

ANGLIA RUSKIN UNIVERSITY

**REFLECTIVE PRACTITIONING INTO
EMOTION IN AN ORGANISATION**

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Abstract

Reflective practitioning into emotion in an organisation

This thesis develops a new way of engaging emotion in a large organisation and develops a new form of organisational practice entitled “Reflective Emotional Practitioning.”

The thesis argues that the concept of emotional intelligence as accepted in organisations represses rather than embraces emotion. The conceptual framework centres the inquiry on the problem of organisational power as an obstacle to the creative harnessing of emotion at work. The thesis reverses the organisations’ centralised power by placing the individual at the centre so that the individual learns to reflect upon and embrace emotion in collective and self inquiry, and demonstrates how this may lead to creative and ethical work.

The thesis is divided into two parts: in the first, the author carried out action research workshops on emotional intelligence and performance management, but it became clear that power was an issue, repressing emotions. But through reflection this became a turning point after the author engaged in deep self-reflection in meditative supervisions, writing and reflective practice. This enabled the author to process experience into a methodological shift towards a self-ethnography and research action applied to the work situation in what became called Reflective Emotional Practitioning (REP). The REP model was used as a tool to venture further on a visceral pathway, uncovering the author’s relationship with emotion.

The author began to recognise that the self and the other could be held in reflexive practice and writing. In the second part evidence comes through further vignettes representing the author’s pathway and shone a light on a dialogical process between the self and others. Freedom and space were revealed and the research began to demonstrate the inner- and outer-selves working through emotion. Through this process emotion became conceptualised as “felt energy”. Felt energy was triggered by the outer world, but also a place of knowing from which further action could be taken, and then further reflected upon. The reflexive writing process used vignettes to illustrate how emotion was engaged, fed back and stored as a “return to the self” in a continual learning process. Through illuminating a new way of both conceptualising and working with emotions, the author shows how, over several years of reflective practice, the method underpinned some major innovative and sustainable work projects.

The thesis concludes by defining the contribution of this research as a transferable approach that can engage emotion in self-empowered actions within an organisation’s power regime. The contribution is to both methodology and knowledge about the way emotion is experienced, used and conceptualised, although the author acknowledges and discusses the difficulty of producing knowledge through writing the self, particularly within the confines of a large public sector organisation. However, the struggle to write the self has produced a rich text that conveys the possibilities of transferring the approach for other organisational researchers and reflective practitioners engaging emotion in their different personal and organisational contexts.

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1.0 Chapter 1 My research context and the problem

1.1 Introduction

Before I registered my research proposal for my PhD I had been studying “emotional intelligence” to master’s degree level. However, it has been over the past decade, especially in my working life, that I have somehow felt a growing sense of my emotions. Also, just as importantly, I began reflecting on others’ emotions in the workplace. This led to unearthing my desire to find out about emotion in my work in a large public-sector organisation.

I have placed the term “emotional intelligence” in quotation marks in my opening because I want to mark the fact that I recognise the terminology in the discourse and practice in organisations but I do not recognise the term as representing emotion or intelligence. I will instead develop my own conceptualisation of emotion through this thesis.

On a simple level I felt a connection with my motivation to innovate and explore ways of breaking patterns of work that seemed outdated and were wearing people down in repetitious and largely bureaucratic tasks. Even those involved in more practical work, such as road engineering or inspections, seemed hemmed-in by processes. The organisation could not or would not allow people to interpret the work, bring new ideas or report in alternative ways. The energy and emotion in the work seemed to hum along non-dynamically at a constant “mezzo forte”, to use a musical analogy. The emotion was there but appeared at the fringes of the work, in talk about work or other things but not often in the work itself.

It seemed to be left to consultants who brought in short training courses to expose and entertain the notion of emotion or emotional intelligence but they then left us “high and dry” without follow-through or any embedding of application in the work of the organisation. This situation spurred me to find out more about emotion, and emotional intelligence practice and discourse in organisations.

In this chapter I introduce myself in the context of my organisation and outline the research problem. I believe it is important to describe how I came to know where to begin the research journey and attempt to contain and define the research field. This was one of the challenging parts of grappling with the topic of emotion.

1.2 The problem

At the beginning of the research I was a manager in a large public-sector organisation. I will refer to the organisation as “the Council” and will describe it in Section 1.3. I was in my mid-thirties and had been with the Council for some ten years. My educational background could be described as eclectic but it was part of me as an individual seeking a broad and deep understanding of my work and world. Following a geography degree I continued to a master’s in planning and transport engineering. From this I entered local government as an accident investigator, seeking to apply my master’s research to address road safety engineering outside schools and more widely. I then moved into a transport planning role at my current organisation. I became interested in improving communications with customers and seeking new ideas to engage them, for example in projects to influence behaviours towards reducing their reliance on the car and promoting sustainable travel. I jointly founded a sustainable travel campaign which became nationwide. I studied to become a chartered marketer and began to find marketing and communications within local government to be a way of connecting my enthusiasm and motivations with the “professional” work of local government.

It was through this work that I was beginning to find my voice. I cared deeply about ideas and action that involved workers and customers in new community-centred movements for mutual benefit. I coordinated community engagement programmes and initiated “meet the public” stalls at events and in town centres at weekends. I began giving public talks and presentations to local and national events about “sustainability”.

Whilst I was enjoying this public-facing work I felt frustrated that at the heart of my organisation’s bureaucracy there appeared to be limited ways for colleagues to participate by interconnecting their professional roles with others in their formal processes. For the keen and motivated there was support to develop new “competencies” based on organisational behaviours (ways of working and behaving that were deemed to bring success in chosen areas of work; for example, negotiating and communication habits). At the centre of these processes was the annual service plan cycle whereby the Departmental Management Team would review work and set objectives and goals to meet political and other requirements. The Service Plan was then cascaded down the organisation and picked up in team plans and each worker’s appraisal goals. I felt that this process was soul-less and being “done” to people rather than “with” people. When additional instructions were laid onto this, such as a

plethora of seventeen “corporate behaviours” to be followed and evidenced by individuals, it became clear from conversations that I was not alone in feeling pretty despondent with the whole service planning process as others felt this way as well.

At this time (1999) a new position of staff officer to the director was advertised. The post was designed to take on special projects and the service planning process, working across the divisions and teams. I was completing my master’s in management programme at this time and made the connection that my interest in “emotional intelligence” and my previous work experience could come together to effect change in this new position. I made this case at interview and accepted the new role with relish. I recall that, unlike with any other new role, I was moved and excited by the apparent freedom and opportunity it promised.

Before I tackled the service planning task I immediately cut my teeth on coordinating a synchronised opening of a park and ride system and three road closures in our major city. This required me to work at close quarters with engineers, planners, project managers, press and media and politicians on direct behalf of the director. I mention this brief history as I see it as pivotal in gaining access and respect across a wide cross-section of colleagues, and to coordinating their natural motivation to integrate on this major initiative. It was a signifier of change for the organisation, amongst staff and the web of contractors. Connections were made and freed-up through the removal of bureaucracy, and this brought an integrated dialogue with the public. I was deeply moved by the combined spirit and energy of all the participants, and I reflect on this legacy of emotion as a halo of hope embodied in me and others for similar ways of working. For example, we did not do passive surveys but generated working relationships with local shop-keepers, cycling groups, taxi companies and others – all seeing how their views were listened to and worked with in solutions. We had to engage our emotions in empathy and sympathy with customers’ views and ways of communicating.

I wanted to extend this process so that people’s greater personal engagement in work revealed to them a return that was deeper and more personal than conventional organisational rewards or recognition. I felt the opportunity was palpably there to bring this emotion into the process of generating and feeding the Service Plan, and for this annual document to share and communicate this at the centre of the organisation’s performance management process. At this point I realised that my ambition to free people and emotion in order to bring out their ideas was prevented by bureaucracy.

However, my research platform was well-timed and set-up to explore this in an engaged way. Up until then the service planning process was being used as an internal annual review of work achievements and failures. The review was based on reports to the Directorate Management Team (DMT) with minimal dialogue on the final plan before it was issued to all teams to use as a high-level set of objectives in local work planning. I discuss this further in sections 1.6 and 1.7.

Meanwhile, “emotional intelligence”, in various conceptual forms and training courses, was hitting us as a “competency” of the corporate behaviours necessary to equip the “excellent” organisation. This coincided with the organisation’s signing-up to the European Foundation for Quality Management (EFQM) Excellence Model, which is described briefly in the next chapter and more fully in Appendix 1. In this introduction I recognise the EFQM tool as a final element of the “infrastructure” that combined at this time to inform my research idea. I became an EFQM assessor in order to fulfil my role as coordinator for my organisation, and to inform and equip me for my research. On reflection I was both fortunate and calculative in drawing together this unique research environment in my new role and seeing the potentially convergent activities.

I felt a need to inquire more deeply into our working selves and find out if and how an understanding of emotion might help. My desire to undertake a part-time PhD whilst working full-time was not taken lightly. I worked hard to align it with my work role and wrote it into my personal development plan. I stress that this alignment with work and study was a vital rootedness for me as I journeyed on. At this stage I was eager to delve into the research but I knew that I wanted to inquire, as a worker-researcher, into my role as much as my organisation. Practically speaking I needed to be part of the research into emotions or risk being another supposedly unemotional, detached observer gathering codified data. More than this was the way I wove the research into my work and home life. I built on the support of my family and tried to achieve a realistic pace over many years to fit in with the many ups and downs we all experience. This was not at all easy.

I needed to gather evidence that seemed to me both broad (in order to go beyond my and my organisation’s pattern of thinking and working) and deep (to understand and find out about the feelings behind what was being observed in others and in me). I also needed a starting place as I found I was enmeshed in a research field that was both exciting and daunting in scale, definition and complexity. However, through my

existing engagement with the literature of emotion, my master's research into emotional intelligence and my working situation I was increasingly able to listen to my nagging and intuitive desire to inquire, share findings and take action as much I possibly could.

I felt frustrated that my senses at and about work appeared to be stymied in some way, and that thinking and actions were curtailed by rigid objectives that were just being used to monitor and control work. I recognised that I was as much a part of the way of doing things as anyone else and was caught up in a yearly struggle to meet the expectations of the bureaucracy. I felt a climate of fear in my organisation about people's lack of control in delivering measureable outcomes. As a manager I felt under pressure to attain and report outputs and outcomes to meet shared performance indicators and meet targets. This fear combined, with that of others, was in turn part of senior officers' and politicians' fears about the position of the organisation in terms of meeting promised outcomes for the electorate and attracting discretionary funds and grants in the face of national competition.

This fear was visible in communications and reporting systems. It was encoded in the language and symbols around the place. For example, key performance indicators would be displayed on notice boards in meeting rooms, and colours used in reports to emphasise the relative severities of risk arising from not attaining levels of service outcomes. However, I was part of that collusion to extract measureable and the highest possible performances that could be reported and rewarded. This was a production line along a predetermined route without scope for meanderings into novel or passionate alternatives. In the midst of such a place I needed to find a freedom to imagine and to be but I also felt privileged and trusted to be in such a position. I had to explore this through the emotional process of finding out.

This position was probably not different to many organisations and at least in my situation I was free enough to explore. I found that I was not alone in my experience. Such a situation was familiar to my friends and colleagues in both public and private organisations. I had some first-hand experience through organisational exchanges and study tours and, through management courses outside my organisation, had met and worked with many different people from a range of organisations. I recall several conversations with colleagues and friends outside my immediate working area about our abilities to find the energy to change things and innovate at work.

The emotions of excitement, anger and frustration were all alive in our stories. At this time I was making good progress in my job role but also meeting a good part of my personal growth needs. I will discuss the access to my research in Chapter 2 but it is important at the beginning to reflect further on the organisation so as to explore obstacles and gain a deeper perspective. I did not find any opposition from colleagues or senior management.

So why did all this matter to me? I needed to find out, contribute and communicate in some way about my intuition and perception. The literature and models of practice around emotional intelligence and excellence seemed to either not delve deeply enough into emotion or rather serve existing models of work and evaluation. This was depressingly my experience of consultants in workshops and courses seeking to instruct us in “transformation” or “change management”. I knew that I did not want to spend my working life simply serving and reifying such limited paths.

Part of this shift in me was my recognition that in my career in local government so far my progress had been accompanied by strong energies in and around me. These were felt and present in ideas and new challenges. I sensed this energy was something to do with emotions and I had understood to a degree that they were intrinsic to movement in me – whether seemingly good or bad, and whether day-to-day or more substantial in helping me do work or even seek different work roles. I began to recognise that I had a “working relationship” with emotions. I had affective responses and ups and downs in work but there was something altogether different that I sensed being with me in learning, thinking and playing with ideas or taking action. Whilst this may ring true for most of us it was an important step of recognition for my research. I realised that emotions were not things to regulate or control, or score and evaluate, as emotional intelligence may require, but emotions to be enjoyed in a knowledge process as I grew through my experience of work and life.

However, I had come to a cross-road where I needed to contribute to new ideas and progress as a public servant in society. I was becoming more removed from the frontline “action”. It was with this background that I took on the staff officer role. This essentially marks the beginning of my research. I will take you through the details in the next chapter. I was faced with the dull monochrome patterns of typical organisational life yet something was pulling me to discover. I felt this force was emotion and it gave me the energy and sensory insight to sustain me on the journey.

1.3 My organisation, the research base

This section describes the context of the study. In this thesis I refer to my organisation as “the Council”. It is a local authority that is accountable for delivering local services to the resident community living within its defined administrative boundary. Its budget comes from locally (council tax) and nationally raised taxation. The public elect members (councillors) to serve for periods of four years by representing their views. Supporting this democratic system is a bureaucracy comprising three directorates of officers administering and delivering the work of the Council.

Throughout the period of my research the Council has been generally recognised by central government as a high performing local authority. This judgement is made up of assessments from a range of inspections, from Ofsted inspections of the local education authority function to the fulfilment of national targets and performance indicators submitted and inspected on an annual basis. However, despite these achievements, it has always suffered from low government grant allocations as generally it is within an area of relative prosperity and so, in theory at least, requires fewer state hand-outs to provide public services to its customers.

The teams and divisional structure serve to break up the whole organisation into quasi-autonomous parts. Largely, these “divisions” exhibit cultures centred on the professional disciplines of the functions. In my directorate (the locus of my research) this brings an interesting mix of engineers and planners, with environmental and waste management experts and trading standards investigators. Mixed with these “front-line” functions is a wide range of “back room” accountancy, communications and administrative roles. A wide range of backgrounds merges together in this eclectic directorate of the Council.

My initial proposal was to research the whole organisation – across the three directorates. There was an interest in and acceptance of my research interest but no encouragement from the then chief executive to pursue it across the whole organisation at that time. I detail this later in Section 1.12 but wish to make this focus clear here at the start.

The directorate has 1,500 employees working in five divisions. The work covers the functions:

- strategic planning (controlling major planning applications according to an agreed plan of permitted land uses)
- highways (managing all the roads and their maintenance (except the trunk road network of the UK), ensuring road safety and transport efficiency)
- environment (including adaptation to and mitigation of climate change, regulating waste and mineral use and extraction, and waste disposal management and sites in the area)
- trading standards (consumer advice and protection) areas
- resources (comprising human resources and finance). Functionally, I belonged to this division but with a direct brief from the director to work across the whole directorate.

It is significant to note that I was professionally qualified and experienced in many of these areas (highways, planning, environment and marketing) as this gave me a ready insight into the different elements of the service areas and a perspective on their positions. By this I mean that the obstacles typically faced in the communication and language used between the professional areas (by, say, an engineer talking with a planning officer, or a trading standards investigator understanding a road safety campaigner) could largely be reduced. On reflection, this focus gave me greater access to people's views and I gained considerable trust in supporting their work.

1.4 Local government performance and excellence

Since the late-1990s the advent of performance management and badges of achievement in local government has been the backdrop for a move away from "personnel", putting the person first in dealings at work, to a human resources emergence that tends to treat people as quantifiable resources. In the UK this has been behind many major organisations' (for example, British Telecom) push for comparison and competition amongst their sector peers. Both national and local government organisations determine the imperative to control costs and resources in the public sector. The biggest risk is the cost of people, as management discourse and practice has increasingly found ways to treat people as costed resource units.

It is important to understand how my organisation's performance is evidenced, assessed and reflected upon in the annual service planning process. This internal

planning process produces a Service Plan in the summer of each year that sets out objectives and goals based on achievements and areas for improvement, national government requirements, council priorities and customer/member directions. I identify this as the most important process and document as it is cascaded to all teams and staff in order to set goals and enable appraisal each year. I believed that the opportunity to improve the service planning process by interconnecting excellence and emotional intelligence concepts and tools would provide a crucible for research and potentially apply to the organisation.

Central government has always found the relationship with local government services difficult to control – each council having locally accountable councillors and officers spending resources on local needs but within central Whitehall’s policy areas. For example, government policy may push for waste disposal streams to be recycled or go into landfill sites but this is one responsibility of my council that has local determination. On this and many other areas a national set of performance indicators has been established. Over the last five years central government has set up monetary incentives for councils to achieve “stretch targets”, and rewarded innovation designed to deliver efficiency savings. The impact of this on staff has been to increase the feeling of ever-tightening budgets while needing to do more. This has decreased further any time or space to think, feel or play with ideas without feeling guilt at indulging in this human and essential activity.

The government’s performance management system of targets and monitoring has been in constant flux as it tries to iron out the inconsistencies between different council geographies and relative economic advantages. The task of performance monitoring is vast and expensive, complex to administer and audit, and permeates the management culture of my own and other similar organisations. The national and local indicators are cascaded through to each relevant employee in order to demonstrate corporate and individual responsibilities for seeking to achieve against targets.

The service planning process in my organisation is of this performance management field. I will not get into the detail of this core performance management and how things are measured in this way but concentrate on how people are impacted on in the service planning annual cycle. This is because I see this as a common and vital part of most organisations and something that can be explored in a way that renders up emotions and their role at the crux of the organisation and in and for something that describes the rationale for the organisation and its work.

1.5 My changing roles within a changing organisation

The UK public sector has been changing rapidly as a result of major cuts to funding since 2005. This has been difficult for many public servants, whose work roles may be threatened by cuts or alternative private and other sector provision. I have been with the Council for twenty years but have progressed through eight different roles. My idea of the role of a public servant has developed not from a particularly strong altruism but from my efforts to satisfy my work requirements alongside a personal need to contribute, whilst also simply trying to enjoy getting something back from my working life.

I was on a graduate progression scheme at the beginning of my working life; this sought to develop and stretch me. However, I became disenchanted with senior management advice stating that for career advancement one must move to a different organisation every two or three years. I completely eschewed this and felt that such short-termism did not realise the full talent of people or their emotional connections to new job roles. As a general rule, I believe that after two or three years of development in a post the post-holder may then enjoy it and bring their fullest contribution. So I struck my own course that responded to the shifts and turns of my organisation, trying to build on my cumulative personal experience as I zigzagged through roles within it.

From my experience of organisations, I see that they, as we, move in a pattern of one crisis to another. In my local government case there are major changes every four years associated with elections of councillors. Many other big changes occur from national elections and changing government policy, European legislation, restrictive and cut budgets, and the changing demographic base of our customers (such as an older population). In addition, there are organisational restructures or reshaping exercises, so really we are in a constant state of flux. I see this change as a normal state. I draw on Watson's (1994) definition, which refers to such a crisis management approach in organisations as "nomos" - making order out of chaos - whereby people and external influences are in a "strategic exchange". This is an important position as it supports the notion that people can make a difference through their ideas, actions and research, and not feel they are at the behest of external change.

1.6 The initial problem identified as personal experience

Against this backdrop and history I was disturbed by the shallowness of organisational service planning and its poor relationship to people's ideas and motivation to be

innovative. I could see that I was flexing my roles whilst growing in experience within the organisation. However why did I, from amongst my friends and colleagues, see just how limited this was? Of course I was not alone – there was much movement but it was not celebrated or communicated within the organisation. I felt that people applied for roles and were “skilled up” to do these in order to fulfil the Service Plan. People were regarded as commodities or resources. I was anxious to direct my energies into finding out if people’s ideas could be better connected, held and embodied by the organisation in an emotional intelligence interplay to enliven the cold pursuit of excellence.

Central objectives and human resource-led interventions such as “behaviours” (descriptions of codes of behaviours at four levels of achievement and deemed to accompany success in work, such as negotiation and influencing) were being cascaded down the organisational hierarchy at a high rate. My colleagues and I found the pages of instruction and paperwork designed to assess performance a tiresome and bureaucratic process. However, we were told by the chief executive that the Council was an “information-free zone” and performance data pertaining to each worker was a gap he wanted to plug. Part of this new crusade included an adoption of emotional intelligence competencies via training for senior managers and the glib expectation that this emotional enlightenment would trickle down the organisational hierarchy. To me, and I believe to the majority of workers, our emotions, like the organisational behaviours, seemed appropriated by the organisation.

To give some flavour to this, my colleagues and I thought at first the behaviours and implied emotional states for people to follow were a joke. We soon realised that the People Strategy and appraisal forms were littered with the prescribed behaviours – even with “red flag” behaviours deemed not appropriate and subject to discipline if exhibited. It was all rather like being at a Dickensian school or even a prison. I dealt with my incredulity by ignoring and paying lip-service to them whenever I had to reference them.

It was becoming clear to me that my organisation was assembling all the tools to control human resources on the one hand (such as behaviours, appraisals and the Excellence Model) but celebrating and rewarding our human endeavours on the other through badges of recognition such as those in the EFQM award scheme. This felt superficial: emotional intelligence had no chance of being explored and used to engage people across the organisation as I believed it should be used.

The Emotional Intelligence (EI) course content stood in isolation from corporate action plans. It was not talked about or brought into focus and the impression was that EI was just another instrument that was deemed to be good by the organisation's leaders. I did not know what EI learning was about or how it was intended to be used. However, I recognised a difference between the rhetoric of the presentations at the training sessions and usual organisational practices or ways of working back in day-to-day operations. I also knew that I was engaging my emotions in bringing forth ideas and following them through in new actions; this was not a unique thing but I appreciated this generated enthusiasm and impetus to advance things. However, it appeared to be hidden or even suppressed by visible human resource systems and processes that we were seemingly happy to feed. I saw motivated people leave the organisation when their passions for change and ethically motivated work were not reflected or appreciated. This was a paradox: 'emotional intelligence' was part of the planned environment within which people were encouraged to be innovative but emotional learning, reflection or feedback were not evident in word or deed. The ideas (and emotions) did not often fit the prescribed objectives hierarchy cascading down the directorate. I needed to challenge this annualised cycle of wasted energy and loss of potential innovation – this was an important part my research purpose.

Yet my organisation was labelled by its peers and the government as "excellent". The "excellent" label bugged me. I could see that the systems and processes could be objectively seen to be efficient and working well in their own objective image but, in local government, it was recognised that feedback from customers was very unclear given the range and complexities of service delivery and lack of organisational identity with customers. Customer surveys did not give clear data on which to respond or plan. Similarly, I perceived that as workers' allegiance increased so did their corporateness (their will to support the organisation and "make do" increased). I began to reflect and see this "institutionalisation" in myself. However, I also detected that my line manager (the director) placed some trust in me and encouraged my exploration of ideas to a considerable extent.

This was an important stage in preparing my research as I was feeling a subtle but sure control of emotion or "emotional intelligence" by my organisation. The organisation had reached a point where all non-human resources were managed and accounted for; now it was time to gain closer control of staff as human resources. Rhetoric was used as a device to soften the impact of the new language and human resource terminology. A "People Strategy" and leader messages stating that "people are our most valuable

resource” re-orientated the relationship between the employing organisation and staff. A human resource management approach produced “behaviours” to be observed and encouraged and “red flag” behaviours to be discouraged in order to achieve successful work. The organisation applied for “Investors in People” accreditation and tried to systemise ideas through the “suggestions scheme”. This latter device was ridiculed by many as people’s efforts were rewarded with a certificate and most often a long reason why such a great idea could not be afforded or put into practice. This scheme folded due to lack of sustained interest – and the costs of administration.

The apparent freedom for people to bring forth ideas was not backed up with an understanding or flexible enough performance management system to reward or at least support such ways of working. I was gaining in confidence that I was identifying something significant and worth pursuing – something that mattered not just to work and organisational performance per se but to workers as human beings, together giving their energy and creativity throughout their working lives. Aside from the PhD I felt the need to research this for my own well-being and sense of self-progression in my life.

The fact that I could stand back and hypothesise in this way was encouraging for me yet concerning for my future work and organisation. This was an important tension that helped me define my research. This same detachment that I gained helped me appreciate some sense of ideas and emotion flowing as a hidden sort of movement in parts of the organisation. I saw this movement as innovation somehow acting outside the bureaucracy. I was fascinated by this palpable sense of emotion and it sent out rays of hope to me. I felt I needed to investigate the position and role of emotion in my organisation; taking my role as coordinator of the annualised service planning process as a unique and timely window of opportunity for research into emotions at the centre of the organisation’s power. Whilst emotion is a facet of being human I was moved to understand how we were using emotions within the organisation – as a body corporate.

At the beginning of the research I recognised group or collective emotions and experienced my own and others’ emotions in work and relationships. Relationships seemed an important factor in this. My initial research proposition set out to explore whether participative approaches that are emotional and acknowledge emotions can be used to bring effective change to an organisation via business planning process and transformational work outcomes. I located myself as a reflective practitioner in the wider field of work but recognised that my staff officer role placed me in a unique

position to challenge the usual ways of doing things. I had the opportunity to suggest and act on ideas and change in business planning work. Most importantly, my initiative aimed to get men and women at all organisational levels engaging their emotions in the process of understanding and achieving successful work. I proposed that action research within the service planning and EFQM Model framework workshops could make a significant contribution to the way public sector organisations might inclusively pursue excellence by unlocking human emotional potential. This was agreed by my director and management team on the premise that valuable resources were being deployed in these as yet separate elements. Drawing them together seemed sensible to me, peers and senior managers. In parallel, this reflective practicioning was drawing out the possibility of researching emotions at work. Therefore I set out to run workshops with this objective.

1.7 Service planning, the Service Planning Working Group and experience informing the inquiry

I did not have a brief for service planning work except to deliver the plan as in previous years. Service planning was a simple process, comprising the following stages:

- Review of current year's achievements via feedback from the Directorate Management Team (5 assistant directors and the director). The assistant directors received various progress reports from their team leaders.
- Setting new objectives based on this feedback and new policy areas, government directives, and council priorities.
- Sharing the draft plan with the Working Group (as described above) for additional information and comment before final amendments by the Directorate Management Team.
- Issuing to all teams for use in setting team service plans and appraisals in May of each year.

In my new staff officer post I needed to engage with my colleagues and gain their cooperation. Therefore I undertook the first year service planning cycle with additional scheduled meetings and explored with the Service Planning Working Group how they saw their roles, contribution and meaning within the service planning process. This brought considerable renewed interest. One immediate step was to set up a joint session with the Directorate Management Team and the Group. This was a start at

breaking down the myths of power and control and allowing relatively junior staff – those who did not normally meet with senior management – to explore how they might contribute and be listened to.

I was attracted to selecting the service planning process because it was an annually occurring process and so could be built upon year by year, taking forward emotional intelligence growth in an incremental way. This fitted with my view on freeing and connecting emotions in the Working Group and in individuals as part of a transformational process. My sense was that this growth would not deliver set change or hard results as an end point but change, enliven and emotionalise the process and participants to bring alive a service planning process that worked for them and their staff. This would start to dissolve the myth of the rational organisation and its set processes that needed to be served and bring an opportunity to reverse the power flow down the organisation's ranks by engaging the emotional intelligence and ideas of workers embodied with this circulatory movement.

Overall, I got a positive response from a group of officers wanting to make a difference and agreeing that the Service Plan was one of the major ways to effect change and represent themselves and their teams of people within the performance management process.

There were two parts to the service planning workshop process. In February 2005 the Group met to discuss the Service Plan (and subsequently had a joint and final session with the Directorate Management Team). Then, in May/June 2005 (when the service budgets were allocated), the Excellence Model tool was used to scrutinise the Service Plan and set an action plan for improvement (again, a follow-up meeting with the Directorate Management Team finalised the process). The outputs of the Service Plan and accompanying Excellence Model action plan were cascaded to all teams and staff to use in setting team plans.

1.8 The Service Planning Group

The Service Planning Group (the Group) comprised my work colleagues. From the outset they were collectively and individually motivated to participate in improving the service planning process. This was an annual process engaging representative workers in reviewing annual work and setting objectives for the next year. My research proposal was accepted as a way of enabling my work role to provide learning and insight in order to improve the Service Plan.

The Service Planning Group membership changed slightly over the research period. Members are not individually named but as functional roles remained constant in serving the service planning process for my directorate. I had previously engaged many of the Group in my master's research into emotional intelligence. This early work is outlined in Appendix A1.1.

The Group comprised eight colleagues drawn from a “slice” across the directorate's functions and managerial levels. There were four team leaders – responsible for the leadership of teams and functions covering environment, planning, trading standards and highways. At team leader or project manager levels there were four managers covering public transport, highways schemes, planning applications and other projects. I saw this group of people as engaged and showing a caring attitude towards their people and organisation. They exhibited a range of temperaments and ways of working and communicating. However, I would like to state at this stage that they were selected by the Directorate Management Team. I joined this selection process and was content that the selection was based on mutual enthusiasm for their participation.

1.9 The EFQM (European Foundation for Quality Management) Excellence Model and the “emotional intelligence” concept

One of my tasks as staff officer in my directorate was to champion and coordinate the EFQM Excellence Model framework. This model is used to examine the five “enablers” (or processes) criteria and four “results” (outcomes) criteria to identify areas of success and areas for improvement as scored against a nine-part model of the excellent organisation. I felt at the time that it usefully suggested how results were connected to the enabling processes, and vice versa, and the individual criteria were weighted in importance to give an overall score of excellence.

The evidence used to answer the nine criteria's questions was presented by the Group based on service-plan data. The self-assessment scoring scheme highlighted areas for improvement; these were agreed by the Group and recommended to the Directorate Management Team. The Group was less keen on using the Excellence Model. They found the model overly simplistic and the language more applicable to the private sector. Even the language of “market share” and “profits for shareholders” was alien. Their participation in the Excellence Model was less than fulsome and I, as the facilitator and assessor, found the process very dry and disconnected from the overall service planning process. The model's action plan was just a list of areas for improvement and a score giving us a vague idea of how we rated against the (private

sector) leading organisations. The intent given by the senior managers was to use the EFQM process and hard results or scores to drive up standards and gain evidence of good and bad work.

The Group recognised the importance of the Service Plan and their role in improving and using it to effect change. They were engaged and ready to work with each other and seek a way to work with “emotional intelligence” to explore how they might relate to their and others’ feelings about work. They began to see the Excellence Model as a tool to help them explore their work.

Additionally, I drew encouragement for my research from major local government organisations in terms of connecting better with our emotions. For example, in the Society of Local Authority Chief Executives (SOLACE) Report (1998) there appeared to be a u-turn calling for no more rational, technical models of people competencies but rather a “professional artistry” involving EI traits such as unearthing tacit knowledge, personal perspective, self-knowledge and intuition. I also met to discuss my research proposal with the Ideas Development Agency (IdeA), the quango seeking improvement and efficiency in local government. They added the need to improve equal opportunities and listening skills –including several EI competencies.

I engaged the Group in initial meetings to explain the workshop process and the types of work stories and information we could share. These included, for example, partnership project successes and learning points from any general management practice that could be shared and discussed. I specifically asked for examples of and reflections on innovative processes and ideas, and on how these are treated in teams, planned and developed.

Crucially, we began to shape our interpretation of the service planning process. We recognised this as a refreshing change that was edging beyond our mere following of the instructions or remit of the organisation. There was a sensing of a energy that was moving us somewhere unfamiliar yet gave us a spirit and confidence to challenge why we were using the EFQM Model and question how the emotional intelligence concept might help us unearth emotion and use it to innovate in work and through the work planning process.

1.10 Emotional intelligence entering the performance management system.

The UK government and local government perspectives on emotional intelligence in 2004.

It is perhaps no surprise that emotional intelligence has entered the lexicon of competencies within the context of local government. Local authorities have been keen on performance management and competency measurement since the 1990s. They have embraced emotional intelligence by setting up short training courses to gain that competence and score it according to various models and balanced scorecards.

The UK government and agencies recognised the potential role of emotional intelligence in human resource capacity building but the directives and ideas were formulaic, couched in hierarchical and interventionist paradigms. The topics of concern were “risk taking” and “e-government”, and as such were seen as masculine style problems requiring technical skill solutions. There were problems in this in that emotional intelligence in this context began to only have a voice in top management and competencies development, with it being deemed that leadership alone needed the self-awareness, self-management, social awareness and social management tenets.

At this time a comprehensive performance assessment regime with hundreds of performance indicators comprised the government-imposed system for assessing how services were performing. However, there arose a confusing plethora of models and directives that reinforced the non-participatory tradition of performance management. By this I mean both that workers’ views about why the results were better or worse than planned were absent, and that there was a lack of meaningful customer (tax-payer) feedback. The finance and budget-led models of organisational development smacked of central political control to me and missed the real value of nurturing and supporting people as human beings – not units of human resource expenditure. After all it is human beings that build the public-service relationship with customers – whether librarians or planning officers. I took the perspective that the literature and research centres were caught up in the government’s desire to gain control over local government outcomes. There was funding for research and quangos emerging ripe with researchers sponsored and seconded to produce reports and find interventions that made links between central and local government. To some extent my views were at odds with this movement.

Alongside this impersonal and performative control regime there was a corporate enthusiasm for “emotional intelligence” in my workplace. Emotional intelligence gained global popular appeal via the work of Goleman (1995a) and had found its way into my vocabulary, and was being taught in training courses in my organisation. When I saw “emotional intelligence” being promoted in a generalised way as an organisational competency for senior managers I was disturbed that it was not reaching the majority of workers at lower levels of seniority in the organisation. I believed this constituted control of the concept of emotion based on a fear of the unknown or unaccountable phenomenon of emotion. It was at this stage that I began to first recognise that emotion at work was a power source, often pathological but also possibly enriching and supportive of beneficial movements in work but also in the self. I will return to the way emotional intelligence is measured in a critique in Chapter 4.

I saw that there was no method or framework with which to promote this new work. Before I more fully embarked on the action research I interviewed the lead director for the EFQM at the government’s “Improvement and Development Agency” (IDeA) – an organisation assisting local government. There was an interest but I found a pervading sense of the need to control and account for people through measureable competency scores and frameworks within a simple structure. This did not match the rhetoric of “professional artistry”. So I resolved that I needed to find out for myself – somehow engaging emotionally in the observation and participation of emotion in our work in an effort to contribute an alternative view of emotions at work. How and in what way I could do this was a question the answer to which I felt would emerge through reflective practice, reading and writing.

There appeared to be a paradox to me. On the one hand the government was keen to embrace (and keen to be seen to embrace) emotional intelligence as a people-centred, “investors in people” type approach but, on the other hand, deployment and regard for emotion was being accounted for in a human resource framework. This was a way of collecting and commodifying emotions as part of the objective and measureable intelligence of the organisation. The term local “government” or local “authority” implies a need to control and so emotion may, to many in authority, be seen as counter to the purpose of the organisation.

The preliminary stages in setting up my research as outlined in the foregoing may seem a long and involved process but such is the task of embracing research into emotions at work in organisations. It is difficult in such a wide and complex discourse to delimit a

boundary for the study but the preparatory stages enabled me to simplify my approach and focus in on the unique opportunity of my action research position in a real work context.

1.11 Engaging with the parallel phenomena of emotional intelligence, service planning and excellence frameworks: my seed for the PhD.

My engagement in emotional intelligence research and my awareness of my own thoughts and feelings about work and my organisation had reached a plateau of discovery. I was frustrated and unsure where I could find the path to lead me onwards. My eagerness to find the path coincided with the parallel activities (for they were just activities) of using the Excellence Model to improve performance and the organisation's toying with the Excellence Model – regarding it as something to absorbed in some way as it was a popular tool. Luckily for me, these activities also coincided with my new staff officer role and, most vitally, my overwhelming desire to commit emotionally and intellectually to the opportunity to research emotion in my organisation.

My master's research into emotional intelligence not only gave me a grounding and interest in the subject but also engaged my colleagues in the Service Planning Working Group – as a group and as individuals - through semi-structured interviews. I was confident of their continued engagement and approached them individually and as a group in an effort to improve our service planning process through a joined-up approach. The idea of linking the learning from the workshop sessions on service planning and the Excellence Model was met with universal praise and, I sensed, palpable relief. I was concerned that this group of busy individuals were becoming tired of the extra workload on top of their “day jobs”. The idea of integrating their work on the Service Plan, EFQM and emotional intelligence brought an efficiency logic. I also sensed that they needed a boost of deeper appreciation for their efforts and contributions and a way of connecting their ideas and motivations.

From the outset the connection between the Group and me and the Directorate Management Team was crucial. I recognised the privilege of my role within the Group to act as a connector between the centre, or what I regarded as the power base of the organisation, and the main body of workers. I sensed that the very creation of the role of staff officer was recognition by the director of a gap that should be bridged. This was itself an interesting observation that was also a strong message to staff. As in the briefings to staff about the job advertisement and then my appointment, colleagues

could see that my role was created to help bring greater connectivity and as an alternative to the more expensive buy-in of external consultants to provide quick fixes. I was given the imperative to innovate. In a short period of time I found it was not too difficult to work on a new approach to service planning with like-minded and enthusiastic colleagues in a working group.

The problem of getting data to use in forming my research problem was considerable. The study was to take a conceptualisation of emotional intelligence that came through earlier research with the research group (see Appendix A2.1, The Quality of Relationships Model). It dovetailed with the EFQM Excellence Model framework and would be a structured way of engaging and moving the Group onto a new emotionally aware pathway. Whilst I acknowledged the bias of this framework model, I deemed it a way to engage the Group on the role of emotion, and a way to create the idea of movement beyond the established practice of the human resource discourse.

From my existing research with the Group I knew that getting to the data was going to be tough in terms of the regimented order of doing things and the constant urgency and intensity of time in the work calendar. It felt as if there was no time to breathe or look up and talk or relate to others' experiences and feelings. However, my role and the attention of the Group was a rare and regular opportunity. Thus I tried to interrupt the current rational thinking (assuming every question had a logical answer that could be found within the organisation). This was the norm of how my colleagues and I went about problem solving but we began to see that new structural thinking on the questions of performance and work planning could be allowed in. We understood the need to increase the freedom to think and act away from the norms in order to do this in the Group.

My methodology and results chapters will reveal what happened in my research sessions with the Service Planning Group. At the start of my attempts at defining my research idea I reflected on my early experience. In working through my first review of service planning in 2003 I took careful notice of emotions displayed in relaying information about successes and failures. Rather than taking objective evidence I probed into to how the work experience felt to the manager and the team. As descriptions of events and reported achievement figures were relayed in the group as evidence I played back some questions about the context of the work as the questions included how individuals and teams had participated in the work, how workers' views

were taken on, and how we as the Service Planning Group best represented the workers in recording their views and achievements.

This in turn changed the dynamic of the workshop sessions and enlivened the dialogue across emotional dynamics. The Group entered into excited spirals of discussion. The energy and quicker tempo of debate brought down people's guards and professional boundaries. A common language began to emerge from the group sessions as trust was created and the purpose of the sessions became more and more appreciated. This is relayed in my vignettes in Chapter 5. Translating any of the sessions' feelings into visible actions on paper or to the Senior Management Group was difficult. However, my account of this learning was both in the moment, and a result of reflection on thick description of outcomes and embodied emotion and learning.

1.12 Access to the research and ethics – at work and academically

In July 2003 a new chief executive arrived, which signalled yet another major change for the organisation. The chief executive's "reshaping" mission was to expand the middle management layer and responsibilities – aiming to improve direct customer contact with decision-makers. Whilst the middle management interface was expanded there was no notion of what the new culture might look like or how to change it (although culture change is part of the vision). The pressure was on the middle managers to take on the change with their staff. The chief executive stated the need to change the hierarchy's control and slow response to staff and customer needs. Parallel to this was an organisation-wide promotion of EI.

However it was perhaps inevitable that this reshaping exercise got into the bureaucracy of restructuring – unions, interviews, early retirements and other consequences. The workers I had contact with and I became preoccupied with structuring and maintaining services through the change, so that any transformation was hard to see. My high expectation of exploring emotional intelligence was immediately let down at a first senior manager event run by an eminent emotional intelligence practitioner and author who was appointed by the chief executive. I participated as fully as possible with my colleagues and followed up the event with email correspondence with the person. He invited my views on his new book. I gave them and related them to my early research but this was my first direct experience of an academic-practitioner approach seeking to impose a framework within a pre-conceived action plan and objective. I viewed this approach (and many other experiences later in my research, for example see vignette 16, page 154) as different to mine. In basic terms I was trying to explore emotions and

change within an organisational setting and in me, and reflect this in my account. Alternatively, the action research or consultancy framework task approach appeared to me to be essentially pre-determined – and confined what we saw and our emotions within it.

The emotional intelligence training courses reached the senior managers alone, with the intention that this leadership quality or competency would drive the change and emotional intelligence ‘behaviours’ would trickle down to the rest of the organisation.

I expressed my views on this to the chief executive and director of human resources, and sought their support for my research with the aim of potentially supporting the development of emotions and their understanding in the organisation. I include an excerpt from an email written by me to the chief executive (May 2003) as part of an effort to use our investment in the Excellence Model:

“... we need to better connect the “enabler” processes with customer and other “results”... My extensive research of emotional intelligence similarly shows a disconnect between organisational emotional intelligence and performance results. ... I have developed a concept framework that my supervisor and others recognise as plugging this gap.”

“I am developing my action research design to be ready for the annual EFQM workshops...the emotional intelligence model will engage staff and make connections with the emotions connected with change and innovative work. Coupled with the service planning the workshop groups will further share and promote emotion in support of innovation. ”

Looking back I recognise that my thinking was undeveloped but I needed a starting point. However, whilst there was no opposition to my interest and intended study I sensed no enthusiasm and even a fear of encouraging me to interfere or delve too deeply. Indeed, at this time the Council’s “People Strategy” began to shape organisational “behaviours”. This document and its interventions implied a controlling of emotions. Whilst this was disappointing I found the whole climate of emotional intelligence and human resource management fascinating and intuitively knew that this

was the time to act. I quickly adjusted my organisation-wide ambitions and gained approval to research emotion as part of my directorate's service planning workshops.

