have researched how local methodologies can be applied to organisational learning as a complex responsive process of relating by focusing on the discipline of Organisational Behaviour. I have applied Q Methodology as a meta-framework to challenge modernism's massively modular account of serial cognition as a human resource in organisations as it relates to behaviour in action. My findings support a post-human argument for the 'scientific' study of subjectivity in two ways.

Firstly the 'scientific' study of subjectivity can be put to use to increase our understanding of complex responsive processes of self-referential relating and secondly, as a basis for researching and evaluating the design of local and global reputations, innovations and architectures. Self-reference defines the context *in* which learning conversations take place, and manifests as 'change' in organisational 'behaviour'. At the level of practice, my findings suggest that diversity between people in organisations implicates aesthetic, synaesthetic and ethical concerns in their contexts as *post-human thinkers* in a post modern or Knowledge Economy; these concerns emerge through self-reference communications in our subjective relationship *with* the 'outside world'.

Modernist thinking about people in organisations assumes that issues of behavioural diversity are to do with a search for the 'material essence' that

'causes' this behavioural diversity (for better or for worse) **either** 'in' the individual - as learning, **or** 'outside' the individual 'in' the system - as knowledge. My thesis suggests a post-human solution whereby behavioural diversity between persons in organisations, represents an effective or ineffective source of organisational transformation, the implementation of which depends on the way in which we 'design' our actions, through social construction, 'in' the living present.

Participative self-organisation is about how our complex responsive ways of relating with ourselves and with each other, emerge as a 'triple bottom line' advantage or disadvantage at a strategic level. My findings suggest that the triple bottom line comprises the methods whereby an 'organisation' identifies 'IT' self, through communications as the complex dynamic responsive processes of relating. Self-reference therefore that comprises the communicative interaction between the following psychological factors *in action*:

- IDENTITY (WHO)
- VALUES AND BELIEFS (WHY)
- COMPETENCIES (HOW)
- BEHAVIOURS (WHAT)
- ENVIRONMENT (WHERE and WHEN)

My research suggests that it is the quality of the design of the emergent communications which takes place between people in organisations at the local level, out of which emerges the global 'triple bottom line' advantage or disadvantage. What constitutes the triple bottom line in terms of global outcomes can be understood in an evolutionary organisational context which involves the historically-located design of stakeholders' personal and interpersonal relationships *in* communication. The results support a participative self-organisation account of how organisations can achieve triple bottom line advantage by attending to the quality of personal, interpersonal and organisational relationships.

My findings support the work of Clarkson (1995), Clarkson and Shaw (1995) and Clarkson and Kellner (1995), as well as Stacey et al (2002). These Relationship psychologists, who work *with* people *in* organisations, suggest that complex responsive ways of relating occur *in synchronicity*, at the same time *locally as globally*, in the context of seven evolutionary domains, five relationships and four ecologies. From a more 'global' perspective, Kay's empirically broader findings about successful companies indicate that their accomplishments are

based on an 'irreproducible quality'; this involves the three factors of reputation, innovation and architecture.

In my case studies, I explored how these irreproducible qualities emerged at local levels by exploring how Reputation, Innovation and Architecture 'plays itself out' in a small way between people and I illustrated how they manifest themselves *in* the creative-destructive, complex responsive process of relating. Extensive research in relationship psychology indicates that the common factor in the successful management of change in local therapeutic settings is the quality of the relationship between client and therapist (Furnham, 1997). It seems reasonable to hypothesize that if 'the therapeutic relationship' works *in action* at local levels in a therapeutic setting, then it may be the fundamental local design principle for the successful implementation of change in organisations.

The complex responsive process of relating may be the common strategic design principle that is manifest in local action at the same time as it 'manifests' at the global level, as the 'non reproducible quality' that is understood as the "identity" of the firm'. This means that a currently global concept such as 'culture' can be rendered methodologically operant at the local level by exploring the 'structure' of locally emergent complex responsive relationship 'designs'. My understanding in this thesis, of Relationship Psychology as *nanopsychology in action,* is based on the complexity science postulate that 'structure' manifests as tiny 'design' differences, perceived at the *nano* level.

'Design' differences occur when 'structure' 'makes copies of IT self' through communicative interaction at *local* levels. Tiny differences in how 'I' perceive 'WE', result in an 'IT' that reflects our various diverse forms of self-reference. What we understand as 'complexity *in* organisations' is therefore a 'global outcome' *of* local communications. *(This is how a straw can break a camel's back and why it is easier for a rich man to enter the kingdom of heaven through the eye of a needle. It's the only way you can have your cake and eat it too.)*

My thesis suggests that Q Methodology, understood as a set of postulates about how to research into the 'structure' of abductive logic, provides valuable insights into how persons 'design' 'communicative structures' between themselves. As a relationship psychologist I consider that this 'design process' occurs 'at the edge of chaos'. The 'edge of chaos' is located at the interface between *nano* (or

'inside') *subjective* communications, *local* (or interior) *inter-subjective* communications and global (or outside) *stakeholder* communications.

The designs (or patterns) of communication at the nano level of complexity, are synchronistic telescopic reflections of what has already happened, what is happening and what will happen, all encapsulated in the 'space' of a nanosecond. My findings suggest that modernist management thinking works *in* action *in* the complex responsive process of relating, so as to *block* rather than to *support* the creative-destructive emergence in nanoseconds, of Kay's three irreproducible competencies. The modernist way of solving problems denies the existence of competencies which involve the subjectively felt creative-tension that accompanies interpersonal relationships at local levels.

Creative-tension is felt at deep levels as a personal dialogue about 'the problems we have with being together' and 'the problems we have with being alone'. Our diversity in how we creatively transform the self-referential crises of moment-to-moment relating, results in the quality of the ethical, aesthetic and synaesthetic choices that inform our ways of relating in action. This is why Management, like Research, is an *action methodology*, and why Strategic Leadership, like Therapeutic Medicine, is a *transformative technology*.

Management and Research each involve the application of synergistic action to achieve triple bottom line effectiveness. This is achieved through the creative-destructive integration of - a subject-centric ('I'), an inter-subject-centric ('WE') and an object-centric ('IT'). My thesis suggests that what I have called *Nanopsychology* is about the research of the complex responsive process of relating and that in organisations, this form of emergent participative data can be used as a form of information for the purposes of *strategic leadership in action*.

By this 'triple bottom line account', Organisational Knowledge manifests in the leadership of Organisational Behaviour and Development, defined strategically, according to the design of an emergent context *in action*. At the theoretical level my conclusion is to recommend a radical step forward in methodological approaches to the study of complexity in organisations. My thesis, supported by my findings, 'problematises' the current relationship psychology position at the Hertfordshire Complexity Centre, with regard to the implications of post modern thinking as a context for the study of organisational action.

My thesis explored the implications of the massively modular, serial view of cognition, as represented by modernist ways of thinking about action in organisations. My findings suggest that Griffin's (2002) critique of current organisational practice is insufficiently radical to avoid what Curt calls, '...*Social constructionism's tendency to drift into a liberal forum.*' (1994:24). It is not enough to point out the non-centric paradox inherent in modernist approaches to case study research.

It is not methodologically convincing simply to describe in a phenomenological way, a participative self-organisation interpretation of knowledge derived from a 'locally situated' organisational case study of a learning conversation. This is because Methodology at the same time conceals as it reveals – and in relation to organisational strategy, it is the quality of human passion – for good or ill, that needs to be exposed. *Q Methodology, as a Complexity Framework Research Approach,* is about linking data, information and knowledge by enabling participants to voice their self reference through an abductive form of communication.

Q Methodology can be used to link the data of the 'living present' with the transformational nature of knowledge as it relates to identity and agency. I used it to capture the dysfunctional as well as the deeply creative transformational patterns that can emerge in organisations. My studies suggest that such patterns emerge when issues of leadership are split off from issues of strategic action in organisations which are lead as if they are systems.

What I am saying by developing this alternative methodology, is that the Hertfordshire Centre Relationship Psychology approach to strategic change lacks the *integrative* depth offered by Clarkson's *Therapeutic Relationship* approach. Deep knowledge in relation to complexity theory (as represented mostly by the work of Stacey), deep knowledge in relation to practice (as represented mostly by the work of Shaw) and deep knowledge in relation to leadership and ethics (as represented mostly by the work of Griffin) - are split off from each other in terms of the research methods that these practitioners are currently using to support their argument for participative self-organisation as an ethical approach to organisational change.

As Curt, points out,

> '...*ours is no different from other forms of analysis in which specialist terminology is required to express, precisely, some of the concepts and ideas we wish to convey, and the practices we intend to adopt. Just as*

> *physicist need terms like 'quantum' and 'black hole' and biologists need words like 'mitochondria' and 'morphology', so too we need terms like 'gaze', 'critical polytextualism' and tectron'...*
>
> *The point here is that there is a difference, we would argue, between such specialist use of language, openly and explicitly adopted for a purpose, and its opaque, dissembling use to beguile, enchant and otherwise to 'dress up' seemingly 'obvious' notions in ways which trap the reader in making particular readings.'* Curt, 1994

Firstly, I hope that my thesis has uncovered some ways in which practitioners of management science have applied modernist knowledge to *beguile, enchant and otherwise to 'dress up' seemingly 'obvious' notions.* Secondly, I trust that I have developed a methodology whereby as a post-modern researcher, like the singer-songwriter, Christina Aguilerra - I can claim to be doing an ethical form of 'strip-tease' in order to create some 'thing' that *matters* in organisations.

The methodology that I have applied throughout this thesis rests on the task of finding ways to describe what happens *in* organisations using techniques which at the same time *un-do* our present assumptions about them. This thesis has been about ways to research the dynamics of organisational behaviour as emergent *in* the present (*Time*), in participation *with* others (*Place*) *from* a perspective of *organisation* as a *systemically* constructed social *Space.* This is different to the Hertfordshire approach, which draws on Mead's understanding as conveyed by Griffin.

For Griffin, organisational complexity involves working with emergence, not from an externally-referenced systems thinking point of view, but from a socially-referenced, (as opposed to *subjectively referenced*) 'living present.' In this thesis I deepen and broaden this form of Relationship Psychology, to include 'subjectivity' as a 'scientific', as at the same time, 'social' phenomena. Since the scientist as 'subject' cannot be split from 'science' as 'object', then 'Science' as 'subject' cannot be split from the scientist as 'object'. What pertains to the 'individual' and the 'personal', pertains in synchronicity with the 'plural' and the 'organisational'. I have suggested that this is achieved through the unique patterning of the *synaesthetics, aesthetics and ethics* which emerges as the Post-human 'language' of self expression *in the moment.*

I know of only one 'methodological approach' will enable me to demonstrate, in writing, what subjectivity, as a unique form of *self-referential communicaton means to me.* I hope that by including the following 'case study data', as a conclusion to my thesis, I will be able to put my self across as 'a moment in

time'. I have included this fourth case study, which comprises a snapshot of the architecture of my personal synaesthetics, aesthetics and ethics, as a concluding a 'methodology' for a thesis written for a post-modern zeitgeist.

A Q Methodology approach 'designs' *'knowledge'* as an archway – '*a curved structure spanning an opening...resting on supports at the two extremes.'* The arch rests on the supports of theory on one side and practice on the other. The robustness of the structure depends on how well theory and practice 'contain' the 'opening' that links the two – namely the methodology. Being an architect who is a 'designer' of arches that stand up to post-human organisational conditions, has been neither easy nor unproblematic.

An example of the complexity involved, even at the Nominative level, relates to issues of definition. In my attempts to define the links between the emergent data from my case studies in relation to the subject of the thesis, I discovered that in philosophy, **'archi-tectonics'** refers to **'the scientific arrangement and construction of systems of knowledge'.** When I pursued the links further I found that an **'archer'** is one who **'shoots with a bow and arrow'**, *(in the case of management by objectives at a predefined target)*. I noted that **'arch'** is also an adjective and refers to **'cunning, roguish, sly, coy'** at the same time as **'most eminent; chief'** and the prefix **'arch'**- refers at the same time to a **'chief or principle: archchancellor'** as it does to **'very great: extreme**[9].

Definitions of leadership, objectives, management, knowledge, strategy and ethics are linguistically complex, powerful words for describing what is often hidden. If it can (or should) be tied down at all, 'post' modernism enables an analysis of the use of language to uncover the deeply disturbing fears and the courageous hopes that define the new millennium. My thesis is that our understanding of what this post human condition means, must be underpinned by ways to express how our identities are changing; this involves at the same time 'hot' and 'cool' communications.

When complexity is the site of scrutiny, and where there is a case for 'troubling' the knowledge that emerges from emergent-participative processes, I want to argue that language needs to be treated as a powerful force, often beyond our the direct control of our rationality. So I want to apply my thesis to one final question.

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[9] Funk and Waggnalls Standard Dictionary of the English Language, International Edition (1960).

Where have all the flowers gone?

This last case study, entitled 'Freefall' is an example of my understanding of Clarkson's work entitled, *On the Sublime*. It sums up for me the totality of life's experience, framed epistemologically in seven synchronistic domains. The implications and findings of my next and final case study, suggest that a scary leap into our new millennium is required, rather than a safe little jump onto another soul-less modernist stepping stone. To do this organisational relationship psychologists of all persuasions need to turn their attention to issues of the paradoxical relationship between theory, practice and method.

I want to 'capture' in my conclusion, what I think I might be meaning when I explore what it is about *Passion* that might help a person to exist in organisations. *Passion is what maintains our sense of self; paradoxically it is a very powerful human quality for a leader to unleash without first looking at his or her own refection.* I hope that this thesis has proved to be a good-enough mirror.

Clarkson (1997) describes an entry into the sublime as like the arrival of *duende*. She notes that Longinus (1899) said that, *'without the sublime, the body is left without soul.'*:

> *'This is Frederico Garcia Lorca speaking about duende:*
>> In all Arabic music, either dance, song or elegy, the duende's arrival is greeted with energetic cries of Allah! Allah! Which is so close to the Ole of the bullfight that who knows if it is not the same thing? And in all the songs of the south of Spain the duende is greeted with sincere cries of Viva Dios! – deep and tender human cry of communication with God through the five senses thanks to the duende, who shakes the body and voice of the dancer ....the duende does not come at all unless he sees that death is possible...With idea, sound, gesture, the duende enjoys fighting the creator on the very rim of the well. Angel and muse escape with violin and compass; the duende wounds. In the dealing of that wound, which never closes, lies the invented, strange qualities of a man's work. [And a woman's work too]
>>> Years ago, an eighty-year-old woman won first prize at a dance contest in Jerez de la Frontera. She was competing against beautiful women and young girls with waists as supple as water, but all she did was raise her arms, throw back her head, and stamp her foot on the floor. In that gathering of muses and angels, beautiful forms and beautiful smiles, who could have won but her moribund duende, sweeping the ground with its rings of rusty knives. *(Garcia Lorca, 1980, pp46, 49-50.'*
> *...In some particular moment some communicative relationship is established that celebrates life and death in beauty, in awe and in reverence.'* Clarkson,1997:1-2

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This thesis is a study of that particular moment when I leapt into that celebration.

Freefall

My work is about relationships. Relationships in organisations and how they impact on me as a person - body, mind and spirit. It is about my whole self as a person and how I learn to play myself out in organisations. How, in organisations and in relation to our lives with each other I came to know who I am and who I could be - for better or worse - for richer, for poorer, in sickness and in health.

Someone asked at the Induction day, 'What is important to you?' And Jet said, 'Passion'. And we learned how Men are from Mars and Women are not. How Women are from Venus and Men are not. How we come to understand each other. Or not. How we learn to be grey lizards or soaring eagles. How we meet frogs and princes.

How we choose frogs to take us across rivers against our own better judgement or urgency and then have to live with the knowledge that we must kill them. How we are forced to be grey lizards, camouflaged and hidden in the desert undergrowth. How we can fly like eagles if only we can learn to wait.

How we learn to live with the frustration of not knowing. The frustration of not knowing if our desires will be met. And maybe even transform ourselves through the frustration. And how all this happens in relationship. In organisations.

My work is about love, hate and reparation. About attachment and separation. How we share the Dark Night of the Soul and find islands of order in a sea of chaos. Where we drink clear water and purify our souls, our bodies and our selves when Destiny strikes. And how we create our own living hells, finding at best that we have burnt our fingers and at worst that we have lost a part of ourselves.

All for One and One for All. How we Remember the Dead on Armistice Day at 11am on November 11th and in remembering learn to give thanks for it all. Or we forget. That we are all Politicians and Poets and Scientists - or we can be. And that what we are doesn't matter that much, not even who we are, but How we are Together.

And how we fight and love and sing and touch and share our stories of regret and shame and loss and love and reparation.How and why we speak and when...we fall silent and close our eyes or have them opened and how we fight or flee.

My work concerns the Public and the Private and 'I'm O.K and you are not' and 'you're OK and I am not' and how we come to understand each other. Or not. It's about hope and fear and courage and even greed. And the difference between jealousy and envy. And the difference between time, money and abundance.

Winners and losers. Heroes and heroines, princes and princessas, schemers and planners, agendas and the people who construct them – those who clarify and those who confuse or disguise - and those who carry them hidden within them.

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My work is about starting and stopping and not knowing when to stop or how or when to start. And where shall I sit and are circles really squares? And what the hell am I doing here anyway? And who in heaven's name is that man over there with the brown eyes that wash over me or the one over there whose deep mysterious voice haunts the empty silence.

And why are some of us afraid? And how come she knows the exact word to name. And why is she afraid to forget people's name and then invariably forgets? And how come she is always late and lost because can't she find the way on time? Some people think it's simple.

It's about 13 females and a man and a woman. (They were called Cohort 2 and transformed each other into a giant fractal called Ithaka) and the ones who came before us (Cohort 1) and WE ARE POD4 and the small group that are left with one woman and four men because the others disappeared (Cohort 3)... And Cohort 5 was next but didn't know... And who are we all to each other?

And there's journeys and gardens and relay races. And football teams like Man United and Exeter City. And did you know that at Bristol City the fans can really influence the outcome of a match? And Man United's been taken over by Sky. And they hold Away Days and public performances at Business Schools.

And sometimes people choose to attend. And the ones that choose not to still make a choice. And did you know that if you don't turn up it will be noted? And did you know there are people working in the shadows and that good and evil exists and sometimes it is embodied in a person or in relationship? 'You have to play the game.'

And 'All the World's a Stage you know and Come to the Cabaret.' And hats and masks and jugglers and spinning many plates at once. And some people sing beautifully and their whole face changes when they smile...but not at you. And did you know, 'that when you said you would go I cried - but it wasn't because it was you who was leaving - but because I have lost before?'

'He left his wife last week and he's in bed and breakfast now.' And 'I was one of five and more, but did not know my mother.' And she's missing her baby so she doesn't say much and there's a woman who has made her name by making an art out of analysing the contents of her baby's nappies.

How come she feels she wants to speak and yet there is no space for her words? And 'I never learned to sing because they told me my voice was flat.' And 'when they go to the army, they don't know what they're letting themselves in for.' And they wouldn't let him join the Air Force because 'when I was six the doctor mis-diagnosed my cold for asthma and so that makes me an Asthmatic.' 'But couldn't you have lied?' 'No, it's on my Medical Records.' And so he can't come in.

'I would rather break my son's legs than let him live or die for his country - unless he believed it was his Destiny.' And even then how would I know when I buried him, that it was a vehicle for the fulfillment of his own life or for the Commander-in-Chief's unfinished business? Sometimes flat feet and infertility can be an advantage – you don't need to feel him die when you're held in his best friend's arms.

My work is about time, place and space and how we share it together. Or not. And who is the Leader? And on my DMS I learned that we can follow each other and jump over the cliff like crazy lemmings because we had no time to look at the books and find the bottom line.

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And ' Is it OK if I tell you that I work in Pizza Hut and they raided it and now I am depressed and it will affect my academic work?' I understand. And then I check to make sure that you've had counselling. 'Oh, by the way I'll need a letter to prove that it happened.' (Because there are liars in this world and they spike your drink so you don't know that it's date rape.)

So I'm not allowed to believe you, even though I don't need your proof. 'No you can't come in the library to read the books without your identity badge' and 'By the way you can't register for an MA if you don't give me your Birth Certificate. A passport will not do. We need proof that you were borne.'

My work's about labels like Learning Leader and Managing Director and President and Trainer and Specialist and Expert in Something or Nothing. But whatever you do - make sure you prove it or else They might think you broke the Rules. (And that would be seen as a threat because breaking a code means you dare to stare in the face of the sun.

That means you're not a coward, so they have no power over you. But you will have to convince the Customers that you are a fantastic team and that you know exactly the outcome because The Consumer is King (or Queen) and you are God or maybe Mother or Father and who's paying anyway? And you're not sure if you can deliver, but you're even more afraid you will...

And did you know that some people in organisations write memos that start 'you fucking liar?' There was a Boss in a care agency once - the rumour was he was having it away with his sales mistress on our desks at night. The caretaker told me. And there was a woman who was sacked for not coming in to work because she went to a creative workshop and remembered her dead son... She asked for 'the day off sick please'. Her boss sent the answer via the courier. 'Sorry to hear it. You're not fit to counsel people in that state. Collect your cards next week.'

All night long he tossed and turned knowing she was in the bedroom just next door. And then he opened the window and breathed the fresh, cold night air and felt OK.   And in the morning they woke up alone in their beds and afterwards it felt clean. But when they agreed to the ice-breaker they had no idea what they were letting themselves in for. And afterwards he went outside and washed his hands.

And the nurse said to my son, 'why would anyone attack a sweetie like you?', and then she gently joined the wounds without using needle and thread. 'Did you tell the Police?' 'Yes we did, but they said, 'The law is out of our hands.' And Ben had had his head kicked in, and he needed to be checked for concussion. And he came out before my son and he said, 'How come I didn't get a pretty nurse? I got the Chinese man instead - he looked like he hadn't slept for 36 hours.'

And in Casualty there was a young man who was 6ft 5inches tall and his mate was short but that didn't stop him attacking the tall one. He didn't really mean to dislodge his teeth and maybe even break his jaw. 'It must have been the drink talking.' And on the way home my son said it was Destiny - what could you expect on Friday 13th?

And when my daughter picked them up there was a man with no shoes lying on the pavement in Royal Windsor that early Friday morning and 'do you think he is dead?' And 'Should we stop?' 'No, there's a Police car coming, someone must have called them. She got stuck in a traffic jam for two hours when she was driving home and she couldn't get to a loo and had to pee in a bottle and 'if someone saw me, what would they think I was doing under my coat - could I be

arrested?' 'Well they arrested Hugh Grant and George Michael but not Bill Clinton.'

And once there was a man who had a calling for plumbing and he sent his client a bill for £100 for a 5 minute visit just for a single tap with a hammer. And the customer said, 'you're ripping me off.' So he sent him an itemised bill: £1.00 for the visit and £99 for knowing where to tap.

And once there was a facilitator who got cross with her pupils because they constructed the tutors as part of a wave, when in fact the leaders were separate particles and not connected in relationship. She was there to share the learning and thought maybe they thought it wasn't good enough.

Which confirmed her greatest fear. And she decided to share her notes with them, as they had with her, because they liked Danger and risked trusting each other. And in truth she was the student and they the teachers.

And she hadn't really known what she was supposed to be studying for her PhD, but she found the grit in the oyster that released her writing block by directing her back to the book on the Sublime. She wanted to remind him that Physis talks in codes and she knew that a soldier would work well with a spy.

There was a Chinese proverb that said, 'when the pupil is ready, the teacher will come' and scientists have discovered that 'the world is a mirror from head to foot' and 'In every atom are a hundred blazing suns' and 'In the pupil of the eye a heaven'.