In 2003 I completed a review of emotional intelligence in my organisation as a master's dissertation. The outcome of this research was an interpretation of emotional intelligence for the organisation based on interviews with the departmental Service Planning Working Group (as described in Section 1.8). This exercise coincided with a "reshaping" exercise for the whole organisation on the arrival of a new chief executive. I interviewed the director of human resources with an outline of my doctoral research proposal. She was extremely interested and supported the proposal. However, as the new chief executive reorganised, a new director of human resources appeared who maintained an interest but was less keen to give me access to a larger research base.

1.13 Ethics

I have been mindful of research ethics and, where appropriate, clearly stated my reflective practitioner role to the action research workshop group. Cooperation was readily attained from participants and from my director based on the fact that the research aimed to contribute improvement to the annual service planning process.

The main ethical issues were:

- Overall, I needed to deliver my work role objectives. These were supported by extra research and study based on observations provided in the field.
- Protecting the details of my organisation's business, its people and the views expressed for the purposes of my research.
- Ensuring that the views expressed in the thesis were presented as my viewpoint and given with my interpretation and account.

Top management supported my intention to investigate emotions in performance management at work. However, as my research journey unfolded I became convinced that a deep understanding of emotions was increasingly about me and my immersion in work as a researcher, colleague and participant. I could not and did not support the possibility of covert observations of emotions in others.

The evidence I gave could not be matter of fact or verbatim expressions of emotions in two-dimensional reporting. In order to speak about emotion in context and try to bring meaning to the research I needed to reflect on my emotion and convey this. So I call

this my felt account. It is not attributed in any direct or personal way to other people. I see this as not only protecting the participants contributing to research in the course of work but also as consistent with my view that an emotional account can only be authentically given by its subjective writer.

While extending this discussion of ethics and giving the reader more insight into my position, the following two paragraphs express my views in free writing without reference to particular discourse influences but based on my experience of management training, research and work. I argue that qualitative research on the treatment of emotions is ethically questionable. Emotions belong to individuals however they are portrayed or represented, and any collective emotion that is scored and analyzed risks disenfranchising the individuals and reifying a culture that promotes, controls and contains emotions through workplace practice and behaviours. It is true that research into emotions must be situated in context to have any meaningful direction for organisational learning, as my evidence shows, but collections or bodies of people in teams with collective emotions need, I believe, representation through individuals' inner selves in order to see themselves and others. As this is nurtured through development and enrichment sessions, this rich emotional insight and learning may be taken on for the individual in personal development plans that also contribute to collective or team direction and growth. I believe this to be more ethical and useful than emotional metrics.

At the start of my research in 2004 I decided to have brief and informal meetings with each member of the Group, explaining the outline of my research intentions and how they were supported by the director and senior colleagues. I emphasised that no one person would be named or have any implied connection to my reporting at work, in my thesis or in other writings. I was touched and encouraged by their full and universal support. They were supportive of my work and research, and entered into it as joint participants and owners of its contribution to the organisation. They also understood my wider and eventual thesis, for which their emotions were also being observed by me.

1.14 Defining the research

This first chapter sets up the study. I have worked to combine the people and resources with the ethics of engaging with emotions as a vehicle for the journey. The work task was clear but I had to bring it all together; feeling all the while supported by my director, colleagues and academic supervisors yet perceived as quite a maverick.

The service planning or business planning task is required by most organisations. Therefore I can state at the beginning of my thesis that its transferability of approach and methodology is intact. However, I emphasise the uniqueness of our emotional selves and belief that emotions are private and owned by ourselves. It is how we choose to share and enjoy them in participative inquiry and work that may lead to new discoveries while certainly growing our understanding of ourselves in the world.

The introduction of the Group's own "Quality of Relationships" version of the emotional intelligence concept as a way to engage was accepted by senior management and the Group. I was excited to set up the workshops as action research movements to explore my and the Group's emotions in the service planning process and examples of innovative work, and somehow take the opportunity to capture this in service plans to share a new direction with all staff. At least, this was the Group's and my intent but, as I have already said, I did not know if this was possible - the effort, though, seemed intuitively right.

This chapter has described the start of my research idea. It began as an idea that excited me in my innovative worker role but also as a reflective human being. I had a working knowledge of the concept of "emotional intelligence" before embarking on this research, which was based on a thorough reading of the literature for my master's degree in management studies. Thus my thinking was cued into some key definitions and my sense-making, both of which it is useful to share with you at the opening of the thesis. From Thorndike's (1920, p.227) definition of "social intelligence" as being about acting "...wisely in human relations" to Salovey and Mayer's (1990, p.189) seminal article describing emotional intelligence as "the ability to monitor one's own and other's feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action", there are many takes on what it all means. However, I take it to be a rational process that engages emotions or feelings with our cognition in order to balance out our Western organisations' predilection for objectification. Suffice to say at this point in my research that I was motivated to explore the connection between EI and excellence through my observations, my account and you the reader's sensing of what happens. Such a connection is made in Losada and Heaphy (2004, p.3) where they state that inquiry into emotion in organisations that brings feedback and reflection can support innovative and enthused individuals in being better able to "... propel organisations to reach ... excellence". The reader is a vital part of this discovery process. My writing alone does not give

fixed knowledge to use per se but shares experience and insight that seeks to elicit an emotional response from the audience in terms of thoughts, feelings and practice.

1.15 Conclusion and structure of my thesis

This chapter has described my work and research context and how I was to go about exploring the field and role of emotion in my work context. Whilst I knew my research idea would be an exciting and unique study context offering an opportunity to inquire into emotion at the heart of my organisation, there was an additional dimension that I can only describe as my emotional initiation and support for my intuition in developing the idea and research process. In other words, I was not a dispassionate researcher but expected to embody a passionate learning process as I progressed.

However, I had to define and take this opportunity, at least initially, using a fixed approach or else find it increasingly difficult to find a start to my studies that I could believe in and embody. How I was to unfold and enfold, open or contain, my passionate self in the research was unknown at this stage.

Through the ensuing literature chapter I evolve a conceptual framework that emerges from my researcher practitioner role as acted out in the crucible of power of my organisation. Whilst I see the influence, form and function of the power that is contained in our organisational hierarchies and roles acting with and on emotions, I do not intend to research this directly or set up pre-suppositions of the objective versus subjective from a power perspective. Rather, I immerse myself within the place that my position holds so as to inquire with others into the place and role of emotion in the work planning process – an example of a process that is transferrable to other contexts.

This is the starting place for my thesis; one that will unveil and share with you my personal, professional and intellectual transformation. The research is about the emotions of finding out about emotions. I expect my emotional growth and learning to inform and re-inform the research pathway. Given this ambitious and complex expectation I have pushed boundaries in terms of my part-time degree regulations to allow maximum time to research the transformative process and not shut down the twists and turns in my longitudinal research over many years. My career and life pathways have converged and become integral to the study, and it has come to reflect me, my beliefs – my thesis.

As I set out the order of my account I hope to convey an appreciation of the chaos and wonder of the complex nature of the emotions we experience. The PhD framework has

brought a structured exploration to my study of this complex and mystifying subject. However, in this sense I find Whitehead (1978) encouraging in recognising that we should not be subservient to order – something that resonates with my desire to intervene in the annualised service planning cycles at work and push research boundaries. As Whitehead (*ibid.*, p. 28) says, “Order is not sufficient. ... It is order entering upon novelty; so that the massiveness of order does not degenerate into mere repetition ...”.

My mission throughout my research and practice was not to be revolutionary but to seek how we might learn from emotion to enlighten our working lives and organisations, and bring new and a somehow fuller academic and research perspective through contextual study. Losada and Heaphy (2004) refer to the challenge of bringing out a new and freeing order within organisations that could generate new learning. I did not set out expecting a linear research pathway of evidence to support a hypothesis; I had discovered the impossibility of this through reflection on my master’s research. I expected to experience transformation and growth in me, in the field of research and in my understanding and insight into emotion as the journey unfolded.

A final personal perspective before I discuss the literature concerns a paradox I was sensing. The organisation’s “rational” management of resources pinned down people to do allotted work, yet there was a deep appreciation or even love of quirky or new maverick ideas - when they proved successful. I asked myself, where does one look for direction or leadership for such apparently “irrational” behaviour or work in our regulated environments? Perhaps it is because of such controls that difference is created as some people break free to express themselves? I felt that this was a clue and could be related to my intuitive urge to research emotion at work. I could see that this clandestine love of creativity in the organisation effectively sequestered it after the fact as part of the “plan”.

2.0 Chapter 2 Emotions – an overview of theory and practice

2.1 Introduction

This literature review has evolved to cover a historical and themed account of emotion. From Plato, Spinoza and other ancient philosophers to a focus on the last one hundred years or so, I try to pick up on the complexities and evolution of the subject. At this point I take heed of James Hillman's (1972, p.43) opinion that "emotions are not things but there are such things as emotion." This highlights my position that the literature is dominated by positivist measurement and analysis of affect or emotional intelligence (such as propagated by Goleman (1995b)), rather than emotion as I have come to conceptualise it. I attempt to use a wide literature base to inform a conceptual framework that brings a beginning and access point to the research – a study that has been a deep personal challenge in an area of discourse and practice that is complex and mysterious, but also rewarding and enjoyable.

From Immanuel Kant (1781, 1790) to Duchene de Bologne (1862), Darwin (1872), James and Lange (1885) and James (1890), there has been a biological and physiological fascination with emotions, or more accurately affectation - the conscious acting out of emotion. Whilst Kant (1790) in "Critique of Judgement" saw that imagination activated the senses, he regarded emotions as "diseases of the mind". Before I proceed I state a difference between affectation (hormonal or endocrinal chemical responses to stimuli in the body) and emotion (a deeper, reflective, and felt understanding of self and other in a context). I will elucidate on these definitions through the texts but at this opening stage I need to make this difference clear in order to aid understanding.

As I moved through the literature of the first half of the twentieth century I saw the natural and social sciences explore affective reactions and behaviours, and how reason can be applied to gain a fixed knowledge of behaviours. There were attempts to generalise and collectivise (e.g. Cannon, 1932; Paulhan, 1930) the way emotions were directive and able to give emotive power and energy.

Brain science began to show how emotion and cognition were integrated (e.g. Bloom et al., 1985; and Damasio 1994) but a resurgence of interest in the topic erupted with Goleman's (1995a) emotional intelligence construct. It was Gardner (1983) who first began researching and publishing in this populist approach to emotions. The North American universities and business schools then continued populist treatments of

“emotion”, including from the likes of Frederickson (1998) and her positive and negative polarities of emotion.

Alongside this Giddens (1990), amongst others like Stacey (1995), was exploring emotions displayed through the outer-self in social relationships, from a sociological perspective, with subjectivity being interpreted cognitively in physical attributes of the person – such as facial expressions and body positions. This links with Hochschild’s (1983) work on “emotional labour”, whereby workers present or enact superficial emotion in order to do their jobs. This affect can become habitual and erode authenticity or allegiance to work and become confusing for the subjective worker and others in relationships when attempting to gauge emotions. Giddens (ibid.) talked of the juggernaut of modernity running over emotional engagement. This interpretation resonates with how affect in organisational work is incorrectly defined as “emotion” and then managed through knowledge, behavioural control and interventions.

The populist emotional intelligence movement attempts to determine and objectify the subjective nature of emotional states, and link their elusive quality of the felt experience to a rational world of physical reality and work performance. In reading Hillman (1992) we may see, like Fell (1977), that there is no universal theory of emotion – it is more of a syndrome (a pattern of co-occurring responses). Yet today we see the pursuit of models and constructs that add EI to their psychological profiling. These are often “models” or tools that are ad hoc inventions by management consultants promising to teach emotional intelligence competencies to teams and individuals.

Mandler (1984) states that the organisational context and environment intervenes in and impacts on emotions. The individual has to interpret his or her response within the workplace context. I see this resonating with Hillman’s (1992) concern with the organisation’s rules and power pervading our behaviours and limiting our range of emotional responses. In Section 1.4 I highlighted my experience of how organisational behaviours within a human resource paradigm can seek to prescribe and control emotions; in Foucault’s (1977, p.201) words, this “... assures the automatic functioning of power”. This may be seen as conscious control by leaders espousing emotional intelligence to secure their image as caring professionals (whether or not they actually are). Such a use of EI maintains the organisational hegemony and relative obedience of workers who fit within the organisational structure. Foucault (ibid.) sees this as a

function of power over workers through surveillance in his metaphorical organisation design of a panopticon prison with workers as the inmates.

Layder (1997) sees social theory and constructionist thinking as avoiding the subjective elements of power, with power relationships commonly rationalised in studies of power over emotion via social structures (e.g. Kemper, 1984) or through interventions seeking to “normalise” emotions (e.g. the emotional intelligence of Goleman, 1995a). This position may be based on fear of the unknown depth of emotions in organisations and an associated lack of imagination to look beyond the collective emotion within organisational power dynamics. The draw is to research and control the measureable affective responses - a very human response to the chaos and complexity of finding out about emotions at work in a practical and sense-making way. However, perhaps a flavour of looking beyond this audit approach is offered in the works of James Hillman. Writing in the 1960s and 1970s he positions the self and subjectivity in the emotion discourse. Then key writers such as Kemper (1984) see emotions as essential in relationships as outcomes of power, and Weymes (2001, 2003) regards emotions as mediating social relationships.

2.2 My organisational perspective

The literature awakened me to my organisation’s seemingly limited translation and use of emotional intelligence, and the limited way the concept itself neatly converted into management tools to serve and maintain the organisation, rather than transform it. My reading of James Hillman (e.g. 1972) enables the researcher to look up from the workplace and connect with how they are situated and feeling in relation to the research into emotion at work. Hillman’s (ibid.) emphasis on the inner-self supports a view of how our outer displays are addressed in simplistic frameworks and interventions. Hillman aligns with researchers’ view that the complexities of emotion and its definition are often ignored out of fear of the chaos that emotion in organisations is perceived to bring. However, this perspective nurtured through a reading of Hillman helps shape a route through the literature. The take-up of emotional intelligence training within a competency-driven management culture in an organisation is founded on the premise that emotional intelligence is learned by leaders in order to share and influence their staff for the greater and common good.

This got me thinking about why I was feeling disempowered and seeing the emotional intelligence competencies as disembodied from the deep experience of day-to-day real working life outside the training room. It seemed that something was happening to

emotion and the way this was being delivered to people in generalised chunks of instruction.

In a sense, Hillman saved me from reifying the programmatic treatment of emotion and the phenomenological quest for theoretical structural meaning. This was my stepping stone to an opening out with the works of Michel Foucault and his sociological perspective on power and control, revealing my conceptualisation of the central problem as power. Through a reading of Foucault I was able to see the actual and potential power of the subject, the self in the present, and take from that concepts and insights that were meaningful for me. This position frees the researcher from a structural and theory obsessed discourse that blends with the competency-driven management and “watch-tower” controlling practices of human resource paradigms.

As a corollary to this I sensed that we could bring forward individuals’ ideas in an innovation process that could be sustained in relationship with emotion. Here I recognise Foucault’s reading of Baudelaire and his interpretation of modernity as an attitude that seeks transformation and invention in the present moment (with energy from emotion) rather than constructing theories on phenomena without movement or change actions.

The literature of the 1980s and 1990s is full of accounts of emotional intelligence-type investigations that seem to celebrate the containment of emotions in our organisations, such as Bar-On (1997) testing people’s “Emotional Quotient” and Chernis et al. (1998) examining EI as cognitive competencies. Many “emotional” and “emotional intelligence” exercises or interventions promote personal behaviours in workshops or excellence model sessions aiming to get the so-called “best” behaviours from staff. These human resource interventions are limited by their scope, with business cases set up according to hard output requirements and devoid of the imagination to explore and sense people’s interpretation or original, alternative contributions. These avoid the actual and perceived risks of freeing real emotional participation in the workplace and serve to reify a closed and rationalized way of “performing” in our organisations. People in turn tend to conform, enthuse or opt out – ironically exhibiting a range of emotions without actively contributing to aims or purposes.

The emotional intelligence focus as posited, for example, by Salovey and Mayer (1990) looking at EI monitoring, thinking and action, or Goleman (1995b) seeking people’s need to learn self (affective) control behaviours, suggested that workers were “wrong” and needed correction or learning to improve. I go further in that as I became

interested in the topic I began to see a wider critique with the likes of Hillman and Ventura (1992), who see emotional intelligence as posing negative questions about what is wrong with people – trying to objectify emotion. This follows the pathological tendency of emotion but I was beginning to see that my inquiry needed to explore the subject with reference to key concepts that were resonating with my feel for the inadequacy of current research.

2.3 The structure of the literature review

The literature review brings together key writers to support my research inquiry and set up my conceptual framework. In the first section I view types of emotion and, within this, expose the place and content of emotional intelligence. I then explore the concept of power, considering it as a central problem in the research and understanding of emotion. I consider power in the literature as coming from the collective and social (outer-) self with the other (meaning other people and their environment), together with the inner-self or interiority of the self. By observing power like this I can build a sense of the non-structural power in organisations – a power that is of the self with the possibility of changing the obstacle of organisational power as constructed in the literature and experienced by workers and researchers. Here I draw particularly on the sociological perspectives of Michel Foucault, labour process theory and the psychological views of the seminal works of James Hillman on emotion. I look at how emotion and action work with ideas at work, drawing on Hillman's development of Klein's (1967) ideation process – but in a non-pathological sense. A unique synthesis of the key concepts is brought together in my conceptual framework.

I set up the literature review to explore emotion from a poststructuralist position. In this I recognise the tension between the humanist, modern self and that of the post-structuralist self, and the paradox of seeking a self-knowledge or knowing of a humanist stance within the poststructuralist impossibility of the self fixing (writing) the subjective. The essentialist self position is explored through references to Merleau-Ponty and Husserl, combined with Foucault and Hillman in an effort to hold the subject and object, the self and the collective together. I do this with and through the focus on emotion and, through the exposition, develop a new definition of emotion to use in the methodology.

As I seek to exemplify and illustrate my thesis I will use diagrams and models. I acknowledge the paradox of my apparent reification of concepts but assure the reader

that I present these as illustrative tools, not containers or finite models based on end results, as the thesis emerges.

Section A – The exposition of emotion

2.4 Types of emotion

The literature on emotion comes from many disciplines and any review has to be wide in scope and inclusive in order to inform and help develop the position and methodology of my thesis. The literature can be traced back to key commentators such as Plato, Plutarch, Thomas Aquinas, Descartes, and Spinoza. These all contributed very early on in Western thought treatises on emotions. Also, the theologians and the Stoics placed emotion or passions of the soul at the core of their thought and writings, alongside the province of physicians and poets.

My exposition gives a part-historical and part-critical exploration. I expand on this exposition through subsequent sections on power and innovation. Over the last one hundred years or so the conceptualisation of emotion has gained contemporary resonance for the complex postmodern organisation from the eclectic religious, ethical and multi-topic debate. Whilst arguing from different perspectives, the mind-body problem and dualist thought from Aquinas (in *Summa Theologiae* (in O'Brien 2006)) and Descartes ((1642) in *Meditations on First Philosophy* (in Haldane (ed.) 2007)) distinguish an immaterial soul in a physical body. Descartes eschewed the ancient philosophy that had shaped and influenced the discourse thus far and presented his theory of emotion in his work "The Passions of the Soul" (1649, in Voss (1989) p.28), in which he said that aside from physical body, "... there remains nothing in us that we should attribute to our soul but our thoughts ...". He set out the idea that the problem was to identify emotion with the soul's consciousness of physical reactions to events and stimuli. Alternatively, the Aristotelian or Stoic view (for example from Seneca) and that of later monists, such as Spinoza (in "The Ethics" (1677) in Elwes (ed.) 2008), see the body and mind as expressions of some basic thing (monism). Emotion is seen as a concomitant of beliefs and desires but, as Seneca (in Fere 1899, p.285) declared, emotions are powerful yet unfaithful as they cannot be taken up and laid down at will ("habent, et non habentur").

Descartes (1649) viewed emotion as linked with consciousness, reflecting but detached from somatic reactions of the body. If emotions of the body, rather than the soul, occur

then consciousness may give only indirect expressions of emotion. Lyons (2005) writing on Aquinas finds that emotions are felt bodily tendencies or experiences and only impinge on the soul and cognised, evaluative and rational life in so far as these bodily desires are reflected upon by humans.

Another area of the discourse concerns aesthetic emotions. In brief this can be described as the emotion felt as one appreciates aesthetic activity (e.g. looking at a painting by J.M.W. Turner). Familiar emotions may be felt but other contextual ones pertaining to the impact and response, such as sensing the beauty of a landscape scene, may also be elicited. A brief consideration is given here for completeness in the historical development of the topic of emotion, and recognition of the breadth and depth of the discourse. Edmund Burke (1757) sees the “sublime” coming from things that are an object of terror, provoking terror and pain – the strongest emotions – but also a connected pleasure. Immanuel Kant (1790) argues that nature’s beauty is not measureable but broken down into parts of the objective whole (e.g. shapes, colours). Kant (ibid.) sees aesthetic emotion not moving us to behave in useful or practical ways but that, for example, beauty is just a short-term response of cognition, and the sublime is beyond aesthetic into the realm of reason. David Hume (1739) discusses emotion in the *Treatise of Human Nature* (amongst other texts). In this he groups emotions as being of the mind, and motivational for reasoning and action. However, he sees them as irrational and denies their cognitive character. In this thesis it is helpful to note Hume’s view that the duality of emotion versus reason is false, a position that later philosophers (e.g. as in Merleau-Ponty’s work discussed in section 2.6.3) develop - beyond the dualist ontology of separate body and mind.

From the 1850s natural sciences enquiry into emotions took off with Darwin, Cannon and James, who looked at the beginnings of what became known as “affect science” by the 1950s. Psychology and behaviourism led to cognitive theory and later the measurement of emotion in affect science (natural sciences and social sciences). An associated interest and progress in brain science or neuroscience and medical health emerged through, for example, Cannon (1932) looking at reactions to stimuli identifying general experiences called emotions.

There were some major theoretical stages at the end of the nineteenth century. Duchenne de Bologne (1862) and Darwin (1872) took the role of the face as the basis for scientific enquiry, drawing on an understanding of features as inherited, reflex behaviours for adaptive functions over time. Later, in 1890, William James theorized

that the perception of exciting facts and information could cause a bodily change that we then perceived and interpreted as an emotion. Lange (in James and Lange, 1885) joined James in the James-Lange theory that diverted attention from the face to the role of physiological reactivity, although James did not go so far as Lange's claim that more extreme visceral effects could result. Indeed, in 1932 Cannon argued that reactions to stimuli are homogeneous and hence are not individual experiences called emotions.

Contemporary debate sees conscious feeling states as emotions or partial expressions of an underlying, unconscious system (resonating with psychoanalytic theory). The causal place of emotions is questioned. For example, do they have direct consequences or do they accompany other physical and mental processes? Aquinas relates emotions to bodily impulses as motivating forces. Descartes offers an alternative view of emotions as end points after the interaction of the body and soul. Today a route is mapped showing a direct causal role for emotion in subjective feeling while others see a direct conscious or unconscious cause. Cognition and emotion are viewed as separate but interacting in that emotion is non-cognitive in nature. However, Izard (2001, p.255) in this regard, states that "emotions make direct contributions to the functioning of the perceptual, cognitive, and personality systems ..."

The above exposition highlights the complexities and difficulties organisations face in grappling with emotions and the language thereof. As Izard (ibid.) promotes, the power discourse may well accept that emotion works with reason but the false duality of emotion versus reason in the systemization of work and workplaces means that feelings are deemed secondary in rational organisational practice and research. Izard (ibid., p.255) calls for future researchers to move deeper into the role of emotion in workplaces, noting that "Most researchers, however, remain reluctant to acknowledge that the functioning of the emotion systems themselves and their unique and compelling influence on other systems explain a significant part of our thought, our choices, and our actions." Many conceptualizations of emotions throw up different working definitions of emotions. The physical evidence of facial expressions, brain activity and behaviours all have labels referring to counterpart emotions. Damasio (1994) regards emotions as a latent construct that is difficult to observe directly and downplays the value of regarding subjective feelings. However, Damasio (ibid.) and others point to neural systems investigations showing both cognitive and emotional factors.

There appear to be generalised theories and concepts that fuel the pursuit of emotional competencies. These are outlined in sections 2.4.2 and 2.4.3 and discuss how efforts to capture subjective traits and behaviours through measurements are often treated as meaningful evidence or results in their own right, rather than part of the more complex and deeper emotional system or seeing emotions as a subset of conscious experience. All this is problematic for the scientific inquiry of emotions, not least because the significance and motivations of emotions are ultimately personal yet their manifestations in power dynamics in organisations are collective and there are no generalisable results. Damasio (1994), like Kant (1790), sees emotion and reason as interconnected. Damasio (ibid.), in “The Feeling of What Happens”, further explores the role of emotion in high level cognition. He presents the “enchainment of precedences” whereby our consciousness develops through the body and mind interacting with emotion to bring a core consciousness of the self. In turn this develops the core self, preceding an autobiographical self to permit extended consciousness. Damasio sees the end of these linkages as conscience. Such an interconnected process reinforces Izard’s (2001) call for researchers to immerse themselves in the process of the emotion system in order to understand the role of emotion more deeply.

There is a complex affect structure that the study of emotions has to grapple with. Basic theories assume isomorphisms between emotions and other categories of functioning. This aligns emotions and characteristic cognitions, motivations and behaviours. Behavioural consequences of emotion may be intrinsic to the specific emotion or the product of mood states or of affective-cognitive-motivational complexes associated with changes in coping. As such, then, emotional intelligence cannot be defined with reference to emotion alone. Also, the different sets of affects challenge emotional intelligence as there is no common element but multiple, independent systems supporting different emotions. Emotional intelligence does not differentiate between negative and positive emotions but needs a transactional context, as Lazarus (1991) states, to assess their significance in terms of the person-environment interaction. Building again on Damasio, the discourse needs to connect to the self, and self-reflexivity, to discover individuals’ experiences of emotions.

Emotion is the prime medium of interaction embodied in people and events. John Elster (1999, p.20) places emotions at the core of our existence, calling them “... the stuff of life ... the most important bond or glue that links us together”. The glue is that which sticks the veneers of the big emotions together – those on top of the workaday

habits that prevent people from maximizing their potential or time in the “flow” zone (Fineman, 2000).

In attempts to differentiate emotions some see deep and surface kinds. The surface emotions are subjective ones that are on show and are socially constructed, often short-term, moods or feelings. Deep emotions are all-encompassing expressions of any emotional activity. Fineman (ibid.) takes different perspectives, ranging from biological, early experiences (a psychodynamic connection) to cognitive appraisal of those emotions embedded in cultural habits. He sees that our emotional experience is etched into our psyches as we develop and learn by the energy created and then shapes our subsequent experiences.

2.4.1 Emotion as integral to rationality

McLaughlin (2003) discusses the dominance of the polarity of the rational versus the emotional in the generation of knowledge. She believes that such is the strength of this polarity that emotional wisdom or knowledge is a poor relation in rational thought in Western societies. Simon (1976) believed that behaviours in organisations were not all “rational”; rather, he stated that rationality was limited, terming it a “bounded rationality”. However, McLaughlin (ibid.) and others see that this sets up a false duality as rationality is both cognitive and emotional. Mumby and Putnam’s (1992) concept of “bounded emotionality” sets out to counter Simon (ibid.) with their view that emotion can be out of balance in organisations.

Following Simon, Weick (1979) sketched out Jung’s perspectives on sense-making and feeling in organisations and asked “Where’s the heat?” in organisational studies – recognising that emotions were integral to organisational work. Whilst the 1980s and 1990s saw an increase in studies of emotions at work, Weick’s (ibid.) question was given a cool “affective” response. Maanen and Kunda (1989), Fineman (1990), and the onslaught of the popularisation of emotional intelligence by Goleman and others, promoted emotion as a competency to be acquired rather than an integral part of what it is to be rational – taking rational to mean, as in Damasio’s terms, of the intrinsically connected cognitive and emotional human being. In summarizing Damasio, Ridley (1997, p.144) says that “In short, if you lack all emotions, you are a rational fool”. The dualism of the binary opposites of rationality and emotionality is arguably a form of Western thinking that seeks to polarize discourses.

2.4.2 The emotional intelligence concept and critique

As Hughes (2010, p.29) writes, “over the last two decades there has been something of a sea change in understandings of...emotion in the workplace”. There has been a shift from seeing emotion as a “deviation from what is seen to be sensible or intelligent...” (as Mumby and Putnam describe in reference to 1980s post-industrial Western organisations) to the rise of emotional intelligence within the managerial discourse and practice.

At the outset, the term “emotional intelligence” and its associated language, which includes terms such as “competencies”, appears to overcome previous years of opining that emotion is separate from the rational or intelligence. In this linguistic and almost semiotic fact there is at least a way of presenting emotion as part of the rationality and intelligence of an organisation.

The genesis of emotional intelligence can be traced to Thorndike (1920, p.228), whose “social intelligence” basically meant to “... act wisely in human relations”. Thorndike (ibid., p.228) and others reviewed attempts to measure it but only got as far as stating that it was “... a complex of an enormous number of specific social habits and attitudes”. From the 1950s psychologists turned more to IQ testing and made passing references to affective capacities (e.g. Wechsler 1952).

It was not until Gardner (1983) that emotional intelligence was reactivated with his “interpersonal” and “intrapersonal” intelligences elaborating on the role of emotion. Bar-On (1997) coined the term “EQ” (emotional quotient) as an equal to IQ (intelligence quotient) and made the first attempt at evaluating emotional intelligence. EQ is scored from tests of competencies from an inventory including self-awareness and self-regulation. It was Salovey and Mayer (1990, p.189), though, who established emotional intelligence in their seminal article, “Emotional intelligence”, describing it as the “ability to monitor one’s own and other’s feelings and emotions, to discriminate among them, and to use this information to guide one’s thinking and action.” The crux here is to differentiate between social traits or talents and “thinking about feeling” – a cognitive ability. Again, despite the psychological analytical approach promoted here, there is an essential recognition and definition of the brain (thinking) and emotion (feeling) coming together in the discourse.

Cherniss et al. (1998) examined emotional intelligence competencies and distinguished these from cognitive abilities. Cognition is controlled by the neocortex in the human brain. Emotional intelligence uses this and other brain zones such as the amygdala in the brain’s executive control centre. In learning emotional intelligence the person has

to re-educate the neural circuits of these emotional centres – a tough job, but achievable for most people.

Most recently it has been Daniel Goleman (1998) who has popularized emotional intelligence. His article for the Harvard Business Review on the role of emotional intelligence in effective leadership was the Review's most requested reprint ever. However, there is a range of models and tools relating to this descriptor. At the top of the debate there is Goleman (ibid.), and Salovey and Mayer (1990) – the latter arguing against “mixed” models (those that combine abilities with personality attributes) and promoting those that are “pure” (looking at cognitive aptitudes).

Goleman (ibid., p.24) defines “emotional competence” as “a learned capability based on emotional intelligence (EI) that results in outstanding performance at work”. He goes on to say that this is achieved through an underlying ability in wider emotional intelligence – especially social awareness and social skills (or relationship management). These skills are, to an extent, learnable for most people and, as this paper promotes, are pivotal as pre-conditions of adaptability for the successful modernisation of an organisation.

I draw on Goleman's populist work in part due to the fact that his texts have been recognised in organisations and are therefore helpful references when communicating to colleagues. His work synthesizes a new and complex debate into a competency-based model that combines affective and cognitive skills. Goleman opened out the topic of emotions into different parts of Western culture, such as organisations and management discourse. In a psychometric tradition he largely focuses on intellectual aptitudes in statistical models.

Landy (2005, p.411) makes three clear criticisms of emotional intelligence; in short these are that it is ill defined and measured, there are extreme claims about the job success attributable to EI, and EI is simply a new name for other phenomena. Building on this criticism it appears that EI is in fact weak on emotion. It tries to rationalise and objectify it and, in doing so, pushes our fallible human selves away from the centre of study. Moreover, the data used are often owned by private databases, often outside academic domains, obfuscating or distorting tests of the measurements.

The discourse and research is dominated by the quest to measure emotion and its outcomes – missing the vast oceans of challenging inquiry into our subjective selves, and limiting the exposure and contribution of our felt, emotional experiences and

research accounts. The increasingly standardised EI displays in workplaces can become culturally embedded, with people performing ‘emotional labour.’

Becker (2003) talks of EI data being imagined and the attributes part of general intelligence rather than anything else. As Landy (*ibid.*) finds, the lack of consistency in the many related concepts and their operationalisation also troubles Hedlund and Sternberg (2000). It appears to these and other researchers that EI measures conformity rather than people’s unique contributions. A further example is Paulhus (1991) observing fake self-reporting in EI tests of traits and behaviours to fit what the hegemony of the organisation wishes to see in situational and temporary working patterns. Paulhus (*ibid.*, p.17) emphasises that “Response biases continue to be a distorting issue in psychological assessment...People’s reports of their own traits, attitudes, and behaviour may involve systematic biases that obscure measurement of content variables.” This illustrates a basic flaw and risk in using EI tools.

The central point of this brief introduction to emotional intelligence is its place as a popular tool for organisations aiming to improve their performance. Emotional intelligence theory is young and substantial longitudinal studies have yet to contribute to it. However, there is evidence (e.g. Goleman 1998) that shows outstanding performers from several hundred organisations exhibit emotional intelligence abilities (specific to an organisation and job role). Clearly, a business may see value in capturing these emotional intelligence competencies and organizing training, rewards and recruitment based on an emotional intelligence development strategy. The tricky thing is to demonstrate correlation with the bottom line – at least in the short-term (arguably a hang-up of many profit-led and smaller businesses).

2.4.3 Emotional intelligence in organisations

It is claimed that emotional intelligence can help an organisation perform. There is an emotional intelligence element in two thirds of people’s job roles (Bar-on and Parker, 2000) – it being central to creating resilience to set-backs, improving openness to change, being a competitive advantage in hiring and keeping good people, and other spin-offs such as improved health (less stress) and general well-being for staff and customers.

Many organisational studies refer to “excellence” through people, for example through the “Investors in People” award programme (a UK government-supported business improvement tool). As part of these initiatives emotions are often not treated with

depth but wrapped up in simple statements, positions or concepts that skim the fundamental meanings of what people do or how they behave in an organisation. In contrast to the 'excellence' pursuit based on order and control, Stacey (1995) sees 'excellent' organisations operating in a bounded instability that is not controllable or predictable beyond short horizons; rather it performs at the edge of the abyss of failure.

Taken separately, emotional intelligence competencies in individuals are limited in their business value or input (at least it is hard to measure beyond this). However, Boyatis et al. (2000) suggest that a "critical mass" of emotional intelligence can occur in a synergistic grouping in an individual, and in teams and organisations. McClelland (1998) observed "tipping points" in star performers exhibiting more than six emotional intelligence competencies.

Since the 1980s competencies have established themselves firmly as a way of measuring and rewarding people within an organisation. The emergence of emotional intelligence in the managerial discourse brought the assumption that organisations and people could learn and test their emotional intelligence as if it were a competency. It would appear that emotional intelligence is serving only "management" in organisations rather than the majority of workers. There is a mismatch between this and the popularization of self-help type emotional intelligence tools in popular media for the general public.

The diversity of consultants' offerings of models and scorecard devices appear to be a dark and secret art that is sold to leaders in organisations as a way to control the emotions of workers. This is based on the desire of human resource practitioners to be seen to do the right thing and embrace emotions but ultimately control workers as human resources. It is difficult to evidence the failings of localised and private tests that are often poorly administered. However, Antonakis (2009) has challenged several major EI tests with their inventors, finding in general that they do not work and are uneconomical and unethical. In a concrete example he exposes Jordan et al. (2006), who used a Sosik and Megerian (1999) case study of EI to defend his EI work. The case study used personality measures as proxies for EI, yet this was at odds with Jordan's (ibid., p.8) own view that "...personality traits...[are] only weakly related to emotional intelligence". Zeidner et al. (2009, p.viii) criticise EI for its "... lack of a clear theoretical or methodological basis, and often employ a rag-bag of techniques ..."

There are many concepts showing emotional intelligence linked to organisational performance, with the individual assumed to be a contained entity and often shown to

be unconnected to feedback in systems. However, Weymes (2003, and see Appendix A2.1, Figure A 2.1) provides an interesting argument that “relationships not leadership” are the way to enhanced performance through emotional intelligence. Weymes (ibid.) and others see the collective emotions in relationships as the bedrock of successful organisations. Even here, though, the conceptual maps depict a separate, boxed-off individual to one side. Weymes and others write in a deterministic way as if their generalisations can ring true for all individuals willing to control emotions.

Weymes argues that emotions are fundamentally connected to achieving success in organisations. However, research following this belief can serve to maintain the detachment of emotion from organisational practice and move to abstract it as a resource or commodity for the profit of the organisation. I describe this as the commodification and appropriation of our subjective emotion into units of valued competencies and persuasion or coercion to feel or behave in a prescribed organisational way. Such commodification of emotion is developed by authors such as Fineman (2000).

Within this chaotic and real world, Goleman (1995b) sees a deficit of affective control of and in people. He sees a lack of self-control in need of self-regulation and self-awareness in order to manage emotions. Goleman addresses the way individuals can gain control of their emotions but, when organisations take this on, leaders are targeted for training in emotional intelligence competencies, with the implication that these skills can be used and cascaded down the organisation. Goleman misses the fact that organisational power and emotions are collectivised and in this circumstance the subjective power of the individual is limited. Hughes (2010, p. 34) echoes this observation, saying simply, “EI involves a discursive shift towards implicit, unstated, and mobile standards of what is emotionally ‘fitting’, ‘apposite’, ‘appropriate’, or ‘intelligent’”. So when we see these measures and scores set against organisational behaviours in the “rules of engagement” for the organisation it seems there is no freedom for individuals and their ideas to be emoted for themselves and organisational benefit. Emotions it appears are appropriated and commodified by the organisation.

It follows that a disconnect occurs in the use of emotional intelligence inquiry between the method and results, separating them into implied and unsubstantiated projected conclusions and generalizations of methods and constructs. Emotional intelligence is inherently attached to the power discourse yet studies do not immerse themselves into this dark mire. Whilst emotional intelligence concepts and case studies can be

transferred across different organisational contexts, it is this very differentiation of organisations and cultures and the engagement with emotional discovery that needs a clear voice in a clear context.

We perform a shallow “emotional labour”, according to Hochschild (1983), whereby surface or deep acting is conveyed in order to satisfy the perceived and generalized emotional needs of workers or customers. Fundamental to my reading of the literature and the formation of my research question and methodology is the emergence of emotions as not generalised but individually experienced and responded to by people. Organisational objective interventions or schemes attempt to teach, control or suppress emotions pertaining to the context. A commodification of emotion may then arise through this exercise.

This historical and thematic development of the emotion and EI discourse and practice appears to lack the conception and method to make a connection with power. There is a gap in organisational practice and discourse - the lack of reflective-practitioner research where the researcher is fully immersed in the subject and part of the emotions of finding out. I believe this limits the search for conceptual frameworks as transferable tools for contextualised and fundamentally meaningful research in and at work. The desire to generalise, seek grounded theory, control and rationalise emotions in organisations locks research and writing into a tautological cycle. For example, Fineman (2000) asks if there are different ways of knowing emotion and its relationship with individuals. Frustratingly, I cannot find action or findings in the discourse that move beyond this rhetoric.

Fineman argues that organisational emotion is relational. This thesis looks at emotions in the organisation, recognising that these occur at all levels from the whole organisation to the individual self. Fineman reframes emotion as a relational phenomenon and seeks to go beyond the literature that investigates emotional experience as an individual, cultural or political phenomenon. Fineman, amongst others, discusses organisational emotions in a detached way that can be interpreted as part of the objectification of emotion. It is perhaps that the objective and competency-obsessed organisation has been relieved of its care for people’s emotional participation in undertaking EI tools through programmatic “emotional intelligence” type interventions and policies in a similar “one size fits all” way, such as in work-life balance or parent-friendly policies. These are encased in resource management regimes that are packaged in human resource competencies that commodify and serve

the organisation, rather than the needs of the individual. This is not about Hochschild's (ibid.) emotional labour of surface or deep acting or simply applying emotional intelligence to sort out problems but a real iterative way of being in organisations. It is not so much that this is under-theorized (for example, Atkinson and Claxton's (2000) intuitive practitioner) but that the discourse must be challenged with alternative ways of knowing and articulating or authenticating that knowledge without subservience to competency frameworks or similar instructive devices. Action research can be directive (following rigid objectives or problems to solve in a time-limited targeted task and finish operations) or emancipatory (allowing participants to shape the findings). It is a research method that can at least engage with emotion in researching or solving problems by virtue of its visceral, action-based approach. Dadds (1995) seeks a higher profile for affective epistemologies alongside the rational. However, herein lies a hidden obstacle. Action research within organisations tends towards the existing and collective observance of power, and affective epistemologies do not delve beneath our displayed responses and are easily rounded up into neat competency-defined categories. Again, I draw on Damasio's idea (1994, 2000) that the very debate over emotional and rational boundaries is a false one, as shown by (rational) evidence from brain research that they are physically (electrically and chemically) connected.

The concept of empowerment may be seen as a rhetorical device to falsely cede power to individuals to deliver corporate objectives. Seen as a modern concept, in fact it is not. In the 1880s and 1890s Ernst Abbe (no relevant text for reference), for example, used it at Carl Zeiss to set and achieve tough targets for workers but allowed them to do so without following set procedures. The modern bureaucracy finds release from controlling processes difficult and, as such, any empowerment is often just about speaking about trust rather than acting on it.

Miller and Rose (1990) see a greater emphasis coming through on self-regulating lifestyles; a result of the immense choices in the globalised Western societies in which we live. Of course, such choice depends on one's social and economic access but modern organisations increasingly have to compete across the world for labour and other resources. Self-management seeks to maximize the quality of life for individuals and promotes individualism in citizenship. This is an interesting parallel with organisational appraisals and personal development in organisations, using emotionally rich language and dialogue that promotes self-management. However this does not always extend to group progress as corporate citizens working and being together with

shared values that they have “chosen” to be part of (in reality, there are many shackles that keep people working within the confines of culture and values).

The next section (2.5) makes a connection between power and the role emotion plays in organisationally imposed power and its enabling of power at the individual level. The relationships or social milieu of the organisational environment are adjusted to by each person and are part of people’s conditioning to the work situation. This is key to the phenomenological approach to emotion that starts with consciousness being conscious of something else (the organisation) and of our existing (Buytendijk, 1950). A momentary constellation of psychological patterns composes the whole situation or environment. It is people’s reflections and responses to such constellations, responding to events or material conditions, which give the richness of the emotions phenomenon in the workplace. Through this complexion a working description of emotions emerges that can connect our conscious and subconscious selves.

Moddell (1993, p.84) argues that people need to be “psychically alive” at work. Mitroff (1983) adds that people are giving part of their psyche to the organisation, while Moddell (ibid., p.67) warns of an “alienation from the private self” in a trade-off situation. Emotional intelligence breeds an understanding of this important dimension. Stein (1992) refers to a cathexis that enables individuals to, for example, become attached to hobbies or interests. Arguably, for organisational progress there needs to be a balance between capturing the cathexis of the inner or private self and the value of the social self to bring people’s creativity into play within organisations.

Emotions are chaotic and complex to understand. Any concept of emotion needs somehow to grasp this. Hillman (e.g.1960) is helpful in conceiving emotions as grounded in existential situation and constellations, or the coming together of things in the objective psyche and the emotions of the subjective/objective relationship. This means that people and the world are seen and expressed in terms of opposites. It follows that emotions are generated by the tension or gap between the object and the subject or stimulus and reaction, external situation and internal reaction, person and the world. Emotion is the locomotive force across that gap. This implies that energy is involved in a movement across that distance.

The emotions discourse is difficult to define as it spans many areas. In a sense, such vastness brings uncertainty for researchers. In this part of my research I found that I had to look again at my work and practice with a wider base of knowledge and a deeper sense of self. It was emotional intelligence constructs and tools that had

fascinated me and given me the line of inquiry to pursue in my organisation but they also became my limitation. The research framework needs to hold emotion as multidimensional (including behavioural, cognitive, feeling, physical and cultural dimensions) yet move away from being deterministic or generalisable. The researcher needs a way to research within the power dynamic of an organisation while being able to get beyond the limitations of the bureaucratic work context.

Section B – The centrality of power

2.5 Power and the position of emotion in organisations

The essence of this chapter is embodied in Mabey and Pugh's (1995, p.36) writing that successful organisational progress depends on "emotional readiness for change, the quality of existing relationships and the latent openness towards commitment to new ways of working". However, is emotional readiness something to be measured, set or contained? The organisation should not hold or seek to control people's emotions and feelings but contract with them as powerful and talented innovators that deliver work and also shape it.

This section aims to reveal a new combination of literature to give my perspective on emotion and power in organisations. The work of Michel Foucault and the labour process theory (LPT) provide the conceptualization of the organisational power discourse and the backbone of my power discourse framework, into which I weave the emotion literature in order to investigate the role and place of emotion in work.

As outlined in 2.4.2, the emotional intelligence literature is severely limited in its framework of emotion. Tests and exercises, for example those of Bar-On (1997), place demands on the individual to improve in different areas of work or competency and therefore imply power over the individual and their need for improvement. It would appear through the literature that the idea of emotion is that it is a subjective and objective construct. However, the power dynamic in organisations objectifies emotion, and it is promoted and developed through instruments of power and control.

An example of a theory of emotion and power can be seen in Kemper (1984). Individuals are recognised as being in working relationships that are interdependent with respect to a division of labour and interact according to power and status: Emotions emanate from "real, anticipated, recollected or imagined" (Kemper, *ibid.*, p.371) outcomes of power and status relationships. This produces a vast array of

structural, anticipatory and consequent outcomes and emotions that are too numerous and complex to be of any practical application.

Kemper (ibid.) and Hochschild (1983) are two theorists who have sought an understanding of power by looking at the effect of power on emotion through either social structures or culture. It is easy to see how theories of power assume an inferior worker reaction to power. I examine labour process theory to explore this as I feel that the impact of power may illicit culturally situated *affective* responses (or emotional labour (Hochschild, ibid.)). The deeper *emotional* exchange relationship with workers moves people to act at work. This is a rich seam of emotion for the researcher to consider but it is inevitably difficult to find a way of accessing it given the privacy of individual's experiences. As Layder (1997) suggests a platform of inquiry that does not seek to theorise or structurise emotion and power but looks at the subjective aspects of power and emotion may bring access, with evidence coming through subjective and emotional narrative accounts.

In considering the subjective I have pulled power and knowledge into the frame of research and the combinations of influence they have. Discourse does not in itself equal truth. Truth, as Newton (1995, p.7) says, is "assemblages of knowledge to give 'truth effects.'" It follows that this produces effects of truth in the workplace, for example through actions and performance. The building of power comes from claims to know the world and obtain a 'real truth'. However, boundaries are set up through this rationalizing process, such as those found in the call for emotional intelligence in the modern or post-modern world, or work-life balance remedies and anti-stress measures.

Giddens (1990, 1992), in his writings on modernity, explores ways in which the 'juggernaut' of modernity can be ridden to exploit opportunities and avoid dangers. Rationalized systems disembed social relations across time and space, so when they suffer design faults or operator failures the chaos is negative in that people are not emotionally engaged. The unintended consequences in post-modern organisations are negative because modernity has limited or negated the need for people's passions for work, or at least have tried to control and predict human behaviours. Giddens (1992) sees a problem of circularity in social knowledge arising that layers new knowledge onto an already saturated society. The chaos and ensuing actions create unstable positions, and so it continues.

Giddens (ibid.) sees behaviours and affective goals as connected in organisations and society. He sees the organisation promoting the rhetoric of care and paternalistic qualities, and this coincides with the popularisation of therapeutic language and the emotional intelligence construct. The power of organisations is continually challenged by workers' demands; leaders in organisations attempt to contain the chaos and confusion ensuing from the rise of the awareness of emotion. Such leaders fear the power of workers' emotion – after all, it was such emotional engagement that propelled leaders into their privileged positions. Thus we see, as Foucault (1977) did in his Panopticon prison metaphor for the organisation, attempts by the organisation to gain knowledge (of emotion and how to manage it as a resource) as a signifier of and actual power. However, the presumption that workers are submissive to this bureaucratic tension must be explored and challenged.

Taylorism (after Taylor (1911)) and the scientific management school promote the view of “workers” as objects, rather than people in an organisation. Even the popular term “human resource management” implies that people are a utility, whereas humanist commentators can help defuse the established power relationships and begin to unlock the value of creativity. Schein's (1965) “complex man” and Morgan's (1986) radical metaphors attempt to shift to a more people-oriented view of organisational control and management. However, there is a gap in the literature on the relevance and place of subjectivity in the theory and practice of the emotion discourse.

The discourse is missing research inquiry into the personal emotions of people in organisations. Perhaps Schein (ibid.) and Morgan (ibid.) present a means to unearth emotion in research into performance management frameworks. This type of research may be an opportunity to help nurture a culture of passionate and innovative work as an alternative to the EI instruments that have gone before. However, the chaos perceived by managers that is associated with this would be radical for them, at least, to bear.

A Marxist view of critical theory – a theory that connects interpretation and reflection and practice (praxis) – promotes the idea of the development of history converging on a revolutionary ‘universal class’ proletariat (Giddens, 1990). Allowing for this natural response mechanism in organisations is at best non-progressive. This process negatively forces an affective (with no lasting or deep emotion) reaction from people rather than continuous incremental and emotionally embedded improvements in engagement along the way. Such a response may not be beneficial for the common

good because emotion will come into play in short-term profit-oriented goals, with a pathological, downwards spiral of competition amongst people rather than collaborative virtuous circles.

A Marxist route to social change would argue for the need to capture emotional energy and connect to strategic organisational possibilities if they are to have practical impact. There is a link here to Damasio (1994), already referenced in Section 2.4, and his view that emotion combines to support strategic cognitive progress. This falls within Giddens' (ibid.) call for the critical theory of the modern epoch to be sociologically sensitive and creative – recognizing that emancipatory politics links with life politics or self-actualisation. This may provide a new route for emotion research in which the individual level and strategic organisational level are studied but an exposure of a reflective perspective through the self as experiencing these levels with emotion may arise – experiencing both the social arena and connection with the interior of the researcher-self. It may be argued that such self-actualisation of the subject is felt by the researcher (subject) doing the observation and participating over time in a heightened conscious and subconscious state. This promotes human agency both to establish the discourse and to be and live the discourse in context rather than in a vacuum.

The emotion discourse sees a compartmentalization of definite features of emotion manifestations in the organisation, such as stress or other generally negative elements, or problems to address. This has occurred partly through fear of engagement beyond the rational, positivistic research and the management consultancy practices that claim to identify and solve these controllable products, and partly through demand from organisations and businesses.

As Tim Newton (2007) points out, it is no accident that stress management and its discourse are framed in managerial terms. Elias (2000) theorises that display rules influencing our emotions and positioning our subjectivity in the workplace are related most probably to the power relationships intrinsic to the employment contract. It would appear that in many discourses, such as the stress discourse, the problems resulting from power relationships are diverted to amelioration therapy.

There is a great deal of literature on the audit culture in organisations. For example, Michael Power (2004) sees accountancy as reductionism and control, working with a culture of objectivity. Power (1999) talks of auditing as an organisational process that is in a sense quiet and in the background, but exerting power. Power (ibid., p.xi) writes

“...Foucault reminds us that the most boring practices often play an unacknowledged but fundamental role in social life.” Power adds that “People are constantly checking up on each other,...Normally, this process is unconscious and we do not feel that we are really doing it.” (p.1). Deetz (in Wilmott and Alvesson, 2003, p.35) argues that power in the organisation comes through “disciplinary power” from “HRM experts and specialists” acting to “create ‘normalised’ knowledge...to suppress competitive practices.” Shore and Wright (in Strathern, 2000, p.61) continue the reference to Foucault (1991), referring to his “neo-liberal governmentality” which is “a wholesale shift in the role of government premised on using the norms of the free market as the organising principles not only of economic life, but of the activities of the state itself and...of the conduct of individuals.” It may be argued that the organisational power expressed through control and audit culture suppresses and buries the self’s relationship with emotion at work. The EI devices bring and feed pretence that emotion is nurtured and understood – and measured and audited.

2.6 Theoretical perspectives on power and emotion

2.6.1 Labour process theory: superior - inferior relationships at work

Originally from Marx (1867), labour process theory (LPT) describes the fundamental problem of the subjectivity of power embodied in Western capitalist organisations. Its exposition of superior power (the leader) over a subjective inferior (the worker) in an organisation is the simple underpinning theory that describes the central problem for emotion in the workplace.

LPT commentators, for Newton (1998), set out the superior and inferior characteristics of power regimes built on the economic exploitation that subordinates the worker. This dynamic appears to be mirrored in an emotional exploitation at and in work, and so labour process theory is a useful framework. In a similar way to extending Foucault’s panopticon metaphor, I find labour process theory to provide the theoretical fundamentals of power and the reality of the micro-politics of the workplace, and I invite my poststructuralist critique, which brings in human agency and the emotional intelligence literature, to inform the discourse beyond the labour process theory framework. I see emotion and cognition coming together in rational organisations, although I also see rational performance management regimes reifying the objective/cognition over the subjective emotional.

If we understand that emotion is a product of the subject or individual, then management progress must come from work with individuals and not be based on assumptions of what is good for the group. I do not intend to talk in depth about subjectivity (which has been absorbed into discourse on knowledge and power, although Foucault (1977) reinforces it as a theme in this discourse) but it is vital to consider it vis-à-vis the place of emotion in the literature, and its significance when combined with knowledge and power.

Braverman (1974; p. 171) revives labour process analysis in “Labour and Monopoly Capital”. He sees the “objective” structure of production relationships at work and how the capitalist rationalisation of labour removes “the subjective factor ... to a place among its inanimate objective factors”. I can see that labour process theory fails to deal adequately with subjectivity. Assumptions are made about the subject – whether they are stressed or emotional – as if they were simple givens of cause and effect. A labour process theory treatment of emotions would be to promote its role in linking control and the commitment of people in the workplace. However, the effect of human agency and subjectivity, such as how we are aware of our emotions and how others perceive us, needs development beyond labour process theory. Tim Newton (2007) reviews Elias (2000) to show that human agency informs the discourse through different contexts – subjects do not neatly fit theories - or organisational strictures for that matter. O’Doherty and Wilmot (2001) claim that labour process theory has a part to play in addressing the neglect of “the missing subject” (after Thompson and Findlay’s paper, 1996, ‘The Mysteries of the Missing Subject’). This aligns with Foucault’s (1982) “subject-less subject” in the discourse and takes us on to considering Foucault’s fundamental part in my thesis.

2.6.2 Michel Foucault – knowledge as power and the panopticon metaphor

My reading of Michel Foucault has helped me to open out the problem from emotional intelligence to the sociology of power and control and their acting with and on emotion. Foucault initially had a connection with Marxist philosophy but later opposed the niceties and needs of the Marxists’ framework for political decisions. He felt they were not getting to the action or resources needed for transformation in society.

The discourse on organisations lacks an exposition of individuals’ emotional integration, or lack of it, with power in organisations. Burchell et al. (1991, p.30) sees power in society impinging on individuals in a way that “concerns them at the very

heart of themselves by making its rationality the condition of their active freedom". The relationship of our subjectivity with the organisation is expressed in terms of power and not, it seems, with regard to emotion. Foucault (1977) seeks a freeing of individuals from the subjective relationship with power in organisations.

Foucault (1982) maintains that, in fact, discourse and the language it uses regards a "subject-less subject." Foucault was trying to reach beyond boundaries yet without seeing that as revolutionary or different. In 'The Birth of the Clinic' (1973) he calls for us to move away from our fixed identities, for example as an author (which is a social construction). In 'The Order of Things' (1970) he moves that language must take us beyond the mode of subjective expression so that the reader or writer can work out the sense of what is conveyed rather than look for an explanation. I sense that Foucault provides an alternative history of the co-construction of power that can be used to shine a new light on subjective originality of thought, feelings and action.

Foucault was frustrated with society's inability to transform itself. He went through what he called very intense experiences and argued that universal systems of morality could not provide effective responses to social and political issues or problems. In working alongside Jean-Paul Sartre he moved away from generalisation in protesting about the ills or marginalisation of subjectivity towards making readers aware of their ability to act on the potential for human liberation that is implicit in their contexts or problems. He wished for actions by those in context to get involved with their selves. I later liken this to James Hillman's (1992) work and his process of ideation and the integration of emotion.

Foucault can be considered as a "tool" (it was his wish for all his "histories" or works to be used as tools), as can his description of prison design as a metaphor for the organisation, power and control coupled with his promotion of self-creation in an understanding of the marginalisation of the subject. Foucault's insight that emotions have a history, and that history is of the present, is a call to bring identity to the self in our organisational contexts in the world. This develops the self in relationship with power on a micro-sociological or micro-political level. This has relevance to transforming practice and research in the discourse of organisational emotional intelligence and power. If reflective practitioning is able to focus on personal and worker relationships and emotion within the context of organisational power then the self is researched and connected to strategic management and leadership. This

provides a corollary to the typical EI competencies training that starts with the EI of leaders and aims for a trickling down the hierarchy towards the base of workers.

Writing some 26 years after Foucault's death, an argument may be made that the panopticon organisation is found in local government. There is a dangerous mix of freeing-up national government rules, laws and procedures with greater requirements for local government to enforce regulations and controls over services, and so over people delivering the services. Sanderson (2002, p.297) has seen "a new model of 'public governance' embodying a more modest role for the state and a strong emphasis on performance management" since the late 1990s in the UK. In turn this has helped to generate an increase in controls and budgets and inevitable human resource competency cultural and behavioural controls. All this comes with the imperative to manage effectively and efficiently – underpinned in part by emotional intelligence and other quantifiable interventions and rational badges of achievements.

Extending this observation further, perhaps there is a macro-level parallel phenomenon in the recent protests on the streets in the UK. We see the tolerance of protest to an extent, then violence and containment of it – but with little impact, transformation and listening from the government. It is as if there is an expectation about the inevitability of troubles and they are seen as beyond national help. A 'blame game' is also played amongst political parties over the state of the economy; the bankers are seen to be chastised then at the next turn receive the bonuses that are symptomatic of the economic imbalance in our global economy. Within organisations there may be a tension between our emotional selves and the power, rules and procedures that constantly change and restrain what individuals in fact want to create, do and contribute to improve their organisation for themselves and others. Vince and Broussine (1996), through radical participatory research into emotions and imagery in an organisation, argue that a paradox occurs: The tensions between clarity and uncertainty, and the 'self-contradictory' nature of peoples' emotions and organisational action are present in any change process. In Foucault's (1983, p229) 'On the genealogy of ethics' he states that "My point is not that everything is bad, but that everything is dangerous... If everything is dangerous, then we always have something to do". I go further in suggesting that the danger elicits emotion and sets up things to be perceived as dangerous. Without such edge, vitality and stirring people's reactive affective responses circle downwards within their experiences. Foucault saw that

emotion is beyond reaction or affect but is a substantial movement of the self to a new state within an environment. This new state is then in a new relationship with power in its context.

The literature on emotional intelligence presents attractive cases of rational organisations realising quantitative results. The accounts show how organisations' leaders can use their emotional intelligence to script behaviours and feelings for employees (as my organisation has done in its own way) within training and learning sessions. The discourse has many examples of research methods and findings reifying this pattern; for example, Rosete and Ciarrochi (2005) claimed a link between EI and workplace measures of leadership effectiveness. As articles and papers like this proliferate, EI methodologies become entrenched and popularised in academe and organisations. A programmatic ordering of subjectivity is created that, as Foucault (ibid.) would argue, is of people who cognitively know their place only too well in the power structure. Crucially, however, they are not often able to know themselves emotionally in this context. Their subjectivity is controlled further by emotional intelligence tools and interventions. Foucault (1982) warns that it is within the organisational power regime that power itself can reshape and re-invest in new forms. This suggests that emotional intelligence may bring greater emotional expression and freedom, enacted through schemes such as flexible working or dress code relaxation, but such representations of the organisation are done to people through emotional management providing what is allowed and what is not. The mix of our private and public emotional selves in the organisation's power regime is exercised by emotional intelligence. In connecting to Foucault's (1977) panopticon metaphor of the surveillant culture of power in an organisation it follows that emotional intelligence is a tool that exposes emotional workers so that power regimes can know and manage them. As workers become aware of this, the difference between what we say we feel and what we really feel may widen. Thus, it is likely that Foucault would today see emotional intelligence as a device used by organisations fearful of the uncontrollable emotion of their people and the risk of underperformance in planned areas of work.

Foucault sees power as connected with knowledge, so much so that "they imply one another" (1977, p.27). Knowledge is produced in relation to power and the influence of power. He saw observation and surveillance, like Bentham's (in Miller 1987) panopticon model prison in which prisoners were watched from a central tower but the

inmates could not see or know what was being assessed. As such, the power the controllers gained from knowledge in this case was removed from the subjects through “technologies of power of the body” (ibid. p.29). Monarchic power and rule in modern times, Foucault argues, are replaced with hierarchies that can observe and discipline with the aim of controlling and promoting disenfranchised behaviours that fit organisational norms. The worker is allowed no influence in this system or the emotional landscape of the organisation. Some have shown how the modernizing communication technologies and work systems of organisations have sought to assess the behaviour of employees.

Given this discussion it is difficult to see a research methodology that could unearth a deeper understanding of emotion in organisations. Emotions cannot be known from simple qualitative observation. As Newton (1995) stresses, emotions, for example, can be known indirectly through the subjective eyes of the stressed. Knowledge and power are here decoupled in the method and discourse, and discursive development of the subjective is needed to better inform on workers’ and organisations’ emotional intelligence. It appears to me that unless we can depart from the conventions of social research and get involved in our emotions and those of others in real work contexts (with passionate accounts) we risk reifying the emotional intelligence conspiracy of controlling emotions to perpetuate micro and macro levels of power.

The discourse talks of the characters of organisations as if they were people. Yet the treatment of individuals is collectively referenced. If the character of the post-modern organisation is to be optimized, its “self-discovery” or response to psychologically or sociologically inadequate characteristics must not be a private or subversive political force but rather an integrative development that is emotionally balanced. A problem is how the researcher, as a knowing individual, can immerse him or herself into the field and be fully part of that field. An exposition of this post-structural paradox is given in Section 2.6.3.

A Foucauldian view looks at how the subject is made up in both academic and lay discourse and then reflected in practice and rhetoric. Such a stance is a helpful framework but a consideration of the Marxist view of a false consciousness – subjectivity seen as conflict between capital and labour (how repression supports capitalist domination) – can also raise the possibility that the actual and potential role of emotion in improvement paths may be stopped or diverted by interventions or notions that are convenient to the powerful controllers of the organisation. These can

be both within management and in external agencies such as centralized government and their grip on purse strings.

From around 1976 Foucault began to eschew his structural view of subjectivity. In his later printing editions of 'The Birth of the Clinic' (originally 1973) he maintains that phenomenological description is insufficient – that the structuralism of the 1960s (theories explaining human phenomena by unconscious rather than lived experiences) is isolated in time and cannot reflect historical changes in concepts. Foucault (1970, p.318) promotes an “empirical-transcendental doublet” – seeing that there is both subjective experience and new theorising in social sciences. He does not seek structures that can be generalised for all but urges a discovery in the moment.

Foucault (1973) sees organisations in social contexts. The concept of power is focused on power used in situations rather than in structures, using “micro power” in leaders exacting conformity to their view of the world from others and using their control of resources to threaten sanctions for non-compliance. Derrida (1992) talks of normalization – a tendency to form coalitions that produce a contradictory conformity and compliance on one side along with a willingness to change on the other.

2.6.3 Self as central to the problem of research into emotions. Post-structuralist approaches.

An assumption of post-structural thought is that a person is a “subject” who is culturally situated, for example in an organisation, and discursively structured. A focus on the body, language and specific histories can bring forth a meaning that is inside the text. However, Foucault (1977) moves that discourse is controlled by conditions and limits how we may know our world, and so sees discourses as coming and going by chance, showing truth's temporary face. Derrida's (1992) concept of *différance* suggests that concepts, such as the repression of workers, can be revealed through the text but the meaning is hidden. The language conveys to the reader a meaning and a sense of reality that is there in the moment but also in a reflective and changing movement through time.

If we cannot come to know emotion without finding out and writing about our own experiences, how can we move past the post-structuralist impossibility of writing the self? The sections above have led us to a fundamental focus on the self and how we may come to know and relay knowledge. The notions of the post-structural theories problematise humanist, essentialist human self-knowledge, yet set up a call and

rationale for personal self-reflexive accounts in research. In reflexive autoethnographies the relationship with emotion can be represented through the text of subjective accounts. However, post-structuralism refutes the idea of writing the self. In order to set up a conceptual framework and methodology, the thesis considers the writings of some post-structuralists that bring some ideas to the quest to explore emotions. The problematic self is a key thread throughout this emerging thesis.

Maurice Merleau-Ponty is an important figure in countering the dualist ontology of body and mind. In his 'Phenomenology of Perception' (1962) he drew together the human body in an engaged perceiving of the world and our consciousness as a relationship between our body and emotions (sensory-motor functions). For Merleau-Ponty (ibid.) the world and our sense of self develop through a continual becoming; he sees that we are involved primordially in our understandings of the world and of the emotional landscapes or gestalt. He progresses from a position of existential unity or, as he calls it, the 'flesh' (chair) of the world.

Husserl's (1936) phenomenology of consciousness of something is about acts of thought and intentional objects of thought in a relationship that is central to the analysis of consciousness. Alternatively, Merleau-Ponty sees a holistic continuum in a phenomenology of the body-subject and the body-object occurring together, subjective time (our consciousness of time is neither a conscious act nor an object of thought) and the other combine in the phenomenology of the body. Husserl (ibid.) suggested that reference to the other just cements the fact that only one's own existence is certain. In moving on from here, Merleau-Ponty (1962) provides a connection to emotion and his notion of corporeity – one's own body in the permanent condition of experience, with perception being an active dimension based on one's primordial openness to the world. Perception is not a causal product of atomic sensations. In his work 'The Perception of Consciousness' (1964, p.13) Merleau-Ponty states that "all consciousness is perceptual consciousness." This underpins the phenomenological turn that helps researchers grapple with the paradox of the post-structural self by calling for conceptualisations to be re-examined in light of the primacy of perception. This supports the account of experience of the self in autoethnographic research and supports a way of working with the paradox, with the 'corporeity', as Merleau-Ponty (1962) puts it, seeing one's own body in permanent experience in the perceptual.

It is also helpful to the discussion to see how Dreyfus and Wrathall (2009) replays Merleau-Ponty in critiquing intellectualist psychology and promoting the case that the

corporeal, or bodily, knowing process is irreducible. This argument centres on relationships when engaging with the world rather than on linear, objective experiences. The research context of the organisation is about ebbing and flowing living experiences that motivate and change movements of humans. This is not subjective as it is an array of material relationships between bodies at all times. It is not directed by causality or intentionality but by an 'inbetweeness'. This brings the dialectic of the subject and object within a primordial reality which Merleau-Ponty (1962) called "the flesh".

Lakoff and Johnson (1999, p.97) develop Merleau-Ponty's embodied mind idea, arguing that "experience is embodied, not ethereal, and that when we use the words mind and body we are imposing bounded conceptual structures artificially on the ongoing integrated process that constitutes our experience." It may be argued that our perception in experiential research (probably all research), and not just by hard Cartesian outcomes, should be shaped reflexively, integrating body and mind as the inquiry is progressed. As Grosz (1993, p.44) expands, "Flesh is being as reversibility, being's capacity to fold in on itself, being's dual orientation inward and outward, being's openness, its reflexivity." In this reference, Grosz (ibid.) strikes at the heart of the possibilities for the self to capture and research both the interior and outer experiences, in deep reflexivity in research – in the field of practice, thinking and feeling.

In returning to the paradox that post-structuralist theories presume subjects can speak for themselves yet also stress the impossibilities of writing the self, Gannon (2006, p. 477) explores a reconfigured post-structural autoethnography that draws on Merleau-Ponty and others in lived experience accounts that "can only ever be tentative, contingent, and situated". Probyn (2003, p.290, in Gannon, 2006) says that the body is in constant contact with others, and so "... subjectivity [is] a relational matter". Foucault (1982), Derrida (1991) and Cixous (1993) address writing on particular subjects that bring knowledge. For Foucault (ibid.), it is remembering and reflecting on events that can bring an imaginative attention to life. Such imagination and ideas with emotion is the heart of the pathological ideation process, a largely internalised sensing and being in the world. Through working with others, though, as Gannon (2006, p.479) writes, "Truth is not internalised but acquired...particularly by interacting with others in the world".

This discussion may lead us to consider the ethical imperative of writing the self if we are to unearth what is really going on in our world. Ellis (2004) and Bochner and Ellis (2002) promote autoethnographies as evocative and emotional writing. These writers, and others like Denzin (1997), call for the researcher to immerse his or herself again in a relationship with the reader in a generative, reflexive and continuous way of knowing. For each reader the reflexive loop may bring new meaning and knowing. The writer is then not paradoxically fixing or modelling the knowledge of the self but representing or modelling a finding-out process that is backed up by the actualities of what was experienced and the motivational changes that have spiralled to ever-changing planes of experience. Echoing Merleau-Ponty, Lather (2000, p22) relates that research accounts may be a “complex discursive inscription of selves that remain perceptually under construction”.

Another way through the paradox is offered by Barthes (1978) in his “biographemes” – photographs and fictions with realist storytelling. In his writings about the self he sees the texts as locations for dispersal of the self. Similarly, Ronai (1999) sees layered accounts being sustained and brought to life by the author and reader adjusting these multidimensional and complex texts. Derrida and Ewald (1995) would call these “messy texts” and as Lather and Smithies (1997, p.214) would say that they take us “toward a stuttering knowledge”. Derrida (ibid.) reinforces the multiplicity of the self or subject in multi-contexts and situations. There is consensus in the discourse that experience or research cannot be explained solely with reference to oneself. The self of the author is there in a fixed script but it does not exist.

A deeper dimension is unfolded by the feminist post-structural writer Helene Cixious (1993) in the way she represents the body as being simultaneously inside and outside in trying to enfold the past and present writings of experience that refers to otherness and the self (body). Cixious (ibid.) shapes an inner human dimension within the research topography as a way of transcending the post-structural impasse in writing the self. In bringing the inner and outer body together in the self, a remembered experience is stored in the inner self and a relationship to the other is with the outer-self (“other” here in Derridian terms being others in general - other past, other futures that are beyond the present).

2.6.4 The polarity of emotions

There is much recent North American literature (e.g. Frederickson, 1998 and 2001) on the effect of positive emotions counteracting the effect of negative ones. This is not

new thinking. Anaxagoras, the pre-Socratic Greek philosopher, saw tension between a stimulus and an object requiring pleasure to return to the homeostatic state of paradise. However, the rational planning in organisations is based around the logic of Descartes' (1647) error, "I think therefore I am". If we take up Fineman's (2003, p.100) view of "feeling forwards and looking back" then the act of planning is positioned as an emotionally charged and energized activity and experience.

Dunbar (1943) also sees the use of positive emotional energy in the therapy of abreaction, which builds and releases energy psychosomatically – reversing energy flows into appropriate channels. Mesmer (1779) saw similar pleasure and pain dualisms but Hillman (1972) claims that this does not progress the discourse in that emotive power suggests a change through a leading edge movement, shifting to and from negative and positive emotions but at least achieving ground in one or other direction at any given point in time to break the comfort zone stasis.

The broaden and build theory of positive emotions (Fredrickson (1998 and 2001)) and the "undoing hypothesis" (Fredrickson and Levenson (1998, p.191)) see positive emotions as overcoming or dissolving the "attractors that close possibilities for effective action and to evolve attractors that open possibilities for effective action" (Losada and Heaphy (ibid.)). Whilst there is some rational or even mathematical or linear logic in this, i.e. positives cancelling negative values or polarity, the complex nature of emotions and their visible expressions make such assumptions, at best, superficial labelling. However, there is scope to understand how such traits and behaviours arise in workplace situations and promote likely emotional responses from this experiential learning for the reflective practitioner. Again, though the learning and research must have a context in which the narrator can live the emotion in order for this to be understood.

Whilst it is too simplistic to see positive emotions counteracting negative ones, there may be a suggestion here that the well-being and positive vibrancy produced or encouraged by positive emotions can help to bring out and work with the range of emotions and their values in improving organisations. Losada and Heaphy (2004) looked at connectivity in workplace teams and its association with performance. Whilst it seems a given that there is a link between performance and connectivity on the surface, the rationale in expressions of positive to negative emotions appears to correlate with connectivity. Stacey (1995) has argued that positive and negative emotions and feedback in organisations are very complex and certainly non-linear, with

strong interaction processes. Within this chaotic state it is too difficult to isolate any causal linear routes from emotion to performance. However, if we can see and understand the signifiers of emotions or emotional expressions in groups related to the object stimulus or issue that is exerting influence, then we can study how different emotions and energies arise to form group feelings and motivations about problems, achievements, risks and opportunities. Capturing these cathexes in business or service planning workshops can help to inform and support the characteristics (type, frequency, duration) of interventions or workshops. If we accept that a mixture of positive and negative emotions occurs whatever the group of people or context as a social phenomenon, then we can begin to see whether emotional openness and facilitation can contribute to better understanding and increased participation in transformative and innovative work.

2.7 Collective emotion as a movement of power

Sue Lieberman (2007) calls for thinking holistically about emotions in organisations. She sees counselling in the workplace as addressing the individual's emotional needs but this is focused on the short-term crises that individuals find themselves in rather than the longer-term and wider context of work planning in the organisation. Also, this therapy is often seen by colleagues as negative or some form of treatment done to problem people in their midst, with nothing or little conveyed back or given out from the private therapy sessions. She makes an excellent case and deep contribution to emotional understanding but I see that she pulls up short of developing the collection of individual emotions in the workplace from the ground up.

Lieberman (ibid.) deploys action learning and applies the concept of Gestalt to groups – groups being regarded as collective whole entities or bodies in their own right. I see this as collectivisation of emotion and lacking the power of subjective originality. This view is reinforced by my reflective practising in the workplace. I can see what I call as Hochschildian “emotional labour” occurring in myself and others in work groups or teams. This can make workers perform with affect rather than finding greater depth or energy from emotions.

Action learning or action research is usually carried out with special permission granted by the organisation. It follows that the full emotional power resides in the individual, not in “permissible” sessions in controlled contexts. This is exactly the problem of undertaking emotional intelligence-type exercises or research in organisational groups: authentic everyday emotion is not felt or understood.

Lieberman, for example, talks about the complex sets of emotional relationships within organisations – of groups, hierarchies, professions - and the different sub-cultures of sections or divisions of the same workplace, arguing that it is in such relational richness and diversity that the heart of emotion lies in organisations. However, there may be a danger in organisational interventions that come from a pre-determined map of relationships of workers and a directive and generalized approach to emotions. This may be the case where Lieberman represents how things are in organisations by applying psychodynamic concepts that are used to inform interventions for the organisation.

The historical onus on individualistic psychology can obscure the sociology of emotion. However, my reading of Hillman (1992) and his re-visioning of psychology can be seen to align with Foucault's later work on minimising the structuralisation of emotions. As Sturdy (2003, p.155) says, "... incorporating structure into analysis ... goes some way to de-individualising or collectivising emotion...". However, Lieberman sees that power structure formed from collective action cannot sustainably maintain emotional harmony or avoid the unfairness of hierarchical structures. Lieberman (ibid., p. 2) states that "... powerful and oppressive dynamics are enacted all the time between individuals within the collectivity".

This discussion has used power as a critique of the emotion literature. At this point I take from the literature that the subjective experience of emotion can bring power to the individual's subjectivity within a context. I take the term "subjectivity" to refer to the individual's experience of organisational power both in a Foucauldian sense of subjectification by the objective power but also in terms of the organic building from the roots up of individuals' power through their own relationships with emotion and with others in their work context.

Section C Subjectivity, ideas and emotion: an alternative perspective on organisational power

2.8 Emotion, power, ideas and the innovation process for the organisation

James Hillman (1995) calls for intervention in organisations to encourage the full play and free flowing of emotional life in whatever situation people are in. This echoes Cobb (1950) in his view that man, with understanding, has always known that decisions are made against a background of emotions. Decisions are part of the forward planning process at work – but it is always after the event, when looking back and retelling the work process and results, that the plan appears to have it all. Generalisations, excuses and platitudes are brought out in order to keep an emotional limit on the account and reset the plans within the comfort zones of resource managers. Buddhist thought echoes this in the idea that the battle is between the static being and the dynamic becoming; this tension in organisations brings up an innate fear. This fear means that the originality of people's ideas is curtailed as power dynamics seek stability.

Some, like James Hillman (ibid.), see emotion ontologically as the highest condition of thought and creativity. Many have argued that emotion provides power for movement and is directive. In the context of the workplace and the work planning process I see that the motive power within the organisation is not enough to make transformative step changes where necessary. I sense that another level of imagination that is supported through emotions as energy offers a way forward. Armitage (2011) makes a powerful argument for a “dialogical imagination” (2011a, p.1) in developing creative modes of enquiry while exploring “organisational realities”. Such approaches can be understood to excite people and engage emotion as a bridge between organisational work and workers' ideas entering, informing and becoming the work.

Emotional processes are complex but that is not to say they need suppressing as messy and negative features of organisations. The paradox is that emotions can be chaotic yet are needed for creativity in work. Oscar Wilde (1891), in “The Picture of Dorian Gray”, clearly states the view of popular literature that the “advantage of emotions is that they can lead us astray”. Such is the strength of rational accounts of emotions that many label them as irrational or, as Kant (1781) says, “diseases of the mind”.

Alternatively James (1906) stands firm in his belief that a world without emotions would be negative and dead. As Hillman suggests, attempts to integrate different

viewpoints in a conceptualization of emotion is an inclusive and more complete route to take. Emotion must be recognised in what we do and how we think as it can then be cognized and signify the importance of problems that require solutions and new ideas.

Knapp (1957, p.264) states that emotion puts together elements of experience for organisations "... that has relevance for the subject. Insofar, then, as emotion is a conscious experience, it may be regarded as a communication if only to one's self". Some argue that we must find how to interconnect the inner-self with the emotions in relationships in order to progress the well-being and productivity of people. For example, Kovel (1976, p.33, in House, 2003) says "We cannot ... conceive of the health of the individual apart from that of the social whole in which he [sic] is embedded".

The reflective practitioner paradigm, whose leading exponents are Argyris and Schön (1978), promotes "double loop" learning, in which reflection on experience develops into new cycles of learning through actions and new actions. Taking this approach I see Foucault's (1982) "empirical-transcendental doublets" as relating to the inner-self's engagement in emotional and cognitive remembered experience. This may then lead to transformative steps as the individual shifts position, powered through emotion to a new state, and their relationships with others also change inter-subjectively. I do not discuss inter-subjectivity at length but recognise, as Diamond (1990, p.41) terms it, "structures of inter-subjectivity located in human interactions [that] are affected by pre-reflectively unconscious thought, feelings and perceptions". However, Hochschild (1983) and Finlay (2005) talk of enhancing organisational behaviours through the influence of interpersonal relations but again the danger of reifying existing power dynamics may limit our ability to break out from limited patterns. Our personal relationship with emotion can move us to original movement and thought. TT

The perception of emotion in Western cultures is often couched in language that implies a condition or that an emotional person is "possessed", affected or something similar. The polarised sense of self (individual vs. group) and the polarisation of affect (positive vs. negative) combine to give Western cultures a distinctive character. Affectivity is part of the character and comes from instincts (energy and formal patterns) but emotion is the unconscious part of an entire situation. However I do not seek structuralist enlightenment. If we are able to sense this then we can open up to this human process and find the movement in the present as well as in later reflection. This then, I believe, feeds us as characters and in social contexts, such as at

work, and helps to drive our purpose at work as part of our human selves and lived experiences in the world.

The above has alluded to “cognitive dissonance”, a term from Festinger (1957) meaning that when an individual believes or feels the environment or oneself is out of place a personal effort is made to find consonance. It is common in organisations where policies may have respect for the individual but the individual does not want to be judged, such as in the way business planning has been carried out without representing everyone’s contribution to core business objectives.

Any degree of freedom is disjointed and arguably limited to senior levels of management - themselves working within a restricted system with built-in repetition and collective rules governing emotions at work. Creativity is about the “quality of originality that leads to new ways of seeing and novel ideas” (Henry (1991), p.3). Ideas occur continuously but the emotions igniting and carrying them through in individuals can be quashed within the machinery and social construction of the organisation. The quality of originality can be rolled out flat and assessed in the two-dimensional organisational performance management mangle.

2.9 The inner-self in relationship with emotion in organisations

Hillman (1972, p.199) sees that “where there is emotion there is a meaning”. However, the strong Weberian traditions appear to live on through dehumanized bureaucracies that suppress emotion. Rao (2012) states simply, “Business success and emotional success are the separated left and right hands of the modern global economy; we need both to be successful”. There is an increasing challenge to the history and current failings of the Western economic model and all its market-led failings in education, consumerism and lifestyles. This is brightly lighting up the imperative for taking action with alternative paradigms. As Gabriel (1996, p.292) emphasizes, the greed of the Western world runs parallel to dehumanised and sterile performance measures which have “haunted the study of organisations ever since”. The language of “emotions” is regarded as symptomatic of pathologies such as stress and staff dissatisfaction. Fineman (1993, p.154) recognises that organisations and individuals within eschew the emotion lifeblood and become “emotionally anorexic” – being worried that too much softness and emotion may damage their competitive spirit or image. Studies like mine are needed to change this unhealthily rationed diet.

Hillman (1972) talks of the complex nature and lack of concise definition of emotions. This is a fundamental issue to grapple with right at the outset of any thesis examining the role and potential of emotions in the workplace. Emotion is an energy or force that is variously described as being “psychic” or arising from “inner strength”. Whatever description we take, there is a fundamental point that emotions are perceived and experienced by people and generated by people, either alone or in collectives in a social context. Ultimately, though, it is the individual who experiences the emotion in a subjective and unique way.

Hillman’s concept of “interiority” refers to the soul as being “of the human being” but also deeper and emanating from our “subjectivity”. This follows Aristotelian psychology based on a registration of our experiences upon an interior unifying sense that is linked to imagination. Emotions, I believe, communicate this poesis (imagination and soul). This can be sensed and emotions understood as the medium through research that is reflexive and polyphonic (giving all the separate voices a chance to be heard and felt without cadence, or closure, into foursquare harmony).

To quote Blake in Hillman (1992, p.186), “the return of the human psyche to its non-human imaginal essence” suggests a call for the repositioning of research without paradigmatic rigidity. In methodological terms, the power and fount of interiority is reached through a definition of emotion as communication. Essentially, this calls for a beyondness in the research that promotes a work culture that is not built on organisational or co-constructed power but constructed of subjective power with our reflexive inner- and outer-selves in social relationships so as to seek movement, innovation, co-production and a harmonious whole.