Everlasting life is borne in the dying breath – we must love and leave to emerge transformed. That means no going back. And there were many other poems that she wished she could share. But mostly no-one could bear to stay to hear, nor speak, nor share these secret, silent, aching inner echoes.
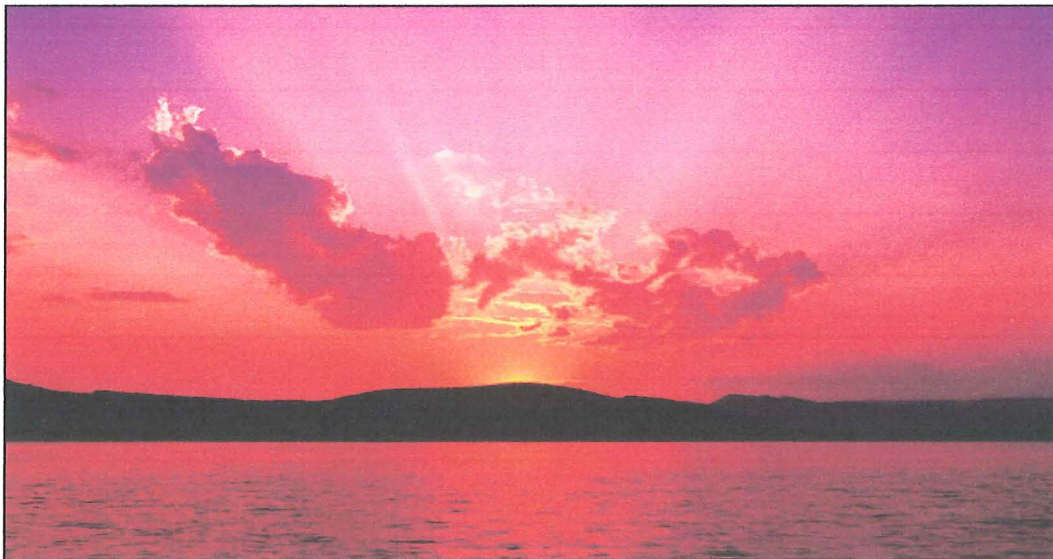
Franciszka Magdalena Wieczorek 6th November 1952
Fran Portsmouth 14th November 1998
Franciszka Magdalena Portsmouth 6th November 2003
Franciszka Magdalena Wieczorek-Fojcik, March 2004

BOOK THREE

SYNEASTHETIC GLOSSARY

This Synaesthetic Glossary comprises a collection of 'Notes' taken at various times and stages during my research from a variety of sources. You will see that I have included a set of 'colour codes' which differentiate statements from each other, as if in a 'dialogue' form. The statements selected constitute a kind of 'running commentary' of the data that entered the domain of my 'learning conversations' during the course of my thesis and <u>the vast majority are quotes from other sources</u> that 'entered the domain' of my thinking.

The design of the Glossary follows the principles of a Q Methodology Complexity Framework and the statements could be used for Q Sorting purposes to compare Leadership by Subjectives with other strategic perspectives. The idea behind the colours is to show visually the importance of context in the perception process. Depending on the order and juxtaposition of the colour, the eyes (and the brain) will perceive something different – like a change in the landscape, according to whether the sun is rising or setting.

The headings which are highlighted in Grey represent the current 'Externally' focused view of Strategic Management. The Glossary has been designed in such a way as to illustrate the parallels between Strategic Management as a discipline concerned with the organisation's relationship to the external world, and Organisational Behaviour as a discipline concerned with the organisation's relationship with IT-SELF. Leadership by Subjectives is the process whereby the organisation develops a relationship with IT-SELF through the evolutionary development of its Epistemology (or Intellectual Capital), and its Relationships (or Leadership Competencies).

In this way Strategic Leadership differs from Strategic Management, in that the former works from the Inside-Out and the latter from the Outside In. Both are forms of Self Reference and each relies on a person-centric relationship to what is Inside and what is Outside, in order to maximise sustainable and synergistic personal, professional and organisational 'competitive advantage'.

KEY
(THOMPSON, J., 2001, GLOSSARY) - SYSTEMS THINKING DEFINITION = GREY
(NORMATIVE ZONE) PLURAL, COLLECTIVE, INTERPRETIVE, MASSIVELY MODULAR, PERSPECTIVE = BLUE
TRANSFORMATIVE ZONE - COMPLEXITY PERSPECTIVE- SELF REFERENCE = GREEN
(FORMATIVE ZONE) - EMERGENT COMPLEXITY PERSPECTIVE = YELLOW
(STRATEGIC ZONE)-SINGULAR, INSTRUMENTAL, FUNCTIONAL, QUANTITATIVE PERSPECTIVE SERIALLY RATIONAL = RED

ABDUCTION
(See also DEDUCTION and INDUCTION)

According to Pierce is "the guessing instinct", what evolutionists refer to as 'reverse engineering', speculating about what must have happened to produce a particular outcome.

It is what Dewey (1910) called the reflection stage of How We Think, where we wrestle with "why" questions, become frustrated at not knowing, formulate guesses and reject them as we read, study, and ruminate upon the existing knowledge base.

Holcomb's chapter on "Testing Evolutionary Hypotheses" makes the important point that abduction is more than mere guessing. (Harmon Holcomb III "Testing evolutionary hypotheses" in Crawford and Krebs (1998), "Handbook of Evolutionary Psychology") The emphasis, as with experimentation, is on disconfirmation—the disconfirmation of hypotheses that do not explain existing data| "It is argued here that validation crucially operates by means of inference to the hypothesis that best explains the evidence, called the method of hypothesis, inference to the best explanation, or abduction." (p. 311). If memory serves, it was Sherlock Holmes who said, "When the impossible has been ruled out one is left with only the possible". Holcomb presents a very convincing case that abduction is important to evolutionary psychology because of its explanatory and generative potential." *(Knight, J.M. (1999). The Darwinian algorithm and scientific enquiry. Contemporary Psychology, 44(2), 150-152.)*

Peirce's own rendition in his "Abduction and Induction," a short chapter (pp. 150-156) in Justus Buchler, ed., *The Philosophy of Peirce: Selected Writings* (London: Routledge & Kegan Paul, 1940), republished as *Philosophical Writings of Peirce* (New York: Dover, 1955):

"The first starting of a hypothesis and the entertaining of it, whether as a simple interrogation or with any degree of confidence, is an inferential step which I propose to call *abduction*. This will include a preference for any one hypothesis over others which would equally explain the facts, so long as this preference is not based upon any previous knowledge bearing upon the truth of the hypotheses, nor on any testing of any of the hypotheses, after having admitted them on probation"
(p. 151).

"Long before I first classed abduction as an inference it was recognized by logicians that the operation of adopting an explanatory hypothesis -- which is just what abduction is – was subject to certain conditions. Namely, the hypothesis cannot be admitted, even as a hypothesis, unless it be supposed that it would account for the facts or some of them"
(p. 151).

"The operation of testing a hypothesis by experiment, which consists in remarking that, if it is true, observations made under certain conditions ought to have certain results, and then causing those conditions to be fulfilled, and noting the results, and, if they are favourable, extending a certain confidence to the hypothesis, I call "*induction*" (p. 152).
"... typical induction has no originality in it, but only tests a suggestion already made" (p. 153).

A useful volume is K.S. Fann's short monograph (62 pp.), *Peirce's Theory of Abduction* (The Hague: Martinus Nijhoff, 1970): **"Abduction invents or proposes an hypothesis; it is the initial proposal of an hypothesis on probation to account for the facts**|

AESTHETICS

In this thesis I use the word in the context of what is called the aesthetics of 'unism', (see below, and ref, http://www.geocities.com/uniart/ph/). "Aesthetics is a branch of philosophy treating the level of syncretic spirituality represented by art. This means that aesthetics should not be mistaken for art or science, and aesthetic categories and principles are neither regulations for artists, nor scientific laws. Rather, aesthetics shows where these rules come from, and how they organize the aesthetic side of any human activity.
This does not imply that there cannot be any science about the arts, or an artistic rendition of their development. Thus, one could study the different forms of art, the specific techniques, the means of expression, or the history of aesthetic schools --- under definite social conditions all such studies may become separate branches of science, with very distant connection to aesthetics proper.

The realm of the aesthetic

Though most people associate aesthetics with arts, it can never be that narrow, since it is a *philosophical* discipline and therefore concerns *the universal*. Well, the arts manifest the aesthetic side of activity in a most clear way, bringing it to the top of the hierarchy. Still, as a kind of activity, the arts would always retain many other aspects, and aesthetics would never be the only (and even the major) cause of artistic creativity. On the other side, the traces of the aesthetic may be found in people's economical and social activity, in their everyday experiences, and the very possibility of the aesthetic ascends to the interplay of matter and reflexion characteristic of the world as a whole. And eventually the artistic activity, along with all the others, contributes in the integrity of the world, the unity of all its manifestations at all the levels.

The formation of the arts as a special activity relatively independent of the other forms of material production and creativity should be attributed to a definite level of economical and social development, marked with a high degree of social division of labor. In other historical circumstances, when division of labor will be replaced with a more efficient organization, there won't be that ubiquitous specialization, and the aesthetic will be dissolved in diverse forms of more universal activities.

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'Treating art from scientific standpoint has a millennia-long history. It complements the opposite trend of declaring art a miracle and eternal mystery, something beyond rational comprehension. As usual, both positions are too abstract to be right. The relations of art and science are to be considered within a larger scope, including other levels of spirituality.

Statistics

There have been several attempts to use information theory to assess the works of art. In the most straightforward approach, one tries to compare the statistical characteristics of "aesthetic" signals with those of standard noise. Indeed, using the 1/f discrimination between noise and art seems quite natural, and it would definitely work the same way for visual arts as for music. However, this approach is far too primitive to describe the way art differs from the drunkard's walk. For instance, there was an article by I.Yevin [*Leonardo*, v.27, no.5, pp.413-415 (1994)], the main result of which was that the arts show fractal behaviour near the critical region. To put it bluntly, the statistical investigation is not applicable to art, and all one can do is just register some regular violations of any regularity, which do not obey any fixed statistics. However, such fractality can be observed in almost any physical system near the critical points. I do not say that it has nothing to do with beauty. Fractals may be quite fascinating, like snow flakes, or clouds. I only observe that the same fractal behavior may produce something beautiful one time, as well as some junk the other time. This can be easily observed in the numerous fractal screen savers for personal computers.

Complementary realities

Guy Levrier has suggested that art and science refer to "complementary realities" encountered by humans in their exploration of the holistic Universe. One would better say: "complementary views of reality", which is principally the same, with more stress on the integrity of the world, any subjectivity being its necessary part. Different people perceive the world differently --- in a more fundamental formulation, the world is differently reflected in (or projected onto) its different parts; since the world is the unity of all its innumerable components, the complete world view can only be obtained through integrating these partial images, and every one of them is as required for completeness as any other.

In particular, the causal view of the world (advocated by science) must be necessarily complemented with non-causal reflections, of which art can serve as a common example. There are other kinds of reflection, which either cannot be associated with the idea of causality or incorporate both causal and non-causal pictures of the world. So, the scientists yelling too much on those who admit any doubts about the power of the purely logical reasoning merely demonstrate their utter ignorance of anything beside their narrow profession. This ignorance naturally leads them to the arbitrariness of a much worse kind, which might be illustrated by, say, Tipler's books. Luckily, many scientists are wise enough to understand the restrictions of the physicalist view on the Universe; one might refer to the sober mental experiment by F.J.Dyson [*Reviews of Modern Physics*, v.51, pp.447-460 (1979)], which has been often compared, in the WWW discussions, with Tipler's "phantasms", being its logical antipode.

As one of the most fundamental principles of the Unist aesthetics states, the main function of art is to produce conceptions. Science feeds on the results of this grand preparatory work, which is the first stage of any comprehension. Scientific concepts are nothing but formalized conceptions, and they can never be defined within science, despite all the pretence of logical positivism. One more instance of complementarity is provided the difference in the look of the same thing from either producer's or consumer's viewpoint. In particular, the author and the observer of a work of art (listener, viewer, reader etc.) are equally responsible for the result of perception.

In the USSR, V.Koren performed a number of experiments on the mechanisms of creative perception, with the basic premise that both the author and the observer may be equally creative, and there is no passive observation of the work art. He studied how the creative process is organized, and how the perception of the works of art could involve co-creation. It has been demonstrated that the observer's perception reveals two basic hierarchical structures in the scene observed, those of attractivity and significativity. For integrity, the two structures should be correlated, and they tend to merge with more observation. The author's conception of his work manifests an intention hierarchy, which can be compared with the structures of attractivity and significativity, usually with a high correlation. However, there can be no complete coincidence, since individual perception may introduce new elements into the situation. However, too small correlation says that the author failed to realize his intention --- in other words, the thing *must be meaningful*. On the contrary, too much correlation means suppressed co-creation, mechanical perception that makes no sense. True art implies a delicate balance between the two extremes (not necessarily 50/50), which is not too frequent among professional artists.

The author should not be afraid of interfering with people's perception, when expressing any general considerations on art or the thoughts about particular works. The observers (listener, reader) will interpret everything their own way anyway, and it is comparison that is of interest. Moreover, why not admit the existence of the ways of the author's interaction with the "consumers" of art other than exhibiting the works of art to them? The observers may as well be interested in perceiving the author in a personalized cultural environment, rather than an abstraction of an artist. However, today's people have to be brave enough to answer the artist's claim for cooperation. Since it *will* require some bravery indeed, as any creativity does. This is especially so when a quite new attitude is being suggested: people have been taught for centuries to passively adore the sacred message from the heights of artistic genius --- and it may seem most unusual to co-create and be active.

The continuous and the discrete

Briefly, the basic idea can be formulated as follows: any activity corresponds to some (discrete) category, which, however, is only the topmost level of a hierarchical structure, while there is always a continuum of possibilities at lower levels. Therefore, continuity and discontinuity must be the two sides of something more general, the unity of the both. Thus, in quantum mechanics, spatially separated particles become some distributions, acquiring a continuous aspect. This results in the complementary discretization of the collection of their possible states. The total "sum" of continuity and discontinuity remains the same, it is only hierarchical structures that change (turns of the hierarchy). In the arts, the balance between continuity and discontinuity is as important. Too much continuity means lack of sense, since any sense implies relatedness to some activity, and consequently categorization. It is one of most typical delusions of modern art that one can produce anything profound by purposeless combination of random forms. On the other hand, too much discontinuity would mean lack of content, insufficient implementability. True art combines the both aspects in a proper proportion.

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ARCHITECTURE

In this thesis I consider how the 'macro' application of Architecture, Reputation and Innovation applies to the *Nanopsychology* of micro-organisation between persons. The 'Systems' definition is as follows,
ARCHITECTURE
'A relational network involving either of both external linkages (*see alliance*) or internal linkages between managers in a company or businesses in a conglomerate. The supply chain is one such network. The main benefits concern information exchanges for the mutual gain of those involved, and *synergies* (*see below*) for interdependencies. Sometimes linked with reputation and innovation as key strategic resources for an organisation.' Thompson, J. (2001), p1123.

CASE STUDY APPROACH

In psychology this is defined as an attempt to explore in some considerable depth. Case studies involve detailed descriptions of those aspects of behaviour which are of interest to the person carrying out the study, as well as their interpretations of what they have found. This is inevitably a somewhat **subjective** exercise, because what is selected as being important as well as the interpretations put on them, is the decision of the researcher. Case studies differ from other approaches to the study of behaviour and experience in a number of different ways:

They are more detailed than experiments and observations and give the researcher far greater depth of insight into the individual.

They are highly focused methods which concentrate not only on an individual, but also on one narrow area of that individuals psychological functioning

They tend to use qualitative methods, rather than traditional quantitative tests and measurements

They acknowledge the importance of subjective reports (eg what the individual feels or believes) as well as the more objective data that might be obtained by other means

They are an example of the ideographic approach to research as opposed to the more nomothetic approach of experimental methods.
PROS:

They provide a much richer account of behaviour than could ever be obtained by using quantitative methods.

They address *individual difference* *in that* they acknowledge and emphasise the uniqueness of each individual's make-up and experiences
CONS

Because of their uniqueness, there are problems in trying to generalise findings to other people. It is safer to say that although it is possible to learn much about the behaviour of all humankind from the use of techniques such as case studies, their primary aim is to explore the behaviour of a unique individual. The subjectivity implied in a case study means it is often difficult for an outside observer to disentangle what is information and what is *inference* on the part of the researcher.

COMPLEXITY SCIENCE

Also known as the New Science; encompassing the theories of chaos, self-organisation, complexity and quantum mechanics. These theories provide paradigm shifting insights into the nature of causality.   A development in the natural sciences encompassing complexity theory, quantum theory and chaos theory, concerned with the modelling of complex, turbulent systems. According to Stacey, 2000 in Complexity and Management, 'these models demonstrate the possibility of order emerging from disorder through processes of spontaneous self-organisation in the absence of any blueprint...In taking up these 'new sciences', management complexity writers mostly claim that they challenge current ways of thinking about organisations and their management.

COGNITION (SEE ALSO NON-CARTESIAN COGNITION)

'Any thought, attitude or belief about the world around us. When used in cognitive dissonance theory, it may also refer to a perception about behaviour.' (A-Z of Psychology)

COGNITIVE DISSONANCE & COGNITIVE CONSISTENCY THEORY

'Theories of attitude organisation that have as their central theme the fact that people strive for consistency in what they believe, the attitudes they possess and the way in which they act. Any inconsistency (such as doing or allowing something you don't believe in) produces an unpleasant feeling (cognitive dissonance) which the individual is motivated to reduce by changing (in this example) either the attitude or the behaviour in order to restore consistency. According to cognitive dissonance theory, there is a tendency for individuals to seek consistency among their cognitions (i.e., beliefs, opinions). When there is an inconsistency between attitudes or behaviors (dissonance), something must change to eliminate the dissonance. In the case of a discrepancy between attitudes and behaviour, it is most likely that the attitude will change to accommodate the behaviour.

Two factors affect the strength of the dissonance: the number of dissonant beliefs, and the importance attached to each belief.
There are three ways to eliminate dissonance:
(1) reduce the importance of the dissonant beliefs,
(2) add more consonant beliefs that outweigh the dissonant beliefs, or
(3) change the dissonant beliefs so that they are no longer inconsistent.

Dissonance occurs most often in situations where an individual must choose between two incompatible beliefs or actions. The greatest dissonance is created when the two alternatives are equally attractive. Furthermore, attitude

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change is more likely in the direction of less incentive since this results in lower dissonance. In this respect, dissonance theory is contradictory to most behavioral theories which would predict greater attitude change with increased incentive (i.e., reinforcement).
Scope/Application:
Dissonance theory applies to all situations involving attitude formation and change. It is especially relevant to decision-making and problem-solving.
Example:
Consider someone who buys an expensive car but discovers that it is not comfortable on long drives. Dissonance exists between their beliefs that they have bought a good car and that a good car should be comfortable. Dissonance could be eliminated by deciding that it does not matter since the car is mainly used for short trips (reducing the importance of the dissonant belief) or focusing on the cars strengths such as safety, appearance, handling (thereby adding more consonant beliefs). The dissonance could also be eliminated by getting rid of the car, but this behavior is a lot harder to achieve than changing beliefs.
Principles:
1. Dissonance results when an individual must choose between attitudes and behaviors that are contradictory.
2. Dissonance can be eliminated by reducing the importance of the conflicting beliefs, acquiring new beliefs that change the balance, or removing the conflicting attitude or behavior.
References:
Behm, J. & Cohen, A. Explorations in Cognitive Dissonance. New York: Wiley.
Festinger, L. (1957). A Theory of Cognitive Dissonance. Stanford, CA: Stanford University Press.

COGNITIVE SCIENCE

Any scientific discipline that studies the human mind and how it might work. It includes computer models of thought, artificial intelligence, linguistics and neuropsychology. (ref: A-Z of Psychology) Cognitive strategies refer to a set of tools that can be used to discover and describe the mental programming of an individual. NLP is described as a New Technology of the Mind. Dilts developed this technology with John Grinder in 1975 in a conversation with John Grinder at the University of California at Santa Cruz in a class called Pragmatics of Human Communication. He was interested in what he calls the cognitive patterns of well known geniuses by mapping the sequences in which exceptional people unconsciously employed their senses while they were thinking. NLP was developed to convey the immense possibilities and scope of the rich tapestry of the human mind and subjective experience.

CONSCIOUSNESS

A state of awareness that is felt or experienced by the individual yet is hidden from others. The term is used in more specialist ways by different theorists:
- in cognitive psychology it is interpreted as a form of attention
- in the psychoanalytic theory of Sigmund Freud, consciousness is the level at which the ego operates, and is the rational, decision-making part of the mind.
- the preconscious is that part of the mind which contains information of which we are unaware. We could however, change the status of this information by directing our attention towards it, ie we would bring it into consciousness.
- the unconscious mind contains material that we can access with only the greatest difficulty, if at all. Part of the reason for this is that it has been repressed into the unconscious, so we are motivated to keep it there.
The important functions of consciousness include the monitoring of ourselves and our environment, and the sifting of important and unimportant information. From the information we gather during this monitoring process, we are able to engage in the conscious planning of our behaviour. In this function, consciousness has an important role in our survival.
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CONSTRUCTIVISM AND INTERPRETATION

The following notes were taken from an e-mail on the Q Methodology Network
'There is an issue related to "statement construction" that I believe will not be resolved among scientists using Q methodology. At issue is a position on language. There are at least two positions embedded in the posts. I mention these because it bears on the interpretive stage (post statistical)
and the application stage where I suspect that we also differ as Q practitioners. One position discusses words (introvert, democracy, old, teacher) as phenomena that are firm, even reified. For example, one assumes that "introvert" means the same thing to members of the population. There are tests that can be performed to say this with a degree of confidence.

Even in the face of such tests, there is a position on language that questions the steadiness of constructs (words, sentences). The constructivist/interpretivist position, as it were, is willing to see words as more tentative and more responsive to context. In other words, despite pronouncements of reliability of particular terms, an interpretivist would understand any word (such as introvert or old) to fluxuate in meaning. The fluxuations would occur for many contextual reasons, such as the time when the word was presented, the words surrounding it (similar to the way in which colors can be perceived differently depending on the color it is next to), personal experience, and relation of the word to the research question.

This position understands the idea of construct validity and other mechanisms for establishing quality in the social sciences, but does not wholly accept them. Sloppiness is another matter entirely and no scientist of any stripe should embrace sloppiness as a useful habit. But there is a lot between one
person's view of sloppiness and another's claim to quality. Interpretivists believe that acknowledging the wavering character of words and phrases results in higher quality research. The application to Q is such that an interpretivist would, at a certain point, "let go" of the need to perfect word choices. This is my view and my habit. It is not likely exactly the same as Steve Brown's (and Stephenson's), but resonates with those ideas. It is undoubtely (for me) a product of training in social
anthropology and the several philosophies that converge to shore up such a position as this.

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The issue is important to Q not only in the design stage. The position on "what words are" arises again in the analysis stage Of Q methodology, after the statistics are completed. It also arises in the utilization stage. The meaning of the factors derived from the data are not automatic when one has an interpretive approach. For those of us who believe that words are firm, the analysis is pre-determined. One could, theoretically, establish every possible outcome and, because words are firm, establish the meaning of all combinations in a regularized way.

With an interpretive hermeneutic position on words, the occurrence of some words alongside the others affects the meaning of the words as well as the pattern (i.e., factor). In applied uses of Q, it can be novel combinations of ideas that are unexpected to particular groups may tell us something about the word and statements themselves. We may not know what is crucial about the factors until various reactions on them are elicited. When the reactions are elicited (a stage of action research—a Kurt Lewin construct), then another dimension of the relevance and importance of the meanings of the factors can be determined. A standard analysis is not of overwhelming relevance in this usage of Q.