The wisdom of pioneers in the education discourse provides some support for my research. I believe that schools, colleges and other organisations in the education field should be integrated into the organisational, management and work discourses. Michael Fielding (2000) writes of ‘The Person-centred School’, promoting the view that human beings develop in and through our relationships with others, either through functional relationships or person-centred relationships. The Western world needs a balance between functional and personal relationships as part of community interrelatedness within society. Fielding (ibid., p.51) supports the notion that “the functional life is for the personal life ... the personal life is through the functional life”. Personal relationships at work or home are required for social development and provide purpose for our functional relationships. This suggests that emotional personal

relationships can transform the functional. I can see in Fielding's promotion of the person-centred school a lesson for all organisations' ethos and development

"The soul is desperately seeking the power of the mind to be applied to the powerlessness it experiences. Though we want ideas, we haven't learned how to handle them". In this quote from "Kinds of Power" (1995, p.18) I interpret Hillman as connecting cognition, the inner-self (my term for the soul), power and ideas. However, I add that our subjective relationship with emotion may provide the motive power to reflect on ideas and use them – and remember them. The Latin word *invenire*, from which we get the word "invention", means "coming in". It may be argued that our inner-selves interplay with our minds in creating ideas and visualising their use in work. But Hillman (ibid., p.18) sees that we use up our ideas too quickly and when spent an idea may lose "... its life-generating force" (p.18). Hillman (ibid., p.23) states that ideas "... must be welcomed warmly so that their native power can come fully to mind". I take from Hillman the sense that to see a challenge to existing power then we need more than a paradigm shift to move on from old ideas or conventions. The argument suggests that a call for practitioners to act is emerging. At work this may mean conveying words and deeds in an emotionally embodied way with people and things, in a process of action-oriented discovery.

2.10 Summary

This section attempts to bring together the literature on emotion with that on power and frame it within my perspective of an organisational context. In doing so I have concluded that energy and ideas are part of the power phenomenon but distinctly originate from and return to the inner-self of the individual worker. In simplifying for my conceptual framework I have recognised that there is an inadequate emotional intelligence-centred construct based on generalised or *collectivised* knowledge about emotions. As an alternative, I propose that there is an *individualised* emotion among workers that is not constructed or conceptualised in organisational interventions or tools but occurs despite the human resource competency-driven culture of the organisation.

When I discuss freedom, its real meaning for me and workers is shaped by a poststructuralist reading of Foucault – the history and contingent nature of social relationships. This is about the way people in organisations have an extant sense of responsibility or discipline and their own sense of place and self before any rules are imposed.

I find it fascinating that in different countries and working in different discourses at the same time (1960s – 1970s) Michel Foucault and James Hillman, and many others, were warning us of the unsustainability of Western economies' power. The world events at this time were producing shock waves around the globe, such as the Yom Kippur War, threats to oil and energy security and the Vietnam War to name but three, yet the next four decades have continued to see the unabated growth of capitalism. Perhaps now, with the threats of climate change, energy insecurities, population growth and the myriad of mental health problems, there is a greater need than ever to re-base our economies, look after our selves and nurture caring relationships with others. I believe our evolving and practical grasp of emotion is essential to energising and moving us through this innovation process. I interpret this as action oriented because, Foucault (ibid.) might say, we must get on with 'empirical-transcendental doublets' in discovering the moment.

2.11 Key concepts forming the Conceptual Framework

The following concepts are key to my reading of the discourse and used and developed as tools in my research practice. I recognise the vast scope and complexities of the discourse of my area of research, in addition to the struggles to express the emotion of finding out about emotion; therefore I cannot develop each of the concepts in great depth but will attempt to use them to construct my whole subjectivity in relation to emotion. I live, research and write holding the post-structural paradox of the existence of the self with the impossibility of writing the self by using the key voices from the literature, notably Hillman, Foucault and Merleau-Ponty, to see a pathway that is alive with the self and the other in dialectical buoyancy.

2.11.1 The inner-self and interiority

From the works of James Hillman (e.g.1972) I draw on the concept of *inner-self* to mean the connection between the thinking and feeling inside me. My inner-self works in reflexive practice with the "outer-self" – the way I am in relationship with others. My inner and outer selves are in constant interplay, and I hypothesise that it is this that, in relationship with emotion, develops my reflexive experience and the embodiment of emotion in my self. As I discover the relationship with emotion I describe my *interiority* as the inner-self embodied with emotion and cognised by the mind. Whilst I seek improvement in connecting workers with emotion in their work, I do not see emotion as a thing to be counted; rather, as Hillman (1960, p.265) puts it, emotion is a "two-way bridge, uniting subject and object".

2.11.2 Emotion as energy

At the beginning of my research I sensed that *emotion* could not be adequately described by models, least of all emotional intelligence. My intuition gave me instant sensations of movement that, through engaging with Hillman's work, I now conceptualise as coming from the subjective-objective gap between the power of the organisation and our subjectivity. *Energy* is needed to power the movement across this divide and is experienced as an external – internal tension. I see this as something to do with my *inner-self* processing, storing and releasing emotion. This is a product of my relationship with emotion, sensed as a movement within me that occurs viscerally in the present tense of events and on reflection afterwards.

2.11.3 Subjectivity

The concept of *subjectivity* lacks a distinctive theory. In a Foucauldian analysis (e.g. 1973) it is often regarded as the outcome of power and knowledge operations. However, I conceptualise it by aligning with Badiou's (1988 and 1998) view that the subject relates to and can work with emotion, thoughts and actions as an agency forging its own power. In assembling these aspects of my concept of subjectivity I move away from the subject being conscious or subconscious but simply conceive that we can engage it in a knowing process but cannot finally know it. In this I take heed of Whitehead's (1978) emphasis on experience and grasping that our subjectivity is alive and constant and can be sensed as a source of power for work, life and personal transformation. Foucault's idea of subjectivity moved away from generalisation in his later works calling for individuals to use their ability to act on the potential for human liberation – and get involved with their solutions.

2.11.4 Power

With support from Foucault I see the concept of *power* as both objective and subjective in its creation and sensing or receiving. In the organisation power is objectified in rules, processes and controls and in hierarchical divisions of rank, while being socially collectivised and delivered in the micro-politics of groups. The power of our subjective selves I conceive as a relationship with emotion that can be learned and developed.

2.11.5 Ideas

I hypothesised that emotion at work was directly connected to innovation and ideas. I saw the creative process as the crux of how I motivate myself at work and in thinking about how to do work, so it was natural to me to include this link in my literature review. Bergson (1911) introduces the notion of emotion being part of the mental, intellectualised state of innovation. This notion is fundamental to my intuitive starting point as given in Chapter 1.

Hillman (1992,p.125) sees our capacity for ideas as occurring in our “inner space” and increasing as emotion is drawn out of us and we act on it. I feel and experience this in my own way but a challenge will be knowing how to connect this personal phenomenon with others, and convey and explore this in the research within the organisational power base.

2.11.6 Ideation

Foucault's later works moved away from calling for mass or collective action for change in power struggles; rather, his belief in the power of the subjective individual and the central importance of the idea of imagination offered a new direction for emotion research. Here I make a connection with James Hillman (1992) and his view that, for change or transformation to happen, ideas and action need to emerge through an 'ideation' process, and this emotional process can move and connect us with the world. Ideation was a term first used by Klein (1967) to mean the process by which an affect can bring meaning beyond the sensory experience.

2.12 Summarising the conceptual framework and research proposition

The gap in the literature comprises a deficit of deep and practical understanding of the action of the workers' subjective relationship with emotion in organisations and at work. The literature does not expose the meaning of emotional intelligence in relation to the power discourse, largely because it is a technology of power in organisations. Whilst I see the emotional intelligence construct as shallow in its theory and directive in its application, I regard it as a starting place from which to critique and from which to unearth and gain access to deeper emotion. Overall, I believe there is a major gap in the contextualized research arising from the lack of emotionally engaged reflective practitioners who feel, think and take reflexive action to explore and come to know the role and position of emotion in and at work. There is a place for radical and

challenging research and theses that write the self whilst acknowledging the post-structural paradox of not permitting the fixing of the self in text. Foucault's prison metaphor is a resounding sign that, to break out of the paradox, radical self writing and reflective research may be needed to liberate our emotion and unearth more and more of what we can know.

My literature discussion and reflection on my experience have firmed up my belief that:

1. Emotional intelligence is limited in definition and practical substance for application in organisations.
2. Over the past one hundred and twenty years the emotion discourse has been dominated by research into affect rather than emotion. Emotion is complex and does not lend itself to modernist rational thinking and research. The emotional intelligence vanguard has simplified and generalised emotion for society to consume; as a result, research and practice in organisations have reified this pattern with a numbing impact on the role and place of emotions in work. This has left the researcher frustrated and fearful about how to change things in order to contribute to the discourse in different and individual ways.
3. A broader reading of the sociology, physiology and psychology of emotion combined with that of power in organisations has, despite the limitations in scope and content of my thesis, given rise to a new vista and landscape of emotion within which the reflective practitioner can journey. The place of subjectivity in power is described very often in a superior versus inferior sense (such as through labour process theory and other Marxist approaches). The subjective emotions of the individual are viewed in organisational study and practice as chaotic or problematic and so, perhaps understandably, are felt too difficult to grasp. The existing power relationships in the researched organisation can influence what and how the research is done, analysed and communicated.
4. The innovation process is central to organisations' ability to survive and develop. My discussion of the literature uncovers the crucial place of emotion in ideas and innovation.

I set up the following central proposition and research questions.

Central proposition: Emotion and its role in and at work is controlled and

limited by organisational power.

- Research questions:**
- Is emotion in organisations controlled and limited by power?
 - Can the researcher grapple with the central problem of power in order to study emotion in a work context?
 - Can the conceptual model help to liberate the self and others in relationship to emotion in work?
 - What does this reveal about the role and contribution of emotion in work?
 - Can the researcher find a way to experience and write the self in a knowing process that transfers to others through the discourse?

2.12.1 The Conceptual Model of the reverse panopticon informing the Conceptual Framework

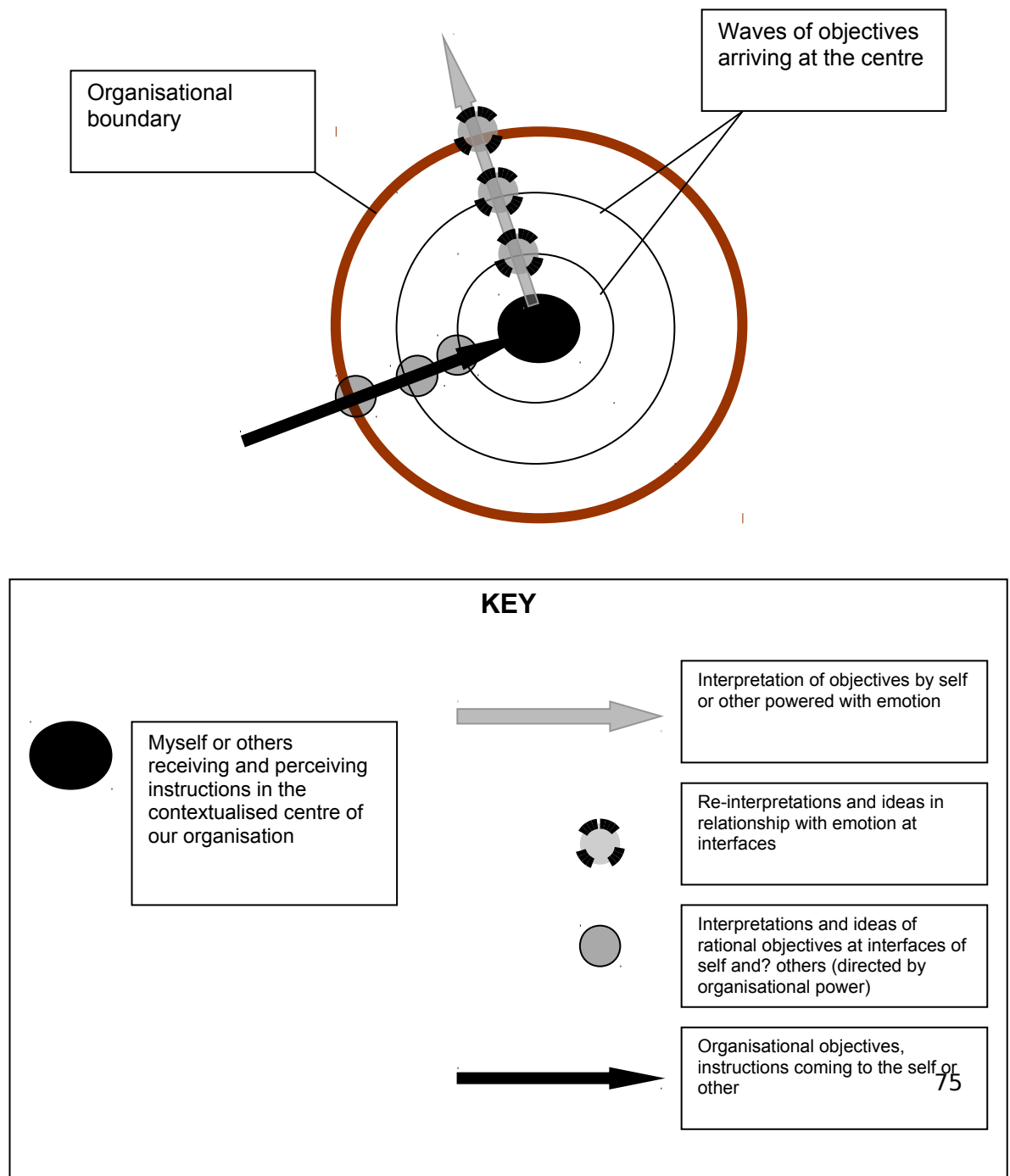
Reflecting further on the literature, I draw on Hillman and Foucault in a profound way that has moved me. An enlightening phase arose when I saw what I call a “reverse panopticon” conceptual model.

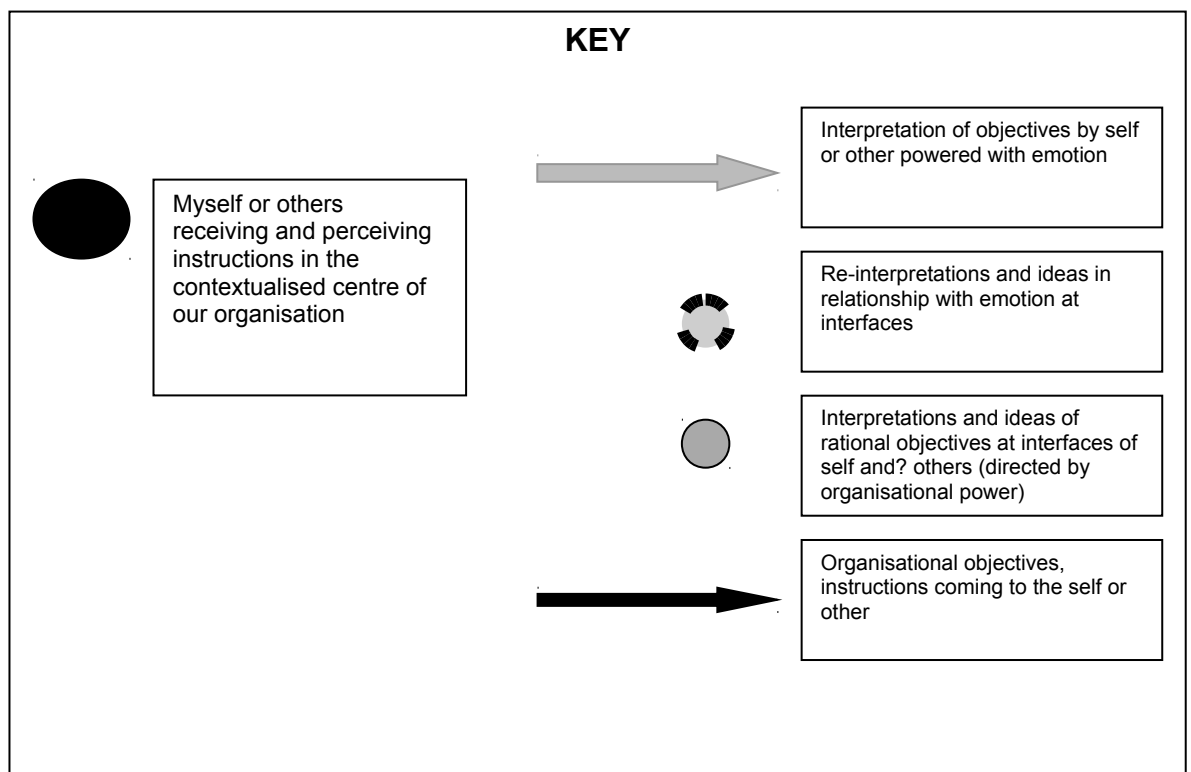
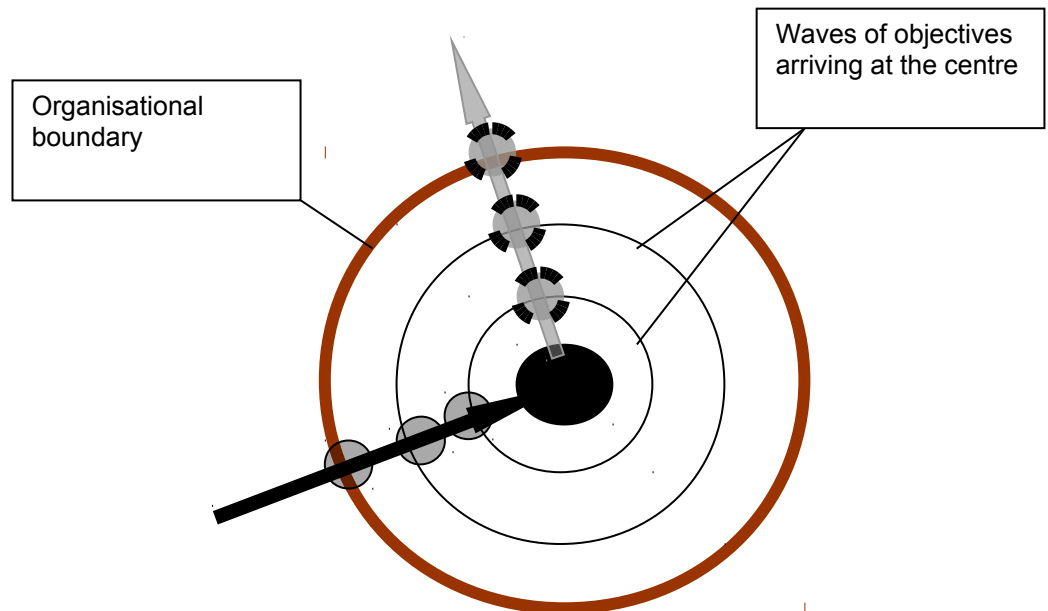
The Panopticon metaphor has stayed by my side – quite literally in diagrammatic form – throughout the years of reading and reflective practitioning. I began to see EI as serving the central control tower of leaders; EI displays and affect promoted to the surveillant hierarchy, noting and checking off corporate behaviours. The self is scrutinized by the appraisals, service and business plans of performative culture, with a lack of innovation in the prison cells (interacting only during permitted exercise sessions) and qualified by the powerful leaders in the watch-tower. I appreciate that this paragraph may seem extreme or exaggerated but it has set up the possibilities for my research.

Following from the above interpretation of the panopticon metaphor I have formed a new conceptual model that is the foundation of my study. I have reversed the central watch-tower of controlling power over the individual. In this way I hypothesise that emotions with the self at the centre bring a capacity and power to interpret the objectified world impacting on them. At different levels of operation of the organisation the individual receives instructions, work tasks or objectives. These are

translated by layers of bureaucracy and processes (shown as boundaries) as they travel to where the individual is situated in the organisation in relation to the other. The individual is at the centre of power in the work they do (they can feel the power through engaging with their felt energy or emotions) and makes his or her own subjective interpretations of work flows returning back out and within the organisation. The diagram below gives a simple illustration of my reflective practitioner position in the organisation being empowered by emotion through the self in relation to the other and others, and captures the active process of felt energy as a counter to the centralised objective power of an organisation (Figure 2.12.1).

Figure 2.12.1 The reverse panopticon conceptual model





3.0 Chapter 3 Methodology

3.1 Introduction

I set out my research problem in Chapter 1. In undertaking an action research method my findings and engagement with emotion meant that I had to have two stages to my methodology. Over six years of research this was a necessary experience and in order

to reveal the second stage I have to describe the first. Appendices A3.1 and A3.2 give the chronology of the research events.

I needed a methodology which with to engage and immerse myself with others in order to explore emotion in work and explore the central hypothesis and research questions. I decided that action research would enable me to take up the opportunity of using the service planning process (as direct experience in a work context).

I selected an action research methodology with me as the reflective practitioner as part of the researched. I used my work context with the Service Planning Group (the Group) to focus on the work task of developing the Service Plan. This is described in sections 1.5 – 1.7. This was designed to enable me to engage with others' relationships with emotion within the organisational power dynamics. The conceptual framework would be examined and my reflections brought out in vignettes. This was not a static data-gathering exercise but a movement through the work and research processes in which I hoped to observe and feel the emotions of finding out. A further aim was to establish the Service Plan as a new vehicle for increasing awareness of the value of emotions in and at work.

3.2 The research problem and selecting the methodology

In my reading on ontological and epistemological positions and methods I could not find anything that fitted me “off the shelf”. The participatory action research paradigm and its ongoing battle with the language and supremacy of espoused theories and academic establishment came close. Essentially, whilst action research would engage emotions I knew that I needed to do this without the strong influence of corporate power and control and attempt to go beyond the collective emotions that would arise in the Group. I needed to strike a methodology that engaged people in the workplace but outside the managed (and expected or controlled) organisational culture.

3.2.1 The self as problematic

The poststructuralist theories presume subjects can speak for themselves, yet these theories stress the impossibilities of writing the self. This leaves the researcher confused and with a paradox when undertaking autoethnographies as they are the self and representative of the subject in the world.

My methodology evolves and is informed by self reflection – both in the moment and afterward. I am in the moment as an emergent and changing self – not contained in models or norms already formed. Yet whilst I hold this position I am reflecting on experience and writing a thesis which seeks to make a “contribution to knowledge”. Knowledge implies a given or fixed position or established view rather than a becoming. I invite the reader to experience my radical thesis as a connection with emotion that is an essential and continuous process of finding out.

I find support in Hillman’s idea that one can hold the self and the collective simultaneously. Building on this, and as discussed in Section 2.6.2, Merleau-Ponty’s work (e.g. 1963), I understand that I can write an autoethnography that emerges to the self from the action experience with others, and the knowledge that this reflexively reveals in plural, situated accounts by me the subject, who is close, with felt energy, to the heart of the scenes.

As I set out my methodology I take heed of the many autoethnographers’ courage in producing stories that travel against the grain of conventional theory or practice. For example, John Quicke (2010) talks of wanting to move beyond data in surveys or interviews and to write in a storied way not as a finite end point but as a process. I can see directly that it is my experience and ongoing wish to be like Quicke (ibid.) and his workplace context: a self-writer of a messy text researching somewhere beyond action research or research action. I see the need to open out the fact that the self is problematic, accepting that this will always be challenging for the researcher, reader and academe. To help provide clarity and confidence in this methodology I take heart from the support of Winter (2001) and his call for the writer to be explicit about his or her reflexivity.

In capturing vignettes I aim to illustrate what Quicke would call an ongoing construction process. The problematic self folds in and over the self with the other through a representation of actions and dialogue. Writing and researching as the self is a social process in an organisational context. As Tierney (2002, p.391) puts it, “self

conscious reflexivity” reflects in action, in the moment and afterwards. This I find interesting and now informative and supportive of my thesis and methodology as I arrived at this self-conscious reflexivity not at the start, through analysis of myself, but after many years of unfolding discovery in reflective practice.

Nikolas Rose (1990) calls for writers to represent themselves and their own ethical self-understanding so that we may connect our subjectivity to knowing processes in study and practice. This is a robust defence and promotion of self-inquiry and a fillip to my confidence in consciously exploring emotion and attempting to write, but not to fix, a messy text and thesis. Like Quicke, I had false starts and errors but it was my confession of these that became intrinsic to the thesis and representing my fallible self. This process unearths and connects with emotion. Again, Quicke identifies (p.252) that “I have found that different mistakes evoke different feelings in the self...”, and all this in an uncertain and risky environment.

Rose (ibid.) is helpful to me and other autoethnographers in the way he talks of a social psychology language, referring to the power it has to determine subjectivity in terms of scientific categorisations through language and actions that rationalise the self to institutional objectives and regimes. The methods and surveys that inscribe our subjectivity reify observable attitudes and behaviours – and so the organisational wheel turns. Psychological terms such as inner-self and outer-self (social self) have added a sense of self to the discourse within the juggernaut of organisational research. In turn I have discovered that the likes of Rose and Hillman hold the self and the collective in focus and help provide a scaffolding to support self-discovery about emotion in organisations. I interpret technologies of the self to be about enabling individuals to change their state of being within the institutional norms surrounding us. As Rose (ibid., page 64) describes it, “In the complex of powers over subjectivity entailed in modern apparatuses of regulations ‘the social’ has inscribed itself into the very interior of our soul”. This joins with Hillman’s term for our inner soul, “interiority”, and I see it as a call for radical unearthing of our inner- and outer-selves, and in so doing find emotion in the process of carrying-out reflective practice.

I recognised the problem of self-reference through reflexivity in action research with my colleagues. However I was aware of this and addressed it with an active sensing of my influence in the work and in later reflection. The participation I seek and discover as a contribution towards organisational improvement is internal validation; others’ reflection and feeding-back against conscious and sub-conscious changes can be

initiated by me or occur as responses to others' emotional movements. My approach can exercise both experiential progress and partly experimental advancement.

Alvesson and Sköldbberg (2010) are helpful in their description of reflexive empirical research. They cite the fundamental importance of interpretation by the researcher, his or her inward reflection and the form of writing or presentation. They move on to discuss how different levels of reflection "... can endow the interpretation with a quality ..." (ibid., p.9). Such "interpretation on interpretation" (p.9) is supportive of my methodology –no clear facts or knowledge are produced through research techniques per se, rather there is a "tilling of the ground" to exercise reflection on the relationship to emotion in my organisational context.

As Winter (1998, p. 53) states, action research "... does not aim to make an initial "comprehensive" review of all previous relevant knowledge; rather it aims instead at being *flexible* and *creative* as it *improvises* the relevance of different types of theory at different stages in the work". (Emphasis in the original; this taken from Bleakley, 2002). It appears that only autoethnography can go deep enough to study the emotions of the researcher in an organisational context, and in doing so reflect on emotions in organisations. The action imperative in organisations pulls results in to fix a problem or establish a new position. This misses the spirals of emotions in worker relationships between each other and in themselves. As revealed in Chapter 2, emotions are complex and unpredictable things that interplay with us and cannot be measured as things in simple frameworks of causal patterns or systems. I maintain that so-called "rational" studies of emotions compound the problem with their distance from useful and meaningful knowledge in the workplace.

Ellis (2004) sees research starting and ending with one's own subjectivity and experience. However, there is a "crisis of representation" (Denzin and Lincoln, 2000, p.17) when the subject or research is lost to the power of the overwhelming discourse or organisation. Through a process of painful confession and catharsis, though, reflection can find its way to subjectivity. Building on this difficulty, there may be benefit in the insight and application that part-time reflective practitioners on research degrees can bring to the discourse on organisational studies. They can widen and deepen academia's relevance and place in supporting ethical inquiry rather than returning to the comfort zone of theory.

In reviewing methodologies to research emotion I am inundated with North American studies. For example, and as highlighted in Chapter 2, Barbara Fredrickson (1998,

2001) has been working at the University of Michigan in the USA for the last twenty years, seeking an essentialist, quantitative way forward. These North American books and articles identify measurements and parameters of positive and negative emotions within pre-determined categories. I argue that these works reveal findings about affect and behaviours. Whilst these relate to emotion there is so much abstraction and generalisation that deep impacts or emotional possibilities do not emerge. The results supply metrics based on regression analyses that leave the reflective practitioner who wishes to delve more deeply cold. Fredrickson (ibid.) and others before her, e.g. Isen (1987) in her 'Positive affect, cognitive processes and social behaviour', serve the pursuit of grounded theory. However, such research is often emulated by external consultants or organisational researchers with little or no experience of the psychological reasoning behind the work, and who spend a limited amount of time observing a cross-section of an organisation against pre-determined criteria, rather than by longitudinal researchers who are fully part of the context. In this approach there is no evidence of different levels of knowing or interpretation, as Alvesson and Sköldböck promote, but a more rational and clinical approach that drives at hard results. My emerging methodology sees the nature of the research problem as dynamic and the finding out itself as emotional and fluid; the written thesis represents the self as a reflective account of a process rather than giving final results.

Martin et al. (in Fineman 2000) looked at The Body Shop, an organisation in the UK where an emotional hierarchy builds authenticity at work. However, this is a critical point of departure from my research. It is this kind of co-constructed hierarchy that I observe forming in collections of people in work situations that, I hypothesise, can obscure the place and power of emotion at the individual level. Action research has limited scope to reveal emotions (see Section 5.13.8 for my experience in a major action research project) as there is a tendency to collude with dominant opinions and almost a coercion to generalise findings or allow superior-inferior relationships to shine through. I believe this occurs through affective processes acting on the collective, closing down avenues of deep emotional insight.

I sensed the imperative for authenticity as promoted by Argyris and Schön's "Theory in Practice: Increasing professional effectiveness" (1974) and Schön's "The Reflective Practitioner" (1983). First-person inquiry is not just about the researcher, though the work promotes a distinction between espoused theories and theories in use and encourages researchers and those being researched to discover their own ineffectiveness in their work in order to solve practice problems. However, I contend

that at this time and across a large part of “action science”, as Argyris and Schön (ibid.) call it, the research position and epistemological stance is to rationalise reflection with the assumption that people can effect change if they see their *own* responsibility. In my experience of organisations, the very limitations of afforded time and space limit immersion in the area of deep emotional learning. It is unsurprising that quick-fix emotional intelligence models are selected by resource-limited and short-sighted organisations. As I develop later, this brings up the inner-self as a space in which to accommodate embodied emotion reflecting on a co-operative inquiry approach with colleagues at work

Looking at action research and participatory research paradigms has given me an appetite to try to find deeper meaning embedded in the self and others in work contexts. Heller (in Cassell and Symon, 2005) seeks to draw a distinction between research action and action research, yet acknowledges overlap and a great deal of diversification in implementation and understanding. Simplifying Heller (ibid.), action research tackles a problem with existing knowledge and tools, whereas research action primarily seeks discovery before action may be implemented. It is Brown (1993) in Heller’s discussion that I turn to in seeking the closest description of my research action. His “Southern” tradition of action research seeks after “empowering disenfranchised groups” (p.351 in Cassell and Symon) whereas the Northern tradition focuses on reforming organisations through problem solving. My research builds some capacity in a participative group but evolves to become self-reflective in order to show how a relationship with emotion can build capacity in the self as a basis of new power and how this may be transferable to others in their organisational contexts.

I draw considerable support from the seminal works of Heron (1996) and Reason (1998a, 1998b) and their co-operative and human inquiry propositions, respectively. Peter Reason, with whom I undertook some collaborative action research at Bath University (see Section 5.13.8), conveys what he terms authentic collaboration with a passion but is aware that co-operative inquiry is not straightforward but involves iterations of learning and the adjustment of research groups as the participants as individuals become self-directed, rather than the researcher directing them. Heron’s “Co-operative Inquiry” (ibid.), arguing from a counselling position, resonates more deeply with my methodology. He is demonstrably self-critical of his own inquiry but uses this to communicate the need to struggle against research orthodoxy. Heron, in Heron and Reason (1985, p.105), critiques his collaborative holistic medical project inquiry by stating “there could have been much more thoroughgoing internalisation of

the research paradigm ... less steep influence hierarchy.” I see this as a reference to the intrinsic power problem that researchers have in participative inquiry and the juggernaut of the organisational power regimes at play. Heron (p.105) goes on to argue that orthodox research methods “undermine the self-determination of their ‘subjects’”. Heron not only helps me to identify these obstacles to my research but a re-reading of his texts offers some direction of travel to underpin the foundation of my methodology.

My preliminary research phase in 2003-4 helped me to imagine how the Group might respond to the research process. After reading of Winter, Argyris, Reason and Heron on action research I was concerned that my research would not gain the political movement usually expected in action research. I was therefore drawn to William Torbert’s (2001) developmental action inquiry, whereby I could lead and facilitate action to increase the wider effectiveness of our work. Torbert claims that this leads to individuals and groups within organisations becoming more capable of self-transformation and thus more creative, more aware, more just and more sustainable.

Whitehead and McNiff’s “Living Theories” (2006) resonated with my reflective learning and desire to take action in the educative, intuitive and emotional process of finding out about others and myself. Whitehead’s (1978) action reflection cycles focusing on problems (my introduction of emotional intelligence to the Group’s annual service planning and Excellence Model sessions) instil dialogue and take action to gather data. This cycle can then repeat in light of the feedback. Whilst Whitehead’s (ibid.) rational model may appear antithetical to my argument, I take comfort from the fact that Whitehead and McNiff (ibid.) discover energy-flowing and life-affirming values coming out as representations of emotion through their research. I argue that there is no ideal model or approach but learning cycles and “interpretation on interpretation” (Alvesson and Sköldborg) can arise through reflection on experience.

The above connects with Heller’s (2004) definition of “research action” and the need to give a continuous reflective perspective. My emotional intelligence model attempted to work with the Group in an effort to be more aware of their emotions, as Heller suggested checking their understanding rather than rushing to action with typical action research. Torbert’s (1991) “action inquiry” methodology aligns with the developmental effort of my research. Torbert argues for an individual inquirer knowing their purpose, thinking, behaviour and the world around them. However, I see Torbert’s call for collaboration as too literal and the development of communities of inquiry within communities of practice as too idealistic for continuous

organisational development. My testing of action research enabled me to see power and politics at work in organisations.

The methodology in inquiring into emotions is, like all inquiry, emotional and, as such, moving. Marshall (1999) refers to this in her “Living Life as Inquiry” notion, stating that the inquiring practitioner lives continually in process and attends to “inner and outer arcs of attention”. She offers much resonance with my inquiry in the description of how she observes herself perceiving, understanding and framing issues, then deciding how to speak out and act. She then sees her and others’ behaviours and the work context. Torbert (ibid.) describes a developmental process for the researcher and the organisation that progresses through parallel stages from a person’s technical and social competence alongside the organisation’s focus on survival and efficiency, to later “post-conventional” stages where both can engage in intellectual and emotional processes with interactive learning and inquiry – and care for people.

3.2.2 Part 1 (2004-6) and Part 2 (2006-9) research design stages

In seeking to answer the research questions I gained findings that impacted on and changed my epistemology. Each research episode was reflected upon, and my emotions engaged and cognised into a new rational next step in the action research process over the six years of reflective practitioning.

The research developed through two stages, although the need for a second stage was not conceived until September 2006 (see Vignette 7, “Turning point”). At the end of the Group workshops in 2006 (Part 1) I had completed my surface action research study but had also begun to find a deeper reflective “return to the self”. (This is my expressed understanding of the learning from experience feedback coming to me in support of embodied emotion. This is developed in later sections.) This was exciting and moved me to further and deeper inquiry. I appreciated that this was a big challenge but during 2006-2009 I immersed myself in what I came to call “Reflective Emotional Practitioning” (Part 2).

In steering the reader through this two-stage journey I have held on to an authentic relationship and unveiled a resonance in our experiences of the role of emotion at work. My thesis brings my voice to the discourse through my vignette accounts and creates an identity that offers the reader familiarity and an opportunity to add a new dimension to their perspective and research. I have found Denzin and Lincoln’s (2000)

three existential conditions of importance to ethnographic study to be a useful guide to communicating my story authentically: a., the inquiry's purpose is a human experience about and for the research and working community in the widest sense; b., the narrative form finds my signature through experimentation; and c., I attempt to interact with the audience through the narrative and my relationships with them. I have attempted to integrate these through the whole thesis and most viscerally in the reflexive writing vignettes.

3.2.3 Reflecting on the move to self-ethnography

The reflective practitioner paradigm is in a sense inter-paradigmatic. Alvesson and Sköldbberg warn against practitioners getting stuck in one paradigm and losing the added value from looking across to other paradigms to explore different approaches and views. My methodology has evolved through experience and reading, the action research informing the move into self or autoethnography. Alvesson and Sköldbberg (p.280) promote methodological pluralism within researchers' projects which, in turn, may bring increased and beneficial pluralism to the research community. Through reflection I can question what is true or conventional as an individual (me) within the discourse (and without) and that which will produce knowledge. The findings interplay with the literature but I acknowledge that the literature is selected by me from different disciplines. This will not satisfy one set of "rules of entry" to a single discourse, as Foucault and others refer to it. However, my motivations and sense of who I am and where I am going with the research is of a "regime of truth" – arguably aligned less with structural models, such as critical theory or labour process theory, and more with the changing regime of truth that I have.

In Part 2 the research journey widened from my understanding of myself in the world to a return to myself; that is, to know myself as the research subject in relationship with others and the context of work. This has moved my methodology towards a self-ethnography but it is my personal transformation on this changing methodological route that is reflected in my thesis. To get to a communicable authenticity I was drawn away from the detached "artist with the actors" (as in portraiture methodology) to becoming the centre of the research; that is, the unearthing of our subjectivity with emotion as a power source via the modality of my inner-self.

Van Maanen and Kunda (1989) talk about an experiential authority of the ethnographer with authors having an interpretative omnipotence and take this further with feminist and postmodernist experimental writing within an 'ideology of doubt', whereby the

writer or ethnographer position themselves as the knower. My account aims to evoke emotional responses through the passion of the ethnographic presentation of the author's 'self' in dialogue with the 'other' of the reader. Denzin and Lincoln (2000) propose a 'crystallisation' rather than a triangulation of different methods. Rather than reinforcing the same domain assumptions of multi-methods, mixed-genre writings seek to crystallise different sides to the world – like the faces of a crystal. This can deconstruct the idea of absolute validity (a partial view of a topic) but acknowledges the paradox that the more we know the more there is to doubt (this being the rational thought process) and the corollary: the more there is to know the more there is to feel. I do not see these positions as being 'right' for me but they offer substantial insight to my philosophical position. Critical theory sees organisational excellence as a coming together of power and knowledge and its retention, and a reproducing of the "advantages already vested on organisation form" (Deetz, 1992, p.24). For example, traditional excellence-type models measure accepted indicators of the performance management discourse but critical theory promotes the deconstruction of rational organisational relationships and my pursuit of a bottom-up, politically neutral interpretation of excellence.

Ethnographic research, when conducted within the same frame of reference as "action research", may help to give voice through cooperative research action and the observation of changes. It may be argued that the participant and learner are "equally knowing subjects" (Freire 1972, p.31) and together can seek a critical consciousness that cuts through the shield of organisational hegemony. What I have argued in my literature review and experienced in action research sessions led by Professor Peter Reason (see Vignette no.16, page 154) is that action research can identify shared issues and galvanize an emotional response or movement. However, it does so within the existing bureaucratic power fields of the organisation.

I have seen that representing others' emotions is an ethical minefield as it is open to misrepresentation. This task is problematic for the researcher but at least there is complete self-authenticity in my reflexivity.

Ethnography is presented as particular and intensive; that is, descriptive, inductive, unobtrusive enquiry from the inside. Action research is shown as connected to this but with an emphasis on using prescriptive, deductive, obtrusive enquiry "from the outside". Such a clear and simplistic comparative definition is helpful in distinguishing the aims of my thesis' methodology and position vis-à-vis action research. This thesis

takes on an action research strategy that is ethnographical but has been informed by the experience of action research. It also takes a contingent view, arguing that there is no exclusive best fit in selecting a research strategy to take on the human complexities of this study of the emotions of finding out.

A look at dialogical studies in Alvesson and Deetz (2001, p.36) provides an alternative to grand theory and a research approach that focuses on the unearthing of “everyday life realities” and seeking the “‘otherness’ of the world” (beyond research or organisational boundaries, for example) in the research context. It contrasts with the interparadigmatic approach in not seeing connections in or across discourses but instead viewing the chaos and disorder in the discourse. An example of this approach can be seen in the work of Mumby and Putnam (1992). Dialogical studies align with my approach in the latter’s central connection of power to knowledge through the narrative of the research process. My research method also takes from critical ethnography in my continuous questioning of what and how I am learning. As Thomas (1993, in “Doing Critical Ethnography”) would support, I can see a parallel with the process of critical ethnography, in which the researcher reflects on observations and seeks ways (or actions as illustrated in my vignettes) to change.

Morgan (1986) calls for a ‘single analysis’ emanating from an open stance towards using different and competing paradigms and insights in order to learn from diversity of approach. Morgan (ibid.) terms this a dialectic approach that can use inductive and deductive enquiry simultaneously. The ethnographic observation, which is a serendipitous mix of time and place, fits alongside reflective recording. In a sense, this approach mirrors the reality of the (my) manager’s experience in an organisation – coping with uncertainty, complexity, instability and uniqueness, and seemingly conducting a pattern of reflection in action (as for example promoted by Schön, 1983).

Many have challenged ethnography for its lack of scientific rigour (such as Anderson, 2006 and Sparkes, 2002). However, my methodology is partly about how I have come from that rational discipline of finding out and have been transfigured by the way the emotions of finding out about emotion are a powerful (and in my opinion authentic) way to gain access to the outer world through the inner-self. It is an evolutionary exposition of method that brings life and meaning to the ability of the researcher to flex and adapt their study as learning grows and intensifies – in my case in the empirical support richness in the vignettes. These vignettes are finally reflected on and a new reflective practice model considered at the end of my research path. It was at the point

of transfiguration in my research practice that the inner lens through which I cognised the felt energy and emotion of others was ground into place. At this culmination I changed and realised that my approach to work and life would be centred on my reflective practitioning and relationship with emotion. In a similar way, Richard Winter expresses a desire to research and write from his heart using a process that parallels my experience. I was fortunate enough to join Richard in our Crucible Research meditative workshops with my supervisor Bronwen Rees (see Section 5.2.8). This opened up an exciting and rich world of self-reflection to me. Richard Winter (2007, p.43) states,

“My ontological inquiry starts with silent spiritual practice, the place where I get an embodied sense of the presence of the divine. In asking how I might become an instrument of love’s purpose, I am seeking to know how to move in unison with that sense of the divine. In developing my (e)pistemology I make connections between silence, which is stillness, and the inner movements of emotion and thought as they resonate outwards and are manifested in speech and action. I judge my actions and my practice by the harmonic resonances felt in the spaces between the personal and the social”.