It does, in part, come down to usage again, which has been noted by various contributors of the list. However, usages have spun some philosophical foundations that are distinct from logistics and pragmatics of usage, per se, and are of relevance throughout applications of Q methodology.
Sincere regards, >Nancy GS (Q METHODOLOGY NETWORK)'

Constructivism: 'Involves an interpretivist framework which recognises that meaning is not something inherent in a reality 'out there' but is constructed by the individual. The job of qualitative research must then be thought of as describing the meanings that lie behind the accounts that people give during data gathering exercises such as interviews.' P156 (Psychological Research, Innovative Methods and Strategies, Ed John Haworth 1996, Routledge, London) Stratton, ref p156 observes that there are two problems with this approach: it allows meaning to be described as personal and possibly non-sharable, where the research in order to make meanings public; the people who pay for research, may not be satisfied with descriptions, they want explanations that can help them bring about change,' (See also Grounded theory below)

Constructionism A development linked with a post-modernist philosophical position, and defined here in its strict or radical sense, as exemplified by the work of Kenneth Gergen (1994), (see Noel Smith) Knowledge is not an individual possession, but a by-product of communal relations. Knowledge is no more than a social construct resulting from a social interaction. To the constructionist, only communal convention is relevant and therefore no scientific foundation of knowledge is possible. This has been described by (Noel Smith) as a sociocentric system of thought. As an approach to knowledge, the PROTOPOSTULATES are as follows:
1.   No universal truths about the world can be established. 2. The only events in nature that can be known to exist are social events. 3. Individuals do not possess knowledge. Knowledge is simply a type of relationship that occurs in a community. 4. Knowledge comes neither from a mind in which the world is represented and genetically organised nor from observations from the world. 5. Relationships among people who are culturally and historically situated, determine the forms of expression by which we understand the world. 6. Science, logic, mythology, religion, mysticism, opinion and fiction all have equal claims to truth as social conventions. 7. Social constructionism can make no greater claim to truth than any other approach. Like the others, it seeks intelligibility from repeated patterns. 8. A social community can evaluate or validate its own claims for its own community but, because of cultural differences, cannot evaluate those of another community. 9. Science can provide theoretical intelligibility as its most important contribution to a culture of which science is a part. 10. Use of logic and evidence have no warrant beyond the social groups in which they are historically and culturally situated, yet logical coherency may be used as a part of the formulation of social constructionism and in the questioning of other stances; reference to evidence may be used hand-in-hand with this rationality. METAPOSTULATES: 1. Having abandoned truth claims, social constructionism invites others to entertain the possibilities that make up intelligibility and to consider alternatives. 2. Holding to a total relativism, social constructionism takes no position on any issue – whether scientific, moral, political, etc. Such issues are to be judged only within the context of a particular culture, 3. Individual characteristics may be reduced to discourse of the social group. 4. We structure the world linguistically rather than cognitively. A truth claim is a juxtaposition of words containing a proposition. 5. Social discourse is the only form of knowledge, and it does not extend beyond the social group in which the discourse occurs. POSTULATES: 1. Psychology studies social discourse as the only basis of knowledge. 2. Social discourse contains truth or knowledge only on the local level at which the discourse is created. 3. Causality does not arise from internal determiners such as minds, brains, will power or other individual constructs, but only from the social community.

COUNSELLING PSYCHOLOGY
As defined by Clarkson (1998) ' A newly emerging discipline, with its foundations in academic psychology, counselling psychology has the unique potential to develop and sustain a powerful model for the integration of research and practice in counselling'

DEDUCTION
Deduction explicates hypotheses, deducing from them the necessary consequences which may be tested. Induction consists in the process of testing hypotheses. Thus [quoting Peirce], 'Abduction is the process of forming an explanatory hypothesis. It is the only logical operation which introduces any new ideas' for induction does nothing but determine a value, and deduction merely evolves the necessary consequences of a pure hypothesis'"
(p. 10). On pp. 20-21, Fann gives a good rendition of deduction, induction, and abduction as forms of inference, which was apparently Peirce's early theory of abduction. Note that the three modes of reasoning involve the same statements, but the reasoning is based on different orderings:

I have applied the following colour codes to make sense of what I believe was meant.:

DEDUCTION:
 rule – conclusion - result

A. Rule   When most of our watches say 7 o'clock *it is possible* that the sun is in the east
B. Case/conclusion   Most of our watches say 7 o'clock, therefore we can conclude that if we head towards the sun *it is possible* that we will arrive at an easterly destination
C. Result (ALL THINGS BEING EQUAL) It is possible that we have arrived at our destination.

Hence, under **deduction**, we looked at our watches every morning and all but one of them said 7 o'clock, we looked at the sun and we **deduced** that it was in the east. We **concluded** that most of our watches said 7 o'clock, so it was *possibly* morning and the sun was therefore in the east. We **inferred** that if we headed towards the sun it *would be possible* to arrive at our easterly destination).

If A is true, then B must follow as a matter of *possible consequence*.

INDUCTION:
 conclusion- result-rule

Case/conclusion   Most of our watches say 7 o'clock , it is *probably* morning and the sun is *probably* in the east
Result We headed towards the sun, therefore it is *probable* that we have arrived at an easterly destination
Rule   Most of our watches say 7 o-clock therefore it is *probably* morning and therefore the sun is *probably* in the east

As in survey research, we take a sample of times on our watches, but **do not know ahead of time (as in deduction)** that every time a watch says 7 o'clock that it is *definitely* morning (it may be evening). Finding that all but one of our watches say that it is 7 o'clock (the sample) we conclude that if we head towards the sun we will **probably** be heading east because *ALL BUT ONE* of our watches say it is 7 o'clock. We agree that the sun is *probably* in the east; Inductive inference can never prove anything, however; i.e., we could be quite wrong about what we are inferring from our watches about the position of the sun.

HYPOTHESIS (ABDUCTION):
Rule – result - conclusion
Rule   Most of our watches say 7 o-clock therefore *it is plausible* that it is morning and that the sun is therefore is in the east
Result We headed towards the sun, therefore *it is plausible* that we arrived at our easterly destination
Case/conclusion Most of our watches say 7 o'clock , it is *plausibly* morning and the sun is *plausibly* in the east

In abduction, the conclusion (case) is a plausible explanation of the two preceding statements; but it could be that the watches came from different sources. All but one of the watches **but two of the watches were digital and the batteries had stopped. One of the watches was analogue and it also said 7 o'clock, but the owner hadn't wound it up. There was an 'odd' watch which said it was 3 o'clock in the afternoon and the battery was slowing, but it hadn't stopped. I.E.,** THE ABDUCTION MAY BE INCORRECT, BUT IT HAS THE ADVANTAGE OF EXPLAINING THE OBSERVED FACTS.

'Fann at some point notes that *deduction reasons from general principle to specific outcome*, *hence is concerned with* ==possibilities;==
that **induction** *reasons from* **specific observations to** a more general rule, *hence is concerned with* ==probabilities;==
abduction reasons from effects to causes that would explain the effects, hence is concerned with plausibilities.

ABDUCTION IS SOMETIMES REFERRED TO BY PEIRCE AS RETRODUCTION SINCE IS INVOLVES REASONING AFTER THE FACT IN AN EFFORT TO INVENT A GENERAL RULE FROM WHICH ONE MIGHT HAVE DEDUCED THE OBSERVED FACTS HAD THE RULE BEEN KNOWN TO BE TRUE INITIALLY.

'Peirce's early theory (1883) is summed up by Fann as follows:

 "In science, the ==*DISCOVERY OF LAWS*== is accomplished by *INDUCTION*;

THE DISCOVERY OF CAUSE IS ACCOMPLISHED BY HYPOTHESIS [ABDUCTION];

and *DEDUCTION is concerned with the* ==*PREDICTION OF EFFECTS*== " (p.26).

He then quotes Peirce's later reflections (1902) in which Peirce states that he was too concerned earlier with syllogistic forms, which led to a confusion between induction and abduction:
    "THE RELATIONSHIP BETWEEN ABDUCTION AND INDUCTION IS NOW VERY CLEAR. [QUOTING PEIRCE] 'THE INDUCTION / ADDS NOTHING. AT THE VERY MOST IT CORRECTS THE VALUE OF A RATIO OR SLIGHTLY MODIFIES A HYPOTHESIS IN A WAY WHICH HAD ALREADY BEEN CONTEMPLATED AS POSSIBLE.

 ABDUCTION, ON THE OTHER HAND, IS MERELY PREPARATORY. IT IS THE FIRST STEP OF SCIENTIFIC REASONING, AS INDUCTION IS THE CONCLUDING STEP... THEY ARE THE OPPOSITE POLES OF REASON, THE ONE THE MOST INEFFECTIVE, THE OTHER THE MOST EFFECTIVE OF ARGUMENTS. THE METHOD OF EITHER IS THE VERY REVERSE OF THE OTHER'S... ABDUCTION SEEKS A THEORY INDUCTION SEEKS FOR FACTS'" (PP. 34-35).

Abduction became expanded from a restricted mode of logical inference to a broader sort of philosophy, or scientific style, which included guesses and hunch-work based upon the nature of the mind as influenced by EVOLUTIONARY THEORY (Peirce was writing in Darwin's hey-day). As Fann quotes Peirce, "'... It is a primary "hypothesis" underlying all abduction that the human mind is akin to the truth in the sense that in a finite number of guesses it will light upon the

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correct hypothesis'; and 'RETRODUCTION [ABDUCTION] GOES UPON THE _HOPE_ THAT THERE IS SUFFICIENT AFFINITY BETWEEN THE REASONER'S MIND AND NATURE'S TO RENDER GUESSING NOT ALTOGETHER HOPELESS...'" (p. 37).

It is important to insist at this point that Peirce was not passing this problem on to psychology: "In fact, Peirce asserts, 'You may produce this or that excellent psychological account of the matter. But let me tell you that all the psychology in the world will leave the logical problem just where it was'" (p. 38). When Stephenson relied upon abduction to justify rotating factors theoretically, therefore, he would not have justified each move on the basis of his psychological predispositions – e.g., that he _wanted_ to rotate a factor this way on the basis of some kind of personal or emotional desire; rather, the judgmental rotation of factors was based on scientific hunches which were in turn based on deep familiarity with the subject matter (based on Q sorts, interviews, and any other environmental "cues" [Egon Brunswik's concept]). All of these influences load the dice in favor of guesses being more likely right than wrong.

[3]Abduction then is a method of DISCOVERING HYPOTHESES, not deducing them from logical principles. It is a system of telling us what facts are worth seeking.[2] (Sanders) The methodology instead of taking from the population adds to it.

With an abductive methodology, a researcher looks at the whole then derives hypotheses. In a deductive methodology, the researcher creates the hypotheses then deduces their existence from the sample.

Abduction is **research first** and hypotheses follow.
Deduction is hypotheses first **followed by research.**

DISCOVERY

Discovery relates to our longing to know. According to O'Donahue p26 All our knowing is an attempt to transfigure the unknown – to complete the journey from anonymity to intimacy. Because each one of us lives behind the intimacy of a countenance, we long to put a personal countenance on our experiences. When we know what has happened to us, we will come closer to ourselves and learn more about who we are, ... Knowledge, including the knowledge we have of each other, does not abolish the strangeness. True knowledge makes us aware of the numinous and awakens desire. Our desire to know is the deepest longing of the soul; it is a call to intimacy and belonging. We are always in a state of knowing even when we do not realise it. Though the most subtle minds in the Western tradition have attempted to understand what it is that happens when we know something, no-one has succeeded in explaining how we know. We feel when we know something we come into a relationship with it. ... This is the natural joy of childhood and the earned joy of the artist. The child and the artist are pilgrims of discovery When you limit your life to the one frame of thinking, you close out the mystery. When you fence in the desires of your heart within fixed walls of belief, morality and convention, you dishonour the call to discovery. You create grey fields of 'quiet desparation'. Discovery is the nature of the soul. There is some wildness of divinity in us, calling us to live everything. The Irish poet, Patrick Kavanagh said: "To be dead is to stop believing in The masterpieces we will begin tomorrow'. P27 J.O

ETHICS

In contrast to a book search for the word 'Synaesthetics' (on which not a single book has yet been written, (Amazon.co Search Engine), the same search provided over 200,000 books about ethics. In this thesis my definition is taken from Griffin's critique of Kantian ethics. (see Chapter 12 of this thesis) The 'Systems' or 'Organisational' perspective reads as follows:
BUSINESS ETHICS
The principles, standard and conduct that an organisation practices – and sometimes states formally – for the way in which it deals with its people, its external stakeholders and environmental issues that arise

HUMANISTIC PSYCHOLOGY

This grew out of the need for a more positive view of human beings than was offered by psychoanalysis or behaviourism. Major humanistic psychologists such as Carl Rogers and Abraham Maslow believed that human beings were born with the desire to grow, create and love and had the power to direct their own lives. The environment that a person is exposed to and interacts with can either frustrate or assist this natural destiny. If it's oppressive, it will frustrate; if it is favourable it will assist. Humanistic psychologists also believe that the most fundamental aspect of being human is subjective experience. This may not be an accurate reflection of the real world, but a person can only act in terms of their own private experience. This is probably the biggest problem for scientific psychology which stresses the need for its subject matter to be publicly observable and verifiable. Subjective experienc, by definition, resists such processes.

FACTOR ANALYSIS

The following represents a conversation taken from the Q Methodology network between Steven Brown and another member... They are debating about what makes Q Methodology different from R Methodology in terms of their philosophy of factor analysis. 'But what if there are no abilities, traits, or even attitudes as such, but only processes? Is creating a standard measure of a fixed entity the best scientific road to understanding things that are not fixed? What scale or other measuring device is recommended for capturing the outpourings of psychoanalytic free association? What scale or other measuring device is recommended for capturing the outpourings of a creative advertising team about how to present a new product? What scale or other measuring device is recommended for capturing the outpourings of a father and mother arguing about how to control their errant teenager? Or, using a Stephenson example, what scale or other measuring device would be recommended for capturing the outpourings of a distraught housewife whose home is burning and who is urging the firemen to "Save my dog!" It's one thing to measure authoritarianism or some other trait, or for a psychologist to provide a Q-sort description of a patient. These things sit still while you paint their portraits. Other things require a videocam.

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I find this hugely interesting. Perhaps I am simply unaware of "non- verbal" applications of Q, but I have some glimmerings of how it might be done. For example, I have used semi-sorting techniques on video clips (advertisements) embedded in a clutter reel, some similar work with audio (music tracks), but the nature of the media makes sorting difficult - so some "adjectival associations" measures were used, followed by some preference measures. Not Q, but amenable to somewhat similar analysis treatment.

But 'capturing the outpourings'?, as in the several situations mentioned above. Even assuming we had a full text transcription of the "father and mother arguing" and perhaps a video, at some stage this data is going to have to be codified (into a "textual concourse"?) if we are to study other instances on a comparable basis, particularly if we are going to require respondents to sort the items. So, a "measuring device" seems inevitable. Or is the suggestion that 'expert coders' study the free form text and/or video and code each case into some common framework?

Maybe, Steven Brown regards the principle or criterion of standardization simply as non-applicable for the "science of subjectivity". Yet, would this position require to make it a dogma that one "must not" apply purposeful and empirically controlled strategies for the construction of a Q-set?....

S.B It's not always clear where dogma lies. Let me reframe the above, in part reiterating what I've said previously. Stephenson created Q methodology as a general approach for the study of subjectivity. (He wasn't as focused on this in his earlier writings, but this came to occupy center stage.) Part of this framework involved creating a technique that would provide the data necessary for an experimentalist interested in such phenomena,

Suppose one is an experimentalist. Then, broadly speaking, one is interested in explaining and modelling (or at least describing and characterizing) "variation", "variability", "variance", "difference" . Classification can come under this rubric, as can the discovery of "natural groups".

I don't understand how one can experiment without "variables or dimensions" as per below, and it seems to me that the items used in a Q-sort are "variables". However, I am perfectly willing to accept that the experimenter has inadequate knowledge of the variables at work, is happy to acknowledge that his sampling of those variables is inadequate, (temporally) biased and incomplete. Such an experimenter would regard his experiment as only one of a series, he/she would believe that the likely outcome of one experiment is some reduction in "unexplained variance" and with any luck some hints as to what further variables need to be measured in the next round... and so ad infinitum, or at least until it became apparent that cost-benefit considerations made it inappropriate to pursue the matter further.

It is not overly difficult to apply well established experimental design procedures to a sequence of experiments, even when the variables change from one round to the next. For instance, one,could envisage a series of experiments on milk yield in which the experimenter first only tested the effects of breed and weight upon yield, but in a subsequent experiment included pasture conditions. But there we have a very well defined dependent variable .. Milk yield.

It is not as easy to operationalize the dependent variable in Q, but if we look at the actual mechanics of a Q study, we might get some clues. The factor analytic procedure is supposed to generate groups/clusters/archetypes which are in some sense "maximally different". And maximally different not just with respect to the measurement variables but with respect to some implied hyperspace which represents "all the important differences there could be". There is also an overlay of simplicity.. We would rather cope with 3/4/5/7 groups/viewpoints than any much larger number.

Now, if you do some experiment and come up with 3/4/5/7 groups/archetypes/viewpoints and then you extend the experiment by including a variable which is pretty much orthogonal to the variables you used before, then you are faced with an inevitable explosion in the complexity of the solution. This can be masked if you use really small samples (because of spurious correlations), but if the domain of enquiry is of high dimensional complexity then it makes sense that the solution will still be of (slightly lower) high dimensional complexity.

OK, in case I am coming across in favour of "standardization" and "measurement", that is not my position at all. I like Q, I like exploratory work, I like insights, I like small samples, I like cluster analysis in all flavours. I am simply trying to point out something along the lines of the infeasibility and implausibilty of an objective criterion, and the sterility that arises when one redefines the "problem" such that measurabilty is to the fore: and perhaps to suggest a middle path.

Just as astronomy needed to create telescopes and particle physics to create accelerators. The Q-sort technique can be used for all kinds of things, and it can obviously be standardized, just as telescopes can be used for land surveys and keeping track of troop movements from satellites, and surely there is much standardization of equipment of this kind. With regard to Q, however, once one goes in the standardization direction, whatever else one might be doing, this constitutes a swerving away from the phenomenon that all of Stephenson's efforts were being marshalled to understand. No one is twisting anyone's arm and forcing them to study subjectivity, but if they are then they're not going to get far via standardization because subjectivity does not come in standard form. It does not come in the form of variables or dimensions, and rarely in the form of causes and effects.

I think there is little appreciation of the role of subjectivity in human history, and of the efforts of the existentialists (Kierkegaard, Sartre), of literature figures (Sontag, Kafka, Woolf), and of psychologists (notably Freud, but also William James and James Ward) to understand it. Right or wrong, Stephenson felt progress had run up against a stone wall because of lack of a science to help the existentialists and literary figures, for whose insights he had more respect than those of most psychologists. His science consisted of > incorporating centroid factor analysis, which no one else wanted because of its lack of standardization (i.e., it had no right answer);

Just a comment. No factor analysis has a right answer... factor analysis is simply an optimization procedure, and you can define the objective criterion in many ways. Abductory logic, when everyone else pursues hypothetico-deductive reasoning; and single-case studies, when everyone else is still using large numbers. There is a consistency in all of this, and simply because those devoted to standardization do not see the consistency doesn't mean that there is not a defensible scientific view at issue.

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As I became more and more familiar with the history of Q and its opposition -- by Burt, Eysenck, Cattell, McNemar, Loevinger, and others, whose views are not unlike what we have heard on this list for the past two or three weeks -- I once asked him why he thought Q generated all this resistance. He said he thought it was because of subjectivity, and Q's focus on it. This was one of those times when I found Stephenson's explanation incredible, but over the years I've come to think he was right -- that there's little interest in subjectivity as such, except as it can be transformed into a variable or or trait or some such. I recall reading Ellenberger's _Discovery of the Unconscious_, and his observation about psychologists up through Pierre Janet lacking interest in the ravings of the disturbed mind, and that what made Freud so important was that he was among the first to attend to these outpourings as important in and of themselves. I think Stephenson had this same interest in subjectivity as natural behaviour and as occupying almost all of our waking hours, yet being virtually ignored save by novelists and artists.

I'm quite prepared for those not interested in subjectivity to go their way and do whatever they like (even with Q sorts) in terms of standardization, use of principal components analysis, varimax rotation, and all the rest. I think Stephenson was quite prepared to give all of that over to R methodology, with his blessing.

A comment on factor Lewis-Beck,M.S., Bryman, A. and Liao, T. F (Eds.), *The encyclopedia of social science research methods*, Sage, Thousand Oaks, CA

But surely the time for debate about the "correct" method of factor analysis and "rotations" has long since passed. I remember much agonizing about the "best" methods of multidimensional scaling and what "stress" measure to use... I think that has all, thankfully, passed into oblivion.

If you have data, you can project it onto lower dimensional spaces, with some loss of information. That's a good idea.. it helps you to understand, to a degree, a high dimensional dataset that you could otherwise not readily get your head around. But there is no unique or best or right method of doing so... the data doesn't care, it's just data and fundamentally flawed at that. When you do this analysis (grouping, dimensionality reduction.) you are, when choosing a technique, making some tradeoffs and some value judgements by doing so. Better to look at those than to engage in a sterile debate about "the best method".

But I'm not sure whether those with slim to little interest in subjectivity (in the sense in which Stephenson meant it) are prepared to leave him alone to pursue his own science according to that science's presuppositions, of if they're going to demand that he standardize and accept nothing less than simple structure, at the risk of being labeled "non-scientific."

I am not sure that one can have one's "own science", but I think you will find that in the mainstream of statistical thinking there is far less orthodoxy than you might suppose. I don't think that these days anyone would be labelled "non-scientific" for having a reasonably well thought out viewpoint and an up to date understanding of the conceptual, measurement and analysis issues.

GROUNDED THEORY

A coherent approach to a full qualitative methodology (Strauss and Corbin, 1990) 'The method specifies that qualitative data should be processed in great detail without imposing any theoretical framework, so that the theory that finally emerges is grounded in the data. Straus and Corbin give detailed procedures for coding the data and grouping the codings into 'categories'. An important feature of the method is that hypotheses derived from the data are followed up through repeated interviews.'

The knowledge bases of scientific practitioners have much in common with those derived from grounded theory, however a constructivist position does not believe that it is possible to avoid theoretical assumptions when constructing an interview, nor in deciding how to code data. As Stratton points out (p156 ibid) 'The most unstructured interview will have to indicate to the respondent what the interviewer is interested in hearing about, and any process of coding will be influenced by the epistemology of the researcher. The approach in this thesis is to make the theoretical base explicit, and to construct the methodology on this base. The repetitive procedures for processing the data, generating and testing hypotheses, and coalescing the coding into progressively higher-order concepts can be seen in the description of my thesis research project .

HUMANISTIC THERAPIES

Are based on the idea that psychological disorders are a product of self-deceit. Humanistic therapists try to help clients view themselves and their situations with greater insight, accuracy and acceptance. The fundamental belief of this type of therapy is that clients will be able to fulfil their full potential as human beings if they can achieve these goals. Examples are client-centred therapy and Gestalt therapy.

IDEOGRAPHIC APPROACH

An approach or method in psychology that is concerned in the individual rather than in the development of general laws of behaviour. This is normally contrasted with the nomethetic approach.