Donna Ladkin (2005, p.109) says in a recent article, “One of the difficulties I notice students can have ... is in determining how to place themselves in relation to their inquiries in a way that takes into account the fullness of their subjective experience without being ‘self-indulgent.’” Ladkin (ibid.) suggests that one way to avoid solipsism and create a more balanced perspective is to encounter the “other” in direct experience, giving primacy to experiencing the other in a non-verbal sensuous merging. In this thesis I am trying to show that solipsism can be avoided by extending this sensuous merging into social action, which in turn creates inner dissonance and/or harmony. This can lead to alternative inner meanings which result in different actions and outcomes – and personal transformation.

My methodology has come from many years of evolving my research practitioning through responses to social and personal reactions and changes in work contexts. I have maintained an internal dialogue with my intuition with each wave of discovery – of cognising emotion as a production process (in a similar way to Winter’s (ibid.) “inner meanings”). I see my method as a social and personal combined construct, whereby the self studies and is studied but the sense-making about emotion in action (the work process of creativity and outcomes) is social. Ultimately, despite the subjectivity and self-focus of my research, social relationships make the sense and whole of the endeavour.

I return to Heron's (1996, p.205) call for experiential knowing and radical empiricism, arguing, as Heron (ibid.) does, for "dissolving restrictive boundaries of emotion to feel the inner being of ... what there is". The self of the researcher is at the core of Heron's participative knowing. I can see his recognition of the inner- and outer-selves; "of deeply felt inward pressures and penetrated outward patterns ... [that involve] ... full personal engagement". He goes on to say that "Participative knowing ... through empathic and imaginal interpenetration ... cannot be done for me as researcher by you as subjects." (ibid.,p.205). This last quotation motivates a turning point for my methodology as I recognise that I must immerse myself in action research inquiry (and, as Peter Reason has said to me in person, "just do it") in order to discover my relationship with emotion, and it with others, before deeper reflexivity brings a rich knowing process.

At this point I refer the reader back to my description of the context of my research setting in sections 1.3 to 1.12. Chapter 4 will explain my research strategy and design, and the emergent vignettes.

3.2.4 Limitations and justification of my research methodology

I engage my learning relationship with emotion in my reflective interpretation of the observations of others and my influence on them. My subjectivity alongside others' subjectivities is at the core of my study. This position gives me conceptual access to emotion beyond (above and beneath) organisational and objective power (power that is either culturally situated or co-constructed).

Rather than the above, the knowledge to be produced is an expression of power. My intuitive approach is that by raising critical awareness of the role of emotion in movements of innovative work there can be a fuller place for the emotional alongside the cognitive in rational processes at work.

3.3 Conclusion

The methodology is generalisable to any reflective researcher within an organisational context as it does not require access permissions; the methodology is essentially centred on oneself. However, the point of arrival after following a changing methodological journey is unique to this thesis. Reflexive approaches come from a social construction paradigm that imbues data with meanings within a given social context. As my method is a study into myself but played out through practice and

vignettes with others I do not see a distortion from subjective interpretation because this is a fully emotional thesis with an authenticity that is wholly mine.

I present data that is my account of others and practice but the analysis is carried out by me on my feelings around the finding-out process. My research lens is ground and reground into shape and focus as the emotional learning continues. The results bear witness to my life experience and are used to bring knowledge of emotions and a method of carrying-out emotionally immersed practice and research. I expose my context and learning journey, showing my values and experiences, so that the reader can appreciate my bias and the credibility of this research.

I have struggled to convey the full emotion arising from the writing of this thesis. I have felt excited yet deeply frustrated and worried at times about how all this can come together. Hillman (1960, p.289) is again helpful here though in stating that knowing emotion is always a risk for the self, group or organisation but supporting my work in saying about emotion that “To be known it must be lived”. Ultimately, I have come to respect emotion as a “gift”, as William James said in 1906 (p.47). My pathway seeks to journey through the literature that interconnects power, ideas and emotion to inform a conceptual framework for a contextualised inquiry.

4.0 Chapter 4. Research strategy and design

4.1 Action research strategy and design

At the beginning of the action research it was clear that the opportunity I had developed to work with the Service Planning Group (the Group) on the planning process was the vehicle with which to explore emotions and power. This would enable me to observe and reflect on others' emotions through further reflection on my experience in the effort to transform the work at hand. I did not know the likely findings result but I hoped that our emotions could be recalled through stories and presented in the moment within the workshops. Whilst I was not and did not want to be perceived as the powerful agent or "boss" in the Group, I came to realise that this tension could not be negated. I went on to discover that this would form Part 1 of my research because when I re-reflected on the workshop vignettes I became dissatisfied with the results. I was unable to fully answer the research questions or explore my main concepts in the depth I was beginning to find – probably because of the relatively dominant role I had in the Group. However, this was a crucial learning experience without which I might not have discovered my next step.

Before I designed my action research method I wanted to share my reflective practitioner ambitions with the Service Planning Group in order to shape it. In doing so I found acceptance and enthusiasm as they, as individuals, were also trying to reflect and improve on their work. This was a new experience in the organisation; whilst I was leading the work I was not a line manager or in a more senior position than some of the participants, so a sense of purpose came from within the Group rather than the organisation's typical hierarchical power relationships. There were mixed opinions about the value of emotional intelligence per se but the Group accepted that it at least brought the language and topic of emotion into the organisation, and they were interested in helping to research it through the task of service planning.

My research design built on my existing research and insight in a three-part unearthing process (Appendix A3.1). I realised that I had to build trust and confidence in my Service Planning Group in the action research and give myself time to develop my emotional understanding and learning through reflection and feedback into the process. Through our preliminary stages of engagement the Group and I developed a team spirit and innovative mindset, enthusiastic about experimentation and embracing possibilities for change. I established my role as a reflective practitioner (combining work and

research in one role). This was of vital importance as I did not want the research to draw out affective responses; rather it was to become embedded in the work we wanted to do. At this preliminary stage I felt their energy through a range of expressed emotions, from frustration at the repetitive nature of service planning to excitement at exploring how we might change and improve on things.

If there were no limits, there would be many other themes and discourses that this thesis could cover. However, at this point I add a brief consideration of the work of Paulo Freire and Martin Buber on dialogue, action and participation, which is supportive of my methodology. My conceptual framework provides a model that places the engaged self and others at the centre of the ‘panopticon’ of the organisation. Here, the researcher and participants may feel and interpret the power of the organisation through objectives and instructions, and in so doing find an emergent process of empowerment through felt energy of the relationship with emotion. In Chapter 1 of Buber’s (1965) ‘Between Man and Man’ he refers to dialogue as people turned to each other with a mutuality of inner action. I see this description as close to how my action research produces a knowing process. Buber (*ibid.*, p.27) additionally helps in his description of reflexion, this being “when a man withdraws from accepting with his essential being another person in his particularity ... and lets the other exist only as his own experience”. I see this “otherness” as becoming part of my experience. In Buber’s (1958) ‘I and Thou’ he contrasts the ‘I-It’ relationship between people, which alienates them in a monologue, with the ‘I-Thou’ of relational dialogue, of the ‘I’ who meets and the ‘Thou’ who is met. I can see how this perspective supports my reflexive account – my text should be read as being of the community of relationships in my research – as represented in my whole self and my account. I endeavour to communicate the otherness of the other, and the dialogue I have reflected upon.

Buber’s (1965) concept of ‘dialogue’ influenced Freire’s work (e.g.1967, 1972, 1978) on seeking freedom from the oppression and power imposed on people from outside. Freire (1967) developed a ‘praxis’ of living, working and reflecting as a way of growing and freeing the self, and so bringing community learning. As with Buber (*ibid.*), this was a process of not accepting knowledge but generating one’s own knowing or finding-out process through actions to increase social movement. In a way that is similar to this I can describe my unstructured action research done with the Group as being motivated beyond existing power of the organisation. My finding-out process acknowledged the emotions at play within us and our inner action. Freire (*ibid.*) developed his concepts of action and reflection, termed “dialogic action”, at the

centre of the education process. He saw praxis spiralling in iterations of ‘dialogic action’ of involvement underpinned by his concept of conscientization (whereby the consciousness and critical awareness of the self in context, and the possibility of freedom of action in participative inquiry combine). Conscientization is notably later promoted by Atucha and Crone (1982) in Honduras as a method of communication on health and education planning. I will come back to this idea at the end of my thesis in my illustrative model of my reflective practitioning process (in Section 6.3).

I gave great thought to how I would observe, record and present the research. I needed to maintain the flow of the service planning work and development of the research, and so did not want to intervene with quantitative interviews or scores. It became clear that vignettes would illustrate the work and allow me to reflect as my research and learning deepened. Part of setting up the research design in this way was core to my conceptual framework. I would not seek and collect point data or scores to determine our “emotional quotient” or similar competency definitions. As Foucault (e.g. 1982) warned, phenomenological findings and structural theories are insufficient. There is, as Fell (1977) says, a normalising judgement that brings a limited experience of emotion and ourselves. With Hillman (1992) calling for a re-visioning of our soul or psyche, I was seeking to find my subjectivity and relationship with emotion as power – and in doing this try to find it in and with others.

The research design broadly followed Aimers’ (1999) format – going through developing and negotiating the basis for involvement, collecting data and doing analysis, and capturing learning from participation. My conceptual framework (sections 2.12 – 2.12.1) had directed me to present and use emotional intelligence in a sensitive and facilitative way, seeking and sensing emotions in the description of work and in respect to power and reflecting on examples of ideas in different work contexts and with different subjective presentations in relation to power.

4.2 Providing evidence: forming the vignette idea

My participation in my university department’s Crucible Research Group helped me begin to see and feel the potential of my embodied self. A small group of mature doctoral students undertook meditations. The silence in the group released me from my patterns of rational thought and helped me to understand that my inner-self and imagination were crucial in my reflective practitioning. This was essential grounding in personal experience of self-reflection with others which helped me become more aware of my relationships with others in my workplace and with the action research

group. The process enabled me to see the limitations of my research and work and became a fundamental learning stage in becoming an immersed researcher who was looking and feeling for emotion in and at work.

At the outset I had a research challenge that opened up an opportunity to form a contribution to the discourse and practice that is a way of knowing which informs our actions through emotion. The aim was not to seek new fixed knowledge to be used, processed or theorised. Knowledge production through the self was vital in the reconstructing process for me as I reflected and did work with this cognition of the role of personal emotion in illuminating our social working environments.

As Foucault exposes the false truth claims of positivist discourse, I see that the power of the self and other in conventional research can be consumed by the juggernaut of the conventional research of Western philosophy. In keeping with this position it is the interplay of reflective practice and dialogue which respects the personal narrative account and injects hope that we can power our subjectivity through a growing understanding of our need for emotions in work.

In group experiences it is common for an overriding emotion or state to establish itself, with members entering this spell – a lot like throwing themselves in front of Giddens' (1990) Juggernaut of Modernity. I maintain that the fear of deep reflective emotion permits immediate affective responses to steer and guide group think and actions, and so obfuscates understanding of innovation or change through emotion. This gives rise to my fear of action research creating power through micro-political processes when it is applied to the study of emotion in organisations. Vignette 16 (page 154) conveys my sense of frustration with action research from a self-reflective and emotionally engaged participant viewpoint.

I aimed to experiment, discover and map out a way to achieve vignettes that capture subjective relationships with emotion in the work done and being planned. This attempted to bring deep emotional interplay into work and embed this in the service planning process. The idea follows that such embodiment of the way emotions are at play in our work and organisation may be brought out by the Group and me, and be a signifier of change within the Service Plan document and its communication and use.

4.3 The vignettes

I present the evidence as a series of vignettes in which I seek to develop a reflexive canvas of thick description. Layers of over-painting will build a reflexive canvas that

aims to convey the role and place of emotion and subjective individuals through my subjective account. As the subjective reader absorbs my account I intend that sense-making will crystallise in this relationship and co-produce its own rationality.

The vignettes give the research context for each event. For Part 1, the service planning workshop design has been described in sections 1.6 -1.8. The Group comprises two male and two female “senior managers” (same level as me), and two male and two female “officers” (at less senior levels). The age and experience levels were estimated to be clustered in the 35-50 years range and work experience ranged from 10 – 30 years (all having had at least five years in my organisation). I do not identify or distinguish between the voices as this was not within the scope of the study

The vignettes aim to bring out my action-based experience and research in a personal transformation process. As I progressed, the vignettes brought out the process of embodiment of emotion and subjective power. The risk and worry of ideas generation into practice is an emotional development that in turn brings movement and results. I convey the emotions of others and myself in work contexts, and show how the “return to the self” brought clarity to the method and fed back into the discovery process and content.

In line with Bruner (1990, p.67), I can negotiate “meanings by ... narrative interpretation”. The portraiture is for reflective use by the researcher as well as to present evidence. In this process I have found metaphor and imagery easier to convey in forming my thesis. It is, as Munro (1998, p.4) would say, that “the subject is always in production”. My reflective practitioning brings interpretation in order to bring out the power of our subjectivity in work. However, that process is personal, “involving engagement of the senses and the rational and emotional mind of the researcher” (ibid., p.4). Torbert (2000, p.32) proposes a “consciousness in the midst of action”. I found this as my dialogic action rose in virtuous circles of understanding of what was happening within my inner-self and played out in my outer-self with others. A discussion with Joanne Waterhouse (2006, p.7) in 2010 about her paper centred on her research into participatory education. This gave me great encouragement to challenge the post-structural difficulties of writing the self through the self-portraiture of the self with others and how vignettes and reflection may reveal emotion and understanding.

At this point in my thesis I am clear that my and others’ engagement and relationships with emotion have tried to uphold authenticity through results – in personal change and through work (service planning) findings. In my vignettes and practice I tried to bring

a kind of “catalytic validity” that was the “reality –altering impact of the enquiry process”. Here I quote from Kincheloe and McLaren (2003, p.462), who also said that in a work context it follows that “those under study will gain self understanding and self direction”. I connect with this logic but find, in at least my experience, it to be a bit messier than that. My research throws up disappointment and confusion that fills me with worries and doubt about progress. It is also messy in respect to representing the research journey as a doctoral thesis, abiding by the sequential chapters in a certain order. However it is the rich web of support from the literature and a gathering courage in the workplace that changes me and my reflective practitioning processes that expose emotion in an alternative way of knowing and acting within my organisation.

The vignettes are reflected upon in the present. Ellis (1997, p.27) describes this as a narrative truth that “seeks to keep the past alive in the present” and sees our stories as “revisable according to the contingencies of present life circumstances and our projections of our lives into the future”. As Mizzi (2010) found, in writing as an autoethnographer we can look back at our shifting feelings and voices as they develop over time and in changing contexts. I see this discussion as a key source of original thinking about our emotional selves and our human ability to flex and shape our relationships to bring things about – good, bad and indifferent. Mizzi (ibid., p.11) writes of seeing a “power-filled structure ... that voices in his vignettes constructed.”

4.4 The presentation of the vignettes

I have set out a structure that explains the context of the reflective account and my position in order to allow the reader to relate to this and come into the picture. The vignettes bring alive the image of how I have engaged in the context of emotions at work but with my own developing sensing of emotion to power me as a subjective individual.

Each vignette has the following structure (Part 1):

- **Scene-setting**
- **My position and purpose**
- **Happenings: a brief summary**
- **My reflection in action**

The vignettes aim to convey my subjective relationship with emotion in action research contexts. It is my reflection on this through my inner-self that is the heart of the knowing process of the research. The vignettes paint a picture to enable the reader to imagine the emotions of finding out with me.

I have decided to use the vignettes as part of the main body of the text rather than refer to them in appendices. They are to be viewed as evidence in terms of their content, representations of events and reflections on emotion and as a sequence of representative stages in my personal transformation. In this regard the “return to the self” in the REP vignettes (Part 2) begins to connect more deeply with my embodied emotion and learning. Taken as a whole set, the vignettes are representative of my field and observation records but also demonstrate the way I have used them as platforms of stillness on which to reflect and establish progress. This has been a crucial support and reference point in my struggles with the complexity and flux of researching and writing about emotion.

5.0 Chapter 5 Findings Part 1 & 2

Part 1: 2004-2006

5.1 Introduction

The vignettes of the results and the reflective analysis are fully summarised here as evidence.

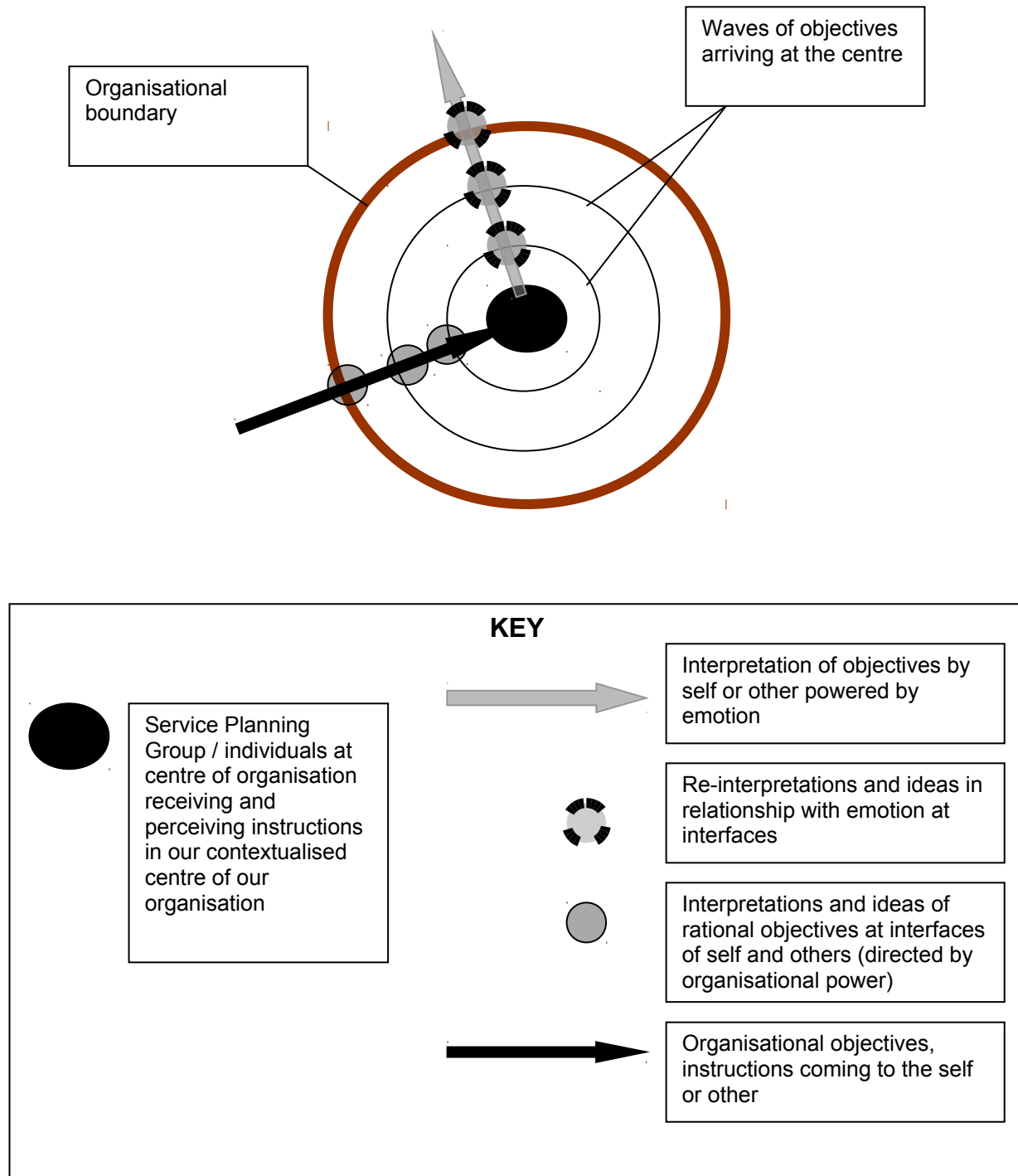
5.2 Service Planning Group action research: 2004-2005

Scene-setting (2004-5): From my master's research with the same Service Planning Group I built on our "Quality of Relationships" framework view of emotional intelligence (see Appendix A2.1). Suffice to say that this simple representation of the Group's participation was just a departure point that brought a greater ownership to the action research and emphasis on the individual in the quality of relationships with others in work.

At the start of the vignettes I return to my conceptual framework model of the reverse panopticon (see Figure 2.12.1 and associated text for explanation) but this time I place the Service Planning Group in this modelled context in Figure 5.2 below.

The vignettes may appear to be anti-dialogical in nature but I ask the reader to consider them as representing and holding the other as well the self. As discussed in relation to Buber and Freire (ibid.) in Section 4.1, I emphasise that the vignettes represent the others in the research, as participants or otherwise, as an "otherness" that has become part of my whole self-experience in my organisational community of emotion-laden relationships.

Figure 5.2 Heliocentric view of the power of subjective relationships with emotions



5.2.1 Vignette 1 - Service Planning Workshop: February 2005

My position and purpose: *I did not see this phase as an initial Part 1 engagement when I set out. I believed the data were there to be found and our emotional intelligence framework could be used as the tool to introduce a new emotional practitioning to embed within service planning.*

The task was to gather evidence of success and failure, work through the stories of individuals, reflect as individuals on the role of emotion, and consider how we might embed this learning in the Service Plan. The Service Plan was to be the vehicle with which to drive through understanding and recognition of the importance of emotion in setting and delivering objectives and convey this as part of individuals' experiences. I wanted to discover how our subjectivity could hold its own in relationship with emotion as part of the power dynamic of the organisation and the micro-politics of the Group. My reflection in action and return to the self on this challenging process would bring deeper knowing to convey through the thesis.

Happenings: *the workshops began as a discussion about emotional intelligence at work. I gradually saw individuals' accounts open out with descriptions of how emotions featured in the work. This was a start but the dialogue was clipped by people's self-criticism in relation to emotional intelligence tenets (after Goleman, 1995a), including self-awareness, self-management, self-regulation and social skills.*

Defensive comments were made, such as:

"I try to be more emotionally aware" (comment made in a conversation about the self-awareness part of the emotional intelligence concept).

"I do need to control my emotions more, as I let my heart rule..." (a comment responding to the self-regulation part of the emotional intelligence concept).

As the Group progressed so did their confidence about entering into the dialogue about their work and how they were "motivated" or "energised" to interpret and achieve things for the organisation's benefit that were not planned for or directed by senior management.

“If we could show in the [Service] Plan just what good work and creativity our people have done then that would be a powerful way of encouraging them ... and rewarding them.”

“We often have great ideas but often feel there’s no time or money to change things as we have to deliver the targets set by the many plans for the Council and those outside.”

This was my first recording of strong and enthusiastic language. In its telling it was supported by emotions. I perceived these emotions to be of the history of the work (i.e. embedded) and in the moment of recall but also new emotion with reflective thinking and imagination in a creative and passionate process.

It was apparent that there were other examples to free from the Group but dialogue was often closed down and reverted back to the bigger problems of delivering objectives with finite resources and how the Service Plan must address this. The comments recorded included:

“The enthusiasm spread across the team ... I can’t explain why but it was beyond our job to go too far... but I wished we could.”

Stories of work problems were dressed in the language of despair and desperation and evened out into a tone of indifference as hope began to seep away in the telling of the story of work. This set in motion a common display of tales where there was a sense of inevitability about the plight of some workers and the work that had to be done.

Eventually, the quicker tempo of stories about achievements arose. Areas of success that were acknowledged came from accounts of new co-productive partnerships – internally across sections or teams, and with other organisations. It was as if partnership working demanded greater cooperation but as risks and resources were shared so enjoyable and imaginative work seemed to come out. The stories of passionate work were supported by emotional bonds between partners in different organisations and with the public or customers.

“When I work in partnerships I feel a release from the rules of the Council. I’m not doing anything wrong but have real freedom to make sure our part is played in reaching the folk in the street who need our help. That’s why I do this job!”

The quote above came from a manager responsible for highways improvements – from accident remedial works to pot-hole repairs – who was recounting a joined-up approach to street works in relatively deprived areas. On particular days the fire service and police would move in and make a concerted effort to clear abandoned cars, highways would repair damage and fill potholes, and street cleansing would round off the work. This brought local communities and their schools and groups out to help and reinstated a sense of hope in keeping the area safer and tidier. This was a great example to play back through the Service Plan.

Descriptions of ideas and risking doing things differently brought excitement and interest to the Group. It was interesting to see the physical nodding in agreement and the sparking of other stories of innovation - and even new ideas about the work to be done. This was a rare opportunity at work to simply enjoy talking openly and share stories and entertain emotions, rather than poring over PowerPoint presentations or reports of tabulated, bulleted and dry facts, as typically seen in similar workshops.

Different voices entered the canons of excited exchange with:

“What will DMT think?” “They [DMT] just want a plan that works.”

“Yes, but if they are expecting us to devote time and energy to this then we should take [time to] try to think outside the box a bit!”

Such comments sent a mood-changing ring through the Group. I noted and felt that this dissipated energies.

In a similar way there was little engagement with the emotional intelligence model. The self-management and self-regulation of emotion were described and people’s interpretations of them were given but, after some initial interest, they did not create any sense of enlightenment or energy in the flow of the workshop. They were too removed and dry to relate to work, as for other organisational interventions. It did not take long for the emotional intelligence model to be given an icy regard in regard to its management of emotion. I did not have to steer or probe the Group on this at all but it did spark the negative stories of work experiences described above.

There was a strong allegiance to the function of the Group - that was, to writing the Service Plan. There was almost a sense of guilt that the description and sharing of exciting and enjoyable work achievements was a frivolity and not doing the work task. I had to constantly reassure the Group that they had every support (and senior

management mandate) to explore their work in this way so that we might bring this to improving the Service Plan and its role in work. However, this tension remained.

The data were emerging in the moment but the information and analysis informing my conceptual framework were processed by me reflecting in action and afterwards as I tried to embody the learning.

My reflection in action: I was extremely nervous about getting it “wrong” – for my colleagues first, then for my research. Although I did not know what getting it “right” was either. Nothing had been done like this before in my organisation and the action research was a new experience for me. Yet I felt it was right; somehow it was working and scratching away at the surface of how emotions play a core role.

The focus and slow drawing-out of disappointment and anxiety in some work experiences was worrying. I tried to steer the workshop to get into the emotions of the accounts but sensed a reserved hollowness and lack of response from the Group. However, I had just about enough energy to keep above this: I found that I was able to look down on the emerging situation and feel it was part of the painful finding-out process. In a way I felt a need to detach myself to observe the emotions of others yet very much be part of the community – not just lead and facilitate it. This began to be enjoyable.

My hope was restored in the quicker pace of the accounts of how ideas had produced enjoyable successes in work. It was interesting for me how in this I did not feel that I was floating above the scene but became part of it and was being carried by the buzz and noise of the dialogue. This began to unearth many examples of good work. I was fascinated by my learning experience of engaging my emotion with cognition about the emotions flowing in the moment to pull in and out of this powerful energy field.

The tension of producing an “improved” Service Plan was a focus for yet a limit to the sessions. I increasingly felt and expressed that I would take on that “writing task” for the Group (which was my job after all).

I was disheartened and rudderless when I came to write-up my account from field notes. My supervisor and I discussed the fact that the data were there to do an emotional intelligence-type assessment and analysis. However, I did not have the energy or will to do this, and I began to question what I wanted to say through the research.

I realised that the energy was sapped from me by the objectifying of the emotions, or rather their sensed proxies in other workers, and the process of funnelling these into the narrow criteria of worth that the concept prescribed. I felt disheartened and I found that the workshop participants were also. It was as if there was an energy and spirit but it had nowhere to go in the action research process or practice.

I was starting to sense the incredibly strong undertow of the organisation's power in the Group's collective and individual subjective subservience to it. I realised my direct line to the director had removed the layers and weight of line management for me but that others were feeling this limit.

I had received enthusiastic comments about the way I had tried to steer a path that unearthed the feelings underneath the actions described. However, I received this as a type of acknowledgement that there was agreement on the approach and research question yet also an apology that the Group was unable to deliver answers. I knew that I had to address this somehow but I had an intense feeling of helplessness (or even hopelessness) that made me wonder if my quest was possible. I contained this despondency and carried it in me as I worked and reflected. My cognition that I was empowering myself to do this in itself gave me power and energy to hold the course.

I proceeded to quickly draft the Service Plan in order to capture the Group's momentum but I was becoming anxious that my hopes of embodiment in it would not be sufficient to convey the important place of emotion in any sort of transformative process. The Group agreed to enliven the Service Plan with their own illustrations of example successes that showed imagination and innovation in approach and achievement. In doing this I had severe anxiety and a severe feedback voice inside me challenging me as to whether what I intended to pursue was meaningful enough and whether I could slot into the norm of organisational research. (Unknown to me at the time was the fact that this was planting the first seeds of engaging my own emotions more deeply as a vital part of the whole research and informing my conceptual framework.)

At this stage the return to the self was not very potent. It was being suppressed by my habitual and corporate behaviours and mask and my keen imperative for rational answers to my research questions.

5.2.2 Vignette 2 - Excellence Model Workshop: April 2005

The Excellence Model is described in Appendix 1.

My position and purpose: *I set up the Excellence Model workshops as a feed into the service planning process and an opportunity to engage emotions with the Group. Previously, the Model was not linked in this way and the only outcome was a separate action plan which served no real purpose except attempting to plug the gaps identified through running the Model. My aim was to explore and capture a process of emotional engagement that unearthed how we achieved “excellence performance” (as defined by the Model) and so uncover something of the role of emotions. I expected the sessions to uncover emotion and give deeper insight into ways of working and behaviours behind areas of success. I think it was at this stage that I had my first idea that my ambition to transform the Service Plan into a vehicle to communicate the role of emotion in work might not happen. However, the process of exploration towards this aim was engaging me with a depth of knowing that excited me. I knew that I was working with emotions and they were within my subjectivity and ideas in a powerful sensing of energy.*

Happenings: *in a similar way to the Service Planning Workshop, I saw emotions enter into the dialogue about enabling processes and results. I recognised that the continuation of the engagement process described in Vignette 1 was vital progress and could not be forced. I was maturing as a reflective practitioner, my knowing process was becoming more exercised, and the Group was becoming more relaxed in their opening out about how they felt about work and their relationships with emotion.*

“This [Excellence] Model is fine for profit-led businesses like BT but how can we relate to things like market share or bottom-line profits? Excellence for us as public servants is serving our residents in the best way possible. This whole process is quite annoying really but it’s what they want.”

The comment above echoed the Group’s worry about delivering for the organisation’s planning process despite the dissonance between work experiences and Model exercises. Going with this feeling, I tried to push the Model to the background and use it as a framework of questions (see Appendix 1).

My reflection in action: *I noticed that on every occasion when excitement surfaced this was not about work areas that had been planned. On several occasions, though, the “plan” changed to incorporate the ideas as if they had been planned for. A typical illustration of this was the idea to join up on site visits to trading premises so as to incorporate planning and trading standards inspections. This would save resources and give a joined-up customer service. The impetus to refine and work on this*

innovative cross-working was lost when it was positioned by Resources Management as cost-saving – all the other service quality and customer experience issues seemed lost as they could not easily be accounted for, unlike mileage reductions, and they seemed too complex and risky to pursue further. The full energy in the idea from the staff was lost and the emotion cut down to a limited size.

The incorporation of the emotion-laden new work was not celebrated but subsumed into the plans and became commonplace. It was not just that the work that was sucked into the machinery of power but also that I could feel the emotion detach from the description of the innovative work – and with it the matter-of-fact inflexion in the voice of the storyteller became flat again. I could see that this had a numbing impact on the Group and me – our tales of last year's innovations had become institutionalised, and emotionless. I saw this as a result of the collective formation of emotion at work (as I describe in Section 3.1). I reflected that the ownership of ideas in work engaged emotion in actions and in the telling but when it is realised that the superior power of the organisation subsumes the inferior subjective energy and spirit is lost – and with them go the emotion and the possibility of embedding expertise and opportunities to inspire others.

The Excellence Model framework started off by creating an alternative framework to organisational demands and processes, and presented questions of enabling processes and results in a new way. However, it was difficult to prevent the Model becoming a proxy for the organisation's demands. The Group began to get anxious about scoring well enough against the criteria. The presence of the Model began to feel like a monster to be tamed or satisfied (I pictured the image of Giddens' (1990) Juggernaut of Modernity). However, again reflecting on my anxiety from the previous Service Planning Workshop, I could take a detached view; floating above, listening and observing intently, then becoming immersed as exciting stories relayed innovative and transforming work.

I was excited about and very nervous of handling such a movement of creative energy in the Group and more markedly in me. The workshops were enjoyed by all but the crescendo of emotional connection was not sustained. I found that others and I kept checking ourselves so as to close down the emotional dialogue and ensure we constructed a suitable outcome for the Service Plan.

These exercises were proving cathartic as an outlet for the creative and passionate work that was largely hidden in the organisation's teams. The tales were identifying

new power and supplying information for the objective model, yet there was no apparent way of holding this subjective energy in order to share it with the organisation.

I was beginning to see that I was part of the problem. This was revealing and interested me in terms of how I could impact change. I was trying to use the models and concepts to discover emotion and package this up to impact on others in the organisation. Whilst my intentions were worthy and consistent with my research question, I was beginning to see that the motive to contain emotion in the Service Plan was in danger of becoming part of the commodification and appropriation process I had identified in my conceptual framework.

Without holding on to my learning and expression of emotion I would not have sensed this at all, and my research would have found a way of closing down and concluding.

I felt excited about the way my action research opportunity brought out experiences of emotion in relationship with subjective workers in the organisation. My self-reflection with my inner-self was enabling me to see how emotion was in relationship with others and me in work; and I emphasise here that it was not the affective responses that emotional intelligence models were eliciting from human resource paradigms.

5.2.3 Reflection on the next workshops: 2005-2006

These intense workshops moved the Group to engage and display the emotions that were already embedded in their work histories and desires to innovate in and for the organisation. Whilst it was not made explicit, the cathartic impact of this exposure enabled the Group to see they were unable to incorporate their subjective emotional work adequately within the Service Plan or process. The dialogue and emotion communicated that this was due to the perceived and actual practice of “power”.

Bullough and Pinnear (2001) write on autobiographical forms of self-study for the education researcher and emphasise how the individual approaches (within collaborative research) bring quality to self-study. The “quality” I was growing aware of may be described in how I reflect in action. As my confidence and mindfulness of emotion increased through the action research, I became aware of a felt energy as a constant presence. This extra dimension sometimes deepened my immediate understanding – adding to my learning in the context of the happenings, actions and dialogues or response to that of others.

5.2.4 Service Planning Group action research: 2005-2006

Scene-setting: (2005-6) the feedback from the previous year's Service Plan was encouraging. It was being used and managers were praising its relationship to workers. The examples of ideas put into fruition and the resulting changes were chiming. There was also relief that the "models" approach was at last integrated into service planning.

More than ever before I realised that my conceptual framework was enlightening me. It supported my sensing of emotion in the finding-out process, not in the end results or blank and sparse data or scores. In acknowledging the centrality of power impacting on the Group and me I developed the action research to go deeper into finding its power to interpret organisational objectives.

At this point I needed to connect the Group more closely with our commissioning Directorate Management Team (DMT). I felt that the process of engaging our emotions needed to connect at all levels of organisational hierarchy and vested power. This was an effort to bring out the social relationship between the Group and the DMT and unfreeze the hierarchical and functional distance. The power and impact of the action research action, I believed, would reveal itself to the DMT if the quality of the relationship (as described in our "working concept" of emotional intelligence, Appendix 1) was closer and better understood.

At this time my supervisor introduced me to Richard Winter, an eminent action researcher academic. His writings and insight gave me a critical introduction that set me up in this second research phase and crucially helped me to assess things afterwards. At this point I found support in conversations with him and in my PhD Crucible Research Cohort Group (Vignette 6 in section 5.2.8) for bringing out my inner reflections and tapping their power in guiding my reflective practice.

5.2.5 Vignette 3 - Engaging senior management in the process

My position and purpose: *I aimed to connect the Departmental Management Team (DMT) with the Group. The DMT was keen to entertain my research and work with emotional intelligence and excellence models through the role they had conferred on me. I needed the Group to feel support and direction from the DMT, and for the DMT to experience and sense the new work to date of the Group and the shared desire for transformation.*

Happenings: *this was an unusual meeting. It had a nervous air but was also convivial as I steered both parties through the current Service Plan and how we were using the models and workshops. I facilitated but was careful to encourage dialogue. There was a warm exchange and soon the overwhelming desire of both parties was to bring out people's ideas and talents. The director referenced the fact that the:*

"Power for change and influence is with you [the Group]"

This broke the ice. Other DMT comments flowed on the back of this, reifying this position, such as:

"It is exciting to integrate and join up teams' work in a unified purpose and Service Plan ... we should all be excited by this excellent work."

The Group responded with comments such as:

"This is exciting to join up and make the process enjoyable and meaningful."

My reflection in action: *in one sense this all seemed self-congratulatory. However, this new direct face-to-face communication was needed. It appeared that the pronouncement that "power" was with the Group released some of the tension of the apparent subservience to it in previous workshops. The Group expressed itself very well and, I felt, gained in confidence in the area of engaging themselves and others in improving the Service Plan.*

I was very much in the middle of this meeting as a go-between: leading the Group and sitting on the DMT (as staff officer to the director). At this time I saw my director breaking the boundaries of power. I was part of the DMT but at a less senior level, and this was a signifier to others of accessibility and connectivity through the hierarchy. However, I held on to the integrity of my research and avoided seeking a middle way or placating role. Overall, I realised that to explore emotion any further I needed to push to the limits of seeking how our subjective power might be tapped in the process, communication and use of the Service Plan. I needed to use my mandate to

transform. However, my quest to embody the service planning process with emotion was one thing but I was unsure how to use the Service Plan as a vehicle for change.

5.2.6 Vignette 4 - Service Planning Workshop: February 2006

***My position and purpose:** the Group and I had developed a bond as close colleagues which was as much to do with the shared experience of exploring our real tales of emotions-fed work as it was to do with trying to improve our Service Plan. I reflected that much of our workshop time and energy was not translated into communicable texts or actions for others, yet the Service Plan had become embodied with illustrations of emotive and powerful ideas, and at least the DMT and managers were feeding back grateful thanks and relief that change was happening.*

I knew that the Group and I were gaining from the engagement with our subjective accounts of ideas, actions and emotions, whilst my ambition to use the process to transform the Service Plan so as to bring out the role of emotions as power for all individuals and their work was seeming to be an unreachable ambition. In this second year of research I decided to explore further with the Group and decide where this left me in my research.

Whilst my conceptual framework could be addressed and research questions answered, the process was changing me. I was not satisfied with just examining emotions and power in action research inquiry and showing a mere scraping over the surface of emerging emotion and ideas in relation to power. The transformation in me and the learning was just beginning to form through my reflection on emotion. I was finding my inner-self with emotion to be a kernel of power. I was sensing energy in my body and quicker pace of thinking. I felt more alive to people's talking and behaviours and felt a stronger reciprocation of emotional cues between them. I believed I was able to see this in others in the Group because of what was developing in me but I needed more action research exposure and time to fathom this out.

***Happenings:** there was a continuation of free discussion about innovative work and areas for improvement. We had broken through the boundaries and reticence about talking about feelings at work. This was a signifier of change and self-empowerment through emotion – akin to Foucault's transcendental experience. The connection with the DMT had produced a mixed reaction. The feeling of trust and confidence had increased but so had the allegiance to the perceived and real expectations of the DMT (as a representation of power).*

“We have changed the Service Plan a good deal and the examples have gone down well with staff. Whilst we are opening up about more examples of change and ideas about how can we do more than we have done in the document, it’s a culture change programme that’s needed if we feel the need to bring out emotion in our jobs.”

The quote above displays again the concern that the Group had over any further action research on the Service Plan. The Group felt that the new approach was working and not only had the plan improved its reach to staff but also the Group was taking back a greater awareness of emotion and how ideas can and should be entertained whatever the rules or plans in place.

My reflection in action: *I began to feel a greater depth of emotion attached to the stories and their telling. A latent anger was being released in the workshop which I could see was showing a frustration that ideas for change in many areas were too difficult to realise. I felt that these were the first sightings of our Group’s subjectivities generating their own power through ideas. I did not address power as a concept directly with the Group though, as it was part of my conceptual framework to examine on the evidence on me with the Group through reflection.*

The workshops and other meetings and discussions were becoming long and energy-sapping. The discussions continued to reveal that ideas were coming from passionate individuals with emotion despite the organisation’s structures of control and power. However, the co-production of emotion by the Group stymied the solo subjective accounts after excitement rose in narratives. They felt isolated – as if the orchestra had stopped accompanying the soloist, and so the line faltered. I sensed that the Group was able to go some way to forming a platform for our subjective relationships with emotion but was uncomfortable with sharing at this level of intensity. The Group realised that the workshop was an enjoyable process but the ability to change the service planning process was beyond its scope.

I had decided that I was developing a deep understanding of emotion’s role at work but I could not convert this in my current role or in my designs for the Service Plan. The process enacted with the Group had impact but the cascading through to the work planning of the teams would require similar action research in other work groups or project areas. I feared that even if I wrote up the thesis to show the possibilities of

subjective power through emotional engagement by individuals in their work, this would appear rhetorical and critical of emotional intelligence without offering alternative methods of working or researching. Furthermore, I feared that action research approaches would simply reify existing power fields and ostracise imagination and ideas further – I wanted to somehow change this. After looking for further clues and direction in the next Excellence Model workshop I would reflect on my next steps but I knew that the service planning vehicle was exhausted. I believe this was due to the inability of the Group and me to take the emotion-laden ideas and movement through into a transformational step at work; the Service Plan was in the organisation's power and it seemed too big to shift.

5.2.7 Vignette 5 - Excellence Model Workshop: April 2006

My position and purpose: *I was gathering a limited experience of others' relationships with emotion because the diligence of the Group was compelling them to deliver the Service Plan. In this urgency I felt the incidence of emotion was limited within the Group. However, my frustrations at this and the repetitive organisational expectations of the service planning process were changing me – both the enlightening hope and the black despair moved me to reflect on and with my inner-self.*

I was out of hope that the Excellence Model could add further meaningful results so I relaxed and explored how the Group would now approach the objective questions, all the while reflecting on my emotions around finding out.