INDIVIDUAL DIFFERENCES

An acknowledgement that people differ in their genetic make-up, life experiences, their emotional disposition, intelligence etc. Often ignored or minimised in *research* within the nomothetic tradition, it is a central theme of idiographic approaches such as the case study. *Humanistic psychology* has, as one of its central beliefs, the idea that all people are unique.

INDUCTION (See INFERENCE)

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INFERENCE (See also DEDUCTION , INDUCTION and ABDUCTION)

A type of *cognitive* process which involves making a judgement on the basis of available evidence rather than by direct observation of the facts. For eg if we find spilt cream and paw prints in the butter, we might infer that our fridge has been raided by the cat.

INNOVATION

In this thesis I consider how the organisational concept of 'innovation' 'mirrors' the personal process of creativity as per the work of Clarkson on the Sublime and the work of Stacey on Creativity in Organisations.

INNOVATION

'Changes in products, processes and services to sharpen their competitiveness – through either cost reduction or improved distinctiveness. Strategically it can apply to any part of a business.'

INTELLECTUAL CAPITAL

My thesis is about how psychological factors to do with abductive logic, understood as 'subjectivity', serve to enhance or deplete an organisation's intellectual capital as a strategic human resource **INTELLECTUAL CAPITAL**
'The hidden value (and capital) tied up in an organization's people which can set it apart from its competitiors and be a valuable source of competitive advantage and future earnings. Dificult to quantify and value for the balance sheet. Linked to knowledge

INTERPRETAVIST-REDUCTIVIST.

A reductivist position gives pre-eminence to constructs (for example either the mind or the body. In Psychology, for example a reductivist position would give pre-eminence to constructs and interpret behavioural events as merely indicators of these constructs. An interpretivist position gives pre-eminence to interpretation over and above behavioural events. Noel Smith defines these positions as bodies of knowledge that belong to either an ORGANOCENTRIC system (in the case of INTERPRETAVISM) or a to an ENVIROCENTRIC system in the case of REDUCTIVISM. Examples of ORGANOCENTRIC systems are Cognitive Psychology, Humanistic Psychology and Psychoanalysis; an ENVIROCENTRIC system is Skinner's Behaviour Analysis. Essentially the debate thus far has boiled down to NATURE-NURTURE. Two responses to the nature-nurture paradox have recently emerged as alternative positions. Gergen's Social Constructionism is an exemplar of a SOCIOCENTRIC System; this attempts to resolve the paradox by reduction, in claiming that all events can only be understood as social events. In contrast to this position, NONCENTRIC systems of knowledge propose that the debate is paradoxical and therefore irresolvable. They suggest that science comprises not in resolving the paradox, but in holding it. The thesis explores this NONCENTRIC alternative, a system of knowledge within which Noel Smith includes Dialectical Psychology, Interbehavioural Psychology and Operant Subjectivity.

KNOWLEDGE

In this thesis I apply Complexity Theory to Knowledge in a PERSON-CENTRIC context. This contrasts with the way it is used in SYSTEMS terms, as follows.

KNOWLEDGE

An amalgamation of experience, values, information, insight and strategic awareness – which goes beyond the notions of data and information. Retained, managed and exploited it can be a valuable source of competitive difference and advantage. *See also intellectual capital.*

What I find most illuminating about this debate of standardization of KNOWLEDGE CONSTRUCTS (tools & techniques) vs open-endedness to the discovery of knowledge constructs (situational-conceptual-temporal= phenomenal) is not only that there are scholarly and philosophical differences about the technical aspects available, but that the protection of science requires caution from reifying any method or system of inquiry that limits or "boxes in" the continued discovery of insights. This debate can be plotted on the two extremes of a continuum to reflect these issues:
A. How much would objectivity benefit subjectivity in the process of inquiry & knowledge construction?
and
b. How much would subjectivity benefit objectivity in the process of the deconstruction of standarized models of knowledge?
 The response to these questions, I believe, is at the heart for getting unstuck from this debate. Of course, the preference for one side or the other of this continuum as already created these different intellectual camps. I have also made my choice, I am on the side of staying open and experimental while using and deconstructing temporal models of "reality" that are formed by the subjectivity of people in the process of behaving.

COMMON vs STANDARDISED Q SAMPLES (METHODOLOGY)
Associating COMMON with STANDARDIZED. Virtually every Q study has used a COMMON Q sample; i.e., the participants in a study use the same set of statements; these are typically single-case studies. I would distinguish this from a STANDARDIZED Q sample (such as the Butler-Haigh, the California Q-Set, Cassell's Leadership Q Sort, etc.) that would then be used over and over in the same way that the MMPI or F-scale might be repeatedly used.

LEADER/ VISIONARY STRATEGIC LEADER/SHIP

Understood in this thesis as a strategic resource (see also *Strategy*)
Leadership by Subjectives (LBS) is the phrase I have 'coined' in this thesis to emphasis the contrast between the *action as a theory of practice, not practice as a theory of action. I am suggesting that the latter form of complex thinking is what is behind the ineffectiveness of* Management by Objectives (MBO), a term coined by Peter Drucker (1954) and described by Tom Peters (1988), as 'One more great idea that has been neutered by bureaucrats in nine out of ten applications.' P 500

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STRATEGIC LEADERSHIP

A generic term used to describe a manager who is responsible for changes in the corporate strategy.

ENTREPRENEUR

Someone who perpetually creates and innovates to build something of recognised value around perceived opportunities

ENTREPRENEURIAL/VISIONARY STRATEGIES

Strategies created by strong, visionary strategic leaders. Their successful implementation relies on an ability to persuade others of their merit

INTRAPRENEURSHIP

The process of internal entrpreneurship. Occurs when managers or other employees accept responsibility and actively champion new initiatives aimed at making a real difference.

KEY SUCCESS FACTORS

Environmentally based factors which are crucial for competitive success. Simply, the things that an organisation must be able to do well if it is to succeed.

MACHIAVELLIAN BEHAVIOUR

Where individuals use power and influence to structure situations and events, and bring about outcomes, which are more in their own personal interests than those of the organisation. Linked to *organisational politics.*

MISSION STATEMENT

A summary of the essential aim or purpose of the organisation: it's essential reason for being in business. (In this thesis I refer to this as the dynamic concept of SELF REFERENCE.)

MONOPOLY POWER

The relative power of an individual company in an industry. It does not follow that a dominant competitor will act against the best interests of customers and consumers, but it could be in a position to do so. In this thesis I apply this system-centric form of understanding within a person-centric framework of complexity theory.

MONOPOLY STRUCTURE

Term for an industry with a very dominant and powerful competitor. Originally based on the idea of total control, competitive authorities around the world now consider a 25% market or asset share to be a basis for possible monopoly power. In this thesis I apply this concept to how leaders behave at the level of the nanopsychology of an organisation.

ORGANISATIONAL POLITICS

The process whereby individuals and groups utilise power and influence to obtain results. Politics can be used legitimately in the best interests of the organisation, or illegitimately by people who put their own interests above those of the organisation. In this thesis I apply this human desire to maintain self-reference to unconscious as well as preconscious and conscious forms of psychodynamic organisation.

PARENTING

The skills and capabilities used by a Head Office to manage and control a group of subsidiary businesses. The head office should be able to add value for the businesses, while the businesses should in turn, be able to add value for the whole organisation. In this thesis, I apply complexity theory to show how this set of skills mirrors those involved in the complex responsive process of relating that Stacey defines as Relationship Psychology and which Clarkson defines as the Therapeutic Relationship.

PERFORMANCE INDICATORS OR MEASURES

Quantifiable measures and subjective indicators of strategic and competitive success. In this thesis I apply a Q Methodology Complexity Framework to enable the quantifiable measurement and subjective indication of strategic leadership as an internally referenced contribution to competitive success.

STAKEHOLDERS

An individual or a group capable of affecting (and being affected by) the actions and performance of an organisation. In this thesis, I try to show how the leadership of internal stakeholders is a key strategic resource as a detailed form of local strategic awareness. (See Strategy)

STRATEGY CREATION

Umbrella term for the formulation and choice of new strategies. Encapsulates direction from the strategic leader (or an entrepreneur), strategic planning and emergent strategy. In this thesis I show how strategic leadership is currently implemented according to an ergonomic approach to management by objectives. I apply a Q Methodology Complexity Framework Methodology as an evaluation technology and I suggest that Leadership by Subjectives is a more appropriate direction to take, given the demands of the Post-Human Condition, in the context of the Knowledge Economy.

SYNERGY

Term used for the added value or additional benefits which ideally accrue from the linkage or fusion of two businesses, or from increased cooperation either from different parts of the same organisation or between a company and its suppliers, distributors and customers. Internal cooperation may represent linkages between either different divisions or different functions. In this thesis I suggest that synergy in organisations occurs at the level of action between effectively functionally persons in the context of competent strategic leadership.

TACTICS

Specific actions that follow-on from intended strategies, but which can also form the foundation for emergent strategy. In this thesis I link tactics to emergent strategy at the level of Nanopsychology through the concept of Leadership by Subjectives, as a counterpoint to Management by Objectives.

VISION

A statement or picture of the future standing of an organisation. Linked to the Mission or Purpose, it embraces KEY values. (See also STRATEGIC CAPABILITY)

LEARNING ORGANISATION

One which is capable of harnessing and spreading best practices, and where employees can learn from each other and from other organisations. The secret lies in open and effective communication networks.

MASSIVE MODULARITY

MASSIVE MODULARITY is a term used by Fodor, in connection with a way of thinking about abductive logic and subjectivity, whereby pragmatism avoids addressing the assumptions that underpin serial logic. In this thesis I apply this term to describe the singularly rationalist and normative views that surround deductive and inductive logic, as characterised in the bipolar debates between quantity and quality, reality and fantasy, understood as Modernism.

NANOPSYCHOLOGY (NLPS)

I coined this phrase after watching a television programme about nanotechnology, which showed how minuscule particles, woven together, can produce a stain-proof fabric, so fine and so comfortable that it can be made into high quality clothes. I then checked the Internet, only to find that in 1995, at the Findhorn Foundation, the same 'name' was used to the relationship communications processes of a learning community! I use the abbreviation NLPS to distinguish my approach from the initial emergence of the word 'Nanopsychology' at Findhorn. At Findhorn, the language is still in terms of an organo-centric definition of the human person, whereas by using NLP as the link, my development of the word frames knowledge that draws from complextiy in a more person-centric framework.

Here is a description from Findhorn; the descriptions remind me of Clarkson's and Wilber's work on hierarchical evolutionary development in relationships, identities and epistemologies.

In experimenting with its own processes, the conference tentatively recognized five forms of attention or engagement as:

- **animal-type:** essentially mobile consumers, performing predatory, parasitical and commensal functions in relation to other forms of animal-type attentions, extending to organization and use (including consumption) of plant-type attentions, possibly important to their pollination or enabling their growth; typically to be seen in the behaviours of "factions" and "lobbies" during a conference

- **plant-type:** static, grounded, building on simple substances and energy, refreshing the atmosphere, through the transformation of light, as a basis for more evolved forms of life; typically to be seen as the sustaining participants and forms of attention in a conference, embodying values and giving the conference substance, coherence and much of the sustenance for the more complex processes of factions and lobbies that are ultimately dependent on them as a source of nourishment.

- **fungi-type**: decomposing (through destructive, "negative" arguments?) those forms of action and interaction no longer sustained by life, to enable new forms of attention and organization to emerge in a conference. (cf Slime moulds!!)

- **protista (protozoa, etc)-type:** transforms very simple substances (facts?, points?) into more complex forms (statements, recommendations ?) through specialized functions (ad hoc task forces?) in a conference.

- **monera (bacteria, etc)-type:** the "points" and "counter-points" made throughout any conference process, some of which may become an endemic "infection" for more complex attention processes.

Fundamental to this approach was a sensitivity to the time dimension, notably in the form of attention span. For an individual, psycho-social engagement of the shortest duration takes the form of an immense numbers of virtually unconscious observations -- each, like the protozoa, a brief flash of life as a momentary vehicle for attention (which the conference recognized as a form of "nanopsychology"). Every human community is of course characterized in part by this level of engagement. Some spiritual traditions stress its fundamental importance through practices focussing on attention to the "present moment".

At the other extreme, individual attention within any community may be held, shaped and channelled over extended periods of time by belief systems. Like plants, these depend on their ability to synthesize and give coherence to perceptions of social reality in the "light" of conscious awareness -- the equivalent to photosynthesis, which could have been termed "psychosynthesis", if this did not already have other connotations. And as with the branching structure of plants (and petal formation in flowers), such belief systems take a multitude of forms, patterning psycho-social reality in two-fold (dualities), three-fold (trinities), four-fold (quaternities), and higher, forms of organization (exemplified by the many systems of categories).

Such belief systems develop, replicate and evolve. As the organization of individual or collective attention, any particular manifestation (as with an individual plant) is of limited duration and is vulnerable to other forces in the community. The attention span of a person reflecting a particular belief system (whether through discourse, meditation or some other practice) is a matter of hours at most -- before that particular manifestation must necessarily pass away in favour of some other mode of attention essential to thriving in a community.

As recognized in the current call for a return to core values, the coherence created by particular manifestations of belief systems is a prime source of nourishment for other forms of attention and social engagement -- namely those unable to synthesize coherence directly through any form of psychosynthesis. Like animals, such forms of engagement consume living manifestations of belief or practice on which they may be totally dependent for their survival. A member of a community may of course engage in "plant-mode", providing coherence (eg in the practice of some discipline) that the same member may subsequently consume in "animal- mode" (eg as when a morning meditation sustains a person throughout the day). But the duration of this mode is also limited and must necessarily pass away, possibly as the prey of some "carnivourous" form of "animal-mode". Presentations at a conference

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(often expressed as planting seeds) may then be usefully understood as providing food for the nourishment of an audience -- usefully to be understood as operating in "animal-mode", usually as "herbivores".

The active manifestation of plant or animal-modes of engagement finally ceases however, with other modes then coming into play to breakdown structures that are no longer sustained and which would otherwise clutter up psychic space. These are of course the "fungi-" and "bacteria-modes" which, as Harper noted, were above all characteristic of the unconscious, unless the subject of psychotherapeutic or spiritual disciplines.

As a community, the conference skillfully avoided the traps of over-definition in exploring these possibilities. Of greatest importance was the recognition of the importance of a balance between anabolic and catabolic processes, through whatever forms of social engagement these were expressed. This ensured an appropriate balance between the "positive" processes through which structures were built up, and the "negative" processes through which they necessarily passed away -- to be subsequently regenerated in some new manifestation. Avoiding the usual demonization, this balance met the needs of both those concerned with affirmation of existing patterns (typically in plant-mode), and those concerned to replace them by new patterns (typically in animal-mode). But as a dynamic balance of processes, this could only be achieved through the insights of permaculture rather than through vain attempts at manipulation of static structures.

Playful exploration of such insights was possible because many participants were more than familar with the tangible manifestation of these patterns in nature. They were seen as a web of insights and interactions through which psycho- social organization could be more explicitly and effectively rendered congruent with nature and the challenges of community. There is a charm to "gardening" one's own community rather than relying on the narrowly-focused skills of community-building and community-development.

Harper stressed the shift from a focus on "standard of living" to "quality of life". The conference highlighted the need for what was termed "quality of attention" or "quality of engagement"." Findhorn, 1995 *(Note: standard of living = aesthetics?; quality of life = synaesthetics? Quality of engagement = social architecture? Quality of attention = ethics?)*

NATURAL EXPERIMENT

This is not regarded as a 'true' experiment because the independent variable is not under the direct control of the experimenter, and it is not possible to exert control over the participants. In the natural experiment the independent variable is manipulated by some outside agent (school or hospital) and the psychologist is then able to study the resultant change.

PROS because of the real-life context of these studies, they enable psychologists to explore issues of high natural interest which might have important practical implications there are fewer ethical problems such as invasion of privacy

CONS As the experimenter has little control over the variables under study, any questions of cause and effect become increasingly speculative

Because participant's behaviour is influenced by many factors of which the investigator has no knowledge or control, natural experiments are extremely difficult to replicate.

NOMOTHETIC APPROACH

Refers to any approach or method that deals with the establishment of general patterns of behaviour. The traditional experimental methods are generally referred to as being nomethtic as they attempt to establish common forms of functioning that would apply to all members of a *population.*

NON-CARTESIAN COGNITIVE PSYCHOLOGY

Mainstream theory in psychology, particularly in cognitive psychology has more or less been driven by a philosophy of science developed by Descartes, encapsulated by his famous phrase 'I think therefore I am'. In so declaring, Descartes defined mind-as thought divorced from body and matter. The basic assumption behind this assertion was that behaviour could be reduced to thought, thus excluding the possiblility of an integrated, dynamic understanding of the person. This process is called reductionism.

NLP – NEURO LINGUISTIC PROGRAMMING

Nlp is defined by one of its founders, Robert Dilts, as an epistemological technology of the mind. NLP Neuro Linguistic Programming According to Dilts, pxxi (1995), all of NLP is founded on two fundamental premises: 1. The Map is not the Territory. 'As human beings, we can never know reality. We can only know our perceptions of reality. We experience and respond to the world around us primarily through our sensory representational systems. It is our 'neuro-linguistic' maps of reality that determine how we behave and that give those behaviours meaning, not reality itself. It is generally not reality that limits us or empowers us, but rather our map of reality. 2. Life and 'Mind' are Systemic Processes The processes that take place within a human being and between human beings and their environment are systemic. Our bodies, our societies, and our universe form an ecology of complex systems and sub-systems all of which interact with and mutually influence each other. It is not possible to completely isolate any part of the system from the rest of the system. Such systems are based on certain 'self-organising' principles and naturally seek optimal states of balance and homeostasis.

In this thesis I take a non-Cartesian psychological position (rather than non-Kantian, like Stacey), more in line with Clarkson's notion of the Sublime. These self-organising principles are understood not from the perspective of optimal states of balance or homeostasis, but from the perspective of optimal states of spontaneous complexity (Stacey et al ref Kant) or spontaneous creativity (Clarkson et al ref Descartes).

According to Dilts, 'all or the models and techniques of NLP are based on the combination of these two principles. In the belief system of NLP it is not possible for human beings to know objective reality. Wisdom, ethics and ecology do not derive from having the one 'right' or 'correct' map of the world, because the goal is to create the richest map

possible that respects the systemic nature and ecology of ourselves and the world in which we live.' In this thesis I replace the assumption of organo-centric/'systemic' nature with a complex dynamic process notion of self-organisation, that puts human Self-reference at its core (Stacey et al. are less radical in terms of the power of Self-reference to 'shape' reality, focusing instead on the Formative Zone of the Group)

'The field of NLP has developed out of the modelling of human thinking skills. Modelling, in NLP is defined as the process of taking a complex event or series of events and breaking it into small enough chunks that it can be repeated in a manageable way.' The NLP modelling process involves finding out about how the brain (Neuro) is operating by analysing language patterns (Linguistic) and non-verbal communication. The results of this analysis are then put into step-by –step strategies of programs (Programming patterns) that may be used to transfer the skill to other people and content areas.

According to Dilts, 'NLP began when Richard Bandler and John Grindler modelled patterns of language and behaviour in the works of Fritz Perls (The founder of Gestalt therapy), Virginia Satir (a founder of family therapy and systemic therapy) and Milton H. Erickson, M.D. (founder of the American Society for Clinical Hypnosis) The first 'techniques of NLP were derived from key verbal and non-verbal patterns Grinder and Bandler observed in the behaviour of these exceptional therapists. The implication of the title of their first book The Structure of Magic, was that what seemed magical and unexplainable often had a deeper structure that, when illuminated, could be understood, communicated and put into practice by people other than the few exceptional 'wizards' who had initially performed the 'magic'. NLP is the process by which the relevant pieces of these people's behaviour was discovered and then organised together into a working model.

NLP has developed techniques and distinctions with which to identify and describe patterns of people's verbal and non-verbal behaviour – that is, key aspects of what people say and what they do. The basic objectives of NLP are to model special or exceptional abilities and help make them transferable to others. The purpose of this kind of modelling is to put what has been observed and described into action in a way that is productive and enriching.

The modelling tools of NLP allow us to identify specific, reproducible patterns in the language and behaviour of effective role models. While most NLP analysis is done by actually watching and listening to the role model in action, much valuable information can be gleaned from written records as well. Dilts attempts to model the thinking processes of a number of historical individuals, who have been identified as geniuses by analysing their language patterns as they have been passed down through their writings. He also examines the products of their genius for what they might tell us about the creative process that produced them. The synthesis of this information is put into what he calls 'programs' or strategies that can be used to enhance processes of creativity and intelligence.

In his books 'Strategies for Genius I, II, and III, Dilts attempts to model the thinking processes of a number of historical individuals, who have been identified as geniuses of one kind or another, by analysing their language patterns as they have been passed down to us by their writings. He also examines the products of their genius when appropriate for what they might tell us about the creative process that produced them. He puts the synthesis of this information into what he calls 'programs' or strategies the can be used by others to enhance their own processes of creativity and intelligence.

Dilts provides a methodology for modelling an individual and suggests that there are a number of different aspects, or levels of the various systems and sub-systems in which that person operated that can be explored. In essence, these are the contextual aspects. He calls this model A Network of Logical Levels, of which he names five contexts – ENVIRONMENT, BEHAVIOUR, CAPABILITIES, BELIEFS/VALUES, IDENTITY. For example he looks at the broad context in which that individual lived – its history and geography, in other words WHEN AND WHERE the person was born. He calls this the individual's ENVIRONMENT. Next he examines the individual's specific BEHAVIOURS AND ACTIONS – in other words WHAT the person did in that environment. Next come the intellectual and cognitive strategies and CAPABILITIES by which the individual selected and guided his or her actions in the environment – i.e., HOW the person generated these behaviours in that context. He also explores the BELIEFS AND VALUES that motivated and shaped the thinking strategies and capabilities that the individual developed to accomplish those behavioural goals in the environment – i.e. WHY the person did things the way he or she did them in those times and places. He also investigates more deeply the individual's perception of the self or identity he or she manifests through that set of beliefs, capabilities and actions in that environment – i.e. the WHO behind the why, how, what, where and when.

Dilts also considers the individual within the context of his or her identity in a broader set of relationships, including family, colleagues, contemporise, Western Society and Culture, the planet, God – i.e., who the person is in relation to who else. He asks the question, Who did the behaviours, abilities, beliefs, values and identity of the individual influence and interact with larger systems of which he or she was a part in a person, social and ultimately spiritual way? He summarises the process of modelling by exploring the interactions of a number of different levels of experience which relate to the Spiritual aspects of the person in relation to Vision and Purpose.

Spiritual	Vision and Purpose
A. Who I Am – Identity	Mission
B. My Belief System -	Values, Meta-programs, Permission & Motivation
C. My capabilities -	States, Strategies, Direction
D. What do I Do -	Actions, Specific Behaviours
E. My Environment -	external Contact. Reactions

Environment determines the external opportunities or constraints a person has to react to. Relates to When & Where
Behaviours are the specific actions or reactions made by a person within the environment. Relates to What
Capabilities guide and give direction to behaviour actions through a mental map, plan or strategy. Relates to How
Beliefs and values provide the reinforcement (motivation and permission) that supports or inhibits capabilities. Relates to Why
Identity involves a person's role, mission and/or sense of self. Relates to Who
Spiritual involves the larger system of which one is a part and the influence of that system on healing. Relates to the Who else and What else.
Dilts suggests that , as part of the modelling process, we can identify several different levels of strategy, ranging from the Spiritual to the Environmental. (see Strategy)

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OBJECTIVE

A short-term target or milestone with defined measurable achievements. A desired state and hoped-for level of success.

MILESTONES

Interim targets which act as indicators or measures of progress in the pursuit of objectives and the implementation of strategies. In this thesis I use Clarkson and Kellner's 'Framework for Organisational Interventions' as an organisational self-referential way to signal the milestones of complex responsive process of relating as a form of 'organisational development'.

ONTOLOGY & EPISTEMOLOGY

These are two different types of knowledge, generally regarded as separate from each other. Ontology refers to the knowledge of the knower and epistemology to the knowledge of the fact. Ontological knowledge depends on interpretation; epistemology on categorisation; in this sense ontological knowledge is by definition subjective whereas modernist epistemological knowledge aims to be objective.

ORGANISATIONAL BEHAVIOUR

The thesis borrows from Jackson & Carter, 2000 distinguish between Organisational Behaviour as a discipline and organisational behaviour as generic behaviour in organisations. (Rethinking Organisational Behaviour). The organisational behaviour that is the subject of this thesis refers to generic behaviour in organisations from a specific configuration of it, as defined by the term Leadership by Subjectives. Thus I have used (lower case) organisational behaviour to distinguish between that generic activity and the particular approaches known as (upper case) Organisational Behaviour, which deal primarily with its management and manipulation for specific and interested purposes, without reference to the basic principles that inform the view of the subject.

The term Organisational Behaviour is used, '…to typify a large and easily recognisable body of knowledge which is widely disseminated, principally through North American texts, many of which run to several editions. These texts reproduce a remarkably consistent content - there may be differences in detail, but the overall similarity between such texts is more noticeable than the relatively minor differences they represent. The range of topics tends to be fairly consistent, and limited – topics such as motivation (rarely properly distinguished as motivation to work), leadership, group dynamics, culture, and so on…

Traditional Organisational Behaviour texts are principally concerned, implicitly or explicitly, with providing techniques for manipulating organisational behaviour. There is an important implicit assumption in the majority of such texts that behaviour can always be manipulated so that it 'better' serves the purposes of 'the organisation' or of 'management' – to that extent the understanding of organisational behaviour is something of a side issue. The thesis definition follows Carter and Jackson in the belief that, 'the proper purpose of the study of organisational behaviour is to provide an understanding of it, not to prescribe its uncontrolled manipulation. Such an understanding cannot be achieved independently of the purposes, practices and ethical issues surrounding behaviour in organisations and its management. Equally important is the social context in which behaviour in organisations occurs.'

OPERANT SUBJECTIVITY:

A concept proposed by William Stephenson, founder of Q Methodology. Operant Subjectivity (ISSN 0193-2713) is also the official journal of the International Society for the Scientific Study of Subjectivity (ISSSS); 'its primary mission is to foster the understanding of subjectivity through presentation of original research, theoretical and philosophical critique, and methodological clarification. The journal is committed to the ideas and concepts of Q methodology as enunciated by William Stephenson (1902-1989).'

A theoretical, methodological and practitioner framework for researchers interested in the study of how persons understand their experience from their personal, subjective point of view. The framework for inquiry was developed by a William Stephenson (1902-1989) who trained as a nuclear physicist and experimental psychologist. He maintained that that communication science could expand the epistemological revolution initiated by quantum physics only if it took seriously the subjectivity of the individual and the principles embodied in Q methodology. His best known works are The Study of Behaviour (1953) and the Play Theory of Mass Communication (1967). A colleague of Cyril Burt and a protégé of Charles Spearman, the founder of factor analysis, claiming that Q was a unique methodology equivalent to what Max Born was proposing for quantum mechanics. (Operant Subjectivity, vol 13, Jan 1990, no 2)

POPULATION

A group of people who are the focus of a research study and to which the results would apply. It is generally inappropriate to study an entire population.

PARTICIPANT SELF-ORGANISATION

HOW Q METHODOLOGY RELATES TO PARTICIPANT SELF-ORGANISATION.

Stephenson's idea that the q-items are a sample of a person's conversation on a topic is central. So, for example, if the topic is a person talking about himself/herself, the items for the q sample would be statements the person makes about himself/herself. It takes some time with a person before a therapist would be able to collect a q-sample collected this way.

PHENOMENOGRAPHY

'The empirical study of the limited number of qualitatively different ways in which we experience, conceptualise, understand, perceive, apprehend etc various phenomena in and aspects of the world around us. These differing experiences, understandings etc., are characterised in terms of categories of description, logically related to each other, and forming hierarchies in relation to given criteria. Such an ordered set of categories of description is called the outcome space of the phenomenon or concepts in question. Although different kinds of data can be used, the dominating method for collecting data is the individual interview which is carried out in a dialogical manner. The interviewee is encouraged to reflect on previously unthematised aspects of the phenomenon in question. The interviews are transcribed verbatim and the analysis is carried out in an iterative manner in those transcripts. Distinctly different ways of experiencing the phenomenon discussed in the interview are the units of analysis and not the single individuals. The categories of description corresponding to those differing understandings and the logical relations that can be established between them constitute the main results of a phenomenographic study. (Marton, 1992)

A phenomenological approach to research. Entwistle explains: "Our task is thus to describe more clearly how learning takes place in higher education and to point out how teaching and assessment affect the quality of learning. From these descriptions teachers should be able to draw their own lessons about how to facilitate their students' learning" (Marton, Hounsell & Entwistle, 1984, p.1).

The most important element of this framework is that data be collected directly from learners themselves through self-reports and interviews. Furthermore, the content and setting should be those actually involved in learning. Research based upon the phenomenographic approach has been conducted by a number of individuals at universities in Sweden and the United Kindom, of which F. Marton and N. Entwistle are leading proponents.

Phenonmenography is related to the work of Pask on learning styles and that of Craik & Lockhart on levels of processing. Scope/Application:

The scope of phenomenographic research is focused on learning in higher education. Initial studies focused on student learning experience in reading articles, attending lectures, writing essays, solving problems, and studying; more recent work has examined the cross-cultural aspects of student learning experiences (i.e., papers presented at 6th Annual EARLI conference). Ramsden (1992) provides practical guidelines for teaching based upon this research approach. Example: The original study conducted by Marton at the University of Gothenburg involved students reading an academic article and then asking them questions design to reveal how they understood what they read, such as: "Could you describe how you went about reading g the text?", "Was there anything you found difficult?", "Did you find it interesting or not?". Student responses were transcribed and these transcriptions formed the basis for analysis. On the basis of this study, Marton concluded that students differed in the way they related to the information in they read (deep versus surface understanding) and how they tried to organize their learning (holistic/atomistic).Principles:

1. Researchers should seek an understanding of the phenomenon of learning by examining the students' experiences
2. Research about learning needs to be conducted in a naturalistic setting involving the actual content and settings people learn with.
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Ramsden, P. (1992). Learning to Teach in Higher Education. London: Routledge.
Overview:

POST-HUMAN CONDITION

Used in this thesis to describe the subjective experience of living in a post-modern culture. Whereas the concept of post-modernism is associated with a philosophical epistemology, the term post-human addresses the Self-reference involved; both terms relate to knowledge and the consequences of progress on a human condition characterised by uncertainty, change and transformation. The Post-human condition: is used in this thesis to describe the subjective experience of living in a post-modern culture. Whereas the concept of post-modern psychology is associated with a philosophical epistemology of knowledge, and humanistic psychology is associated with a philosophical ontology of knowledge, the term post-human addresses the psychological subjectivity involved. Current definitions of post-modernist, humanistic and post-human relate to understandings of knowledge and the consequences of progress on a human condition characterised by uncertainty, change and transformation, as embodied in the term The Knowledge Economy.

POST MODERNISM:

Understood in the thesis as, 'a broad approach within philosophy which, as a fundamental belief, rejects the assumption that our behaviour is determined by instincts, conditioning, drives or whatever. To post-modern theorists knowledge is a creation, formed as the individual interprets and gives meaning to their own experiences through the language they share with others around them. (A-Z of Psychology)

QUALITATIVE METHODS

Qualitative Research developed out of the dissatisfaction with the 'number crunching' of experimental psychology. It is the belief of those who use qualitative research studies that conclusions might be drawn from psychological research studies are always context bound. That is they cannot really be generalised beyond the context

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in which they were gathered. Of particular importance in this context-specific view of the research process is the use of language, i.e. 'what does this mean to *you*'. It stesses the interpretation of language (through interviews and diaries for example) rather than attempting to simplify by transformation into numbers. In this way the researcher maintains a close focus on what is being said, and the context of expression

Q METHODOLOGY

The following brief description of Q methodology is scheduled to appear in M.S. Lewis-Beck, A. Bryman, & T.F. Liao (Eds.), _The encyclopedia of social science research methods_, Thousand Oaks, CA: Sage.

'Q methodology provides a framework for a science of subjectivity that incorporates procedures for data collection (Q-sort technique) and analysis (FACTOR ANALYSIS). Introduced by William Stephenson, Q methodology typically involves collecting a UNIVERSE of opinions on some topic (e.g., environmental activism) from which a REPRESENTATIVE Q sample of 30-50 statements is selected, such as "No one, however virtuous the cause, should be above the law," "I am a bit suspicious of their motives," etc. Two or three dozen participants then sort the items from agree (+5) to disagree (-5), and the Q-sorts are CORRELATED and factor analyzed using the PQMethod or PCQ programs (accessible at www.qmethod.org), thereby revealing the diversity of subjectivities at issue. Factor scores associated with the statements provide the basis for interpreting the factors. In a study of environmental activism, for example, statements such as the above were administered to three dozen members of the British public, whose Q sorts revealed seven distinct NARRATIVES, such as law-abidingness, liberal humanism, radical activism, etc. (Capdevila & Stainton Rogers, 2000). In a single-case study of a dissociative disorder, each of several members of a multiple personality provided Q-sort perceptions of relationships to other members of the system, the factorization of which revealed the organization of the personality (Smith, 2002, pp. 336-338). Q methodology parallels quantum mechanics in conceptual and mathematical respects, as summarized in a series of five articles by Stephenson (Psychological Record, 1986-1988). Much subjective behavior in literature, politics, decision-making, psychotherapy, newspaper reading, and all other areas of human endeavor is PROBABILISTIC, indeterminate, and transitive, but takes definite form when subjected to Q sorting, in which meaning and measurement are inseparable in the Q sorter's acts of judgment. (Explanation becomes plausible) The number of factors is uncertain a priori and they are in a relationship of complementarity.

Although developed within BEHAVIORISM, the wide applicability of Q methodology has led to its adoption by POSTMODERNISTS, social CONSTRUCTIONISTS, FEMINISTS, DISCOURSE and NARRATIVE analysts, cognitive scientists, psychoanalysts, geographers, and both QUANTITATIVE and QUALITATIVE researchers. It has also been taken up by policy analysts due to its facility in revealing stakeholder perspectives (Brown, Durning, & Selden, 1999), and by those interested in emergent democratic identities (Dryzek & Holmes, 2002). Continuing scholarship appears in the pages of Operant Subjectivity, the journal of the International Society for the Scientific Study of Subjectivity, and in Q-Methodology and Theory, the Korean-language journal of the Korean Society for the Scientific Study of Subjectivity.'
STEVEN R. BROWN, Q METHODOLOGY NETWORK
References
Brown, S.R., Durning, D.W., & Selden, S.C. (1999). Q methodology. In G.J. Miller & M.L. Whicker (Eds.), Handbook of research methods in public administration (pp. 599-637). New York: Dekker.
Capdevila, R., & Stainton Rogers, R. (2000). If you go down to the woods today … Narratives of Newbury. In H. Addams & Proops (Eds.), Social discourse and environmental policy: An application of Q methodology (pp. 152-173). Cheltenham: Elgar.
Dryzek, J.S. & Holmes, L.T. (2002). Post-communist democratization. Cambridge: Cambridge University Press.
Smith, N.W. (2001). Current systems in psychology. Belmont, CA: Wadsworth.

"Similarly in Q-sorting, what is at issue is not measurement of the 'properties' of the 'effects' of the factorial structure, but something quite different, by definition. It is the subject's *understanding* that is being measured" (Stephenson, 1963, p.270). Roget's II_ (3rd ed., 1995) says of "ponderous" that it
could mean having great weight (hefty, massive, weighty), or mean unwieldy or clumsy (cumbersome, lumpish), or mean lacking in fluency or gracefulness (elephantine, labored, heavy-handed). These, I take it, are the various stimulus functions (sf) that the word "ponderous" carries around with it, and I suspect that Stephenson considered it an unfruitful use of time to contemplate
whether the term satisfied constant conditions and, if not, whether it should be discarded. Rather, he was willing to comprise a "rough and ready" Q sample and then to "lose sight of the structure" and "to look at little further ahead, and to see at least the possibility of inductions that are not merely properties of the structure of a Q-sample" -- e.g., to see how this particular Q sorter used "ponderous" and other statements in describing how he felt when he dreamed that the students in his class fell asleep while he was giving a lecture. Whatever "ponderous" might have meant to the team of psychologists who created the Q sample is of very little utility at this point.
References: Block, J. (1961). The Q-sort method in personality assessment and psychiatric research. Springfield, IL: Charles C Thomas.
Cronbach, L.J., & Gleser, G.C. (1954). Review of The Study of Behavior, by William Stephenson. Psychometrika, 19, 327-330.
Stephenson, W. (1954). Comments on Cronbach and Gleser's review. Psychometrika, 19, 331-333. Stephenson, W. (1963). Independency and operationism in Q-sorting. Psychological Record, 13, 269-272.

But even a really comprehensive Q-sort aimed at describing important dimensions of personality (our personality pathology Q-sort, for example, has 200 items) cannot possibly describe everything that could be said about the person (e..g, that he tends to become anxious around women--these kinds of person x situation interactions are difficult to capture, except in broad strokes, with a generic Q-sort) or about idiosyncratic aspects of the person's subjectivity, which might be captured with a Q-set tailored individually to (or by) the person himself. The virtue of the generic Q-sort, if developed with
sound content validation and construct validiation procedures, is that it can help us distinguish the subjectivity of the person *being studied* from the subjectivity of the person *doing the study*, who could easily be leaving out dimensions that are central to understanding that person or his/her subjectivity.

Personally, I wouldn't want to write **a case description** solely from generic Q items, but I also wouldn't want to divorce understanding of this individual from understanding of other individuals, which can only be assessed with any "objectivity" using a standard item set can be demonstrated to cover the domain being studied (personality, political attitudes, self-concept,etc) relatively well and that predicts relevant external criteria. The issue is similar, it seems to me, to the longstanding question in anthropology about the relative merits of "emic" and "etic" approaches--the former describing things **from the natives' point of view**, and the latter from that of an **observer from the outside**. Ultimately, one would think,it's nice not only to understand the person (in, e.g., the Rogerian sense of stepping into the person's phenomenal world) but also to understand how, for example, that individual developed that particular subjective experience--e.g., why some sexual abuse survivors may, unlike others, develop malevolent expectations of people in general rather than people who resemble the abuser--a question that can only be asked with instruments amenable to nomothetic comparisons, correlations with external validating criteria, etc. In other words, it would be nice to go beyond **understanding** the natives' point of view to explaining the natives' point of view--to take an etic approach to the emic phenomenology of a person or set of people. Professor Jack Block

For me, standardization on a common set of Q-items represented a way of getting at reliability and validity. The "naturalism" or "variety" espoused by Stephenson seems to me to necessarily invite idiosyncrasy rather than a cumulative science. In his formula for a psychological event (PE), Kantor reframes this idiosyncrasy as **specificity:** PE = C (k, sf, rf, hi, st, md)
where sf and rf are stimulus and response functions, hi is their interactional history, st is the immediate setting, md refers to the contact medium, and C stands for their field interrelations. k refers to the fact that every psychological event is unique to some degree, just as no two Q sorts are ever identical, even when they are highly loaded on the same factor.

To discover what he, at least, considered to be **general principles** of human functioning, Freud purposely descended to the depths of idiosyncrasy and looked for his generalizations there -- as local manifestations. Galileo did the same in searching for a unifying process behind the idiosyncrasies of rising smoke, floating feathers, balls rolling down inclined planes, and objects dropped from high places. The same can be said of modern physics, which descends to the idiosyncrasies of the subatomic world, which is quite chaotic and certainly behaves differently compared to what is occurring topside. Physics struggles to effect some kind of rapport between the two worlds (of the very large and the very small) -- this is what the search for a grand unifying theory is about -- whereas at least some psychologists appear to recoil from idiosyncrasy in the apparent belief that this will enable them to understand human behavior.

So, it's not flexibility as such that Q brings to the table, but a way to study the relatively untamed character of communicability in action, the scientific study of which cannot be advanced by standardization and agreeing in advance on the meaning and validity of the words used. So, structurally and functionally, the Q sort of "adjectives" from a broad common pool may be no different than a Q sort of "body parts" (may be) in some studies and for some investigators. Both may seem to be "I and It" rather than "I and Thou" to use Buber's categories.

Again, I hope I didn't give the impression that the body-parts study was intended to serve any purpose other than a demonstration of the different outcomes which result when you measure something objectively (e.g., in terms of length or breadth, recorded in inches) and when you measure it subjectively (e.g., in terms of its importance to me). The point was that this produces two separate matrices – one objective (inch), one subjective (importance) -- hence cannot be comparable as assumed according to Burt's reciprocity principle.

One of Stephenson's intellectual relatives, B. F. Skinner. That is, the operant experiment (in the experimental space others, not Skinner, often called the "Skinner box") remains a mainstay of psychological research. Unfortunately for the science of behaviour, this preparation (data collection procedure) for some time has been used to verbally shore up the sort of psychology that the operant (and operant subjectivity) were devised to help replace. An operant experiment does not ensure operant science, just as a Q-sort study does not automatically carry with it a coherent "set of statistical, philosophy-of-science, and psychological principles" (Stephenson, 1953, p. 1) that make up Q methodology. Dennis Delprato

However, it is also clear that the very manner in which we have debated the issues is marked by assumptions about science and methods. I am a person who is persuaded of the subjectivity of experience, including the experience of being a scientist who conducts studies. From my point of view, the assessment use of Q sorts in psychology is as uncertain and human-constructed as uses of Q methodology when it is used to understand phenomena from the perspective of subjects. Bruno Latour, and also Dewey (his Logic theory, not his educational theory), are compelling in this vein, although many Q proponents would draw from the lessons of modern physics.

It occurs to me, however, that uses of Q methodology for "understanding subjectivity [and] examining subjectivity in a systematic way" [from Steven's post] are more congruent with a constructivist understanding of science if only because the methodology acknowledges subjectivity to be integral to experience in the first place. I find that advantageous.

I am not "against" or ignorant of the utility of a standardized instrument, whether based on Q or another technique. However, "standard" is not standard in the sense of stable or everlasting. For me, it is a temporal and scale issue. A bona fide instrument that has been developed using all the best 'whatever's' resources, creative scientists, homogenous and large pool of subjects, etc.) may be perfectly good and imminently helpful . .. . for a period of time and under a particular set of conditions. Of course this statement is trite and elementary. At the same time, it may be under appreciated that these particular limitations of standardized instruments show up much less when the subjectivity approach to Q is honored.

One of the aspects of Q methodology's helpful role in policy development [when people sort statements in order to discern factors] is the way in which the methodology is sensitive to changes among people over time and place. It has a built-in "sensor" that re-calibrates issues on the basis of how people are thinking in the current time and place. For issues like organizational integrity, economic and social policies, and understanding of roles and conflict, Q is better suited (produces more insights per an earlier contributor) when its "asking" or inquiry feature is turned on rather than turned off.

The subjectivity feature is also important to me because policy implies agency (i.e., deliberate action).When factors or issues are better understood through Q, then it is easier to understand action. Here I am speaking as a social anthropologist. It is people acting from subjective frameworks in relation to each other that is crucial in my work--so the continual "asking" is what makes Q a tool for staying ahead. That is one of the reasons why I would shy away from developing a standardized assessment of organizational integrity per an earlier contributor.

Organizational cultures are probably not as stable personality and psychopathology. There is no doubt in my mind that one could make Q do whatever one wishes, but the subjectivity uses of Q methodology are better at discerning the moving target of ideas in more changeable contexts. Nancy Grudens-Schuck, Ph.D.
http://www.ag.iastate.edu/departments/aged/personne/ngrudens.htm

But all of this is in the assessment tradition, which has very little to contribute when it comes to the study of subjective behaviour. Stephenson was of the opinion that psychology generally (and American psychology in particular) had missed what he was trying to say, and he used to refer to Kuhn in this regard -- that psychology had fastened onto the exemplar of Q sorting but had not seen the broader considerations (i.e., subjectivity) which the exemplar was intended to illuminate.

The more general paradigm which this genre represents, and those who are interested in subjectivity as a subject matter do not feel that this literature is particularly useful to them in their day-to-day research.

It is one thing for a psychologist to use the California Q-Set to describe a particular patient, for instance, and quite another to let that same patient describe him- or herself. As Stephenson readily acknowledged in chapter 5 of The Study of Behaviour, both perspectives are salient for a complete analysis of behaviour, but he also went on to say that psychology had a special obligation to examine the person's own point of view, and the overwhelming body of writings which he produced – in psychology, advertising, literary criticism, TV audiences, public opinion, etc. -- were in that direction.

As someone interested in policy, this is appealing to me, and I imagine that it's appealing to others with different substantive interests for similar reasons. I'm sure that I could construct something similar to the California Q-Set for use in environmental policy (for instance), complete with standardization, reliability, and all the rest. But I'm equally sure that if I am concerned with the status of wolves in Minnesota (which is the focus of a current Q dissertation in the biology department at the University of Minnesota), the way to approach this problem is not to obtain biologists' standardized Q sorts about what they think that relevant stakeholders believe, but to get Q sorts directly from farmers, ranchers, people who live near wolf habitats, animal rights advocates, and all others whose views are apt to be salient and which need to be taken into account if a lasting solution is to be reached. And were I asked to help with a similar problem in Wyoming (which I have been), I would not use the Minnesota Q sort but another begun from scratch in the new setting.

How knowledgeable are those in the assessment business about the laws of subjectivity, for instance -- of James's Law, Rogers's Law, Perlin's Law, Peirce's Law, etc.? How familiar are they with the parallels with quantum theory (not as a mere analogy, but mathematically)? Where in their literature are examples of single-case studies? Is there a single instance of the use of centroid analysis in all of the many studies which they have completed? Is there an instance of theoretical rotation? Where does Egon Brunswik fit into their studies, or Kantor, or Polanyi, or Peirce? Those pursuing assessments are quite knowledgeable, I'm sure, about the testing of hypotheses, but what about abductory logic?

When it comes to understanding subjectivity, however, there is no substitute for the writings of Stephenson and the procedures and strategies which he developed for examining subjectivity in a systematic way.   Steven R Brown <sbrown@kent.edu> Editor, Policy Sciences

Q SORTING

Q-sorting is a distinct technique with its own strengths and weaknesses though it continues to be confused with other techniques (Brown 1980), such as cluster analysis (e.g. Hair 1998, p.473).
Cluster analysis, a multivariate technique for statistically grouping responses, differs from Q-sorting and Q-analysis in that it draws on traditional inferential statistical methodology rather than Q-methodology for its theoretical grounding (Brown 1980). One implication is that cluster analysis aims at achieving representation through random sampling and large numbers without regard to preserving self-reference. Its end result is homogenous groups of objects about which assumptions are made based on broad categorizations. Thus, a researcher using a cluster sample might select only a few members of a specific group, a homogenous population, as all members of the group would be assumed by the researcher to have similar responses within a margin of error (Babbie 1998). No such assumption is made in Q-sorting, and Q-analysis does not allow selective manipulation of the criteria being used to judge variation and create groupings of people as such manipulation might interfere with the self-reference captured in the sorts.
Thus, in cluster analysis the researcher's definition of the variates being sought is a "critical step" (Hair 1998, p.473).