Happenings: *I was moved by emotions entering the dialogue about the model's limitations. I noticed that on every occasion where excitement surfaced this was not about work areas that had been planned in the previous year's Service Plan. However, incidences of innovation that enhanced and extemporised on the plans had been retrofitted into the Service Plan where appropriate. At least the Group now had the insight and confidence to say where this was the case. Overall, the Model was not taken so seriously by the Group and little interest was taken in the scores or actions suggested.*

<i>"Why are we even bothering to score ... the Model has little to do with our work."</i>

[It turned out that this workshop was the last for the Excellence Model. The Group's research inquiry over the previous 2 years hastened its demise.]

My reflection in action: *the response from the Group was verging on anarchy as I immersed myself as the facilitator in an emotional outpouring about how broken such models were. The Group agreed that we did not need emotional intelligence tests or simplified tenets of “emotional self-regulation” or “emotional management” to attend to in order to be better at work or life. Similarly, the “proof” of being “excellent” did not come from models’ scores but through people’s passions in the work they did and how customers responded. The answer to enabling lay with encouraging people and supporting and valuing their individual talents. Much of the angst was created when the organisation and its processes did not recognise or bring out this resource. The Group noticed that pockets of neglect were created that were not open to help or care, and subcultures of workers in these areas tended to dwell on problems and looked outside of work for ways of contributing and satisfying their creative selves. [There is no problem in this balanced work and life style but it is interesting that such workers were regarded as lacking in ambition or even uncaring by colleagues.]*

I had not needed to cajole or incite the emotion in any way but felt guilt at the relaxation of rules and the increasing dissonance between my job and role and the organisation’s objectives. The workshop was creative and spirited and closed down evidence to be scored in the model.

I found the action research a painful experience. After much time researching and re-researching emotions at work I did not have a methodology or set of data that answered my research questions to my satisfaction. Yet I had come to appreciate that I was immersed in my emotional experience and it was this that would guide me.

I was in the process of turning-in on myself, searching my inner-self for the purpose of my work and research. It was only through some insightful supervisions and personal deep reflection that my research survived this stage. Again, I intuitively knew that these years of putting myself on the line and finding out about the relationship with emotion in our work through immersion in exhausting workshops had led to a turning point in my research, my work and my life.

5.2.8 Vignette 6 - Short reflection on the Crucible Research PhD cohort workshops

My position and purpose: *I needed to talk about my research idea and share work experiences with other researchers. A group of supportive and challenging fellow-researchers and lecturers at my university business school came together in a series of*

regular workshops that were convened by my supervisor and senior academic, Dr Bronwen Rees.

These aimed to build the research culture and cross-fertilisation of ideas across the business school and other faculties. The opportunity to reflect with other researchers, practitioners, lecturers, other academics and my supervisor was a rare one that I relished. I did not know what I expected to find out or achieve but I found out that in fact this was the best way to open up and rebase my interconnectedness with the world – a different world to my workplace.

Happenings: *I found the opening period of meditation refreshing. As I had not done this before I probably felt its impact more keenly. In addition to the relaxation, my fears about my relatively junior academic standing were removed and the platform for sharing ideas was open and fair for all. Intellectuals and academicians, like Dr Bronwen Rees and Professor Richard Winter, sat alongside full- and part-time PhD researchers.*

Some of my ideas gained traction in the group discussions. For example, I shared an early version of my “heliocentric and panopticon” view of my organisation and the place of emotions in empowering interpretations of objectives. The Group allowed me to present and defend this but it was not so much the content of the discussion that informed me but the way we connected as a group. I believe this was my first experience of a collection of people working in a cooperative way without strong and coercive tones from the most dominant voice. We kept an integrity about our subjectivity: the meditative underpinning of the sessions allowed space for thinking and engaging our inner-selves (as I was coming to conceptualise them). Periods of silence became “active” and full of connective thought and communication.

My reflection in action: I was beginning to explore a new and fuller way of listening. It was about not always talking or having to provide immediate answers to points or questions. We agreed that often we did not know.

I reflected that the early sessions were moving me away from my traditional qualitative research towards self-reflection. I recorded my thoughts after the sessions and shared them with the coordinator:

“The process of research could not continue for me without self-reflection. I could begin to see me in the whole journey in work, home, life, community, the world – seeing the thesis as communication and sharing ... For me self-reflection gives me an

understanding of education – to give out, share and contribute.” [Written response to coordinator, 2009].

These workshops were part of my training plan – or personal development plan - as a research student. In a way I took them for granted as I knew no different. It was only in the final throes of writing the thesis that I inserted this vignette as I re-reflected and began to feel that this experience was the seed-bed of my and others’ reflective practitioning under the supervision of Dr Bronwen Rees. The group supported Bronwen in founding the practice-based Interconnections research journal as its editor, providing a unique platform for articles on ethical and original research and practice which tackled global issues by working across the borders between professions. Again, in my vignettes I greatly appreciate how Interconnections has helped me find my voice and power in my reflective emotional practitioning.

5.3 Conclusion to Part 1 findings

Further reflection revealed to me that I was projecting a high expectation from my emotional self-experience to the collective Group, and making an assumption that an emotional and thought collective could be gathered through Group workshop mechanisms. This is not to say that I was uniquely feeling or seeing this intuitively; many have related resonating comments to me, encouraging me or showing a real interest in my quest. However, my assessment that my research methodology was not satisfying my intellectual and emotional aims was important.

I was deeply dissatisfied at the absence of change on the ground from my action research. At this point I came back to James Hillman's texts (especially "Re-Visioning Psychology", 1992, "The Soul's Code", 1997, and "Kinds of Power", 1995) and began my own painful revision of me and how I was to tackle my research problem. At this point it became clear to me that my interest was in the human and personal process of understanding emotions in the work we do and how to let this unfold in practice and discourse. I came to realise that I was not interested in finite measures of emotions to use or feed into models or plans.

This was a liberating point. I felt as if I had lost my footing and was falling but I knew that I would be able to climb again to a new plateau and a new view of myself in the world. The emptiness and hollowness of almost everything I had learned before created a void but also a hunger. My return to the self-concept became a knowing process that stored insight and energy with which to build amidst the shifting sands of the organisation. I did not want to generalise and produce knowledge to be processed upwards to the discourse and power regimes; I needed to drill down and base my findings on the bedrock of subjectivity.

The service planning and Excellence Model workshops were not lacking in emotion – it was there in abundance. However, it was ultimately the case that the Group released negative reactions to failures to meet model behaviours or objectives through frustration with the obstructive organisational power. I was sensing more and more the limits of this cosmetic process and began to feel my own and other staff members' frustrations and confusion about why in fact we were not able to change our work to bring out movement carried by emotions.

At the start of my research journey I was aware of my desire to promote and prove my belief that the lack of emotional expression and harnessing of emotional energy was

holding back my, and other, organisations. I was in turmoil as I proceeded with tools I thought would uncover this. Searching what I have come to know as my inner-self, I could see that my managerial position and the job-focused training within my workplace were on an objectified rational pathway. I became aware that my pursuit of the emotion “gap” was not fulfilling my aspiration as a reflective practitioner and, as such, I was doubtful about the journey making a contribution to knowledge.

After two years of research I recognised that my research journey was intertwined with my life path. I believed in the value of researching and attempting to establish and share knowledge on emotions in the workplace, to help people first and then, by implication, show the value for organisational development. Reflecting at the time, and now, this was a crossroads in my life: whether to fully pursue my organisational career or hold a more fruitful balance in practitioner research that would be part of transfiguring my beliefs into embodied change and movement.

The Crucible Research workshops (reflected on in Vignette 6) were incredibly important to me. They were both a new way of engaging myself and with others in the reflective research process, and my realisation of the way I had, over nearly twenty years or so, become numbed and stylised into serving my Council in set patterns of corporate work, language and patterns of working in institutionalised structures. This was a unique and emotional experience that equipped me for the challenges ahead.

5.3.1 Pulling up short: a crisis of intuitive dissonance with the findings

I realised that a fear of management expectations and a fear within management of exposure to the perceived and actual chaos of emotions in an organisation were hidden behind the use of things like the Excellence Model and the emotional intelligence devices. However, through intense workshop sessions I felt an emotional release when personal and collective discoveries were made, and leaps of faith in sharing feelings surfaced. The cathexis and vibrancy have been palpable and even acknowledged by the Group when deep connections were encouraged and then praised and supported by colleagues. However, my attempts at capturing and continuing this through performance management systems were not successful – for me or for the workshop participants. This result, though, engaged emotions – from disappointment to excitement – and became the most important learning and discovery of my research. It knocked me out of mainstream research and practice and into a deep and personal reflexivity on myself and my work.

Upon reflecting on this initial research I detected that I was finding it increasingly difficult to accept the hierarchical power discourse in my workshops and in my overall work. The emotions that had been tapped in me to power my career progression so far had reached a point of stark realisation about what I needed to contribute to the world through my work – by and for myself, and with and for others. It is true to say that this coincided with my becoming a parent (and an intense feeling of care for and responsibility for another) but the driving force was the conflict of my inner-self with the objective-laden rationality of my organisation. Drawing on the Panopticon prison design metaphor used by Foucault (1977) at the time of undertaking the workshop research was a vital model that resonated with my sense of doom and frustration in following the emotional intelligence mantras and excellence models that were, in fact, imprisoning our creativity and emotions in a surveillant regime.

At this time I experienced my organisation issuing “behaviours” to workers through the appraisal process. This comprised a list of ways of behaving at work in order to “be successful”. These were deemed desirable by the organisation and were monitored in appraisals. This was a low point; I regarded this as a depersonalisation and objectification of our subjectivity and a suppressing of the idea of individuals or emotion. So I held on to the panopticon concept and began deep reflection on my feelings about the research and, as my review of the discourse suggested, I approached the problem from the other side. Supported by James Hillman’s writings I started deeper, reflective writing about my action research experience. Extending Foucault further, I see how his analyses of self-formation by active individuals show subjectification or, as he puts it, the “way a human being turns him- or herself into a subject” (Foucault, 1982, p.208). He talks of self-formation occurring through “their own soul, on their own thoughts, on their own conduct” (Foucault, 1991). This resonates with my experience but in a positive way: establishing one’s own sense of identity to imagine and be free of the shackles of the organisation (or panopticon prison in Foucault’s metaphor).

I believe this black and desperate experience is a vital step before seeing the light that deep and reflective study can bring. I sense that knowing one’s inner-self in relation to the outer- and social-self in a work context can help one begin to share the power of subjectivity and break away from this dangerous ground. This is a power that interplays with emotion with an individual yet interconnects with the other in creative and innovative work in organisations. In a Socratic sense I returned to my cave to think, feel, write and see again. I moved with a greater understanding of emotion

within me, and began to incubate my reflective research experience and practice so as to find the next step on the journey.

5.3.2 Answering the research questions

In answering the research questions I began to find emotion. I was not able to expose these as incidences of emotion in the action research engagement so far but I discovered a personal movement to transform my work through engaging my subjectivity and discovering and exercising my inner-self. The emotions unearthed have been with me (the subjective worker) but hidden from emotional intelligence, service planning and similar organisational designs and plans.

It is as if the organisation and the researcher cannot grasp the complexity of emotion. Or it may be that organisational managers fear that emotion will muddle resource planning and efficiencies that can be measured and checked against performance. Organisations cope with “emotion” in rationally presented regimes promoted by the discourse and consultancy experts. Such regimes are in fact based on surface affects and concerned with the management and regulation of people’s responses to and at work. This is disappointing but no surprise given the treatment of workers as human resources to be measured and scrutinised rather than valued and nurtured.

It is fascinating and moving to see how the energy of emotion flows in my research workshops when motivated individuals tell how it is and could be at work when organisational power is suspended for a while. I sensed this as repression. The Group itself and the pervading signifiers of power (such as the imperative to produce a Service Plan or deliver against set targets) reverted people back to ways of compliance and generalisation. Therefore, in order to find out how emotion does and can play its fundamental role in work, I had to evolve my method.

I was confident in my conceptual framework but was determined to use the findings so far to move me to a new reflective practice. For this to happen I needed to take on some fundamental changes in my reflective practice work role. I realised that my contributions to work had helped shape a new “innovations” work role – this would prove to be a turning point in my working life and research contribution as the next chapter opened up, and remains with me today.

5.4 A methodological shift from action research to reflective emotional practitioning (and research action)

I came to realise that action research's limitations, as previously described, would not enable me to uncover our subjective relationships with emotion; we would be pre-occupied with the action research process itself and there would be a resulting danger of a ending-up with a manufactured set of findings (those felt to satisfy the management). At the start of the action research workshops in 2006 I ensured that the focus would be on the work task of producing the Service Plan and my job role. This in turn would enable me to make a secondary analysis of reflection on emotion.

This is key to the heart of my contribution to knowledge – emotional research must be immersed in and felt emotionally in a given context in order to find benefits for the organisation, the self and wider society. Whilst all research is impacted upon by emotions, I argue that a reflexive action and reflection, the written self focused on emotion, can bring a new grasp and ideas for practice and study. For organisations to thrive today they need reflective practitioning leaders and leadership with insight and sympathy for colleagues' emotional states and understanding of how better emotional connections between themselves and work can help bring results and develop individuals (based more and more on their different views of the world).

Moving on from my original position described in section 3.2.1 I can now stress my interpretation of the difference between action research and research action. I argue that research action differs from action research in the way it focuses on planned work in an organisational context, and uses the research process as part of that ongoing development. Action research is related but in my experience takes a problem into a group to explore and gain a collective understanding in order to inform a possible solution. I selected research action as I needed to engage over a long time period in order to unearth evidence of emotion and change in myself and others in work. Taking a longer view enabled my researcher identity to become embedded into the reflective practitioning mode of inquiry and so minimised my research identity's obstruction of progress. I will describe how research action enabled me to look at emotion within the heart of control and power in my organisation.

Before establishing the Part 2 stage I experienced a turning point in my research supervision on my findings and personal reflection; this marked the transition into Part 2, in which I developed a personal reflective process that I termed "Reflective Emotional Practitioning". This was supported by my unearthing of a knowing of

emotion and the way power unveils itself through emotion in relationship with my inner-self. My subjectivity was empowered to breathe out ideas and work with others in an innovation process *within* the power dynamic of my organisation. This is not a unique experience but the way the reflexive experience related to emotion produced an energy and power that began to reveal exciting work in Part 2.

In moving away from the collectivization of emotional commodification that is mediated through emotional intelligence research and schema, I have not sought to simply critique but set out a wider discourse view of the human emotional landscape that organisational researchers must grasp. Organisations must get involved with emotions if they are to tap the energy and ideas of their community of people; yet they must also stand back and grow an environment where people can be free to think, feel and act within and outside their functional roles and in relation to colleagues. This demands trust and longer-term investments of time and care in order to see reflection pay back in work and workplace benefits. I cannot generalize or commodify the impact of the techniques but give deep insight into my account of innovations in my daily work that emerge through my reflective practitioning.

In Figure 5.2 I depict my “reversed panopticon” model (based on Foucault, 1977). This is a heliocentric perspective that places the individual and not the organisation’s controlling power regime at the centre of the field of play. My original concept was supportive of finding the positions of our selves in relationship with emotion within the landscape of organisational work. This was backed-up by Nirenberg (2011) writing in *Interconnections*, who explored a similar “solar” or “helio” theme in his “solacracy” – an organisational structure to help bring creativity through each individual collaborating without “fear-based, stress- and anxiety-producing hyper-control, policy uniformity, privileged reward systems, the separation of responsibility from authority, or layers of distant supervisory oversight” (p.31).

However, this may work theoretically but individual researchers, practitioners and workers must connect and share their experiences and practice in order for emotion-fed creativity to flourish. For that, my further contribution is to connect the inner- and outer-selves in a personal feedback loop that honours the fact that emotions are owned by the individual and subjective; this is provided in my conclusion on reflective practice. My “reverse panopticon” needs to depict the depth dimension of our interiorities with the outer landscape. For this an artist’s representation brings a double helix spiral of the up-and-down flowing learning of the inner-self in relationship with

the outer-self – all the while experiencing emotion in action and reflection, moving and growing as the power of this sensing of our subjectivity is given light, definition and life.

As I write my thesis at this point and reflect on exactly how I am thinking, feeling and shaping the text, it has dawned on me that I have moved myself away to write in the remotest corner of my family home. This is not our study, with the best computer and office conditions, but a small spare bedroom with a laptop computer. I now see this is my method of incubation – an effort to deeply, deeply reflect in my own space just like the ancient Socratic tradition of seclusion and waiting for messages from their gods.

At the beginning of this chapter I told of my turning point in an important discussion with my supervisor. I can now reflect that it was no accident that I was changing job roles and seeking space to put my reflective practice into action. As I moved away from the Group's work I was eager to seize an "innovation" role and fly with my ideas and emotion, powered by my inner-self and the freedom of space within my interiority. This could take me beyond the limits of organisational power to the imaginal construction of me.

5.5 My return to the self and personal transformation

As I reflected again on my writing and vignettes I began to feel a deep connection with emotion but now it was emerging from within me. I felt this was my "slow learning" (Honoré, 2004) surfacing – my interiority was working and playing into my consciousness, my mind, and connecting with my previous intuition. I instantly wanted to capture this somehow – I simply called this "My return to the self". This was my embodiment of emotion in reflection on the research experience and this was to equip me as I entered my next research phase. I added this section at the conclusion of each vignette in Part 2 and within each indicated incidences of my personal transformation.

5.6 New practice

The idea of freedom from the power discourse and practice may be achievable through engaging our inner-selves with emotion. When power is sensed within us then our ideas and action can connect with emotion in the workplace. I can see through my theory and practice that this goes on in our work and private lives but in work we are in a functional role that we may have aspired to be in but, as job contexts and personal circumstances change, we now find that we have to "perform" for the organisation.

We partly become this job and perform the behaviours and functions it apparently demands. In my working groups I was able to momentarily take people out of their job roles to find creative and soulful selves without emotional labour veneers.

An alternative view is given by Fromm in his book “The Fear of Freedom” (1960, p.4), in which he paints a picture that within us there may be an “innate desire for freedom” but also the “instinctive wish for submission”. I acknowledge this possibility but my thesis is about access to or choices about freedom that can be centred on the self in relation to emotion.

The degree to which the Group could relay and contribute evidence of emotion was related to the level of actual or perceived autonomy in their jobs. However, as the individuals spoke more freely with passion about work I found that the Group’s energy lifted – knocking us out of our job-role boxes. As excitement grew about achievements and possible improvements in the work, so did a quelling emotion that tried to batten-down the energy of forward movement. What was especially interesting here was the way the optimistic and excited group members did not balance-out the conservative ones – it was as if the excited exhortations were countermanding the power regime in some way, and any sustained emotion display would be seen or felt as revolutionary. For example, in Vignette 5 (Section 5.2.7) the quotation referring to the Excellence Model, “Why are we even bothering to score ... the Model has little to do with our work”, was delivered with a force that would not have surfaced at all in usual service planning sessions, where the objective to complete and gain results to satisfy the overriding power regime was evident. This simple example represented a shift in tapping emotion in self-expression, yet the collective action (no change, continuing with scoring) stymied this potentially transformational exchange. However, it is significant as a signifier of the possible.

As a participant I felt that if our emotional selves were engaged and creative and satisfying work was coming from this process, then why disturb the status quo? There even appeared to be a rather cynical position among the passionate participants to keep quiet about their individual ways of working with emotion – as if there was little hope for the organisation to change or even a worry that the organisation would change and ruin their view of and place in the world. In conversations following the workshops there was clearly enthusiasm at the personal level to turn to passionate and fulfilling action but also a lack of connection with any will to contribute to the organisational machine.

I began to see that it was beyond a boundary that the private self, powered by emotion, could interpret objectives to bring any other actions and outcomes. In a return to the example of Vignette 5 above, I argue that without a collaborative struggle as the vehicle for self-study this research would have been impossible. Emotion surfaces and can be observed but in terms of informing a reflective practitioner I could not find a way to harness the emotion as a tool to make changes that were based on the issues arising. Yet as an individual reflective practitioner I was becoming liberated to change my actions based on my research – and so encourage the community to do so in a similar but personal way as individuals.

5.7 Towards a new work role: June-August 2006

My rationale for retreating from the Group to my own practical team work was in part motivated by the early findings and equally by my desire to enact my creative self with others in meaningful and sustainable outcomes. My concerns that the power discourse and practice itself would not promote the role of emotion as necessary in innovative work were matched by my knowledge that it would not obstruct it. I had a deep emotional driver to do work that would contribute and make a difference. Simply, I was at the end of my patience with being a senior manager who was repeating a pattern of control. I did not blame my organisation but searched for a move into a position of relative freedom, away from any prescribed career path, in order to explore emotions and ideas in actions; bringing emotions and innovation together in the crucible of the organisation to explore them as a potent source of power.

My passion for innovation enabled me to build on the trust that senior management had given me to set up a team to be creative and break the limiting cycles of control. I began by immediately establishing a set of people with diverse skills and, most importantly, those responding to the excitement of being pioneers. The team was not under my line management control and I took definite steps to make the Group feel and act in an empowered way – with me as convenor and facilitator. In this way the team structures were flattened in order to bring an equality of respect and trust, and communications were deconstructed to provide information and resources in an open field of play. As the leader I complied with the performance management regime of appraisals and budget setting but the work objectives in this freer environment were intuitive and continuously created. I found myself addressing full-team meetings with enthusiasm when needed and discovered a reflective and shared ownership of setbacks.

The vision and imagination was not just with or in me but in so many others. However, I felt a disappointment that our collective imagination did not bring forth change in my experience of action research (both my Part 1 work with the Group in my organisation and, as an independent test, with Peter Reason at Bath University outside my organisation (see Vignette 16, Section 5.13.8)). I believe that I experienced this because of the cloistering effect of the culture of the organisation. Ideas were sought, welcomed and entertained but then vacuumed up and processed by the overwhelming dominance of the organisational hierarchy. Or, in the case of my specific research on the Service Plan, the ideas and emotional support came second to the objectivity and accountability of the extant power culture.

I began a new role leading a new “innovations” team. The role was to seek external funding for innovations that would explore new service areas or parts thereof that would serve customers better or more efficiently. Working through widest partnerships would bring new thinking and expertise to common problems and issues build an international profile through EU project work and have a strong focus on anticipating the winds of change in sustainability.

This opportunity and my research findings moved me to encourage ideas and a passionate workplace and co-production process. In my role I flattened hierarchies and helped to engender a co-creative workplace. I had resounding early feedback showing trust in the process – as found in the vignettes. It was here that emotions were felt and needed before performance regimes, and the immediate trust was sensed as a relief about being enabled to break with the years of repetitive service planning processes. This was the ignition point in my conceptualisation of emotion as felt energy and a turn to my inner-self in a reflective practice that changed my working life.

5.8 Vignette 7 - The bridging “turning point” supervisory session (including my first conceptualisation of emotion as “felt energy”)

Scene-setting (September 2006):

I was beginning to see my reflective practitioning in a new light – through my inner lens. How was I to make this at all useful for others, though: for organisations, work or academia? Who would listen and just how could I communicate? The answers eventually came from within myself in opening out away from constraints - imaginary,

socially constructed or bureaucratically structured - and connecting to exciting and transformational work.

My position and purpose: *I needed to take stock and assess what I had discovered and how I wanted to proceed in the research.*

Happenings: *my relationship of trust and mutual respect with my supervisor was the key to my opening out. My supervisions were exploratory and meditative, with a slow thinking pace and reflecting on and feeling my way through the discoveries. This vignette refers to a long supervision in September 2006 of some four hours in length. My articulation through speaking out and finding my voice through free writing broke down my institutional defences and habits in order to gain access to the possibility of movement of me and with me. I felt a loss of the security of previous research but an excitement about embracing the new territories that I was already discovering.*

My reflection in action: *I believe that this supervision was at the heart of my doctoral education – an unfolding and giving out (from Lat. educaré). It was a therapy that connected with my felt experience and encouraged the fuller value of my research to me and my contribution to the organisational understanding of “emotions”.*

I began to reframe my writing and find my voice. I knew that the voice of my inner-self was there but very much shaped by my working life up until then, especially my corporate experience. I felt like moving away from my job in order to study and work in a less constrained environment. However, I could sense a continued support for the creative work I was doing and innovative actions and outputs arising, and at least a tolerance of my “off centre”, even maverick, tendencies. So I started to see my work environment in a different light with a growing conviction that I should persevere with what was working on and seek a way of understanding and communicating my personal emotional reflection at work to the wider academic and practitioner communities. I believe the currency of my struggle to remain in the organisation is of the highest value.

My return to the self:

as I spoke out about what I wanted to do – to create a passionate co-production process of directly meaningful actions and legacy for sustainable community living – I unleashed an energy. This energy I came to conceptualise as “felt energy”- the experiential product of emotion that feeds your ideas and leaves its footprint in us and

our work. From this point onwards, “felt energy” was my conceptualisation of emotion at work.

During this time my second supervisor became an even greater support and challenge, helping me to grapple with the immensely complex world of emotions but also simplify them enough to create a manageable thesis and be clear about what it was I wanted to say and how I wanted to write it. She realised the enormity of the struggle but was equally excited by the prospects. My writing had become more introspective. I recognised that my initial engagement through service planning and work with the Group gave me the experience to know the limits of emotion’s role at work owing to power. I needed to keep these essential findings as a Part 1 before reframing my text and learning through a study of myself – my interiority – my self-ethnography.

5.9 Conclusions from Part 1 findings

At this stage I took some serious time to re-read literature and undertake free writing and thinking so as to deeply reflect on my experience to date. My acknowledgement of actions in reflective vignettes opened up my understanding of my emotional self and how the action research of the episodes had impacted on me and my continuing inquiry.

I was seeing more clearly just how subservient I had become out of fear of my organisation’s human resource systems. I was a product of its competency-driven “continuous improvement” strategy. As W.H. Auden said, “We are lived by powers we pretend to understand” (in Hillman, 1995, p.22). I was determined to reaffirm and increase my reflective, constructionist approach away from this. I realised that I was an insider research participant in my local and historically contextualised work environment. This was a familiar place for me but I began to doubt whether I really knew the organisation, let alone myself in work. It was as if I was acting out the job role in a mechanical sense, aiming (and succeeding) to achieve goals set by the organisation and my superiors but rarely engaging my whole sense of self in day-to-day work. At least, however, I was becoming aware of this in myself and in others.

As a participant I wanted to bring out emotion and use it to take action and make a difference. However, as the initial research episode shows, I was still doing this within the same sense of myself within my role and a rational view of work. My research became increasingly of and about me in relation to the organisation and others in social/work relationships.

My research had drawn me closer to my relationship with and understanding of emotions. However, I could not yet see a way of conceptualising and evidencing this transformation process and results for the reader. I could begin to see that my attempts to want change and establish new structures to discover the role of emotion in fact fitted with the existing hierarchy of my organisation but I could not see how to change things – do research action – in such a fixed place. It was the power of deep reflection on this experience in the workshops that I needed to work on - with freedom within this regulated world. I could not find this in my workshops but, through my own emotional experience, I came to know my overriding sense of the need for action. This was building my awareness of my inner-self as it related to emotion. It was this that I needed to express and entertain in the outer world. I also needed to show how it was different, not least in that it could not be commodified by my organisation or taken into collective emotion – rather, it returns to the self.

5.10 Reviewing the methodology and research design

At the end of my planned research (now Part 1) I had achieved engagement and immersion through action research (albeit I acknowledge in my context and with my interpretation) with the Service Planning Group. But I needed to deeply reflect on the experience and results before proceeding. During this process I began to see it was the start of my next phase of research action and a continuation of my learning. The re-design of my research needed to explore my inner-self in relation to others in research action based on evidence coming through my new job role in leading innovation for my organisation.

5.10.1 Reflective Emotional Practitioning – finding its philosophical foundation.

As I recognised myself as part of the problem, I termed my method Reflective Emotional Practitioning (REP). The vignettes continued but drew down on the new REP process. After my engagement and immersion in Part 1, I found it necessary to incubate my learning from the Group work and reflect and experiment in my own work and emotional discovery. This became illuminating and gave me the confidence to write, practice and share my research in a final “explication” of my thesis.

I reviewed my methodology to find that research action supported my exploration of my conceptual framework. However, I needed a methodology to explore and inform me about my subjective relationship with emotion within the organisational power

dynamic. I had realised that emotions got blocked by power processes and that I was part of this reality. This meant researching myself as part of the problem, in what came to form an autoethnographical account.

In forming REP, I argue that the centrality of the self in coming to know emotion and its felt energy is an additional contribution to how we may study emotion. I realise this is a bold claim but in recalling my earlier discussions on the discourse I can see several philosophies underpinning REP that point towards a place for the self, in dialogue with others and the self, supported by a relationship with emotion. At this point I see an additional connection with the work of Hubert Hermans (e.g. 2001). He is helpful in bringing together internal and external dialogues whereby the inner self reflects (or dialogues with the self) on previous interactions with the other. He then sees imagination as generating the inner-self dialogue and enabling subsequent encounters with the outer self “taking advantage of my preceding imagined dialogues” (ibid., p.255). I see a link with my reading of James Hillman (1992) and his ideation – ideas, imagination, emotion and action within the interiority of the self combining to offer progress in the social context of the world. Additionally, as Merleau-Ponty (1962) says, no person may fly above and look down on the self but is situated in space and time. The REP account of the self is always in context – as reflected in the vignettes, and, as Hermans (1992, p.29) sees it, the self is always social and so means “other people occupy positions in a multivoiced self.”

As I discuss in Section 2.6.3, Merleau-Ponty (ibid.) sees a “betweenness” of material relationships between bodies at all times, bringing a dialectic of subject and object. Philosophically, REP is a model for self-inquiry and practitioning within a post-structural frame, yet holds the “inbetweenness”, the self and the other, in reflective practice and reflexive writings of the self. It is, as Alvesson and Deetz (ibid.) might say, an alternative research approach bringing up everyday life realities. However, it is Heron (1996, p. 205) who most closely connects to REP as it seeks after “... dissolving restrictive boundaries of emotion to feel the inner being of ...what there is”.

5.11 Part 2: 2006-2009

5.11.1 The Reflective Emotional Practitioning vignettes: 2006-2009

My development of the Reflective Emotional Practitioning (REP) process has been the most fruitful period of reflective practice in my working life to date. I reflected on the vignettes to inform my reflective practice. I began gaining feedback from my outer-

self which in turn engaged my inner-self in reflective cycles. This recycled back into the work and so broadened the experience and consequential returns to the self.

REP enabled me to gain insight into my interplay with emotion but crucially this was not expended and given up to the organisation – the process connected reflective cycles of my inner- and outer-self in a relationship with emotion. This powered an innovative production process in my work with others but the return was to my inner-self. Over several years this practice has built a powerful centre of innovative work enabled through the REP approach.

In each of the following vignettes I illustrate my REP in action, on further reflection and in the cumulative learning influencing each subsequent period and incidental vignette. I considered presenting the raw account as written in research notes at the time and then layering on further interpretations and finally the analysis in the thesis. On reflection, though, I believe this rather linear or causal pathway is the antithesis of my contribution as it would suggest a set of rational results from steps to be followed. In turn these may be misconstrued as a “truth” that I convey the feelings of finding out – not the facts per se – from a knowing process, a methodology that is REP. I therefore write the accounts and reflections as a “reframed text” (as Tierney, 1997 promotes) - written with the wisdom of many years of evolving study.

Fundamentally, I see our working lives as overly fashioned around fitting behaviours that are constructed to protect and preserve the organisation in safety. It may be, as Fromm (1960) suggests, that there is a fear of freedom that counteracts an innate desire for it. This, I say, is out of kilter with our human selves and the need to change and breathe out our ideas in what we do in work, play, education and social living. The waste is that people either reach saturation with an organisation and cannot see a way to be creative and give their best (through emotionally powered ideas) or they “shut-up and make-do” in a kind of numbness. There are shades in this picture but I believe that as individuals we can work with our colleagues and friends in productive relationships within an organisational context of obstacles, cultures, climates and opportunities in a transformational way supported by REP.

The final “return to the self” reflection in each vignette illustrates my lasting experience and the change or transformation that is embodied in me from the research. The evolving REP inquiry was increasingly able to grasp the felt energy from my experiences and, through development of the inner lens, not close down the embodiment with rational and commodifying labels about how we are feeling. This

unfolds an embodied and rich interpretation of my personal growth and emotional understanding. I have simplified the presentation of the vignettes to state my position and purpose first but then let the words convey the flow of REP before encapsulating “My return to the self” to illustrate my emotions of finding out.

5.12 Introduction and background to Part 2

As part of REP I devoted a large portion of my personal time to conversations with individuals in which connections could be made to their motivations and ideas, and different ways of energising ourselves to do exciting work could be shared. The diversity of individuals’ work styles and patterns was a major feature and a source of confusion for senior management as they could not see how our team fitted the corporate schema of working and reporting and delivering substantial and meaningful results. I do not claim any supremacy over other work in my organisation but aim to share our successful approach.

My completion of my Part 1 vignettes coincided with a new job role to lead innovation and external funding projects for the Council. My reflective practicioning had helped to create this opportunity as I turned away from the central functions of the organisation and the traditional career paths. In staff consultations on organisational structures and roles my desire for innovation was well-received and timely in terms of the Council’s need to raise external funds for new and innovative work areas.

This area of work was not core funded by the Council; its sustainability relied on achieving external funding. This was a risk that I felt I needed to take as it fitted my life path as I could see it - and this had merged into the same course as my research. REP was part of me rather than a new tool to apply to unearth emotion in a work context. I was the work and the research context.

In the early stages of this new role it was the achievement of EU and other major funding for innovative projects that spoke and signified more than reports or words. Multi-million pound (around £14M in total) community investments came from the ideas of my team. We felt free enough to interpret the needs of communities within our organisation’s objectives. The initiatives typically achieved private and public external funding. Major European Union economic and social funds feature alongside partners’ social bond investments that tap into philanthropy for “good causes”. The heart of the initiatives connects to my team’s and my core beliefs and values. I

describe this as public service but in a commercially sustainable way that builds a legacy of community assets that are both physical and non-physical.

In the vignettes I report on the emotional impact that some innovative achievements had on me, others and our customers. Most notable was the external funding of a multi-million pound education, training, skills and business centre for sustainability in a deprived residential community. That brought very deep emotional resonance in the team that created the idea and led its delivery but also in our customers in the local communities. This achievement impacted on strategic plans and brought new objectives – rationalising the outcome for the organisation. This was not achieved through particular skills or high level talents but through ideas and actions powered by emotion with democratic intent – enabled by REP.

I evidence how project incidents showed felt energies informing decisions and resolving problems in several vignettes. My analysis comes through self-reflection and feedback on the role emotion was playing in bringing ideas, holding people together and moving them to extraordinary lengths to achieve innovative work. I also reflect on the impact this way of working had on the whole organisation – especially our senior managers and leading politicians. This really was transformational change in a sea of chaos. The work had to discover new ground each day, “problematizing” in a community of workers that had to draw on emotion to make deadlines, write bids for funding or communicate across our and other organisational boundaries.

My team had to face the angst and dread of the bureaucracy of European Union or governmental funding applications and the risks of failing to win funding, on top of all the usual workplace corporate processes and administrative requirements. Yet we found that the personal accountability and risk brought a shared excitement. This was infectious and carried the team to new levels of performance in new territories of translating ideas into funding applications. Team workers absorbed knowledge from across a wide range of subjects and applied it cohesively and with determination.

REP gave me the insight to feel my way through different disciplines and professions in order to bring about unique conversations. I was able to join knowledge to a sense of urgency in applications for funding. This was exciting and my team showed both affective responses to the work and deep reflective emotion. This generated ideas and helped to anticipate the winds of change for our organisation. Our applications needed vision not only to win funding but to be accepted and integrated into the service planning process to deliver organisational aims and objectives. As a team we could all

see the purpose of our endeavours and how our reflective and energised approach worked. This feedback was a vital part of REP.

5.13 Vignette 8 - Transformational and powerful REP resonance through ideas and actions in a landmark initiative: December 2006.

***My position and purpose:** local government was faced with being the lead change agent for local carbon reduction and low-carbon development in our communities. Sustainability was and is a huge concept that is poorly understood in terms of social, cultural and economic factors, and so, for example, practical actions to mitigate and adapt to climate change were challenging. We were excellent at thinking about it - a plethora of strategies, plans and laws were setting legally binding targets for carbon reductions and growth. My Council had been doing a good deal within its own service areas, such as sustainable transport, but seemed powerless to influence and work directly with business, industry and education communities. A sustainable built environment (especially new build and existing homes) needed an integrated approach across professional disciplines, industry, education and business sectors, and above all lifestyles and choices for customers.*

Through a process of engagement with all the sectors and communities engaged in promoting a sustainable built environment we originated a multi-million pound education and enterprise park. This was to be a single place (community) bringing forward social and clean technology enterprise, skills, training, education and qualifications for low carbon jobs, along with a public involvement centre where low-carbon technologies and learning were to be made freely accessible.

I devote more space and thick description to this formative vignette as it represents a fundamental transformation in my REP and its account.

***Reflective Emotional Practitioning:** in my new role I was ready to move on from the suffocating manipulation of emotion in meeting the ends of others' interpretations of objectives. Within the service planning workshops we had freed up our relationship with emotion to some degree and brought it into play in the organisation's work planning cycle but in pursuing my conceptual framework I was motivated about how I could develop my new REP approach in reflexive action.*

We scoped the idea as above and travelled to organisations around Europe to seek partnership and views to shape it. Fundamentally, it was an idea of interconnection that people could in principle only support. I gave presentations on the need to work

together and in these drew on conviction and excitement about the transformational prospects of the project and how it connected with me and the various audiences. However, before these inaugural sessions I needed to know my and the team's positions. The team and I had open sessions of debate amongst ourselves. We had a communal belief in the idea but many different views about the future shape, scope and content. It was critical here that we held respect for the subjective and different views amongst the team. We agreed that, in any case, as we went out to others we would have different views to absorb and reflect on so we must have an open approach. Our "collective" was not co-constructed or singular but a mosaic of subjective and unique selves in a give-and-take pattern – paralleling the up and down spirals of my REP construct.

I was challenged directly by a manager after I had worked up a diagram of the idea as I saw it. She said, very directly:

<p><i>"This is great. It may be excellent but we [the management team of four managers] don't have all the good ideas you know. Others will have ideas about this."</i></p>

I was rather taken aback by the force of this statement but was in agreement with the point and made it clear that this was just a starting point. My enthusiasm for the idea (a joining together of the education, government and industry sectors to comprise the education and enterprise park) had engrossed me. Probably this came across as too developed and insular. I was able to reflect and could see my work was making steps without sufficiently involving others. I was able to agree with this challenge and imagine different positions within the team. This was crucial for me and the team at the start. I see this formative stage as holding the crucible of ideas, thoughts and feelings within the concept as we invited others in on it. I reflect that this built respect for each other and coalesced a set of subjective relationships with emotions such as excitement, trepidation and anxiety that we all could relate to without needing to close them down.

I kept pausing to reflect on my ownership of the idea. My confidence and belief in the idea was vital, and the felt energy was becoming almost visceral – so strong was my intent and life-purpose to do my best on this agenda, I was experiencing even more stomach-churning nervousness before presentations to funding Boards. I even felt panic at times. My endocrinal reaction was providing the hormonal releases to help me perform and I was able to seize these to make a good impact at the right time. This helped me understand my emotions and those of others at times of warm success but

also consoled me during and after my black times of despair (see also Vignette 8 below). At these times I had my REP model clearly in mind and felt the closeness of my interiority as a deep warm store on which to pull – each experience with others and my outer-self adding to this harvest.

I began to see a wider vista of cooperation that gave ownership of the idea to the widest possible family of stakeholders. As I drew into my interiority I sensed how I could maintain my felt energy by recognising that I could convert anger or frustration (for example, when funding secretariats' rules and red tape delayed our funding bid progress to fit critical path milestones) into increased empathy for others – trying to imagine their positions and helping to find ways of communicating and forming relationships.

We had to work around problems as nothing of what we were doing was ordained or planned; there were no “off the peg” solutions available.

The team were concerned at times about failure and uncertain futures if no funding was found. In a similar way to my Part 1 workshops, I found that we broke down the formal boundaries of meetings that would have rationalised and solved problems. Rather, we shared issues and feelings in ad hoc meetings (we called these “huddles”) as and when necessary. If people were not available for these meetings it was not always necessary to formalise a note of them – somehow the continuous open and free dialogue and sense of direction carried the team along with a sense of purpose and of themselves located in the work.

Alongside my REP engagement of emotion with myself and others in the team I needed the support of directors and other “gatekeepers” in the organisation. I had regular formal and informal meetings and conversations where I gave a real but passionate account of the work. In an early discussion with my director and my team in November 2006 I recorded:

“We have a great opportunity to do something really exciting here. It's all set up with policies and programmes [the Council's climate change plans] but we need to intervene to make connections.” (My address to my team and director as we submitted major EU funding bids.)

“I think we have the opportunity to make a big difference here. It’s not so complicated an idea it’s just getting people lined up to make it happen – now!” (Manager in my team, in response to above.)

This was reminiscent of Vignette 3, where I needed to connect senior managers with the Group/team. Afterwards the director said to me about the proposal:

“This is mind-blowing ... where do we start with this? It seems too ambitious and won’t others just do their own thing? (My director’s comments at the start of sharing the diagram of the idea.)

The above two incidents have stuck vividly in my memory and been recalled over the months and years. They have been cathartic memories or “still points” of key relationship moments on which to build. These images are embodied and relived in flashes of recall that form reference and guiding points along the journey. They give me energy – felt energy - in different ways according to the emotion they bring. I see the way this works with others as they also recall memories of key moments or what people have said (supportive or challenging). REP has enabled me to become more tuned into sharing this experience and this is mirrored in others in a relaxed and informal way.

I came to know not just the subjective power from emotion that we all had in our gift but that to use this was about connecting with our inner-selves to reveal the felt energy we can get with others. Despite the human resource paradigm and rigid management structure displayed in the Council, the scope for self-direction and creativity was considerable if you had a will to succeed. This is my view and experience and is not promoted as a “right” way to be, just an insight into how we might engage with emotion and use this in our work.