In Q-sorting and Q-analysis the preservation of self-referent responses precludes such definition of the grouping criteria by the researcher.

On a more practical level, "Factor analysis has an underlying theoretical model, while cluster analysis is more ad hoc" (SPSS Manual, 1999, p.293). This difference has an implication for any inferences drawn, as the factor analysis fundamental to Q-technique allows the researcher to look deeper into how the data relate. Even when Q-sorting occurs in unstructured Q-studies lacking a block design, such as the MIS PhD preparation example, the theoretical grounding behind Q data collection and study design helps guide the discovery of actual agreements and disagreements in line with respondent attitudes. Without this guidance, one can fish until relationships are found regardless of their meaningfulness. quoted from: Thomas, Dominic and Watson, Richard T. Q-SORTING AND MIS RESEARCH: A PRIMER Communications of the AIS v8 n1 2002.

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Q METHOD AND KANTIAN PHILOSOPHY (Normative domain)

Several times when I have given talks in Europe that draw on Habermas. German colleagues have asked why Americans focus on Habermas when they have Dewey. There are links between them.

One issue I would note on the idea of distributions. The Law of Errors came from, interalia, Galileo and others dealing with the variability in observations. Underneath this was the notion that there was a "true" value, a sort of Platonic ideal from our measurements deviate because they are "contaminated" with error. This is a very essentialist notion of error.

This may be a reasonable model in the physical sciences but its troubling as an approach in the social and biological sciences. Notes the powerful influence of Darwin on the pragmatists, and part of that was a sense of natural variability. Individual variation is not a deviation from an "ideal type" that represents the essence of the species as God created it as an error interpretation might imply. Rather such variation is both the cause and consequences of evolution. This is a move beyond both essentialism and nominalism to what Ernst Mayr refers to as "population thinking." From this perspective the phrase "law of errors" may be a bit misleading. The mean is not an ideal type or essence but just the least squares estimate of what is typical or one parameter that helps to describe the distribution of variability. Galton and Pearson introduced this populationist thinking into statistics, as I understand the history.

But Q as a methodology (as opposed to a data-gathering technique) was intended to serve a science of subjectivity, and one of Stephenson's lifelong frustrations was that the methodology that he innovated was co-opted for purposes which were the opposite of his intent. This assertion presupposes a different conception of subjectivity than advanced by Stephenson, and, when translated into factor analytic terms, comports with the inductive equation of R factor analysis. This equation is shown explicitly in Political Subjectivity (Brown, 1980, p. 322), but can be expressed in words as follows: Once the variability of the common factors (communality) has been extracted, what remains in a person's score is composed of what is specific to the personality test plus random error. Presumably, some objective personality scale has been applied and then decomposed statistically into its components, with subjectivity being contained in error. In this sense might it be said that subjectivity is only one facet of personality.

Things are different when the equation is reversed. In Q, the common factors themselves represent different kinds of subjectivity, with non-communality being partly what is unique to the person's subjectivity (i.e., not shared with the common factors) and partly random error. In the previous case, subjectivity vanishes into error; in this case, what is objective vanishes into error. In a certain sense, people are always aware of their subjectivity (qua viewpoint). That is, if they are asked to rank the statements from agree to disagree and are asked afterward why they did it this way, articulate people have no difficulty telling you why. Subjectivity in Stephenson's view is not something that humans only occasionally have access to.

As to conscious and unconscious, Stephenson dealt with this in his essay on "Consciousness out -- subjectivity in" (1968). Consciousness is not what is immediately given, subjective communicability is, and it is the latter that provides the raw materials for a subjective science.

This is what Stephenson meant by subjectivity -- not as a subset of personality, but as a natural phenomenon that contains structure that factor analysis reveals. From the standpoint of a science of subjectivity, I doubt if the idiographic/nomothetic distinction is very meaningful. Stephenson once said to me that science is always nomothetic and can't be anything but, yet he was critical of people like Eysenck et al. who claimed to champion a nomothetic approach. James's Law is assumed to apply in any and all cases – I've not yet seen an exception -- and the same is true of the other laws of subjectivity (Stephenson, 1980, pp. 9-10, 22-23); i.e., a law holds unless interfered with by another law. (Airplanes don't violate the law of gravity; the laws associated with velocity and thrust temporarily nullify gravity.) As to levels of abstraction, that is taken care of by the concourse. At a high level of abstraction, most humans would presumably resonate with general ideas about fairness, freedom, sparing others from pain, etc.; however, if we turn to some specific area, such as abortion, and generate a concourse relative to that topic, differences will appear.

This issue relates to the distinction between general and singular propositions. Stephenson (1953, p. 42) regarded it as an error to equate theories with general propositions, e.g., that all people are either introverts or extraverts, which can be measured by some kind of test. Testing is of singular rather than general propositions. Hence, a Q sample about psychopathology or anything else wouldn't be designed to provide a complete or even nearly complete description of a personality, but to be representative in Brunswik's sense. Then, if we suspected of psychopaths that they become anxious around women, we might ask this particular psychopath, X, to describe (among other conditions of instruction) how he acted toward his ex-wife
(A), his current girlfriend (B), his mother (C), etc. These could be even further broken down -- e.g., how you behaved toward A (1) when you struck her, (2) when you were dating, (3) when you proposed, (4) the day she left you, etc. All of these conditions would be governed by theory and/or events revealed in therapy and/or any other cues (Brunswik). The conditions of instruction may be tailored to the person, but the Q sample needn't be, although it would probably be more effective if it were indigenous. In any event, what is of issue is not the single case per se, but the case insofar as it reveals more general truths, e.g., about the dynamics of anxiety, sexuality, and psychopathology.

The emic/etic distinction was discussed in Political Subjectivity (Brown, 1980, p. 190), but phonemics (distinctions made by the person doing the Q sort) take precedence in a science of subjectivity. The scientist will of course eventually seek to explain the results and will then use concepts and principles known only to specialists -- this is typically done in the interpretation and naming of Q factors – but that doesn't necessarily justify a standardized Q sample.

As to "explaining the natives' point of view," Stephenson (1983) expounded at length on the difference between explanation (ars explicandi) and understanding (ars intelligentia), both of which are involved in Q methodology. Factors are obviously analytic (explicandi), but the statements and their factor scores always require interpretation (intelligentia). He made a similar argument in questioning Meehl's emphasis on actuarial prediction (Stephenson, 1962), noting that "clinical research, at … its wisest, is not concerned with prediction, but with explanation" (p. 101).

For example, in the study of political personality, we may get a scalar fix on "democratic personality" as a variable or type, and may then go on to correlate this (based on individual differences in quantitative amount) with other demographics (sex, age, party identification, etc.), yet this would not deepen understanding of the phenomenon one

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iota. That is, to know that democratic personality is differentially related to party identification tells us very little more about the phenomenon as such, i.e., about the phenomenon that is related to party identification.

One of the best recent illustrations of this is Rhoads's (2001) study of authoritarianism. The hundreds of studies of authoritarianism have pretty much followed Drew Westen's suggested path i.e., obtain a valid and reliable score (F-scale or Altemeyer's RWA scale) and correlate it with external validating variables, and so Rhoads's study became the first and only one in the half-century of authoritarianism studies to look at matters from the point of view of the authoritarians themselves, by not combining them into a single score understood by the investigator (etic), but by letting the Q factors take a form and structure determined by the patterns created by the individuals (emic). Understanding of the way in which the authoritarian personality functions was gained through examination of the factor structure created by a single authoritarian providing Q sorts under multiple conditions of instruction, not by expanding the list of demographics with which it was correlated.

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STANDARDISATION

If **"standardization"** includes agreement upon some sort of "ruler" with agreed upon meanings of the units of measurement, then there is a (fundamental) difference about the **nature of subjectivity** and **the role of Q-method in studying it**. This was the point Steve Brown was making with regard to his "body parts" study. On the one hand, there is the use of
a. Q as test instrument with external standards against which results are compared and conclusions drawn. Thus, a number of experts, say Jungians, can with great care eventually come to consensus that a Q-sample is on the straight and narrow according to Jungian theory. Factor results (based on Q-technique) then can be analyzed and interpreted according to the experts' understandings (ANOVA, etc.) inasmuch as there is **an external standard for understanding and interpretation**. In this respect a "standardized Q-sample" makes sense and there is **a basis for replication**.

b. On the other hand, **if there are no external standards, if the "rulers" are the participants themselves** and the **"units" of measurement are their subjective understandings operationalized** (if you will) in the placements of items during the sorting process, then **a different orientation about the research task is needed**.

In this **respect there is a type of standardization, not necessarily in the form of the Q-sample**, e.g., but with **the assumptions that**
(1) each Q-sorter is his or her own standard of measurement and
(2) the "0" point on the Q-sort continuum is the same for every sorter (that point where there is no psychological relevance [no meaning, etc.]). The resultant factors and their arrays may fit very well with the experts' preconceptions as imbedded in the design of the Q-sample; if so, fine---theory is corroborated through the testing (Stephenson's point that Q is more adept at testing theory than hypothetical-deductive methods). However, they may not, or, **there may be richness of participants' understandings that the experts' interpretations are missing**. (and vice versa)

However, our/my use of the MACL Q-sample has not rested so much upon the apparent "meanings" of each item (mood adjective) but the factor structures that are produced from the sortings (describe yourself, ideal self, depressed self, happy self, mother, father, Bill Clinton, George W Bush,.....). The Q-sample is a means to other ends. Apparently, the differences between operant subjectivity and categorical subjectivity remain unclear or are contested. Bruce McKeown

The concepts of operant **(theory testing)** and **categorical (theory replication)** SUBJECTIVITY (Bruce McKeown) (Note, is this to do with the nature of TACIT KNOWLEDGE?) provide excellent distinction between these process.
For me, operant subjectivity frees the pursuit of knowledge and the creation of theory in reality, while categorical subjectivity frames or packages knowledge and theory pre-established formats.
Both processes are valuable but for different purposes: Stephenson/Brown seeks science; Block et al. routinizes science; the first creates, the second continues; both contribute to knowledge.

REDUCTIONISM

'A belief that the subject matter of psychology can more properly be explained within the framework of the physical sciences. Such explanations can be more easily verified (or falsified) than more complex explanations, therefore may be seen as more scientifically valid. A problem with this form of explanation of behaviour is that it often distracts attention away from other levels of explanation. (A-Z). 'When one speaks of reductionism one has in mind a specific claim to the effect that a particular domain (for example, spiritual) is reducible to another (for example, mental). The expression is sometimes used to refer to a global thesis to the effect that all the special sciences, for example, chemistry, biology, psychology are reducible ultimately to fundamental physics. Such a view is also known as the doctrine of the unity of science. P747 Encyclopedia of Philosophy

REPRESSION:

A term attributed to Freudian theory, it refers to the expulsion fro the conscious mind of thoughts and memories that might provoke anxiety (primary repression), or the process by which hidden id impulses are blocked from ever reaching consciousness (primal repression). It is important to note that repressed memories are not deactivated, but they continue to affect a person's behaviour, although mostly in disguised or symbolic forms (such as dreams or neurotic behaviour).

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RESEARCH

The process of gaining knowledge by either an examination of appropriate theories or through empirical data collection.

SCIENTIFIC PRACTITIONER

Here defined as per Clarkson's definition of counselling psychology as a practitioner discipline. Namely, 'a model of blending practice and research in an ongoing, interesting and satisfying way.' P301 (Counselling Psychology, Integrating Theory, Research and Supervised Practice.) In this approach, process as well as outcome is investigated and regarded as equally important. Clarkson's hope is that, 'The divide between the academy and the consulting room could potentially become a meeting place as their inhabitants learn to speak and work and supervise in the same language.' P301.

STRATEGY :

Strategy is defined in the thesis from the perspective of Tom Peters (1989) Thriving on Chaos. Peters' answer to the question, 'What makes a good strategic plan?' Is that there is none. But there is a good strategic planning process. A planning process which focuses on the development and honing of a 'collection of skills and capabilities ever ready to pounce on brief market anomalies.' He considers that strategic planning as we conventionally conceive it ' has become irrelevant, or worse, damaging.' P510

Peters considers that the original meaning of the strategy 'MANAGEMENT BY OBJECTIVES' has been distorted. He points out that Peter Drucker 'invented' the MBO in 1954 and that its original purpose was to encourage nonbureaucratic self-management. He remarks that ' the antithesis, an accountant-driven extra layer of bureaucracy, was what usually ensued, as the fine idea became encumbered over time by complex top-down techniques' According to Peters,

' The 'new' strategic plan, and planning process, must necessarily be 'bottom up'. Assessing the ability (and necessary skills) to execute – to be responsive, flexible, attentive to customers – starts on the front line. Obviously as the process moves forward, it will involve debate among senior officers, and compromise. But it should never lose touch with or sight of the front line, where execution takes place.

In fact each facility, as well as each business unit and function, should have a strategic plan. The plan should not exceed a dozen pages, and perhaps two thirds of it should be devoted to strategic skill/capability development in the context of the corporation/business unit's vision and the most significant external forces at work.

The plan, whose development involves everyone, should be shared with everyone after completion. At that point, there is a serious case to be made for destroying it – if not in practice at least in spirit. Its value is as an assemblage of thoughts, not constraints. The process of developing it is close to 100% of its value. Slavishly following the plan despite slavish conditions (now the norm), because of the time and political capital spent in assembling it, is counterproductive. P511

The 'organisational' or 'systemic' definition is outlined below, according to a Glossary written by Thomson (2001). The point I am trying to make in this thesis, is that the 'Systemic' discourse of 'organisation', is a 'massively modular mirror of the 'fractal discourse' that is understood by Evolutionary Relationship Psychologists as Counselling Psychology.

A list of relevant definitions about Strategy as it pertains to organisations is provided below: (Thompson, J. ,(2001) Strategic Management, Glossary,

STRATEGY

'The means by which organisations achieve and seek to achieve (and seek to achieve) their objectives and purpose. There can be a strategy for each product and service, and for the organisation as a whole.'

ADAPTIVE STRATEGIC CHANGE

'Strategies that emerge and develop on an ongoing basis as companies learn of new environmental opportunities and threats and adapt (or respond) to competitive pressures'

ACTIVITIES

Those things- acts and tasks – undertaken by an organisation which, when aggregated, dictate the strength of a *strategic position.*

ALLIANCE

(Strategic Alliance) an agreement, preferably formalized, with another organisation. The alliance might be with an important supplier, with a major distributor, or possibly with a competitor, say for joint research and development.

COMBINATION STRATEGY

Term used where more than one discreet strategic alternative is pursued at the same time. Particularly relevant for a mixture of market penetration, market development and product development strategies; and invariably implies INNOVATION

COMPETITIVE STRATEGY

The means by which organisations seek to achieve and sustain competitive advantage. Usually the result of distinctive *functional strategies.* There should be a competitive strategy for every product and service produced by the company

EMERGENT STRATEGY

Term used to describe and explain strategies which emerge over time and often with an element of trial-and-error. Detailed implementation is not prescribed in advance. Some emergent strategies are *incremental changes* with *learning as intended strategies* are *implemented.* Other *adaptive strategies* are new responses to environmental opportunities and threats.

FOCUS STRATEGY

Concentration on one or more market segments or niches

FUNCTIONAL STRATEGIES
The strategies for the various functions carried out by an organisation, including marketing, production, financial management, research and development and human resources management. One or more functional strategies will typically be responsible for any distinctive competitive edge enjoyed by the company

GENERIC STRATEGIES
The basic competitive strategies – based on cost leadership, differentiation and focus – which are open to any competitor in an industry, and which can be a source of competitive advantage

GLOBAL STRATEGIES
Strategies for companies which manufacture and market in several countries and/or continents. Issues concern for example the location of manufacturing units and the extent to which control is centralized at a home base or decentralized on a local basis

INTANGIBLE STRATEGIC RESOURCES
Resources which have no physical presence, but which can add real value for the organisation. Reputation and technical knowledge would be typical examples.

INTENDED STRATEGIES
Prescribed strategies the organisation intends to implement, albeit with incremental changes. Sometimes the result of (formal) strategic planning: sometimes the stated intent of the strategic leader. Maybe described alternatively as *prescriptive strategies.*

LOGICAL INCREMENTALISM
Term adopted by John B Quinn to explain strategy creation in small, logical, incremental steps.

LOOSE-TIGHT PROPERTIES
Term which explains the idea of tight central control over key strategies, policies, principles and values, combined with delegated authority to subsidiary businesses and empowered managers.

OPPORTUNITY DRIVEN STRATEGY
Strategy creation and development that begins with an analysis of external environmental threats and opportunites: *see also resource-based strategy.* In this thesis, I suggest that in a complexity framework, this emerges from the internal environment created in the context of persons-in-relationship.

OUTSOURCING
Procuring products and services from independent suppliers rather than producing them within the organisation. Often linked to strategies of focusing on core competencies and capabilities. In this thesis I link outsourcing to consultation processes, particularly in relation to the scientific practitioner of change in a post-human climate and the competencies required to understand the dynamics of those processes.

PARADIGM
A recipe or model for linking together the component strands of a theory and identifying the inherent relationships, a competitive paradigm explains the underpinning logic of a competitive strategy or position. In this thesis I illustrate how a Q Methodology Complexity Framework can be applied to link together the component strands of Organisational Behaviour, Leadership and Strategic Management with Evolutionary and Relationship Psychology.

STRATEGIC AWARENESS
Appreciating the strategic position and relative success of the organisation. Knowing how well it is doing, why and how- relative to its competitors – and appreciating the nature of the external environment and the extent of any need to change things. This thesis is about developing competencies for strategic awareness by appreciating the nature of the internal environment and the extent of any need to change things.

STRATEGIC CONTROL
A style of corporate control whereby the organisation attempts to enjoy the benefits of delegation and decentralisation with a portfolio of activities which, while diverse is interdependent and capable of yielding synergies from co-operation. In this thesis I suggest that this form of control involves the ability to embrace internal as well as external diversity through the effective leadership of human capital within the organisation.

STRATEGIC CHANGE
Changes that take place over time in the strategies and objectives of the organisation. Change can be gradual, emergent and evolutionary or discontinuous, dramatic and revolutionary. In this thesis I suggest that there is no way of knowing when evolutionary change is about to become revolutionary, without a strategic awareness of the internal dynamics of the firm.

STRATEGIC CAPABILITY
Process skills used to add value and create competitive advantage. In this thesis I suggest that in a post-human climate, defined as the Knowledge Economy, these process skills involve person-centric evolutionary solutions as a key factor for triple bottom line social, ethical and financial advantage. These skills involved the effective implementation of visionary leadership.

STRATEGIC THINKING
The ability of the organisation and its managers to (a) synthesise the lessons from past experiences and to share learning, (b) be aware of current positions, strengths and competencies and (c) clarify the way forward for the future. In this thesis I suggest that strategic thinking operates in the Transformational Zone and can be understood from the internal perspective I call Nanopsychology.

STRATEGY IMPLEMENTATION
The processes through which the organisation's chosen and intended strategies are made to happen. In this thesis I show how these strategies are made to happen at the internal interface between the personal and the organisational.

STRATEGIC ISSUES
Current and forthcoming developments inside and outside the organisation which will impact on the ability of the organisation to pursue its mission and achieve its objectives. This thesis is about the effect of what is called the Post-Human Position on strategies for strategic advantage in the Knowledge Economy.

STRATEGIC MANAGEMENT

The process by which an organisation establishes its objectives, formulates actions (strategies) designed to meet these objectives in the desired timescale, implements the actions and assesses progress and results. In this thesis I present an alternative way of evaluating the effectiveness of strategic management to the externally-referenced form of evaluation, understood in a modernist context as management by objectives (MBO)

STRATEGIC PLANNING

IN STRATEGY CREATION The systematic and formal creation of strategies – to be found in many organisations, and capable of making a very significant contribution in large, multiactivity organisations.

IN STRATEGIC CONTROL Centralised control, most ideal where there is a limited range of core businesses.

SUBJECTIVITY

'Subjectivity does not come in standard form. It does not come in the form of variables or dimensions, and rarely in the form of causes and effects. There is little appreciation of the role of subjectivity in human history, and of the efforts of the existentialists (Kierkegaard, Sartre), of literature figures (Sontag, Kafka, Woolf), and of psychologists (notably Freud, but also William James and James Ward) to understand it.

Right or wrong, Stephenson felt progress had run up against a stone wall because of lack of a science to help the existentialists and literary figures, for whose insights he had more respect than those of most psychologists. His science consisted of incorporating centroid factor analysis, which no one else wanted because of its lack of standardization (i.e., it had no right answer); abductory logic, when everyone else pursues hypothetico-deductive reasoning; and single-case studies, when everyone else is still using large numbers. There is a consistency in all of this, and simply because those devoted to standardization do not see the consistency doesn't mean that there is not a defensible scientific view at issue.

As I became more and more familiar with the history of Q and its opposition -- by Burt, Eysenck, Cattell, McNemar, Loevinger, and others. When Steph Enson was asked why he thought Q generated all this resistance, he said he thought it was because of subjectivity, and Q's focus on it. In other words, there's little interest in subjectivity as such, except as it can be transformed into a variable or trait or some such. I recall reading Ellenberger's *Discovery of the Unconscious*, and his observation about psychologists up through Pierre Janet lacking interest in the ravings of the disturbed mind, and that what made Freud so important was that he was among the first to attend to these outpourings as important in and of themselves. I think Stephenson had this same interest in subjectivity as natural behaviour and as occupying almost all of our waking hours, yet being virtually ignored save by novelists and artists.

I'm quite prepared for those not interested in subjectivity to go their way and do whatever they like (even with Q sorts) in terms of standardization, use of principal components analysis, varimax rotation, and all the rest. I think Stephenson was quite prepared to give all of that over to R methodology, with his blessing. But I'm not sure whether those with slim to little interest in subjectivity (in the sense in which Stephenson meant it) are prepared to leave him alone to pursue his own science according to that science's presuppositions, of if they're going to demand that he standardize and accept nothing less than simple structure, at the risk of being labelled "non-scientific."

Stephenson (1972) stated that "objective measurements and observations can, in principle, be made by everyone (or by a piece of apparatus), whereas measurements and observations of a person's subjectivity can be made only by himself" (p. 17). However, I would note that the MMPI, the California Q-set, and any other device can also be responded to while the experimenter is off playing bridge, but that in a science of subjectivity the Q sorter, and not the experimenter, is the observer i.e., I am the only one with first-hand knowledge about "my point of view" because it is mine, hence I am the only one who can provide a measure of it, hence I am the only one who cannot be off playing bridge when a measure is taken of my subjective point of view. This constitutes part of the connection of Q to quantum theory, where a phenomenon and its measurement are inextricably tied. (Whether light shows particle or wave features depends on the experimental setup.)

This, in turn, is quite different from the scaling and assessment use of Q technique, in which the Q sort (California or any other variety) is used to appraise the person from a position independent of the person (e.g., from within the assessing psychologist's frame of reference). In Chapter 5 of *The Study of Behaviour,* Stephenson (1953) showed how Q technique could be used to probe from all possible vantage points (the psychologist's as well as the patient's), but said that psychology had a special obligation to examine the situation from the person's standpoint.
Steven Brown, Q methodology Network

The concept of subjectivity actually challenges subjectivists' ego-centric definition of self, claiming that subjectivists '...cannot understand that human beings create, think, and become individuated, independent creatures only within and through a context of meaningful relations to other human beings and non-human beings.' P181, (Zohar, 1991, quoting Cahoone).

According to Zohar, our relation to the selves and values (worlds) that we create is one of co-authorship. She introduces the new quantum concept of 'shared subjectivity', which she states is a subjectivity which is in dialogue with the world and which, through that dialogue gives rise to objectivity. In other words,
'...It is the relationship between the observer and the observed translated from the physics laboratoty into the moral sphere through the quantum nature of our consciousness, It is what Ilya Prigogine calls ' a concept of knowledge as both objective and participatory'.' P182 Zohar, 1991

RELIABILITY AND VALIDITY. 'The "naturalism" or "variety" espoused by Stephenson seems to me to necessarily invite idiosyncrasy rather than a cumulative science. This is not a general concern, but a concern of those involved in

assessment. When using Q technique to examine public opinion about whether to invade Iraq, validity plays no role, and reliability (test-retest) might only be of interest if we were concerned with the stability of views.

In the social world, language is more transitive than substantive, a distinction made by William James (1890, p. 243), and part of what divides the assessment use of Q methodology from its use in a science of subjectivity is the emphasis on substantive matters in the former and on transitivity in the latter. It is not possible to agree on terms and consensuality while in the midst of free associating or brain storming, but the results of such processes are what are gathered in a concourse for development of a Q sample.

I think **"SUBJECTIVITY"** is gloriously expressible by the reliable individual differences shown by the various Q-sorters. Once again, I think the **logic of assessment** peeps through. Assessment in particular and **R methodology** in general is based on "individual differences" (e.g., in the difference between the scores which persons X and Y might assign to statement z), whereas subjectivity in Q methodology is in the intra-individual differences in salience (Stephenson's so-called quantsal units); i.e., the subjectivity is expressible in my preference for statement y over statement z, not in the difference between me and someone else relative to you. The need for a "common set of 'stimuli'" arises from the assessment need for an index that is stable among appraisers whose individual differences are indicative of stability/instability. The assumptions of Q methodology are different.

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In different fields of endeavour, one comes across similar **"factors"** and often comes across groups "splitting" into "sub-groups" around these different "understandings" interpretations) of different orientations. Coming to "understand" persons scientifically in ways that are useful to persons, I believe inevitably involves us in both "emic" and "etic" approaches, **"empathy"** and "analysis" (if
analysis is taken as thinking about **another's history/story/functioning**). The brilliance of Rorschach was it seems to me that he also tried early in the 20th Century to regard (i.e.) study the individual as an individual but also to try to understand that individual in relation to other individuals (hence, **diographic** as well as **nomenthetic analysis).**

Built into Stephenson's thinking and method, it seems to me, is such a remarkable synthesis of both perspectives and a sophistication about factor analysis and methodology to boot. (Bob Lipgar)

Jack Block wrote:
I think Drew's introduction of the "emic" / "etic" distinction is most helpful in clarifying just what **"subjectivity"** should mean. As I understand science, one may or should begin with an "emic" point of view but go on to an "emic" understanding. The same **method** can be put to different uses, and the same question can be tested with different methods. Q is no doubt an excellent **approach to studying subjectivity**, but it's **also an excellent scaling technique for measuring personality and psychopathology.** Subjectivity is only one facet of personality (and indeed is a term requiring some deconstruction in light of data from the last 15 years on the implicit/explicit distinction, which begs the question of whether and to what extent people are actually aware of their subjectivity, and the extent to which their conscious and unconscious subjectivities may differ (as in recent studies of implicit racism, which correlates only modestly with explicit racism).

Another point worth noting about the debate is that Q methods are more or less useful, and in different ways, in addressing different levels of analysis. At one level, all humans are highly similar; Q is not likely to be useful in describing that similarity, except if we need it to distinguish us from, for example, other primates--but most of us can do that without Q, manage to marry members of our own species without Q, etc. At the level of individual differences, where many people share certain attributes that are not characteristic of other people and to varying degrees, a standardized item set that can provide not only idiographic but nomothetic data can be extremely useful for both classification (for example, of personality pathology) and description. Not only can the extent to which people match various empirically derived Q-factors say something important about how they are similar and different from other people, but a description of a single person based on a large set of items can provide a very rich idiographic description (see, e.g., Westen, D., & Shedler, J. (1999). Revising and assessing Axis II, Part 1: Developing a clinically and empirically valid assessment method. American Journal of Psychiatry, 156, 258-272; and Westen, D., & Shedler, J. (1999). Revising and assessing Axis II, Part 2: Toward an empirically based and clinically useful classification of personality disorders. American Journal of Psychiatry, 156, 273-285.)'

SYNAESTHETICS

In this thesis I have used the terms 'syneasthetics' to describe the diverse ways in which we put ourselves and our worlds 'together' (See also 'aesthetics') Synaesthetics enables a different form of self-description and more accurately describes what I mean by '**Self-Reference'**. Synaesthetics is an emergent discipline, which attempts to address the **post-human condition**. The following description can be found on http://www.phreak.co.uk/i_o_d/warning.html. It is entitled, '*Warning, this computer has a personality disorder*':

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'Moravec's idea of the self as pattern repetition is echoed rather differently by another cybernetician, Norbert Wiener, "We are but whirlpools in a river of ever flowing water. We are not stuff that abides, but patterns that perpetuate themselves."4 And out of this river, perpetually muddied with peptides, hormones, immune response systems, viruses, pesticides, sugars, and illicit substances emerges the cognitive body. However, lest this should materialise as a 'holistic essentialism' that swaps meat-fearing disembodiment for a dread of the mechanic body we should move on to acknowledge that homo Sapiens evolved as a result of a deep, co-evolutionary intimacy with the 'inhuman', with tools, with the mechanic. At the very core of our development as a species is the gradual bootstrapping of the brain, the supposed Slot In Memory Module, which according to neodarwinian evolutionary theory is itself, the result of a possibility-space opened up through the development of the opposable thumb. A mutation in one part of the body, with far-reaching side effects on all others, that opens it up to a combinatorially explosive array of relations with other forms of matter. Thus, we are always already deeply post-human'

THEORY

A set of interrelated ideas or principles that can be used to explain observed phenomena. P258 A-Z of Psychology. A collection of general principles which serve as an explanation of established facts and observable data. Scientific theories can be tested for their accuracy through hypothesis and further data collection. It is an essential characteristic of a scientific theory that it is amenable to such rigourous testing. In its simplest form a theory can be seen as an honest attempt to explain a particular body of knowledge. In this more liberal sense of the word, a number of psychological theories that fail the criteria for 'scientific' theories are nonetheless regarded as 'theories'.

THEORY OF MIND

An understanding that other people possess mental states that involve ideas and views of the world that are different from our own.

REPUTATION

'The strategic standing of an organisation in the eyes of its customers and suppliers' (Thompson, J., 2001, p1123) In this thesis I consider the organisational concept of *Reputation* from the constructivist position of the 'Defended Self' (Hollway, W.) as well as in relation to the work of Clarkson and the work of Stacey.

SKINNER'S VIEW ON OPERATIONISM.

One of the virtues of operationism, which seems to hold for Stephenson's views as well, was its avoidance of the problems and traps of logical positivism. That is, neither Skinner nor Stephenson fell into the trap of reifying constructs. Given this, perhaps **SUBJECTIVITY** is a *descriptive* term for what is derived through the procedures of Q methodology. If so, are we setting ourselves up for trouble if we look for other ways (i.e., something other than Q sorts) to "tap" subjectivity? Are we behaving as though there is some hidden realm?

It may be that the special, even unique meaning of the term, "subjectivity," when operationalized, reduces to the offering of the Q-sort method Says Steve Brown: "the Q sort simply provides an opportunity for a person to reveal his or her preferences through "asking a person to display his or her social attitude [or preferences or individual choices or subjective impressions] by spreading out a series of opinions, or to reveal his or her...preferences" - in short, their "subjectivities." If the study of "subjectivity" is largely based on Q-sorting, then very much of what has been learned in psychology about the method and the analytical methods devised or introduced become pertinent

Bruce McKeown noted that "A 'Q-sort study' is not necessarily a Q-method study" and I recognize the distinction he is trying to make; but what are the implications of a claim like: A Q-method study is necessarily a Q-sort study. If this claim is true, then is it a problem that the conceptual, theoretical, and meta-theoretical meanings of "Q" can be implemented in data collection in only one way? Is it strength of the Q-sort, as a data collection method, that there is such a strong, implicative, theory of the instrument?

I think this is an instance of misplaced concreteness. An IQ test may be tied to a particular instrument but I don't see the Q sort as being an instrument in the same sense. Of course, to display a person's subjectivity we have to devise some kind of operation that will enable us to see which particular things (from a larger collection of things) a person prefers, for preferences tell us something about people's subjectivities

Preferences 'are' subjective. I suppose there may be other ways to induce preferences, but it's rather convenient to be able to get these preferences represented linearly so as to be able to take advantage of methods such as factor analysis, which show us that some people perform in one way and that others perform in another. Again, the primary question is one of what is to be measured. When Skinner wanted to demonstrate contingencies of reinforcement, he constructed an experimental space in a particular way, and this came to be standardized as a Skinner Box. But it wasn't the Box that was the important thing -- i.e., >he had no "strong, implicative, theory of the instrument" that depended on this particular way of structuring the experimental situation. Similarly in Q, the Q sort simply provides an opportunity for a person to reveal his or her preferences. Science needs Bunsen burners, radio telescopes, atom smashers, and Q sorts to bring certain phenomena (such as subjectivity) into view. There may be other ways to bring water to a boil than to use a Bunsen burner, but a Bunsen burner is certainly good enough; and there may be other ways to bring a person's subjectivity to light, but a Q sort is certainly good enough.

"Q methodology" is intended to be the overarching conceptual framework that includes developments in technique (i.e., Q sorting) as well as methodology (i.e., factor analysis).
Does the integration of technique with method constitute a technology? There really are two Q traditions,
a. one that perhaps has the "heart and soul" of Q-methodlogy, and
    b.   the other of which considers Q-sort methodology, sometimes allied with Q-factor analysis and sometimes not, a useful scaling technique with lots of advantageous psychometric properties.

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The latter is the tradition to which Jack Block is referring, and for which the best general reference is his book on the Q-sort method in personality assessment. A number of people influenced by Jack, myself included, have been using this technique for addressing questions such as how psychopathology should be classified, questions very different from those addressed from an operant subjectivity standpoint but nonetheless, I think, interesting.

In R or any other kind of research, including Q, the number of participants is justified specifically by the CLAIM one is making about what the responses and analysis represents. 30 is a perfectly awful number, as is 500, if the claim you are making is "representativeness of the general population" (the claim of R survey-research) and the sample is selected IMPROPERLY (i.e. it wasn't sampled randomly or stratified spatially, or whatever). 30 is a great number for that sort of claim, but only with a good sampling strategy, although statisticians have spilled a lot of ink on it and there are other good numbers.

In Q the claim is commonly, though not always, that there are out there in the world these patterns of subjectivity, which exist, and matter, and are interesting, and help to make things happen, and are a product of other things happening. This is a very different sort of claim, one that - as Russ points out - doesn't require 30 people. Heck, it can be achieved with 1 (2 is most interesting to me). Good Q research samples folks purposively, to represent some cross-section of people around the issue. This means that the number of people in different demographics, etc, is built into your design for sound theoretical reasons. (In my case I sampled two books which I considered representative of the general view of what should be taught at degree level to business students).

Now, sometimes you want to make several claims in research like, "there are these patterns of subjectivity, and the people out of my sample who tend to adhere most closely to pattern X, at least as it is modelled abstractly here, also tend to be more likely to work in the service industry, or to be women, or to be well-fed, etc. etc." That claim can be made with a sample of any size, and be perfectly defensible. To test that claim statistically, however, controlling for other factors, requires making sure you have enough cases in different boxes for logistic regression or whatever technique you use, at least to make some people happy. Suffice it to say, however, that if you derived a factor, it exists and is worth considering, no matter how many folks sorted the stimuli.

But this question of the number of statements is one I get all the time from stats people and ecologists with whom I work. They really want there to be 30+ of them. I have continued to insist that if selected carefully and with an eye towards theoretical concerns, 30 can be excessive; the question again is about what the statements represent and the claims you defend in the analysis of their sorting. After all, what does a "representative" set of statements look like. Do they represent a proper sample of all that has been said about everything ever? No, only a slice of discursive reality; a window into the multi-dimensional space of ideas. If I'm right, your P-set (participants) should be chosen intentionally and should include the key informants whose input will provide you with useful data on your topic. In Q, there is no set minimum number of participants. In R, the usual minimum is 30 subjects
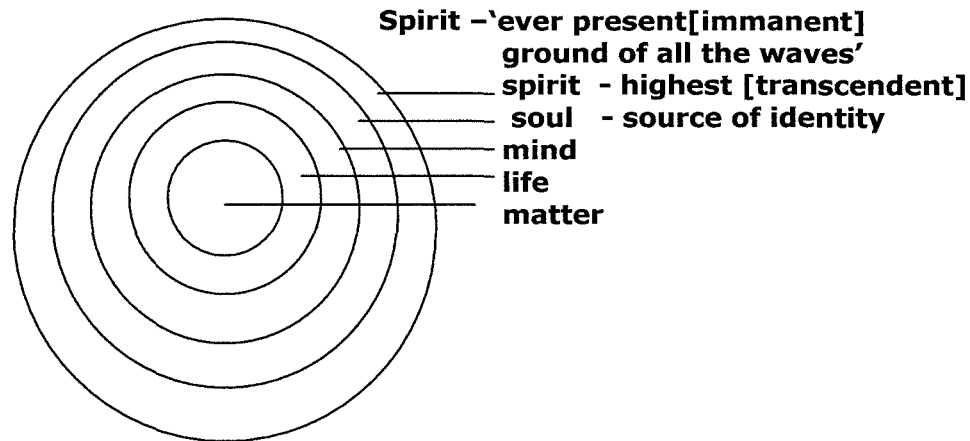
WILLIAM STEPHENSON (1902-1989)

'Is probably best known in Britain for his development of Q-methodology, a technique for the assessment of preference and value. He also deserves to be remembered however, for his more general contribution to the discipline of psychology and for the part he played in the post-World War II development of the Honours School in Psychology, Philosophy and Physiology (PPP) at Oxford. The basic principles of Q-methodology had been clearly set out in a letter to Nature in 1935. Stephenson continued to develop his ideas about Q methodology until war broke out in 1939. Born in 1902 in Chowell, County Durham, Stephenson initially trained to doctoral level in physics at the University of Durham. While completing his physics degree, Stephenson studied for the Diploma in the Theory and Practice of Teaching which brought him into contact with Godfrey Thomson, one of the pioneers of factor analysis, Inspired by his encounter with Thomson to explore the applications of factor analysis to the study of mind, following the completion of his PhD in 1927 Stephenson moved to University College London to study psychophysics with Charles Spearman, At UCL Stephenson served as Research Assistant to Spearman and also to Cyril Burt. In the 1930's, Stephenson was a central figure in the development of and debates about psychometrics and factor analysis. In 1936 he became Assistant Director of the newly established Oxford Institute of Experimental Psychology. War service working as a psychologist for the British Armed Forces interrupted his career which was resumed at the University of Oxford where he became Reader in Experimental Psychology in 1942 and Director of the Institute of Experimental Psychology in 1945. In his 1972 festschrift tribute to Stephenson, Oliver Zangwill comments on developments in psychology at Oxford and notes that Stephenson more than anyone else was responsible for the establishment of the School. Stephenson's interests were broad and in 1935, he was selected to begin psychoanalysis with Melanie Klein in order to help raise the research profile of psychoanalysis in the UK. Having failed to secure the first Oxford Chair in Psychology, Stephenson emigrated to the United States moving first to a Visiting Professorship at the Department of Psychology, University of Chicago. In 1958 he took up a position as Distinguished Professor of Advertising Research at the School of Journalism, Universtiy of Missouri-Columbia. Stephenson spent a very full life in a quest for a science of subjectivity. Q-methodology was his attempt to lay the foundations for such a science in ehich his abiding concern was with assessing intra-individual meanings rather than individual differences. After his retirement in 1972, he devoted an increasing amount of his time to one of his earliest preoccupations, the exploration of the links between quantum theory and subjectivity. William Stephenson's principal publications include Testing School Children: An Essay in Educational and Social Psychology (1949), The Study of Behaviour: Q Technique and its Methodology (1953), The Play Theory of Mass Communication (1967), and Quantum Theory of Advertising (1994). (From back cover of International Society for the Scientific Study of Subjectivity, (ISSSS); 18th Annual Conference, Collingwood College, University of Durham, UK, 19-22 September 2002.

THE END

APPENDIX 1

KEN WILBER'S 'GREAT NEST OF BEING' : Source: K Wilber (2000) <u>Integral psychology : Consciousness, Spirit, Psychology, Therapy</u> Shambhala

**Spirit –'ever present[immanent]
ground of all the waves'
spirit - highest [transcendent]
soul   - source of identity
mind
life
matter**

'The Great nest is simply a great *morphogenetic field* that provides a *developmental space* in which human potentials can unfold. The basic levels of the Great Nest are the basic waves of that unfolding: matter to body to mind to soul to spirit....Through these general waves in the great River some two dozen different development streams will flow, all navigated by the self on its extraordinary journey from dust to Deity' (Wilber 2000 p27)

Each wave has both to 'transcend (provide a route to higher waves) as well as ' include' lower waves
'There is nothing linear or rigid about these various waves.......
individual development through the various stages of consciousness is a very fluid and flowing affair'
Wilber 2000 p7

Wilber literally 'charts' numerous models of stages of human development. He quotes Don Beck –who has worked in South Africa helping to focus mind of Government on underpinning development patterns which run across all cultures and are independent of culture –
"The focus is not on types *of* people but types *in* people" (Wilber 2000 p42)

Levin (2002) reduces Wilber's many stages to just four:
Egocentric stage -   concern for self and survival
Conformist stage -   focus shifts to peer group thinking
Autonomous stage - focus is on strategy and defining rules of the game
Integral stage   - capacity for transcendent thinking , creativity and
                                         adaptability

APPENDIX 2: WILBER'S CONCEPT OF 'INTEGRAL' PSYCHOLOGY

Source: K Wilber (2000) Integral psychology : Consciousness, Spirit, Psychology, Therapy Shambhala
'..the job of an integral psychology....is to *coordinate and integrate the research findings in all of the levels in all of the quadrants'*
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UPPER LEFT INTENTIONAL (SUBJECTIVE)	UPPER RIGHT BEHAVIOURAL (OBJECTIVE)
'...the Upper-Left quadrant represents the *interior of the individual,* the subjective aspect of consciousness or individual awareness..[it] includes the entire spectrum of consciousness as it appears in any individual, from bodily sensations to mental ideas to soul and spirit.	'..represents the *objective or exterior correlates* of those interior states of consciousness...focus on brain mechanisms, neurotransmitters and organic computations that support consciousness (neurophysiology, cognitive science, biological psychiatry
I	**It**
WE	**ITS**
LOWER LEFT CULTURAL (INTERSUBJECTIVE)	LOWER RIGHT SOCIAL (INTERSUBJECTIVE)
'The lower Left represents the *inside of the collective,* or the values, meanings, world-views and ethics that are shared by any group of individuals'	'...all cultural components are anchored in exterior , material, institutional forms. These *social* systems include material institutions, geopolitical formations and the forces of production (ranging from foraging to horticultural to agrarian to industrial to informational)'

APPENDIX THREE

School management teams: partners in a new story for a new future

FRANCZISKA PORTSMOUTH, KENNETH STOTT AND ALLAN WALKER

A FRACTAL OF THE WHOLE

We 're better at predicting events at the edge of the galaxy or inside the nucleus of an atom than whether it'll rain on auntie's garden party three Sundays from now. Arcadia by Tom Stoppard

Change is in me air. Few would deny that. Yet, despite all our research, all our explanations of events, we do not understand change sufficiently to predict its effects. Individuals, relationships, teams and organisations are feeling change, facing change, even fearing change, but for all our efforts, are we really any nearer to understanding it? As Fullan (1996) says in referring to leadership for change in education: 'It is a tribute to the complexities and dilemmas inherent in this topic to realise that much of the message remains elusive.'

As researchers in education management, we are undoubtedly involved as partners in the change process. We are also involved in shaping and constructing our understanding of change, both in relation to our present definitions and assumptions regarding its nature, and in relation to our future understandings of how change happens. Such understandings, we shall argue, must surrender to a new reality, one that encompasses the uncertainty, the unpredictability and the unknowabiliry of change. Our post-modern societies, which are non-linear, chaotic and dynamically complex (Fullan, 1993), and the resultant challenges of our contemporary educational environment, demand a vastly different perspective on change. We need to tell a new story for a new future.

In contrast, however, to the complexity of the issues we face, and certainly in contrast to the theoretical constructs that academics have used in order to account for human behaviour in groups (e.g. 'macro' constructions such as *culture* and *politics,* or 'micro[1] constructions such as *role),* the research described in this chapter is concerned with a very simple question of how senior management teams are working together in the context of this challenging new environment. The methodology too is simple, having been chosen on the basis of two assumptions: that one of the most effective ways of understanding people's behaviour is to ask them about it; and that one of the most efficient ways of getting a response is to make it simple for them to give an answer. There is no clearly defined initial hypothesis regarding hidden variables to be investigated; and no sophisticated theoretical or hypothetical constructs to be demonstrated, such as *culture* (Nias, Southworth and Yeomans, 1989) or *politics* (Ball, 1987), or their interaction (Wallace, Hall and Huckman, 1996).

The focus of our investigation is on the implications of the answers given by senior managers to a number of simple questions. These questions were concerned with how they experienced working in their own particular teams. The research offers an alternative perspective on the work of teams. It is an investigation of teamwork at what might be described as the 'quantum' level. The research considers not only the *content* of the answers given (speaking metaphorically, about the 'particle-like' nature of a quantum system), but also addresses the underlying implications about the likely *processes.* Such implications may be derived from the way that the answers relate to one another, (i.e. they informed us as to the 'wave-like' nature of the quantum system) (Zohar, 1991).

By restricting the research to managers' direct, subjective experience of decision making in teams, the primary aim is to inform researchers and practitioners about *actual* practice. However, the findings have raised surprising implications for the nature of mainstream management research and for some of the theoretical assumptions which direct it. The very process of researching individuals within the context of teams, groups or organisations is laden with hidden assumptions which have shaped our past endeavours and which threaten to restrict our future understandings of change and partnership. This chapter demonstrates that there is an alternative approach to investigating the work of teams and organisations to that presently offered by mainstream management researchers. It shows the limits of our traditional focus on the static, stable, characteristics of individuals, teams and organisations, offering a perspective which acknowledges *teamwork* - whether in schools or in research - as a phenomenon resulting from a complex, conscious and unconscious form of shared 'discoursive' practice.

THE INGREDIENTS OF TEAMWORK

In common with a vast range of mainstream research in the area of management, the initial purpose of this research was to discover some 'facts' about the work of senior management teams in schools. It consisted of data from questionnaires completed by 240 team members; *all* of them heads of department or vice principals, in 38 primary schools in Singapore. The schools represented an 'opportunity sample', since at least one senior management team member from each of the schools was undergoing management training at the university, and it was during that training that the initial investigation began.

We are not seeking to generalise our interpretation of the data, but simply to open up a dialogue about our understanding of the findings. Although the research was conducted in Singapore, a cultural context which may be different from that which frames schools in other systems, our aim was not to dwell on contextual imperatives, but rather to explore the internal workings of management teams and their place in a rapidly changing environment.

At this point, we should also point out mat our interpretation is not meant to imply criticism of a system or the individuals within it. Indeed, it is possible, despite cultural differences, that similar findings could have emerged from other contexts. Rather, it is our purpose to draw attention to the seeming paradoxes: mat managerial and collective behaviors may be at odds with what is intended. From this angle, our thoughts are lineanf™ to be helpful and to inspire debate.