In this vignette my team and I were free to imagine and take a long-term perspective on the way a public organisation could affect change and influence industry, education and government sectors in the growth of sustainable communities and homes. I must say that this “sustainability” agenda motivates many colleagues and customers to act but the organisational imperative for action is largely swamped by an out-of-touch performance management culture. National and local indicators of climate statistics have created their own industry across all councils and other organisations – people qualified and educated to a high level in the broad area of climate change became

monitors of another behemoth of modernity and become frustrated by not following their desires to directly change things on the ground.

This irony is disturbing and the emotional angst it creates is palpable. Therefore this was a fertile area for action and innovation. In addition to delivering change programmes within and for an organisation, we sought major international and local partnerships to bring in expertise and open the pool of ideas, and bring in major EU funds.

It was inevitable that as we achieved the first major funding success (European funds) due diligence would require governance and some bureaucracy. I formed a board for the project with my executive director (previously my director and line manager during Part 1 of my research).

I was eager to maintain my team's independence in this work. We did not have a detailed "business case" and struggled to assemble the evidence required to satisfy the criteria of stakeholders or funding programmes. So it was a moment of relief when the executive director and chair of the board said:

"We may not have all the data or case work right now ... but what we're doing here seems intuitively right!" (Executive director in a meeting with senior managers and me to assess the terms of reference for the board.)

I reflect that it was interesting that I was recognising how more sensitive and alive I was to what people said, how they said it and what they did. I was sensing beyond the words and emails to really absorb the emotion in this. I replayed these moments to others as markers and somehow this became part of the culture or local "folklore" of how we worked. I heard others replay the same words and other representations of emotion in work.

In hindsight, the complexities of the tasks were huge. If we had engaged our logical brains alone then we would have not started this work or achieved rapid progress to international award status. In going forward in a pioneering sense of adventure our emotions were at a constant height of connection. It was exhausting but also energy-giving thanks to my REP. I can say the Part 1 stage of research was pivotal in getting to this stage of opportunity; it showed me the limits to our subjectivities arising from an abstract understanding of emotion and power. Original and creative solutions were not coming through linear programmes of interventions – we had to be different, and we were.

My return to the self: *this reflective practitioning episode was like nothing else I had felt before. Many more of the activities were connecting with my emotional self. At times I felt a surprising “welling-up” of a painful but exhilarating force when teams and customers were creating new ideas, not done before, and spinning the work in chaotic and energised velocities of excitement. This felt dizzying and heady at times but the spirals of creativity “above” ground in my outer-self were more than matched by my spirals of reflection “below the ground”.*

The returns were immense sensations of warm energy and colour that filled-in the blanks of not knowing (yet). The development of my REP helped me pass this on in key moments of singling-out good work and revelling in enjoying the privilege, with others, of making connections and producing results which, most vitally, gave heart-felt appreciation across boundaries of nations, sectors of employment, education, business and government – and within the Council. It was becoming clear that we were connecting and sharing our inner-selves through our outer-selves in a collective movement and transformation in our work. I was moved by this, I had to seize it, and we did.

Personal transformation: *this vignette draws out important aspects of my REP approach in this venture and my process of transformation. I am the founding director of this initiative and know that it would not have come about (at least not like this or in this timescale) without my reflective practitioning and learning from my research. Overall, I felt energy from the shared joy in the community of connected workers.*

5.13.1 Vignette 9 - Pushing out with felt energy in personal and work transformation: March 2007.

My position and purpose: *towards the end of a three-year work programme the leader of the service within which my major project resided (my line manager) wanted to develop his career. He effectively used the success and experience of our work as a springboard to leave the public sector. He took up employment in our partner organisation. However he negotiated a private offer to maintain control of our work whilst being in the private sector through a “partnership agreement”.*

I do not get into the detail of the case or judge this situation but it brings into sharp focus how I used my REP with others in powering through to a transforming result.

Reflective Emotional Practitioning: *an organisational restructuring merged my post with that of the service leader position vacated by the situation outlined above. The*

previous leader stayed on for six months in the newly devised designation of “Chief Executive” for the project. This was without consultation with my staff or me. The “plan” was to effectively run the project from the partner organisation. His task was to manage its transition from a grant-funded project to a commercial business.

Immediately, there was an understandable outcry from the team. They felt that their energies and commitment had not been respected by the organisation or the previous leader. I had to quickly navigate through formal meetings with a brief from senior human resources advisors to control the situation and gain people’s cooperation with the new position. I was in shock as I understood the partnership would continue as before with this person simply working as a partner – not undertaking a stealthy takeover.

I drew on my REP to absorb the felt energy in open sessions with the team without the “Chief Executive”. They felt cheated and numbed by the apparent surrender of our public sector initiative to the private sector. I felt this too. To give a few direct quotes:

“We’ve been sold out! We’ve done all the hard work and now the private sector wants to run the show. I did not invest my heart and soul into this brilliant project for this to happen!”

“We care about this project and what it can do for the people in the street – not profits! I think the Council should value this more and see just how valuable it is to meeting our current and future aims as an organisation.”

I facilitated these very difficult sessions at which I found myself joining-in with the vitriol and visceral emotion that was displayed. In doing so I may not have been acting in my “managerial” role as expected by the organisation. However, not only did I need to speak out my feelings and thinking on the issue, I felt the need to be fully part of the team’s sharing of emotion. It was REP that gave me the confidence and stored experience to do this but, as I write about this again, I understand it was not just a cognitive decision but I was drawn into the turmoil by my inner-self.

After two formal meetings we calmed down but not to despondency; rather, we had a certain confidence that we knew what the Council should consider as options. We had also rebased our rationality to continue as ever with the hard work – all having faith in me to go forward understanding and sharing how we felt and thought about the issue.

What followed was interesting. It would have been usual or even expected to have gone to the executive director to get his decision on action. I was worried that any seemingly rational decision would impact unfairly on my team – that our maverick work caused hassle for the organisation and the organisation did not have the resources to deal with this sort of “non-statutory” work (we were just resources after all). I did not arrange a confrontation or board meeting, yet I needed to act, and soon. This revealed to me my sensitivity to the performance management culture of the organisation.

I booked myself several hours in my diary to reflect and think deeply in a meditative way. I found clarity from visualising each and every one of the team members affected and the actual and potential customers. I found a still and quiet core of light and found myself cycling calmly over to a meeting with the “Chief Executive” at a neutral meeting venue that we had quickly organised. We had a relaxed conversation that seemed to be in slow motion. The normal pace of a meeting was not there and we each spoke and listened with equal deliberation and attentiveness. I was speaking from my deep inner-self with phrases that shared my emotion and, in clear flashes, that of others. I felt the team was in the meeting with me and they were feeding back their felt energies with mine as I moved through the conversation. I had a picture of the end of the meeting that showed closure on this issue.

We did not need to get into much detail as I could see he received the cumulative and powerful import of my own and the team’s emotions as a carrier of our view. At the end of the meeting I said in closing:

<i>“I think we know that this will be the last 1-2-1 meeting for us”.</i>

There was no space for pleasantries but we left with respect for the differences that we represented.

I cycled back to the office and told the executive director that the team and I had concluded the issue. The “Chief Executive” post was not needed for the project, we had work to do with our partners and communities before considering future enterprise options for the project and business, and these options would retain the Council’s leadership and not privatise or sell out the scheme.

On communicating this to my senior management colleagues I felt an unspoken support for the result. In the team there was no celebration, just relief and a refocus

on forging ahead. Comments such the one below were very matter-of-fact and confident about our work's purpose:

"Fine. We don't have that to worry about – now we can get on with it."

I did feel that the team should know just how difficult this situation was for me and how I had successfully dealt with it. However, I again reflected and realised that they had given me the support and mandate to do my job. It was only through their engagement that I could do this.

I can now see that this agreement was very important to the team's and my work. We had been successful through our ideas and now our own power had supported and maintained this against organisational indifference and privateering. This experience will stay with me for all my working life.

As I attempted to steer a course, I quickly came to realise my own emotional response to the situation, first as an individual and then as a leader. As the leader I was expected to plan and control the business. However, I recognised and communicated to staff that I did not know "all the answers". All the while, the awards for our work were achieving recognition for the organisation and it was important not to lose sight of the overall purpose for all of us in creating this exciting project – for itself and for a new way of working.

My return to the self: *I know that, without my REP and previous research experience and challenge to performance and service planning and management, this episode could have been disastrous or at least painfully delaying. The result was excellent for our work and the project's survival. It is also an emotional legacy that is rich in overtones of our strength and character in a team. The same team of people have now been together as a creative unit for many years – largely and unusually untouched by reorganisation and natural turnover. This vignette has returned a stronger self-belief but also a memory that I can only describe as a need to place my ambitions in the context of others'.*

Personal transformation: *REP builds up resilience to enable movement through seemingly intractable situations. Some may say this enables us to be brave at times or to confront issues; I see it give an energy that replenishes itself and relies on experiences that require and draw on relationships with emotion.*

5.13.2 Vignette 10 - Expanding the REP way of working with other organisations and customers: May 2007.

***My position and purpose:** the transition through the recent events as highlighted above was exhausting but also incredibly reassuring. We needed to establish our identity beyond our ideas and abilities to partners and win external funding.*

***Reflective Emotional Practitioning:** the power of our ideas was given free rein by the organisation and we responded to this by devoting ourselves to the challenge and enjoyment of the work. Some twelve months after the issue described in Vignette 8 played out, the opening of a major centre of learning (our first physical manifestation of the project) that was conceived and developed by the team brought out powerful emotions and release. This was a mix of a sense of pride with a release of the individual histories and emotional energies that produced the innovation. This again was largely unspoken but the welling up of emotions is like no other reward or impetus for driving a team forward.*

One councillor was keen to find out more about the scheme. We had a brief dialogue:

“You must feel very proud on this opening day to see all the work come to fruition. Why didn’t we know more about this kind of work?” (Councillor)

“Well, it’s not any one person’s idea but we all take pride in it ... we don’t want to surprise you but we find that our backroom work needs deeper thinking away from the day-to-day business of the council. We keep on until we strike funding and are then able to create days like today. I really appreciate the faith and trust given by my superiors and politicians to let us get on with it!” (Me)

“Well, whatever way you work is fine by me. We need more of this stuff – for our communities and our kids.” (Councillor)

“Yes, that’s the bit that really comes over today – it’s not just for business or skills but the involvement of our fourteen to nineteen year-olds, many of whom are not academic high achievers, who come along and at least build two full-size eco homes in the centre. They learn so much and enjoy the camaraderie of building as a team together.” (Me)

I felt that my REP was going through a transition from the vital first stage of the creative process. I was strengthened by the emotional experience and encouraged that

my REP had been a personal support to me as I sought creative ideas to launch into making the venture a not-for-profit enterprise.

Too often emotions are seen as negative incidences. However, it is as vital to celebrate and draw out emotions of joy to affirm and reaffirm action, experiences or work. It is a powerful communication method amongst the players of a team and etches a firmly located memory which comes to be a resource as an emotional memory. It also brings a response from other colleagues, partners and customers in society. However, it is not being self-promoting; it is the achievements of the recipients using the new facilities or achieving new qualifications and connecting them to their communities that are the sustainable and emotionally charged lifeblood of the work.

My return to the self: *I was moving beyond the constraints of my organisation. I recognised that our micro-politics of power were formed on a different basis from that of the organisation. We were maintaining a team as a group of subjective individuals who needed the organisation and team for functional and resource faculties but not much beyond this.*

We guarded against a safe feeling of collectivised emotion or taking on corporate objectives; we were sensing and using our empowered way of acting and seeing the world. A major regional organisation commented on our unbending tenacity in seeking funding. I believe this was possible because of the mix of emotions experienced at any given time, so that excitement could balance despair when needed – we did not “collectify” our emotional experience to suit our ideas.

Personal transformation: *through this episode I understood that whilst I see the power and thrust that felt energy brings to transformative practice, this felt energy and reflection must also bring perspective about the need for inner reflections and a slower pace for or settling-in of ideas before intensive and innovative work.*

5.13.3 Vignette 11- Failure recycling as felt energy in my interiority: December 2007.

My position and purpose: *settling into an REP pattern of working, we were generating ambitious ideas and plans that were facilitated by our five successful European Union funding bids and international awards. However, our biggest test was to come when our year-long applications for external funding failed.*

The team's work continued to be totally externally funded – not funded by local taxpayers like the rest of the organisation's staff. This was a position that enabled the organisation to innovate without direct financial risk to it but it was also a constant risk to my team's work – a risk that brought emotion into our arena of work.

Reflective Emotional Practitioning: *We had built up a good professional relationship with the funding programmes secretariats. We appreciated that we would cooperate with all their reasonable requests to meet funding objectives and help promote their programmes but equally we had to remain at a respectable distance in the interests of probity. We had been successful in receiving two major funding awards from the EU and were waiting for the results of our application for our most innovative and ambitious scheme yet. Over a year we had worked with partners and the secretariat to refine a lengthy application. We needed the EU funding as core funds to match other assembled monies and make a start on the ground with building an education and enterprise park.*

The rejection of our application in December 2007 came as a complete surprise to us. There was a panic reaction and then a deep sadness seemed to pervade the team. I had imagined this happening and in my thoughts had been to this place before. We took some time out to talk through the news.

Everyone wanted to say how they felt before any plan of action was set. We did not rush to inform others until we had time to reflect. In my words at a memorable team meeting I said:

“This is very disappointing... but before we have to think and act practically – not least to work with our co-financiers and their positions - let us find out what each of us feels about where we take all our hard work.”

“We must remember that we call this a failure but no-one else has come up with this idea or demanded it of us. This is learning, and I can tell we are already trying to use it to power us on to the next course of action.”

In response every team member repeated their feelings of despair, sadness and even anger.

“Don't they [funding bodies] realise our year's work in this? We can't re-apply can we? It'll be too long to wait...”

“We can’t afford to go on without funding – we’ll run out of money in a few months’ time.”

We explored the anger and found that in all of us there was some sense of the seemingly “unfair” politics at play in the decision. We were continuing to do well at funding applications for ideas but despite this being, in our opinion, the best yet, it was as if we were deemed to have received more than our fair share.

This was a crucial moment for my REP research as the juggernaut of power seemed to have crept up on us and we had fallen into its path, possibly due to our false security about ongoing success. The micro-politics of the EU may have played a part – we will never know – but the concern now was what action to take in order to move on.

Before we could move on we had to agree what learning there was in this issue. We accepted that there was little we could do or wanted to do about the micro-politics of power in external bodies, and that we must accept the news and draw energy to seek options for difficult conversations with our other funding backers.

We reflected quickly and very openly. We found ourselves amongst other equally impacted organisations that were, as a result, quickly changing teams and approaches. I knew that we could hold on through my growing REP strength and the bond of other team colleagues. We challenged the interpretations of top managers and even the external funding organisations that were impacted on by the recession. We started to see hope and pieced together pockets of external funding, looked creatively at our reserves and went on the road with presentations full of emotive messages that balanced the climate change crisis with local community benefits such as new skills, jobs and reducing fuel poverty. Such arguments were by now engrained in our psyches so we did not need to think too much about each presentation or meeting.

This was base, raw and visceral emotion that came out in passionate talks and meetings. This maintained the connection first between the staff and then with sponsoring external funders. Through creatively worked solutions based on how we could treat financial risk and lock together non-traditional players we gained a position for our £10m project that was greater than the sum of its parts. It was not the words and certainly not the reports that won the success but reflection amongst ourselves that connected to the same cyclic iterations of sense-making with others which saw the campaign convince gatekeepers to support the initiative. Simply, we used our feelings from finding out about others and ourselves as a comparative

advantage in the competitive bidding process, so much so that individually we could not produce a winning formula in a single “business plan” or “business case”. Rather, it was an art form of emotional connections alongside intuitive and creative ideas that won through.

I have seen unspoken connections with “rational” or rationally trained accountants, engineers and planners win the case. I do not make any value claims about REP but I know we simply would not have been around to do this work without it. When we approached the other funders we were met with sympathy and immediate ideas to keep hold of our allocated match funds. One senior regional funding manager said to our business manager:

“You lot are so resilient - I would have quit by now. We will do all we can to reserve some funding for your next bids. With some creative accounting I hope it will be all right.”

These comments were responses to our reflections on the position. I believe that REP helped me think clearly at this time and not just be informed by the failure of our application. Some funding was lost but the sense of community belief carried us on to find an alternative government backer. This movement enabled us to bid again to smaller and alternative funders. All of the team gave energised talks to new panels of funding organisations. This called for tremendous effort which in the end paid-off as we raised the funds some six months later.

This scenario is interesting in terms of people’s sense of privilege about working in this entrepreneurial way but within the public sector. It also places people in relatively risky job tenures that are only as good as the external funding. The way forward is not predetermined or planned as in other service areas. It was essential to maintain the energy and flow of ideas based on the legacy of the past few years’ work as described in previous vignettes into working through the opportunities and obstacles. My sense of self was emboldened by the way I was feeling the personal embodiment of REP as part of the unspoken territory of my work and role.

I found myself automatically thinking hard and sensing my responses to live discussions. At the micro level of detail I would suggest an idea and tune into people’s responses intently, trying to feel for their emotional response as well as the spoken words. I gauged others doing this either naturally or in reaction to my pondering. In doing so the pace of thinking and dialogue increased and heated discussions (not

destructive or negative rows) intensified with a clarity of sense-making - finding ways of coping and crystallising ideas for different routes.

I regarded these “meetings” as productive sessions that often achieved decisions as true collectives. By this I mean that whilst closure and final decisions were often sought from me by others, I deliberately prevented that way out and threw new ideas back into the cauldron until collective agreements were reached and decisions owned by equal participants in the innovative process. This felt liberating to me. In terms of my conceptual framework I could see my outer-self working to change the landscape (of rules and conventions) in which we usually expect to perform. It was not so much escaping the prison but shifting to a different land (something I expand on in my final vignette, no. 15).

My return to the self: *the constant risk of failing to attract external funding was a factor that connected with each of us in different ways. Again, our emotions of worry about losing (face, respect, standing or jobs) were balanced with that of excitement at winning.*

I now see this period of development as a recycling of the felt energies embodied in our interiorities to motivate us to extend again with ideas.

Personal transformation: *the negative positions of our work enabled me to exercise my downward spirals of my interiority in order to deeply reflect and experience the felt energy moving us to act.*

A shared perspective from a fellow researcher in my university cohort: self-organising reflective practice

A fellow doctoral researcher grappled with the chaos and complexity of organisations and the possibility of creating ethically reflective practice. Greg O’Shea (2009) sees a consciously self-organising way of giving people at work freedom from controls as an alternative to the hegemony of command and control. This parallels my work on REP as an inner emotional base from which we collectivise around emotional awareness and interpret hierarchies and objectives with emotional meaning and drive. I work with REP within the overarching organisational culture but this makes its impact all the more powerful as it enables acting with good emotional impact despite, at best, an indifference towards emotions in organisations’ leadership.

O'Shea (ibid.) researches and works in a commercial organisational context yet he reveals that his research "... led me from a role as observer into that of counsellor or therapist". Agreeing with O'Shea, I also recognise the need for organisational research to become more connected with ongoing processes – understanding these in a continual and adaptive way rather than undertaking an objectifying search for the truth or knowledge. REP creates a knowing process without ever arriving at final knowledge.

5.13.4 Vignette 12 - Maintaining a place in our organisation: March 2008.

***My position and purpose:** in the context of tightening local authority budgets there is constant scrutiny of all service areas. We had to establish our way of working in a sensitive fit with other services and commercial challenges to our work.*

***Reflective Emotional Practitioning:** my team and I have become known as "public sector entrepreneurs" or "nice mavericks" within the organisation. We have a mixture of respect and a little envy amongst our organisation's colleagues for the "exciting" and different work we do. This is their response to the way we work and the outcomes we produce. To an extent this reifies and supports our work as we play this role with good humour and respect for others, and it is often referred to in our informal team meetings. As the service leader I encourage this sense of identity and encourage us to feel the privilege that is gifted to us and sustain good relationships with other colleagues.*

Following a traditional structure of three teams we work with a wide network of international partners across several projects. In our main project our business and training centres forge new "vocational" learning and courses for students and industry in the sustainable built environment. This focuses on the capacity building of skills and new networks with which to connect and communicate across traditional boundaries.

The emotional cathexis was in the project but was hidden. Friendships sprung up as people found a common purpose in rapidly developing new facilities and thinking. I can now see I was motivated by the way our ideas were contributing to a wider offering to all the partners and, crucially, stories were emerging that voiced our deeper sense of ourselves and our life purposes. For example, some of the schoolchildren we were reaching in outreach work with feeder schools were making decisions to work in the new area we had created. Two steered a course through the

project to begin their own ethical business. This business recruits from the projects' students. I feel that the legacy of our efforts has come alive with rebirths of success linking up with our collective emotional efforts.

It is common to find loops of despair from people about lack of security in funding and jobs. My REP approach seeks to move people back from this pathological trend and out into living-out ideas and tapping our imagination beyond the dangers of the here and now "do-nothing" scenario. This gives part of the "feel good" factor and helps us recognise the need to sustain the hard and sometimes risky work we do.

The emotions surrounding people in the public sector about the threat of redundancy, pay freezes and changing roles are not viewed as things to be done to us in the future. Rather, we internalise these life risks and use our emotional response to drive us on, make educated interpretations of the future and innovate. I use my REP not only so I can reflect on our world from the widest perspective but also to show my desire to understand different feelings. This is different from emotional intelligence because I really want and need to find out in order to share our felt energy and inject it into work we do, not to satisfy a scorecard that awards a badge to an "emotionally intelligent" leader or team.

My return to the self: *I see the scrutiny and despair here as emotion that blocks us from sensing our and others' needs. The corollary is hope which, in contrast to despair, I sense moves in an upwards direction. In a simplistic and visual way I draw on and visualise my image of our interiority to understand that as we feel despair we may enter into ourselves fully but knowing that the spiralling downwards also turns on the corkscrew to return upwards and out, from the inner- to the outer-self.*

If we feel our capability to retreat inside then I believe we can then make contact with our subjective store of felt energy on our own terms – not in response to programmes or sharp shocks to "snap us out of it". The practice of REP brings and develops that capability which I see as akin to Keats' (1817) "negative capability" – the capability of being in uncertainties.

Personal transformation: *the spiral image enables me to conceptualise introspection and meditation as a way of doing REP that builds deep foundations of embodied emotion.*

**5.13.5 Vignette 13 - A personal challenge to my “leadership style”:
November 2008.**

My position and purpose: in this short vignette I unearth how I cope with another’s emotionally-charged challenge about the way I work in times of uncertainty.

Reflective Emotional Practitioning: my belief and practice in seeking solutions through REP, which places importance on trust and motivation, can be difficult for those with a business planning role and style. My respect for others’ work styles and beliefs is paramount but challenges or requests for hard, rational measurements in certain plans and budgets is sometimes impossible in innovative work.

My team’s business success is based on forging not-for-profit social and ethical business development, and gaining external grants for a commercially sustainable way of doing business. My approach and belief is based on delivering for the common good; this is sometimes seen as naïve. This angers and disappoints me. However, I use the felt energy from this relationship with emotion to offer alternative indicators of performance success that cannot be monetised.

“Everything seems so random and unplanned at times. We are successful and I enjoy the work but I feel all at sea and find my financial and business role very difficult.”

“I need your decisions about future resources in order to do my job and control the team and their expectations.”

As I find myself getting angry I draw on my visualised REP and inner-self spirals connecting to the outer-self with new interpretations and ideas to help move out of problems. By experiencing myself and others in this situation through REP, I can listen and respond in a more lucid and imaginative way.

“I find it difficult at times, too, not knowing about budgets, but that is the price we have to pay for being “innovative” [name of team function]. ... I will try to give more and better estimates of resources in the future but thanks for your ongoing patience – we couldn’t do any of this work without your key professional role.”

“.....” (Silence)

On occasion there is no mutual avenue to explore or be constructive about - at these times I present a calm silence as response. This closes the session more quickly and enables all to reflect, and it places the onus on the challenger to feel how they want to

go with this and help them find their motivation to empower us with ideas and solutions. I practise this in different relationships with staff and I find that the silence is intrinsically reflective and brings coolness when the heat of exchange is counterproductive. This is sometimes more powerful than talking or physically departing from the session (as many would do in these situations). On reflection I see this as direct learning from my experience with the “Chief Executive” in Vignette 8.

I believe that my REP enables me to seek new pathways and ideas for alternative approaches to work. However, I can increasingly see that as I become more original and confident this may be seen by others as a kind of detachment or maverick tendency that excludes them. I am working harder on conveying my felt energy to others in order to co-creatively seize moments of worry - especially as economic uncertainty causes alarm. I also believe and have worked out the fact that the need and opportunity to be creative can increase as times get tougher. There is a need to see ourselves in a world that is changing and in fact needs far more radical action to address the social, economic and environmental problems of our fragile planet.

I am coming to realise that the “rational manager” identity that I have picked up through my institutional obedience and training in “knowing my own mind” has gone. I am not the “organisational” me anymore. I am pleased when colleagues express their passion to do their best or exert change. However, rather than entering into heated argument I pull hard on my REP to share silence and an admission that I do not have the answers or all the decisions that my role or position would suggest. I openly state what I feel at these times of challenge and reiterate my passion for ideas to find alternative ways forward to closing-down rational business planning processes.

I am aware that in this vignette the individual has a caring attitude to people and work but has a more rigid discipline when it comes to project management and seeking solutions. I admire her disciplined and professional approach in facing-up to the challenges of work. I see the open stance of my REP as enabling me to have open dialogue and find mutual respect for our different skills and approaches. In our work relationship I find that we can try actions and ideas, involving wider groups in creative actions that lead by example and, at least in part, answer concerns. The power of emotive actions in such cases is freeing to me and a common ground for very different approaches to the challenge at work.

My return to the self: as Wilson (2010) describes, in the Buddhist and other spiritual traditions reflection “is more like a listening than an active questioning in the

rationalistic mode”. My felt energy was underpinning a re-visioning of our different positions and discovering ways of communicating and stepping out of the problem in order to seek solutions.

Without my REP I believe I would avoid confrontations in this type of situation. My cri-de-coeur is to break out of the comfort zones of conventional organisational procedures and structures so that we all may take self and collective responsibility for actions, and not rely on the organisation to supply us with our needs or tell us what is “best”. I believe that organisations are inept at being creatively cooperative on a sustainable basis because they are bodies of people acting in irrational ways but within a contained and artificial structure that itself needs to be fed and monitored.

Personal transformation: *the more REP can bring confidence in our faculty to listen to our driving energy source – our emotions – then the greater hope there is of finding pathways through our human, complex and chaotic world. Our structured and divisive segregations of monochrome functional job roles are unrelated to the world and its diversity and the human shades in us and between us.*

5.13.6 Vignette 14 - Connecting with customers’ needs: January 2009.

My position and purpose: *we wanted to connect with current and future generations on the sustainability agenda. This brief vignette shows how we connected with schoolchildren and other groups. (These were pre-NEET (Not in Education Employment or Training) fourteen to fifteen year-olds; so-called because they were not engaged in or responding to the national curriculum and were therefore receiving special attention to help them engage – whether in construction training or not).*

Reflective Emotional Practitioning: *we opened the training at our centre to the above groups so they could build two full-size homes during intensive two-day courses. The schoolchildren began the sessions with a brief talk with me. I sensed a mixture of bewilderment, interest and what I would describe as indifference to the opportunity presented. We brought along managing directors of construction companies (sponsoring the sessions) and they gave candid views of working life and the excitement and possibilities of working in eco-design and environmentally friendly construction.*

At the end of the two days the tutors of the groups seemed amazed that their groups had worked so hard with much less “bad behaviour” than usual. The students fed back comments that excited us and gave us ideas to expand this area of work. These comments included:

“Thanks for letting us build the homes. I didn’t think we’d be allowed to build real ones!”

“I thought it was going to be real boring but it wasn’t. As a girl I can see that I could do it as well as the boys. I liked using the crane.”

My team and I found the responses moving – especially those from the disadvantaged groups. I found it sad that these students could not, for whatever reason, find their education experience to be a happy one. The freedoms that the students were given enabled them to concentrate on classroom work and then immediately put this into practice in the training area.

The spirited look in the eyes of the students shone through to our souls – we were all enjoying the experience. With permissions, we published the testimonials of students and tutors on our website. This has encouraged further groups to come and we have expanded this work into prisons and other hard-to-reach groups

My team member with the main responsibility for the training and outreach work said:

“This makes all the hard work worth it. To see their faces when using the crane was great. They came out of this with a unique experience and we all felt that!”

This experience hit us at the core of ourselves. As a team we talk openly about our emotions as we have come to know how this communicates and works for our work. However, there is a dissonance between this style and the harder, masculine style of corporate performance controls. I found I was communicating this back to the corporate centre so, when I could, I simply replayed the experiences of our customers in order to engage the audiences as human beings as well as their job personas. This proved more powerful and represented my subjectivity without distortion.

When I reflected later on re-writing this vignette I realized just how much this was a power for good – simple, yet beyond the realms of the offerings in schools, colleges or workplaces. Our creativity had brought this together and it was still recycling our felt energies into reaching communities.

Return to the self: *in this example I did not consciously need to engage with my inner-self. The relationship with others’ emotions was immediate as they co-explored with us*

the idea of our work. Their energy and excitement in learning and action created a buzz that needed no analysis.

Personal transformation: *the whole team refers to this visceral experience in onwards work and we catch the emotion surfacing in our re-telling voices. I can hold the felt energy of the experience of reaching out and connecting with customers who are having a powerful experience. This memory is embodied in our inner-self and can and should be recalled to fuel us when we need it to.*

5.13.7 Vignette 15 - Opening up to my fear of the outside: 2008-2009

My position and purpose: *in my work with partner organisations my work on the sustainable built environment had interested some people. I enjoyed giving conference papers around the UK and in Europe. It became clear to me that I needed to present my REP and research as part of my way of communicating to different audiences.*

Reflective Emotional Practitioning: *after all the time spent incubating my interiority and REP practice I recognised that it was time to share with others on a wider platform.*

In 2008 I published two articles in the Interconnections journal (see appendices x and y). Working with my supervisor, Dr Bronwen Rees, this was an excellent opportunity to share my work. Di Hinds (2008), a senior researcher at Cambridge University, began a dialogue with me about REP. She cited my second Interconnections article (Arkell, 2008b) in her published research work.

It was through this and the way REP was communicating a different approach to this agenda that I was asked to become a supervisor and external examiner at Cambridge University (in the Architecture and Engineering departments). I was gathering confidence in finding my voice and credibility, and this led to me giving a public lecture in a climate-change series organised by an eminent professor and former government adviser, Professor Brian Heap. He encouraged me to publish a major article on a leading climate-change web site (Arkell, 2010). The article was on REP and how this has helped connect me and others to innovative and original work on adaptation to and mitigation of climate change.

In delivering on climate-change hopes and fears I was moved to deliver presentations publicly and at work in order to connect my emotions with those of others. I became confident in introducing my REP concept and research in presentations with my work

for one of the world's leading institutions and in front of national advisers. It worked and is eliciting follow-up interest from across the disciplines of academia.

Despite having a degree-level grasp of the climate-change topic I am not and do not claim to be any authority on it. However, I am able to make links to organisations and their abilities through the actions of their staff and communities of customers which help them realise their power and responsibilities for transformation in this field of endeavour. My modest example of work is useful but I find myself transported in telling the rich experience my team and I have had in bringing ideas to fruition.

In preparing for presentations I can see my experiences encapsulated in the felt energy of my inner-self. The cue centres me and focuses my energy into enthusiastic and passionate accounts. Things do not always go to plan and I can leave audiences behind at times but, again reflecting in the moment on our relationship, I can usually adjust the pace and content to rekindle the two-way communication. I know the communication to be two-way when the audience responds to my speech, inflection, humour or physical movements. REP helps to practice and bring out the ability to sense and hold these cues – primarily for communication but also to derive felt energy.

Return to the self

This vignette departs from direct workplace experience but brings me an essential experience of recognising my REP in context. It has resonated with many people and their appreciation has been an important part of finding my contribution to practice and discourse. This has charged my confidence throughout my outer- and inner-selves, and enabled me to see the wider world of reflective practitioners and their different approaches.

My reflection on this vignette and the whole research has been pivotal in understanding how elementally powerful our relationships with emotion are – to the extent that I can imagine and act on shifting the felt landscape within which we operate.

Personal transformation: *without my research, my (and to some extent my organisation's) landscape would not have shifted to accommodate my area of work. I come to this in my next and final vignette.*

5.13.8 Vignette 16 - Short reflection on my participation in a major action research workshop connected with my sustainability theme: June 2009

My position and purpose: *I appreciated the action research work of Peter Reason at Bath University from afar. I had learned much from his writing but I was still unsure about how far I could develop my own form of research action or whether I needed some more or “better” experience of group action research. So I applied and got a place on a two-day action research workshop on “low carbon works” – a mission to establish good practice in developing sustainable enterprises. (See the written up account: “Insider voices: Human dimensions of low carbon technology.” Peter Reason, 2009.)*

The topic resonated with the recurrent theme that was coming through in my innovative council work, so I was fortunate to get this opportunity to be a participant at one of Reason’s sessions. I aimed to get an intense and immersed participant view of a major action research event and reflect on my and others’ relationships with emotion in order to inform my research pathway.

Happenings: *there were forty or so of us in eight groups of five. The first day involved us moving around the hall to receive information from exemplar projects. Through this we were meant to absorb the general and specific features of the work. Given the ambitious timetable there was little time to discuss in the group. Peter Reason called for ideas from the lectern. This generated a collective knowledge but the action research flow was broken-up and no sense of community was created. The emotion was palpably of frustration as our ideas simply had no time and then no energy to come into the small group. It was very noticeable how emotion was pretty flat during the regimented main hall sessions but at breakout times for refreshment noise and a flow of ideas was unleashed.*

After dinner the mood had changed to one of ambivalence about the structure with small groups continuing through the next morning with getting on with what I actually enjoyed and would call action research. The facilitators realised the change in gear (almost people power) and flexed the programme. Some movement was being produced in the flow of energy and people were giving their own passionate responses and original ideas from the many disciplines represented. This was really encouraging but again was interrupted by collecting the group together to try voting representation on floor maps. This raised some level of humour and mixed up the

groups but we largely lost the emotions in the previously forming smaller group relationships and peoples' voices lost their traction.

***My reflection in action:** this was a useful experience that bolstered my view that in work task environments action research is resource hungry, so managed and restrictive timetables restrict emotion and thus limit the energy available for transformation. This connected with my earlier vignettes of the organisational power that permeates through to action research with such an imperative for action and knowledge that creativity and new ideas are often lost or at best are not fully developed. This was a seminal moment in the development of my research design.*

5.14 A recurrent personal theme of sustainability

My aim as a reflective practitioner was to contribute to a common good and find out, in doing so, how we might engage with emotion. I connect this to the collective "common good" in the area of local government business that seeks to achieve sustainable development (environmental, economic and social development). This global and singular issue has drawn out mitigation and adaptation as responses to climate change or inequitable development on the world stage.

As a geographer I have retained my deep interest in the widest sense of sustainability. My organisation's purpose was to lead on this agenda and so, whatever my role, I had a connection to my desire to deliver on this agenda. This chapter shows how my interiority (my inner-self) was tapped and, with a developing understanding of emotion, found a way of bringing the energy of ideas to this fundamental agenda. My REP practice took me to new platforms of public lectures and journal articles that connected my research to sustainability practitioning and academic arenas (see Vignette 16, Section 6.9).

5.15 The whole recycled; my emotional learning pathway

The vignettes are more than just pictures of events and reflections that seek to answer research questions in a conceptual framework; they have been selected by me after several versions of writing and embodying to convey my results and learning. The quotations and descriptions are from my field and working notes but as I have re-written them my interiority has been increasingly exercised to enrich my active memory and sensing of my embodied emotion. This REP process is ongoing within me and when I engage my mind and soul in this was I release felt energy.

The capturing of the emotions of failure was an important learning stage for the team and in my research with REP. When we came through from success to failure and returned to success we knew that we had powered ourselves by engaging with emotion. This was our repeating pattern, our returns to the self, which differed from the organisational rationality of performance management.

This engagement was based on our subjective relationships with emotion and each other. Our experience was unique to each of us, and so in our social relationships with each other and our customers our communication was authentic, fresh, meaningful and delivered with felt energy. It was not generalised or merely collective. I could see how this elicited some extra efforts from those with whom we were seeking cooperation. The felt energy at these testing times came out of the chaos and noise of emotions in my working life, derived from REP's simplicity in connecting my embodied inner- and outer-selves in a working subjective and reflective practice.

In progressing through my research apprenticeship I tried different "approved" methodological techniques. I was immersed emotionally in this first-hand experience, which could have produced results with which to progress the thesis. However, that was not my thesis, my belief or my purpose. It was not until some three years in that a Damascene moment occurred in a supervision session when I voiced my felt thesis. I knew then that in a sense my "negative capability" (Keats, *ibid.*) was crucial -I could get it wrong and learn, iterate through methodological phases and interplay with the literature of major fundamental thinkers such as Foucault, and more recent writers on emotions such as Hillman, towards a new horizon that returned to my experience.

It was my relationship with others that made sense of my subjective REP model. In Vignette12 I talk through how honouring the individuality of each team member is not just ethical but brings out energy and passionate commitment to the work. Holding the debate and not closing down people's subjectivity is vital. In a way this was working in a Foucauldian sense with the micro-politics of power within our team and then with partnerships, stakeholders and customers.

In terms of the vignettes: at point A, vignettes 1-5 of Part 1 take me on from my previous master's research into emotional intelligence. Then Vignette 6 is my bridging point, beginning Part 2 with a deep reflection and incubation period to bring forward, from point C, my reflective emotional practitioning as represented by vignettes 7-15.

5.16 Reworking the conceptual framework

James Hillman's writings continue to fascinate me as I discover things which throw new light on my reading of his deep insight into the self and our soul or interiority. However, my thesis has been able to tell of a way to work with others in relationship with the organisation, holding our own power within its power dynamics. Michel Foucault has opened my eyes to power and control in organisations, and his panopticon metaphor has provided a framework in which to inquire. Again my thesis differs from Foucault in seeing subjectification as a source of power in an organisation in which we can find escape through our inner-self to re-interpret objects and even change the landscape (see Chapter 6).

Both the above differences in my contribution are brought about by my reflective emotional practitioning, which develops my concept of emotion as "felt energy" and understands the interaction of this with power. I will continue to research, practice and present the "subjectful, subject" (to reverse Foucault's "subjectless, subject") in organisations as in society as I feel a great tug to do this at my core and some degree of calling from other researchers and writers. I have found and felt the change within my workplace as the flow of emotions has gradually permeated the rational and traditional boundaries of control. I have arrived at an understanding of moving and permeable boundaries that exchange thoughts, observations and feelings in flow across the rigid tools of supervision and project management cultures.

5.17 Return to the self

On my final writing and reflection of the thesis I feel that I have completed a contribution to practice and discourse. However, I am at the end of the beginning of Reflective Emotional Practitioning, something that has become part of my life.

In the frequent *mêlée* of the working day I feel and indeed do succumb to the temptation to act or intervene in order not to see or cover up what is going on, or to take the opposite reaction of fleeing from apparently and immediately uncomfortable stresses or tensions. Now this is really where the REP process is crucial in the moment of action or response and then on reflection at different after-stages. The felt energy fuels a learning process that ultimately builds confidence within me. The REP self becomes a sponge soaking up the human chaos of complex emotions. I find this exhilarating at times, and ultimately energy giving. It can also be exhausting and energy sapping but overall an honest process of emotional understanding is laid down

in learning layers within my person (replacing some of the previously rigid and rational veneers).

5.17.1 Personal transformation

Just as the deep spiraling down and up of my inner-self equips me with felt energy in my work and life, so does looking back at my entire emotional learning pathway bring me deep understanding of the transcendental journey I have made. I pull on and add to this storehouse every day.

5.18 Conclusions from Part 2 findings

My research action broke-down power as an obstacle to rationality and engaged emotions in workshops that allowed people at all levels to take part. My methodology set up an instrument that sounded out a new world for managers; a method of self-education in the unique time and context of situations that demand working skill and knowledge to be emotionally intelligent through consensual action rather than control and command based on what Machiavelli (1519) would argue are generalisable propositions of the natural science paradigm.

At the cross-roads of the early twenty-first century we have a choice between deepening management control or freeing-up a leadership virtuosity that adapts to environments and adversity and builds quality and emotional relationships with people with respect, dignity and emancipatory consideration in an embodied and creative way of working for sustainable production.

Organisational research and management have an obsession with fitting into neat paradigms. This search for order out of chaos in the study of emotion is part of the problem. Post-modern organisational paradigms with their talk of structuralisation, objectivity and control in modern organisations find emotions difficult to contain or theorize. Such a proliferation of paradigms is a symptom of the inability to recognise that management is an art-making use of practice, experience, emotions and even love. The ‘love’ of the natural sciences and technicalisation given over to managers and educationalists in the 1960s sought controlled change, with citizens being disenfranchised from organisational life. The early part of the twenty-first century has largely seen deepened control in practice and research. However, there is at least a greater recognition of the problem in the wider discourse and some practice that is more inclusive in handling people (not workers) with respect and consideration as leaders cope with environmental adversity. Cynically, perhaps, this is a rationalistic

response to the problems of recruitment and tolerance of the societal libertarian movement and equality politics and human rights legislative frameworks to which Weberian principles have to bend, rather than an emancipatory change.

I have found an important methodological imperative to focus on the inner-self in social context in my explanation. However, I believe this approach to organisational studies is conversely about the other – but on the subjective level of the individual researcher and engaged emotions in social relationships with others engaging emotion in their work. In nourishing our unique and imaginal selves, and our relationships with emotions and each other, we can more easily escape the prison of our actual and perceived institutional boundaries, rules and culture. In effect this reflective practitioner position honours our work roles and responsibilities but frees us to exercise choice and personal interpretation of our worlds. I am exploring my subjectivity and relationship with emotion to grind and shape the inner lens with which I will see this in others.