The seven questions covered by the questionnaire addressed the purposes for which the management team was used, the nature of discussion topics, the role of the principal, the way that the principal presented problems and issues, and how decisions were reached by the team. There are any number of approaches that could be taken to reduce and interpret the data obtained. This analysis, however, concentrates on what the data might have to say about partnership, change and the shaping of the future.

The next few remarks are the last reference in this chapter to statistical techniques, since we sought only to enhance our understanding of the data by engaging correlational and significance analyses. We have decided it does not serve our purpose to obey the dictates of the sometimes fundamentalist sectarian quantitative community, but, rather, to see ourselves as part of a research community pursuing collaborative inquiry, and thereby integrating the quantitative with the qualitative in order to arrive at an

understanding mat makes sense to us. With that provocation in mind, we made use of Spearman's Correlation Coefficient to examine relationships between rankings of data about principals and their senior management teams, and we were interested to know whether, from a statistical viewpoint, the differences in use of intervention styles were significant. Whilst we were not attempting to prove or disprove any particular theory, we must acknowledge the utility of statistical tests as heuristic devices which can add value to the researcher's interpretation of human data. Although we have chosen not to interrupt the flow of our argument in this chapter with methodological and statistical detail, when we make use of the term 'significant' in relation to our data, we use it in the accepted statistical sense, since our analyses yielded probability levels of either 0.05 or 0.01 in such cases.

PARTNERS IN CHANGE—SHAPING A DIFFERENT FUTURE?

The purposes for which the senior management team is used

It would be difficult to argue against the notion of 'team membership' being inherently concerned with that of partnership. Indeed, the terms could well be used interchangeably to define the often taken-for-granted contract embarked upon by at least several individuals united *in* a common cause. What, then, was considered to be the common purpose of the school senior management team meeting?

The findings indicated that, most of the time, the activities of most management team meetings were characterised by discussion and the exchange of information, with the principal often delegating tasks and obtaining advice from team members. Most typical meetings would be unlikely to include activities such as evaluation, modification or review of existing plans.

Typical team meetings were not generally described as self-reflecting and there was little indication of a process of double-loop learning (Senge, 1990). Yet, without such learning, fundamental change is unlikely to occur. Our provisional conclusion, therefore, is that, in some teams, members were partners not so much in *change,* but in *stasis* or *entropy.* This impression was reinforced by other data which indicated that the meetings of some teams *never* involved building team spirit, processes of evaluation and feedback, or thinking up ideas. Indeed, the general impression from the data resonates with Senge's assessment of management teams. He observed that, by and large, management teams are bereft of regular practice in team learning:

> The main product of the team's work is decisions about specific situations, often debated and decided under great time pressure, and each decision is final as soon as it is made. There is no experimentation with decisions; worse still there is little opportunity to form reasoned assessments of die wisdom of different decisions, and there is no opportunity to step back, as a team, and reflect on how we might arrive at better decisions together. (1990:259)

A fascinating perspective on the meaning of this data could be that of quantum physicist David Bohm, quoted by Senge in *The Fifth Discipline.* From a quantum physics perspective, the process of *discussion* is distinguished from the process *of dialogue* - both are the indivisible parts of a larger 'whole' - the uniquely human phenomenon of shared meaning-making we call discourse. Bohm points out that the word 'discussion' has the same root as 'percussion' and 'concussion'. The activity of discussion is analogous to a game such as table-tennis, with the purpose of the game being to win. However, winning a discussion is not compatible with the prime objective of the 'whole', which is a search for coherence, truth or authenticity. Bohm suggests that for a change to occur, it needs to be accompanied by a collective stream of thought, namely dialogue. Bohm describes dialogue as 'meaning passing or moving through[9]. In dialogue, 'the

group or team accesses a larger "pool of common meaning", which cannot be accessed individually. The whole organises the parts, rather than trying to pull the parts into a whole.' (Senge, 1990:241).

It seems that many of the senior management teams we surveyed lacked the vital ingredient of dialogue, as evidenced by the low priorities given to team spirit, feedback and monitoring. This omission is likely to impair the development of the team as a 'learning' system. Within this context, an observation made by Senge is fitting:

> There are two primary types of discourse, dialogue and discussion. Both are important to a team capable of continual generative learning, but their power lies in their synergy, which is not likely to be present when the distinctions between them are not appreciated. (1990:240)

The general impression of the purposes served by senior management team meetings was one of efficiency: attention was focused on discussion and the exchange of information. There was no time for dialogue. According to complex systems theorists such as Stacey (1996:101):

> Efficient operational schemas tend to shield maladaptive evaluation schemas, resulting in a kind of skilled incompetence, the continued acting upon unquestioned assumptions. Efficient actions lead agents into an illusion of a predictable environment that puts them at the mercy of any chance shift in that environment.

In such cases, complex learning skills become atrophied. There is stability at the expense of learning. Any learning which does occur is likely to be characterised by single-loop learning or conditioning. This can be considered to occur when a team automatically adapts its behaviour according to the stimuli with which it is presented. The outcomes of meetings become fairly predictable and nothing really changes. This is in contrast to double-loop learning, which results in innovation and creativity (Argyris and Schon, 1978).

The data about the purposes for which senior management teams were used indicated no intent to optimise the basic strength of the team's character - that the whole should be greater than the sum of its parts. This, it may be argued, is the ultimate goal of the process *of partnership*. What, then, do teams need to do in order to engage more effectively in the process *of partnership as synergy?*

It would appear that, to become partners in synergy creation, it is necessary to engage in dialogue as well as discussion. This is a process of double-loop learning and one that inevitably involves addressing issues of difference, diversity, instability and unpredictability. It necessitates tolerance of the anxiety that such 'bounded instability' entails (Stacey, 1996). The essentially modernist, Newtonian perspective of the vast majority of present research in the management field fails to inform the practitioner about how to achieve such partnership. This is because it locates its objectives in prediction and control.

As management researchers, we need to release ourselves into the future and assess the utility of radical developments in the areas of quantum physics, chaos and complexity theories. These have the potential to provide us with the fresh insight required for the facilitation of double-loop learning in the process of management. Our location at the edge of a post-modern paradigm shift offers a unique window of opportunity to become partners with the wider scientific community in a creative, innovative change of perspective. This new perspective is, by definition, concerned with the nature of synergy. It involves abandoning a hypnotic belief in our as yet unproved ability to predict and control change.

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For too long perhaps, as researchers, we have insisted on a definition of human activity as a linear endeavour. We have attempted to define causal variables, such as culture or politics, or their interaction, and our attempts have inevitably led to disappointment when we have tried to translate our findings into positive action at the practitioner level. As researchers, we need to address the possibility that this perspective, whilst useful, has limitations, and, moreover, may be blinding us to insights which offer the possibility of producing research that might make a real difference to practice.

Current developments in the areas of quantum physics, chaos and complexity theory imply mat change cannot be manipulated - rather, in complex physical and biological systems, it is the result of *self organisation.* These systems are non-linear and display conditions *of low dimensional chaos* and *bounded instability.* Similarly, in human systems
- whether they be teams of school managers or management researchers
- synergistic change occurs only when we address the anxiety-provoking power that such conditions generate (Stacey, 1996).

Individuals, teams and organisations cannot become partners in synergistic change unless they are willing to abandon die palliative of the known in favour of the reality of the unknown. In practical terms, this means that the purposes for which the senior management team is used need to be re-addressed. Unless the primary focus is on synergistic change rather than on operational task performance, it is highly unlikely that the team can fulfil its purpose optimally. Focusing purely on *what* should be done, with no reference to *how* things are done, or indeed *why* teamwork is chosen as an option, merely serves to rescue managers from a difficult and psychologically demanding assignment: that of enabling the successful resolution of the task and process demands involved in synergistic teamwork.

Topics discussed at senior management team meetings

The topics discussed at team meetings again reflected a broad range of activities, including curriculum programmes, academic issues, student progress, general administration and major events. However, there teemed to be little in-depth concentration on any specific issue. Staff development as an activity was given little or low priority in most team meetings. The picture, then, was one of superficial coverage of many topics, some of comparatively little consequence. Where, one might ask, was the space for the team to work towards partnership, change and the future?

Principals' roles in their senior management teams

The role taken by the principal in the team indicated a broad diversity of approach, both within and between teams. Of 22 roles listed, 18 were identified. The four roles which failed to appear as primary choices were those of 'peacemaker', 'resource provider', 'distributor of power' and 'creator of ideas'.

The role of 'final decision maker' was the highest scoring item. Other highly ranked roles included 'advisor' and 'direction setter'. More than half the teams considered that the role of 'one of the team' did not apply to their principal. Moreover, 21 teams considered the role of 'despot or dictator' to have been applicable to their respective principals. In five teams, the 'dictator' role was ranked in the top three.

From a science of complexity perspective, what might the data tell us? Generally, principals took a proactive, distinctly differentiated role within the senior management team. The flavour, in general terms, tended towards the hierarchical. Principals

appeared to act as 'gatekeeper': how they led appeared to determine their role as seen by the members. In not a single case was the principal perceived as a gatekeeper of creativity and innovation. Rather, the role of principalship was characterised by task performance.

The type of task-oriented behaviour characterised by tasks such as advising, direction setting and dictating implied an adherence to a 'dominant symbol system' (Stacey, 1996). This is described as comprising the taken-for-granted rules which control the performance of the tasks in hand. These rules are also considered to 'defend against the anxiety that task performance or any creative threat to it arouses without incapacitating the ability to work...The rules are expressed as routines, habits, procedures, theories in use, checking and control behaviours.' Stacey refers to these behaviours as masking hidden 'recessive' or 'shadow' group dynamics, namely, those concerned with the anxiety at the 'edge of chaos' (the space for creativity) and beyond the edge of chaos (where the human system faces total disintegration on the one hand or total engulfment on the other).

Nelson and Winter (1982) describe such a system as storing previous learning in the form of routines, which are then used to perform tasks. In terms of learning, task performance is improved through repetition or practice, which provides feedback. However, the learning comprises incremental skill. It is single-loop learning. There is no mental tension, because the dominant symbol system - the schema (the expectations or assumptions held by the group) - do not change as a result of experience. There is no mental tension, because there is no conflict, questioning or deconstruction of the dominant, taken-for-granted rules-of-the-game.

   Thus, the principals acted not as the gatekeepers of the creative energy of the team. Rather, they acted as the gatekeepers of the team-as-task-performer, protecting the team from the potential anxiety involved in double-loop learning by blocking any questioning of assumptions that had sunk below the level of awareness. Argyris and Schon (1978) have called this type of dynamic Learning Model I. Whilst often claiming to be operating according to Learning Model II - public discussion and testing of assumptions (i.e. dialogue) - teams probably operated according to Model I, containing the fear of failure and restricting decision making to as few people as possible.

Our research indicated that the role taken by principals was one of taking responsibility for and controlling of the tasks of school management. The principal thereby took responsibility also for the levels of anxiety involved in making real decisions in a real world for the team. By acting solely as the gatekeeper of task-behaviour, the principal, by default, was also acting as the gatekeeper of anxiety levels in the team. Bion (1961) describes this emotional space shared by the team as 'basic assumption behaviour'.

By restricting the team tasks to efficient task behaviour, the principal left no room for 'inefficient' activities concerned with team development. There was no space for dialogue - the adult 'time-wasting' activity akin to children's play. Play for children and, it is proposed, activities akin to play in adults (e.g. dialogue) serve to contain the anxiety inherent in the 'space of 'unbounded instability[1] sufficiently to enable creativity and innovation to occur. Stacey (1996) describes this aspect of team communication as comprising a 'shadow system'. This shadow system is the essential space for creativity and innovation, and yet, paradoxically, it functions to undermine the primary tasks with which the system or team Is engaged. Thus, the consequence of focusing purely on task efficiency, often thereby denying the existence of undiscussable issues, such as Competition, control, fear, politics and game-playing, results in the build up of powerful, rigid, defensive group routines that block

double-loop learning.

The way in which problems and issues are presented to the senior management team

Participants were asked to assess in percentage terms the amount of time that their principal spent on one of four types of intervention. These intervention styles are shown along with the results in Table 7.1.

TABLE 7.1 THE WAY IN WHICH PROBLEMS AND ISSUES ARE PRESENTED TO THE SENIOR MANAGEMENT TEAM

		Percentage of time spent
Open style	Principal states the problem and then encourages discussion	36%
Solution focused	Principal offers possible solutions and then asks for comments	31%
Managerial style	Principal states the decision and then invites comments	24%
Directorial style	Principal states the problem, gives the solution and there is no discussion	7%

The largest proportion of time was spent in me open style, with 20 teams (53 per cent) using this as their primary style. A further 11 teams (29 per cent) made use of the solution-focused style, four (11 per cent) of the managerial style and one (3 per cent) of the strictly directorial style. However, it should be emphasised that all teams used a mixture of styles. By analysing the principals' dominant intervention styles in relation to the spread of other styles used (by those principals), it was found that, generally, the use of a specific style did not preclude the use of othe styles, although it did indicate a significant dominant intervention pattern. results are summarised in Table 7.2.

TABLE 7.2 DOMINANT INTERVENTON STYLE OP THE PRINCIPALS IN EACH OF FOUR TYPES OF TEAM

Principal's Intervention Style

Principal's dominant intervention style	Open team	Solution* focused team	Managerial team	Directorial team
Open	65%	29%	*6%*	**0%**
Solution- focused	33%	52%	13%.	2%
Managerial	18%	20%	57%	5%
Directorial	11 %	14%	30%	44%

Percentages represent amount of time spent by principals in each intervention style -

The open style principal

The open style principal stated the problem and then encouraged discussion. Decisions were rarely stated openly before comments from the team were invited. The directorial style was never used in meetings. There was much use of open discussion, and the dynamics tended to be more solution-focused than managerial.

The solution-focused principal

The solution-focused principal offered the team solutions and then asked for comments. There was frequent use of the open style. However, unlike the open style, and similar to the directorial principal, the solution-focused principal was not averse to making managerial-style decisions. Decisions were not often revealed to the team prior to discussion. Directorial interventions were rarely used, the preference being to state the problem and to open it up to discussion.

The managerial style principal

Managerial principals stated decisions and then invited comment. They made less use of the open style than solution-focused principals and they made similarly little use of directorial interventions.

The directorial principal

We have coined the expression 'directorial' as an amalgam of directive and dictatorial, since these descriptors were present in the original research instrument. The directorial principal made use of directorial and managerial interventions, and relatively little use of open and solution-focused interventions.

What are the implications of these data in the context of partnership and shaping the future? In terms of the theoretical understandings of complexity science within the context of an ever more demanding and diverse environment, it is clear that team leaders may need to address the need for increasingly flexible and creative solutions to problems and issues. Clearly, in terms of the range of responses employed, both open style and directorial leaders appeared to be using comparatively restricted management styles, which were unlikely to contain the inevitable anxiety involved in creative management in a post-modem world. Predictability is the antithesis of creativity, diversity and innovation.

The way in which senior management teams **make** decisions

Was there a difference between the way that principals presented problems to their teams and the way in which the senior management team made decisions? A previous phase of the project (Stott and Walker, 1992) found that primary school principals believed themselves to be consensual when reaching decision outcomes. When the teams in the present study were asked to indicate the extent to which they adopted each of four decision-making modes, they too seemed to favour the consensual mode. Indeed, well over one-third of teams spent most of the time in senior management meetings seeking consensus about decisions. The details and results are summarised in Table 7.3.

TABLE 7.3

THE TIME SPENT BY SENIOR MANAGEMENT TEAMS IN EACH DECISION-MAKING MODE

Percentage of time spent

Consensual	There is open discussion and consensus is sought	38%
Team-oriented	The leader rubber-stamps a decision reached by the team	26%
Collaborative	The team acts as an advisory committee and the principal then makes the decision	26%
Directorial	The principal makes the decision, with no discussion permitted	10%

A more detailed comparison of the average scores of the top five ranking teams on each decision-making style revealed the narrow range of decision-making styles employed by consensual teams. The construction of teamwork for these teams was very much single track, with no room for the range of other decision-making styles that might have been appropriate for the task at hand. An unquestioned belief in consensus may preclude other, more appropriate interventions, such as collaboration. Despite that, all four types of decision making took place within any given type of team, but the profile of decision styles was likely to differ depending on the primary mode of decision making adopted. Some dominant styles were associated with at least some use of other styles, but teams working under essentially directorial regimes had little opportunity to engage in any of the other methods of decision making. Only the team-oriented teams were using a spread of styles and, arguably, were able to take maximum advantage of the flexibility and diversity inherent in the process *of teamwork.* Their construction of teamwork was integrative. Team members and their principals spent only a limited amount of their time on the process of working together as a team. The results confirmed the impressions provided by the previous questions in the study, that teams rarely engaged in the anxiety-provoking behaviour of taking responsibility for the quality of the decision-making process itself, preferring to avoid true *teamwork,* in favour of either consensus or abdication of responsibility to the principal.

The relationship between the leadership style of the principal and the decision-making style of the team

It is a reasonable assumption that the nature of the team's decision making is related to and possibly influenced by the principal's preferred leadership style. To investigate this proposition, the teams were ranked on the dimensions of the team decision-making style and the principal's dominant intervention style, and the data were analysed for any clear relationships. There were no obvious linkages between solution-focused and managerial style leaders, and any particular decision-making style. The teams and their principals in these categories were probably, to some extent, addressing the issues *of partnership* - they were working together with the anxiety inherent in *teamwork,*

In contrast, there was a notable relationship between open style principals and consensual decision making, and between directorial principals and directorial decision making. In these cases, it would appear that principals were colluding with the team in *basic assumption behaviour* (Bion, 1961). The consensual teams, together with their consensual leaders, were colluding with the maintenance of a

fantasy that teamwork could be carried out without the inherent stress involved hi addressing issues of diversity, difference, and unpredictability, which may be the necessary systemic conditions for the spontaneous self-organisation involved in double-loop learning (Stacey, 1996). On the other hand, the directorially led teams colluded with directorial principals in their fantasy of parental omnipotence. In both cases, basic assumption behaviour interfered with teamwork by seeking to maintain stasis in the face of the forces for change. There was no true *partnership* in shaping the future.

PARTNERS IN CHANGE - A NEW STORY FOR A SELF-ORGANISING FUTURE
Implications for the future of team management

So where does all this lead us in terms of the implications for team management? Probably the most important conclusion is that the nature of leadership and the evolving group dynamic of the team are significantly related. This is consistent with previous research findings (Schriesheim and Neider, 1989:21). However, the present findings suggest that it is the nature of the *relationship* that is negotiated between the team and its leadership which affects the outcome of team endeavours. Only when true *partnership* exists is it possible for the team to create a level of trust, whilst at the same time holding the anxiety which is an inherent part of the change process:

> In the spectrum ranging from concentrated power exercised in an authoritarian manner to equally distributed power that is hardly exercised at all, a critical point is reached where one can find both containment of anxiety through clear hierarchical structures and directing forms of leadership, on the one hand, and the freedom to express opinions and risk subversive creative activity without fear on the other. At this point, an organisation is in the space for creativity. (Stacey, 1996:182)

When leaders and their teams achieve this level of partnership, they become what Stacey calls extraordinary managers. He observes that when ordinary managers focus only on becoming increasingly efficient at carrying out current tasks using the current methods of doing so, they are colluding with one another to maintain an overwhelmingly stable system. Members' thinking becomes constrained by conformity or power, and there is no element of surprise. From this latter perspective - far from certainty and far from stable equilibrium - the concept of leadership begins to take on a qualitatively different meaning. In conditions like these, the leader has no more idea of where the organisation is going than do members of the team. In order to shape the future, double-loop learning is necessary, and only through the partnership between leader and team can creative new directions emerge. Such learning requires of the leader the capacity to contain the anxiety of the team as a whole through the careful management of power. The leader needs to be capable of empathising with other team members and to be willing to share in the team's experience. However, the leader also needs to be able to facilitate double-loop learning by opening up challenge and diversity.

What do the results of the research imply when combined with an interpretation based on the alternative, complexity paradigm? As Stott and Walker (1995) have observed, the two dimensions of task and people may not be mutually compatible. They refer to the 'tension that may exist between task accomplishment and the welfare of staff.' In the context of the results of this study and from the complexity perspective, this issue becomes redundant. The task of the team is to use this tension creatively to facilitate learning, not to avoid or deny it through consensus or control. The complexity paradigm acknowledges uncertainty in the outcomes of the endeavours of human systemic management. Success is dependent as much on our ability to handle uncertainty, anxiety and an unpredictable, ever-changing future as it is on our ability to predict and control. The key ; to success in teams lies in *partnership* - in the relationship between leader and member. This process, in human systems, seems to He at the *I* heart of synergy. The majority of the teams in our study perceived 'themselves as operating in a consensual mode. A few were forced to respond to the dictates of a controlling leader. An analysis of the data indicates that neither of these

modes introduces sufficient diversity to enable the team's decision making to operate within a psychological environment that has sufficient space for instability within a bounded context. In such conditions, equilibrium and predictability are achieved at the expense of synergy. Senior management teams in schools thus achieve operational tasks, but fail to nurture a true *learning* community. If the meaning of management amounts to little more than administration, why meet in teams at all? It would appear that objectives which focus solely on efficient task performance, as opposed to efficient *team* performance, leave little time to spare for efficient synergy-creation. So what should teams be doing in response to the possible limitations of consensual and directorial management? Even as early as 1985, Bourgois contested the notion that consensus among senior management teams necessarily implied effective organisation. He showed that economic performance could be unpaired if the strategic management team chose to ignore the realities of an uncertain business environment in favour of consensus. Bourgois implied that a diversity of views would generate a wide debate and evaluation of a greater number of alternatives, these conditions leading to the higher economic performance of the firm (Bourgois, 1985).

As management researchers we suggest that, rather than concentrate on consensus or control, the role of senior management teams is concerned with being *partners in learning.* How might this be achieved? Who are we as management researchers to say? Arguably, our role is to raise the questions. It is the practitioners, in their daily struggles and interactions with one another who may have the greatest ability to enable the self-organisation necessary to generate such learning. As Fullan (1995) confirms, the answers lie with practitioners, since 'leaders for change must immerse themselves in real situations of reform and begin to craft their own theories of change constantly testing them against new situations and against grounded accounts of others' experiences'.

Implications for the education management research community

We, as researchers, are as much a fractal of complex adaptive human systems as the senior management teams that have formed part of this study. Thus, the implications of the results of the investigation, especially in relation to consensus and dissent, are as applicable to us as researchers as they are to the participants of our study.

The complexity paradigm which has been used to interpret the results is not one that governs the current research agenda. To this extent, the interpretations put forward in this research represent an alternative voice to the current consensus in certain areas of management research. Indeed, in the area of psychology, this consensus almost amounts to a dictate -that there are generally only two valid methods of researching organisations and the processes of management - the quantitative and the qualitative within a Newtonian framework of inquiry.

Having drawn so extensively on Stacey's challenging and sometimes provocative writing in the approach to this research, it seems appropriate to conclude with a note of dissent (which is, after all a source of creativity and innovation). In common with other predominantly qualitative researchers, Stacey (1996:262), believes that case study approaches or those of the sensitive participant observer are more appropriate methods for the study of complex systems: 'Simple questionnaires, surveys, and interviews will not reveal what is really going on.

In the spirit of dialogue, we have attempted to deconstruct this now widely held dictate that only certain approaches to research will do. In the spirit of post-modernism, let's all make space for one another's discourse and open our minds to new possibilities.

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