5.19 The limits of action research; a new research action of the self

Action research methodology adheres to the norms residing in organisational power. This is not seen or identified overtly in instructions but our individuality is suppressed and ultimately the group quells the sparks of emotion or felt energy, resulting in a collectivised numbness to imagination. There is a reification of the norm – albeit with different pale and boring shades. However, I see that Reason (1997) and many other action researchers, such as Coughlan and Brannick (2010), are advancing the action research field tremendously – with much “felt energy” being generated into outcomes. In the field of emotion, though, the new immersed and emotional level of finding out is not held at the personal level.

In Peter Reason’s paper on “Action Research as Spiritual Practice” (Reason, 2000) I agree with his analysis that “spirituality” can be brought out when action research movement dissolves conceptual differences. However, I am left wondering if the “Complex Self of inclusionality” and the ability of that self to choose how to be in action research (changing between conscious and unconscious states of being) is truly free. As I highlight earlier in this chapter with reference to Fromm (1960), I appreciate the paradox of freedom (including that whilst I describe my research as freeing one from organisational power, others may see it differently). I see that our forms of knowing are socially constructed but the felt energy I experience in my own and Reason’s workshops did not allow me or others to bring all our individual creativity

and imaginations in a cumulative way. The emotion was in the group and moment; shaped by the group and factions. This is social exchange but the personal self needs a loop of cognising with his or her own emotion or felt energy before returning to the collective.

5.20 A revised and embodied conceptual framework

I hold on to my conceptual framework of emotion and power. The findings from Part 1 have clarified and changed how I use it in Part 2, as described below.

My conceptualisation of emotion has developed from an abstract emotional intelligence basis to become “felt energy”. I moved on to examine this in me and others, and in the transformational work being experienced. The concept of “ideation” from James Hillman (1992) sounded a clarion bell for me. Hillman (ibid.) draws together subjective reflection with action, with ideas coming from the soul – what I call my inner-self. The ideas flow in and out within a psychic field in self-reflective loops. I observe this happening and it brings a passionate response, a change or a call for action. I try to relay this in the vignettes as my felt energy. This occurs in the moment and rekindles on remembrance. I have found that ideation shapes actions in feedback cycles to bring cognition of embedded emotion. This can result in peremptory motivational ideation. According to Solomon (1997, p.289), emotions then can in part be “of cognition, a matter of “ideas” [and so into]... ideation”.

This has opened my inner- and outer-selves to experiencing emotion in the moment and on reflection based on an accumulating foundation of experience along my emotional learning pathway. In turn, this empowers and defines my subjectivity as a reflective emotional practitioner to work within the power dynamics in my organisation, and so build my relationship with others and our experience of emotion to release the power of ideas in insightful and imaginative work. I unfold these features in my slow learning and gradual transformation through following vignettes. As the vignettes develop, my written attempts show and let out a visceral movement that goes from danger to excitement as emotion spirals down and up my inner-self as I reflect and learn. This is difficult to convey in the written word but I hope the small pictures bring this out for the reader.

Kotter and Cohen (2002), in ‘The Heart of Change’ have studied several large success stories of change in organisations. The goal of changing people’s behaviours is rife in all management mantras and development intervention programmes but what Kotter

and Cohen (ibid., p.94) highlight is that "In highly successful change efforts, people find ways to help others see the problems or solutions in ways that influence emotions, not just thought". I see that my reflective practice communicates to people, whether workers or managers, in my context.

5.21 A still point through my writing

My writing aims to be a 'still point' that fosters thoughtful action. My interpretative lens has changed as the study has progressed towards holding complexity and interrelatedness rather than simplifying conclusions and closing down the knowing process. A major part of the problem is in academic discourse itself. Some social scientists only value narrative accounts if they analyse stories to advance social theory. Ellis and Bochner (2000) and others, though, see personal reflection as political insight evoked through individuals' stories, co-creating consequences that are bound up in the storytelling and practitioner experience. My personal account is a mix of experience, vignettes and changing practice in emotions at my workplace and in myself. In contributing to knowing I require the reader to reflect on their own life in order to bring alive the thesis' value and import. It captures and holds a process and, as such, needs active communication to keep the contribution alive and charged with emotion.

I am and will always be a reflective practitioner and, as a doctoral student, I am a professional who attempts to change and develop organisational culture through the power of emotions. Ely et al. (1991) explore how reflexive conversation can be promoted through qualitative writing. This process of writing, reflection and practising can embed and anchor local, yet strategically significant, progress and can cut through rationalised obstacles, such as delineation by job titles, positions and traditions, into fresh approaches. I resonate with Ely (ibid.) as she talks of research writing as the 'still point' that can promote thoughtful actions and change. Schön (1983) talks of an intellectual and political reflexive conversation - but to this I add emotional - that carries through to actions and meaningful, heart-felt activities.

I am an interpreter of my and others' emotions in the workplace. As Denzin (1994, p.500) states, "Nothing speaks for itself". This really is a sea of clues and cues to mix together in a belief - a thesis. I have worked through literature, then moved to field texts and iterations to reach a research text as a script draft that makes some sense of what it is I have learned and how I can place this in academic and practitioner contexts. Many iterations have been gone through in this whole story account that is shared with mentors and supervisors to reach the goal of being a published text.

In studying emotions at my workplace I have found and felt how we interconnect and influence each other, consciously and subliminally. I have tried to rationalise and gather evidence to present and analyse in a traditional way but ultimately failed as emotions cannot be rationalised or contained in data for conclusive proof. In a sense my failure to do this was a seminal observation which could have been a show-stopper, yet I was carried through the pain wall into a reflective practitioning of sense-making that was essentially emotional at its core. I set out to find out about emotion but through reflective practice in work with others. In so doing I developed a self-knowing process and method of inquiry that evolved. This aligns with Bullough and Pinnear's (2001, p.14) research finding that "that to study a practice is simultaneously to study self". As Lerner (1993, p.206) proposes, I found that there was no one "true self" that I could reflect on in myself or others but "multiple potentials and possibilities that different situations will evoke or suppress". I have unearthed through reflective emotive practitioning a crucible of emotional selves that need to be respected as an intense energy source within any context, in this case the workplace, that underpins all activity. It is the understanding and experience of this that should be shared in theses such as mine to contribute to the community of academic and practitioner knowledge.

I have matured in my emotional self and tuned my ear, eyes, heart and spirit to feelings that communicate and resonate harmonics to move my soul in relationship with others at work. It is not so much that I had been getting it 'wrong' in my earlier doctoral research or that this unearthed evidence to answer basic research questions on emotions in the workplace but, critically, it exposed a seam of rich base rock on which my reflection carved and shaped the meaning embodied in my further reflective work. As a geographer I liken this to throwing a sample net over a diverse grassland so that detailed study can proceed in a practical manner and projected as representative of the population. However, this analogy stops there as the field of emotions cannot be delimited and certainly is not two-dimensional.

Glaser and Strauss (1967) promote writing itself as a method of inquiry into the self. My research promotes a sense of self in finding out and aims to embrace what McLaughlin (2003) calls the "feeling of finding out". Claxton (2000) calls for intuition to be made the glue for conscious intellect and intelligent action. This is readily brought out in my research action and is key to establishing "knowing" processes. This is an existentialist perspective which increases the importance of participants' choices, meanings and desired actions.

Fineman (2003) adds that an open mind helps with seeking new understandings and paradigms through integrating interdisciplinary conversations across emotions, feelings, psychology, sociology, biology, anthropology, history, organisational behaviour and management studies. New methodologies help to contextualise critical accounts of emotion in real contextualised workplace situations, which is necessary if we are to see useful change recommendations through the emotional lens of the inner-self. Denzin (2006) argues for using different methods to cumulatively compensate for the biases of any single one but cautions us as to how difficult it is to effectively combine different results. This research recognises these concerns but steers a route through research action that gets to a consensual feel for behaviours and actions, although through my own philosophy, bias and actual and perceived influence on the situation.

5.22 Reframing the text – writing as emotional discovery: 2010-2011

My confidence developed as I built on my experience in dialogue with the literature, my supervisors, friends and colleagues - and what I have sensed of the readers and audiences with whom I have shared my work. The vignettes bring empirical support and define my overall contribution. In finding my voice in my researcher and practitioner selves I have unearthed an intuitive energy and confidence. I believe that this does not work against or with the power discourse and practice of Western organisations but sets up our *own* power of consciously interpreting the world through the inner selves of our emotional being and in relationship with others through the outer-self, and so powers creative and meaningful work. I argue that this approach enables us to recognise and entertain our emotions as they come and go, and in this derive a felt energy to connect at the human level in webs of working and playful relationships that seek truth, wisdom and meaning in our work.

This thesis has a relationship with emotion through my account and hopefully with the reader. As I have progressed I have reflected on the data in the vignettes time and again. This process in turn forms the inner lens of my emotional reflective self – through which I construct an understanding of relatedness in the workplace and how emotion can power creativity and innovative processes in work.

The corollary is equally important in order to understand the difference – the impersonal treatment and outing of emotion in research and practice is removed from the data source of emotion in generalized and commodified outcomes. I go further to say that this latter approach can damage social relatedness and good work, as

individuals' emotions are at best closed down by dominant, manufactured power structures that are anti-emotional and unable to see, hear or sense the immense power of our human selves.

My research framework and design evolved and crystallised iteratively upon each new discovery. It was only after Phase C and deep reflection that the whole research strategy could be understood. I had a start and middle section but I needed an endpoint – and rather poetically this came back to the intuitive beginning. If this were classical music from a symphony in “rondo” form then the research strategy would have a recurring A theme interspersed with counter-melodies, B and C (including my “cadenza” of free and deep reflection), before Phase D recapitulated the familiar tune A (my intuitive position) but with richer harmonies and texture bearing all that had gone before.

My management approach at work has been deeply affected by my research journey; I have become a therapist of sorts – mentoring and listening deeply in order to reflect with others before reaching decisions in order to gain ownership and passion for the work. It is equally interesting how my line manager of the last five years has moved from being directive and operationally focused with me to encouraging my creative role. (This, I believe, has been nurtured through a mutual respect for differences and support for the imaginative and positive work outcomes.)

The vignettes were finally written reflecting on the reflection in action that occurred at the time, just after and again on writing the thesis. This layered and iterative presentation demonstrates the process of the research and presents the findings as the process of how I used REP as a tool of reflexive practice research. In this way I connect with Hillman's stance that ideas and imagining, or subjective reflection, do not restrict action as Cartesian dualism purports. Rather, I see a holism of thinking, feelings and activity (physical shifts of people and things, writing and speaking) in a reflexive mix.

I do not claim that there is a causal connection between REP and superior attainment outcomes per se - it is most like an association. As Hillman (1995) clearly states, action is not simply the result of ideas – it is also an idea itself. I have learned to break this linearly and rationally conceived trait and feel the ebb and flow of bringing felt energy into actions and carrying-out actions with felt energy. In this way the emotionally energised experiences return to me rather than flowing out to be owned by the organisation or work outcome process or target.

I describe my work as playing with ideas; ideas I can visualise as pure bubbles of fizzing energy that can effervesce in the work process. These then bounce around off other ideas and the conventions as they agitate and finally reveal a window into our souls. This opening out is an intensely personal feeling of release and freedom – as if anything might be possible despite how the world is organised. When this happens it can meaningfully bring belief and human resonance to work – and tap this purest form of motivation, which is the antithesis of work. REP helps to deliver and support this constant way of working (in my leadership role with others inside and outside the organisation). Again, though, I develop this knowing that the return is via the REP inner lens, back to my inner-self. This holds on to the source of wisdom propelled by my emotions in me – my learning.

James Hillman (1995) describes how the psyche reflects upon itself and the development of the inner-self through psychological ideas – those ideas that bring our selves to reflect upon our nature, meaning and how we are. Freud and Jung see depth psychology as being about the psyche. The uses of these descriptions of our inner-selves manifest themselves in understandings or positions or even labels taken on by society. In a sense they are rational manifestations of our emotional selves.

However, I need to represent my soul's meaning through self-reflection using my inner lens – a lens that is constantly shaped and reshaped by the experiences that are being reflected upon. My interiority is exercised through REP, and energy is returned to my soul. My soul, or inner-self, needs this energy regularly resupplied to fuel further ideas on ideas.

What is required is an iterative way of being in organisations – a process of action and reaction to changing factors. There appears to be a gap in research practice for a “methodological practice” in organisational work that can equip its people to draw on and be emotional as individuals *and* part of team work. This supports the delivery of corporate objectives but crucially enables workers to be and feel part of the process that sets objectives and measures achievements – a process that reflects on good work and emotions.

5.23 Reassessing the research strategy and design

I describe my methodology as “eclectic” and iterative – always moving, just like dynamic emotions. It does not unfold into neat categories or classifications that are studied with data collected and analysed, results presented and interpretation and

theories discussed. I have done this at master's level research but my doctoral thesis demonstrates a new approach; the formation and application of a unique personal research process, layered with reflective practitioner and creative work in a context of continuous change.

5.24 A re-reflection on evidence

My research began with researching people's emotions in the service planning process. It was intuitively clear to me that deeper driving emotions did not come easily to the surface in group situations. There was a tacit sense of holding the organisation's line on how we should behave and act – personal feelings were evident in “outbursts” of anger or joy but quick conformance to a steady state was the normal pattern. A constant hiding behind organisational excellence scores or performance betterment was apparent. The link to emotions or emotional awareness was targeted in a predictable way by managers or leaders.

My research was part of this culture and process but I was becoming more aware of my inner struggle as I became more emotionally immersed in the research. As I became more immersed I discovered more clues as to where emotions were affecting and impacting on the work of people. My researcher –observer position as a traditional reflective practitioner with my colleagues became increasingly questionable to me in its shallowness in terms of getting real insight into organisational emotions. With this understanding I did not lose sight of the whole. My inner focus takes in the wholeness of the context of others in the landscape and gives out to it in iterative learning. The subconscious and conscious emotional growth within the collective “inners” is greater than the sum of the parts.

At the end of my research I have discovered what reflexivity means to me. This is more than reflection. Reflexivity calls for a “re-visioning” (Hillman, 1992); for me this is feeling practice as situated and constituted in its continuous and co-creative emergence, within a rational organisational hegemony. This post-structural research is captured in my thesis – itself a personal reflective account that has been continually re-visioned as it has been written and practiced. The thesis has been a physical, emotional and mental crucible - a guidebook, diary, map, sketch-pad, affirmation – that holds emotional actions and learning.

I find that as I write up my notes I also delve into my memories to discover previously buried emotions that are played out again. Often I sense myself playing different roles

and acting in certain ways that I now regard as a type of “Emotional Labour” (after Hochschild, *ibid.*) – that is, sensing and performing with deliberate emotional affect in order to bring about a reaction or change in others(s) with whom I am relating. I prefer to see this as a learning process whereby I am increasingly able to adapt through my research to reflect in action. Some people have often remarked that they found me unusually “quiet” or “vociferous” in certain meetings or events. I find this feedback rewarding. For example, I find I can allow others to contribute “original” ideas and subsequently own part of the work that I might have already conceived of in partnership meetings. This honours their contribution and can bring greater progress overall, setting up an indebtedness and potential to spin ideas and innovate further. Previously the emotional response to such a situation might have been to claim ownership of pre-existing ideas or knowledge, with often the effect of closing down creativity and participation from others.

I believe this is a wonderful illustration of just how liberating and mature the REP process can be. In such a situation it brings forth an inner holding and confidence in oneself rather than the need to compete for dominance in work situations – ultimately, I believe, an emotionally exhausting and futile end game. If we connect with our inner-selves and remember our sense of purpose in our ultimate goals of wishing to do good work and help humankind (if indeed this is true for you), then we can feel the energy and ability to build on collective wisdoms in our rich networks of ideas, change and movement.

5.25 Holding our relationships with emotion in innovative outcomes

The REP vignettes begin to reveal how our subjective relationships with emotion produce a felt energy that can enable us to exist outside the commodification of emotion in the “rational” organisation. This brings a freedom or space to think and act. I regard this as a working definition of the role of emotion in work. Every day I see talent coming out in a variety of ways from colleagues I have been working with for many years. At times the skills and insight deployed to achieve come through a wave of turbulence or even turmoil. An intensity of effort is required in order to press out the highest quality and originality of work. My leadership style in these situations is to facilitate and fully participate, steering gently, to let people be fired and supported by their emotions – seeing themselves leading and powering through at the pace and intensity required. It is true that at these times there are arguments and heated discussions but when I reflect in action I see that the reason for this is ultimately that

people care and emotions or felt energy are being drawn on. They are passionate that creativity should be valued – “it hasn’t been done before, let’s work it out” is a regular answer to how, what, when questions about work; a passionate production process is called on.

There are many occasions after such “sturm und drang” (e.g. vignettes 9 and 11) when some say that we must guard against that happening again, or even that there is a problem that needs sorting out – with many managerialist and rational solutions being proffered. The “knowingness” coming through talking through how we feel and reflect on events and success in sessions, however, powers most people through innovative processes of change with almost a cavalier attitude of confidence at times

On mapping my research stages I can appreciate how I have come to interpret just what emotion is to me. In my conventional master’s training I excelled in quantifying “emotions” as scored phenomena but there was an intuitive feel that there was more to find out and greater value to be derived from deeper study. This intuition, I see now, was the trigger that began my life-changing journey, and was in fact emotionally centred within me as I came to know when each research stage presented incomplete conclusions and feelings of emptiness.

At first I continued to regard emotions as things to be grasped and studied as definable events and movements. Moving to action research workshops I imagined that I would get closer by seeking collective emotions and change. It was only after these substantial research periods that I realized the need to look deeper into my motivations and discover what my intuition was telling me. The result came as seeing emotions as flows of energy that could inform and power us in our work in organisations. In order to decouple this power from organisational hegemony or even from collective hegemony I conceptualized emotion as felt energy and began experiencing the harnessing of this through interesting and creative work events. I was discovering my inner-self and forming a new construct called Reflective Emotional Practitioning.

The REP model gave a frame of reference for my research and guided me in a transformative production process founded on felt energy for ideas in others and in me. The crucial aspect of this was my recognition that we own our emotions or emotional states as part of our character and souls, and we can learn to become more self-aware in order to use these flows of energy in multiple loops of giving and receiving in work with others and oneself. In this way emotions are not and cannot be corralled or steered by organisations or their interventions.

As I have become familiar with my methodology I have practised reflection in action more easily and can reflect on my initiation or response just before and during my speaking or action. I sense and draw on powerful energies that can glow with vibrant colours and warm texture when connecting in meetings or workaday conversation. Some call this “flow” (e.g. Goleman, 2001). However, I feel this is more than sporadic flow episodes as there is also a sensing of a background “hum”, of a kind that often buoys us up through the frequently unknown chapters of new work. Equally, I recognise when this is absent at nervous or disappointing times. A common reaction from individuals in the team is to form a greater sense of order and administration to process out any arising chaos. Again, as I cite in the vignettes, whilst such episodes are rational and expected, the countering or dealing with these most often does not come from me but from the action, or sometimes the inaction, of others in the team.

There is a felt energy that cuts through with the imperative to do rather than to seek the “right” structure or mandate to act. Through the doing we find our order outside paperwork and audit trails. I remind myself that “audit” comes from the root “to hear” but in our organisations it is all too often a check or recording that is felt to be a negative thing rather than a lively trying out and creative approach to challenges. In essence, the REP process enables me to travel from chaos to order and back in iterations with emotions. On this journey I embody emotion to power my subjectivity into ideas with others in meaningful, emotion-laden work.

It is interesting to reflect that without this framework for my active and felt process my emotional learning could be lost, or at least not embodied and recognised by me. It is essential that the readers of work like this interconnect in the discourse and community of practice so that we can join in with influencing and balancing the rationalization of emotions in our organisations and work. I can sense that happening and becoming alive to radical movements in the field and related commentary in the media.

The changing vignettes show my emotional learning in relation to my inner-self. My inner-self reflects on how I am perceived by others in relationships and in deeds. This crystallizes my reflective work with different voices and perspectives being drawn together. In the vignettes I emotionalise about events and feelings through sensing the colour and movement, mood and moments of revelation that become unspoken and unwritten in our very beings and legacies of non-ascribed achievement. A deeper knowing process of fulfillment is realized through an enriching identity fuelled by felt energy rather than just by public or organisational performance recognition.

5.26 Allowing others in

I have taken opportunities to weave my thesis into established research centres (see references for University of Cambridge, St Edmund's College lecture; Climate change paper for Copenhagen summit (in Vignette 14)) so as to air and test my first-person emotionally-laden account in juxtaposition to other more conventional academic voices.

My account relates to movements or innovations that require risks and leaps of faith. My single voice is not in fact single. It takes on interconnectedness in the spirit and reflection of the collective – developing a contextual meaning. In my case the creative work projects tackling climate change have created a living legacy – whether in buildings or new skills development. This connection, I believe, must be made in other walks of life or work where innovation has anticipated the winds of change, from teaching to engineering, to policing or even banking. Sustainable felt energy, however, depends on the collective spirit of co-workers within teams in an organisation.

I have become better able to understand that my emotions are the voluntary and involuntary force that energize me, and my energy increases as my emotional finding out unearths my inner-self in relation to the state of the world and organisational interventions as part of that. The movement through substantial projects has not been in response to programmes based on slow, out-of-date policies or rationalized objectives but achieved through co-creative and intuitive ideas in dialogue with customers. Frequently, it has not so much been the substance of the idea or desired outcome but the human process that has been innovative. The innovation is powered by our emotions and I more fully sense this through deeper reflexivity gained through the practice and articulation of my research process.

Before I present further evidence or reflection I must state just how painful my learning process has been. After the first two phases of research it was through close correspondence with my supervisor that I felt the early flickers of a healing process coming first through the deeper thinking and feeling of connectedness to my emotions and urgent need to do good work. Then it came through the writing – writing that had to cut away at my ingrained objectivity and the rational training that I was (and am still partially) steeped in. In fact I now acknowledge that I cannot separate myself from this disposition. I hope this awareness is helpful to the reader in understanding how I steer my REP course and seeing how it leads to a certain vulnerability or constant and human

struggle that we all feel and experience in pioneering work of different kinds. It should be painful – but also enjoyable overall.

5.27 Discovering “self” in my method

The methodology resulting from REP is a continuous iterative process whereby the reflective emotional practitioner consciously and subconsciously learns and nurtures emotional understanding and capacity. The reflective practitioner holds emotional “intelligence” and power in a heliocentric field within the emotional organisation. This inverts the typical hierarchy and removes the risk of organisational systems of control commodifying the highly prized “emotional intelligence” – be they performance systems or rational managers in authority.

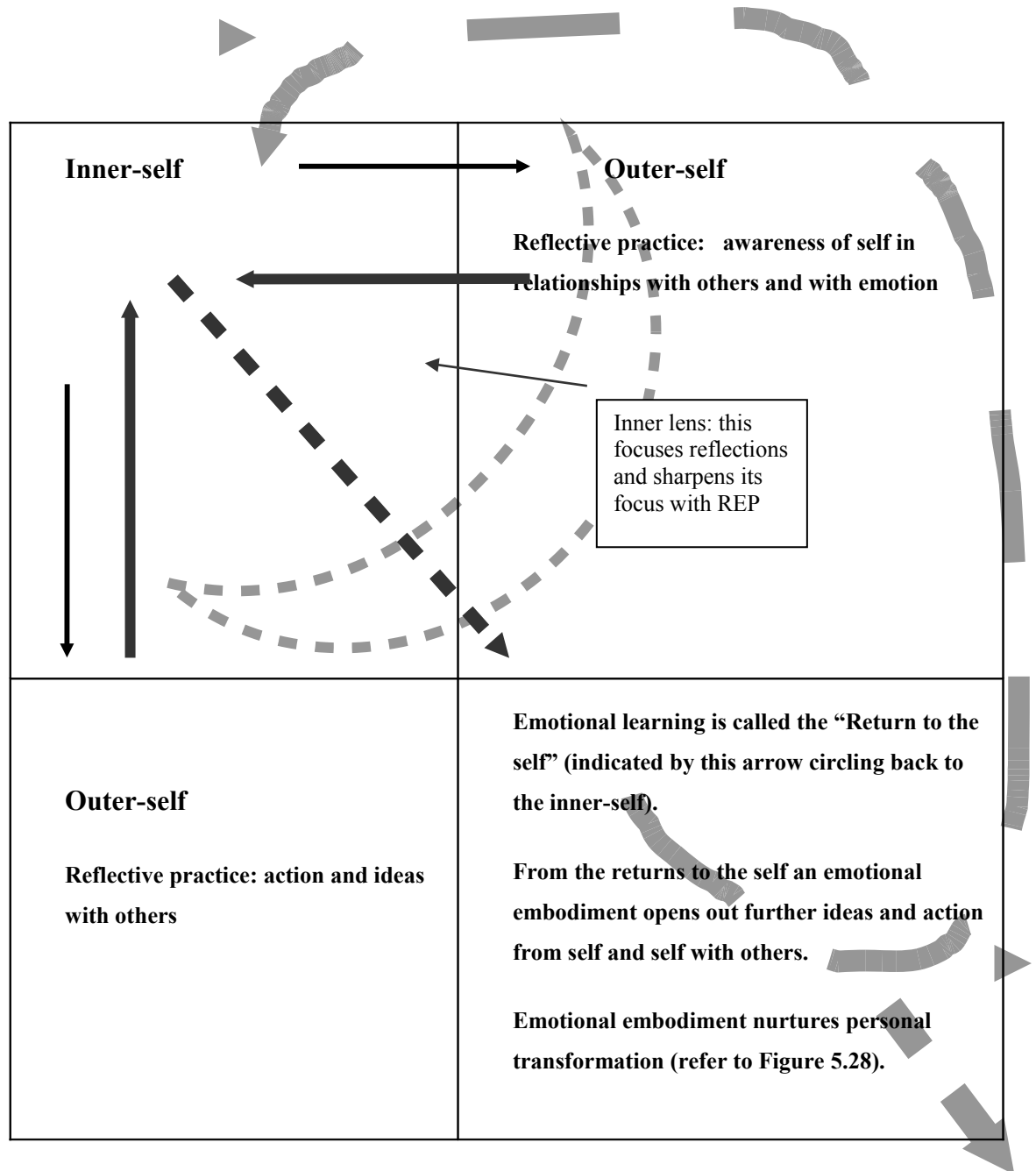
The thesis unwinds a complex personal journey that develops a new understanding of emotion and a way to apply this in transformational work through research action. The reflexive approach brings out one part of the contribution to knowledge but methodological and emotional discovery that is contained in my Reflective Emotional Practitioning account is makes an equal contribution to the discourse.

The findings give insight from both the study of the inner-self and its relatedness to the outer experience through reflective loops. The conclusions are based on an analysis of this interplay and the cases showing results in an ethnographic narrative. The analysis of the data results in my whole reflexive thesis.

My REP account is an explicit analysis of myself in the research. This is an inner-self-study that maps onto outer practice in iterative cycles and gives an analysis of the data through my inner lens. As shown in Figure 5.27 below, input comes from reflections on work episodes (vignettes) in emotional relationships with colleagues and from reflections on my emotional actions and practice. My cognitive analysis comes through the inner lens and into the conclusions in my account. The thesis enfolds this with perspectives on literature and a reflexive reframing of the text, as Tierney (1997) and others promote as an ethnographic method.

Figure 5.27

A Reflective Emotional Practitioning production process



In Figure 5.27 above I show the process of experiencing my reflective emotional practitioning work. I draw together subjective reflection with my inner-self in relationship with emotion, drawing on the experience with my outer- (social) self. Felt energy (my experience of engaging with emotion) is generated through an up-and-down interplay between the inner- and outer-selves (like lungs breathing in and out, refuelling the body with oxygenated blood to power action). I recognise that I experience this in the moment and when reflecting on experiences in thinking and writing processes, and I have come to learn and embed this awareness and perceiving process as part of me and how I am with emotion. Ideas are given air through the

mind and body feeling supported and growing in stature and confidence in its relationships with others. The whole reflective process can be represented in two-dimensions here with a “return to the self” loop coming back to the beginning to start the cycle again. In practice, this process oscillates instantaneously in the moment of experience and is felt again in reflective writing.

With REP the practice becomes supportive of the self in evolving ideas. Hillman terms this the ideation process (ideas and action working together) in which ideas are shared and listened to in a continual process that refuels the inner-self. Power resides in and around the individual and the innovation process, rather in than the kind of linear approval process typical of organisations. The flow of how the self is in relationship with others is perceived by what I conceive as the “inner lens”, which is shaped to focus more keenly as reflective experience grows. Ideas are in an emotional flow of iterations that builds on others’ contributions. Hence both an atmosphere of creativity is achieved and innovation occurs without labelled ownership in the competitive organisational context.

At one end of the spectrum of research into emotions are positivists (such as Fineman, e.g. 2003) whilst at the other there is post-modernist literature exploring the inner-self or soul (by writers such as Hillman). The researcher’s own emotions are mostly omitted from literature on practitioning and academic discourse but I have evolved and crafted a methodology that conveys, develops and enables the self (me the researcher-practitioner and you the reader) to understand emotions as felt energy, and in turn come to find how to channel this intense power into creative and innovative work in organisations. There is no linear or casual path to connect this to work outcomes per se but an entertainment or playfulness with emotions or felt energy as life-giving education and resourcefulness.

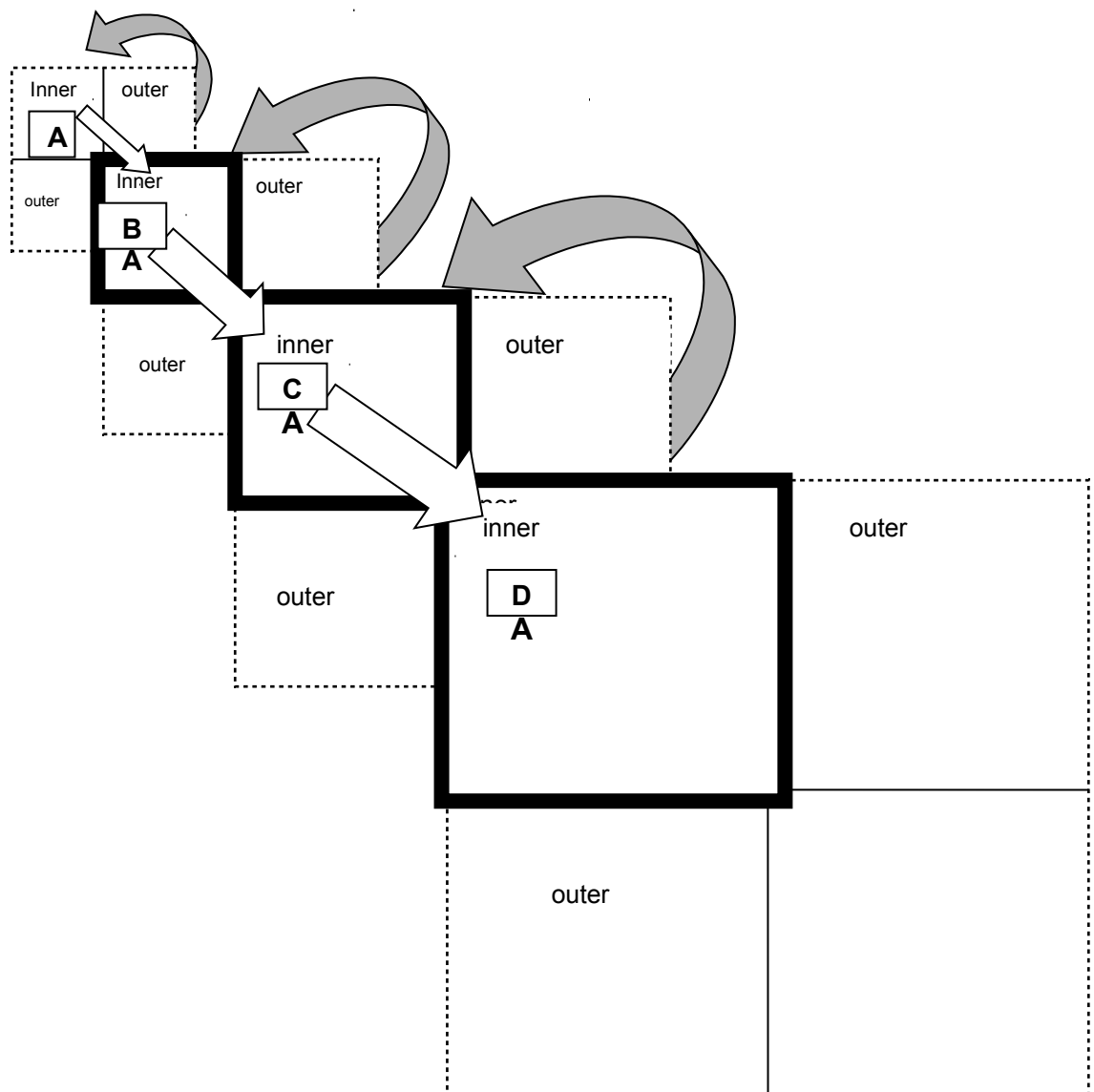
5.28 Towards a new method

The diagrammatic representation of the REP construct has been a simple yet powerful tool to help me understand my research process. The diagram below (Figure 5.28) illustrates that the construct does not represent a static state but the component parts grow in significance for me, and the forward direction of movement (the processed outcomes of emotional learning for the self become embodied, and so feed the ability to do REP, and so on) can in turn shape and influence the landscape in which we work.

My reflective practitioner journey makes a unique contribution to organisational study through emotive learning and taking actions and ideas on within the public sector. Whilst I do not claim a methodological solution or set of findings about knowledge that changes what we know about emotions, I provide a practice that can reveal a knowing process for the reflective practitioner engaging and finding out about emotions. I argue that REP can support new partnerships between the public and private sectors that require a meeting of inner-selves in creative dialogue. I have been supported in my role of helping to innovate within the public sector to tackle major issues such as climate change, and of helping to stimulate ethical consumer choice and hence market response. My vignettes have illustrated the learning process at work in such instances. So the method is socially and emotionally constructed, yet hastens and serves rational business cases within the market economy. Hillman (1995) again picks this up, exasperated that destroying the planet is supported by the false promise that science will make good; such positivistic projection ignores humankind's lemming-like ability to follow the path to annihilation. This reminds me of Giddens's (1990) juggernaut of modernity in the runaway path of capitalism and workers throwing themselves mindlessly into harm's way.

In Figure 5.28 below each bold square represents the growth of the self (as singularly represented in Figure 5.27). I sense it expanding and deepening as my “Returns to the self” bring confidence, stature and embodied emotion to my inner-self. This enables personal development and growth, and maximises the moments and chances of personal transformation or step-change (depicted here as steps A to B, B to C, C to D). Overall, the diagram depicts the expansive pathway of the REP process of engaging with emotions.

Figure 5.28 Personal transformation: growing the subjective power of the inner-self.



My working and extension of the theory and concept around emotional intelligence gave essential insight which, together with experiencing people's emotional responses in a rational research framework, helped to give me an exciting emotional realisation. This was painful in many ways as I knew, after some three years of research, that I had to reset my thesis and allow myself to become fully emotionally immersed in the feelings of finding out. My data, then, was my ethnographic account based on my reflections in actions using my new construct of Reflective Emotive Practitioning. This did not relegate the first phase of research but used that as evidence in my account of the journey.

I suggest that attempting to research emotions or emotional intelligence with a traditional rational approach renders the researcher detached from the real and continuous emotional experience that drives people. Without emotional immersion and a reflective practitioning role (and over some years to sustain growth and maturing insight) the researcher either becomes or is already part of the commodification of emotions in an organisation, or is given superficial treatment by suspicious and worried senior managers. In both cases this is an understandable institutional (and human) reaction to the risk of negative findings and destructive results.

I have become convinced of the need for organisations but have come to know them as irrational. The bureaucracy almost always takes over the function and original purpose of collectivising in the first place. I suggest that continuously focusing on reshaping or restructuring organisations can be wasteful, even if inevitable. If this is so, then my experience and REP approach at least give a new way in to research and participating in research into emotions at work.

My research through REP centres on process rather than results coming from an imposed structure. Our own power creates structures fit for purpose that are embodied with emotions. I acknowledge that I do not present an objective overview of emotions in organisations and so there is no conventional generalisability but a representation of a personal and in-depth story that is transferable to other unique workplace contexts. That is the essence of the research design – it is personal and reflective, yet influential in moving the development of emotional understanding. The research could not simply be applied in any organisation – access would not easily be given and in any case REP is created iteratively through reflective practice. I am presenting and advocating immersed researchers connecting with their emotions in order to connect with the

emotions of others and those of the organisation, whatever the situation (commodification or otherwise) in their workplace contexts.

In the initial phase of the research ethics were of paramount importance. It is not implied that this diminished later on, rather that the research was intrinsically ethical and not impacting on or representing people in any negative way. I was open with my employer and colleagues about what I was trying to discover and the turning in on myself became an ethical matter focused on me.

I discussed my insecurity in dealing with the subject area at length with colleagues and my supervisors. However, I soon saw that there was no threat to individuals or organisational standing as I represented myself in the unfoldings of the first-person narrative. I have recognised throughout the research that I bring my own opinions and judgements. However, it was my openness to laying out my learning and preconceptions about emotional intelligence and a perceived gap in the understanding of emotions that triggered the research and developed the rich account of this thesis.

REP brings forth ideas that tip into new territories, rippling across the pool's surface in neat rings. The self is a disturbance to the rhythm that enters and informs and contributes in a renewal of the very landscape. I know myself better through the emotional turmoil bringing me and others into sustainable ideas. The emotions, as well as carrying actions and ideas through with passion, become somehow fixed in the fabric of the landscape and embodied memories in people and the things they create – such as new buildings, training courses, policies or jobs. The energy in these work achievements has an emotional halo effect – a legacy that can be felt by contributors and next-generation workers adding new dimensions to the work. In the terms of the Gestalt school, I believe new emotions are embodied in the landscape and the people.

I began with an early appreciation of Foucault's representation of society as being like Jeremy Bentham's (ibid.) panopticon prison watch tower design. Here the observers have a perfect view of their captors by looking out to the ring of cells. My REP contribution provides a way of turning this metaphor of organisational hegemony on its head by placing you and me in our own watch towers and in our individually imagined worlds of organisational, societal or global fields. I believe that with our emotions of finding out we can come to know our inner-selves and enjoy the mystery and wonder of emotions playing with our ideas.

I arrived at my REP concept and non-conventional thesis after a difficult journey through rough terrain and obstacles within academic and practice fields. The narrative form of the data and my personal analysis is founded upon this experience and knowledge and scholarship over many years of more conventional research. This lends integrity to my departure from standards and my case for the necessity of doing so to break through frontiers of emotions in the workplace. Whilst my postmodernist and post-positivism approach aligns with that of many disciplines over the last 25 years or so, it is less common in the field of business or management research in organisations. However, as social and emotional complexities are recognised in the noise of what makes up organisational life and in how business across sectors is delivered in unstable environmental, political and economic times, the story I present offers resonance to others striving to deliver energized and vital creativity to the workplace – producing work on products, services and processes that connect with our emotional selves. To share and contribute we must care for ourselves and listen to our feelings as we engage our thoughts and actions in reflexive practice. Organisational work is programmed to be linear – human beings are not and cannot be so.

In dark moments of my research I encountered feelings of confusion, angst and frustration with me and my workplace. This could have limited my research but now I know this to be essential emotional learning as I sought my unique path and contribution. I was drawn into an emotional state of flow that was buoyed up by self-reflection on inner and outer data. The imaging of the data and subsequent analysis reified my REP process of finding out and fuelled my emotional actions and speaking out – with others and by myself – against target-driven waves of tasks. My experience fills me with conviction that emotions nurtured in ourselves, supported by like-minded and like-feeling colleagues at work, can be a power source for original and refreshing work and behaviours and attitudes towards the work experience.

However, I recognise that readers are equally unique and I do not lay claim to generalising theory or fixing a methodology. My narrative and approach are self-created, as is my data and analysis, but the reflections on my journey and the interfacing with others is presented as knowledge that can be seen as transferable to the evolving constellation of reflective practitioners working with emotions in organisations. The narrative has turned into an autoethnography – writing that has become part of the finding-out process and itself evidence which I reflect on and analyze. The thesis writing made me turn further in on myself and became a final layer of analysis and interpretation on the whole that enabled me to draw conclusions within the continuous

process of finding out. The writing is passionate and emotional in the first person with the intersecting aim to connect with the emotional senses of my readers and fellow reflective practitioners.

6.0 Chapter 6 Conclusion

6.1 Drawing together the whole

I have embraced the vastness of the literature and experience of emotion in my study over several years. I have given reflective analysis through the central use of vignettes and now draw conclusions. The whole journey over many years has been a massive struggle. This challenge has been emotional and as such an essential visceral core of the research and thesis. My representation and contribution of this challenge is an important outcome, though alongside this I summarise my conceptual conclusions and contribution to knowledge in terms of methodology, and consider new perspectives for organisational theory and practice.

In my research process I identified the control over and limitation to people's emotion imposed by organisational power. I experienced and reflected on this through immersed research based on emotional intelligence and excellence models of organisational theory and practice. As outcomes from this phase proved disappointing to me I found that my emotional experience moved me to reveal subsequent phases of deeper and connective research and outcomes.

A central conceptual tool was my idea of the reversed panopticon based on Foucault's prison metaphor (as explained in section 2.12.1, pages 73-74). This provided a central point to my conclusions and contribution to knowledge. I contribute the following metaphorical extension of Foucault's panopticon model. This is an overall conclusion that organisational power and landscape may be redefined by the reflective practitioner by engaging the inner and outer selves with emotion. Following this I draw out the main conclusions and contributions to knowledge.

6.2 Escape from Foucault's prison

My interpretation of the Foucault panopticon prison metaphor that typifies power and control in organisations I contribute as a call to listen to the authority of one's inner- and outer-selves to find balancing and person-centred energy and power. Through my Part 1 action research and self-reflection through vignettes I observed and felt the restrictions of organisational power on emotion. If we were to feel the energy of emotion then a personal inquiry into myself as the researched was needed before grappling with organisational power. As I depict in Figure 6.2.1 (p.182), it was

through positioning myself at the centre of the reflective practitioning work context that I could begin to discover a way to work within the central problem of power. Part 2 revealed how seeing and feeling myself gradually becoming the centre of the reversed panopticon meant that I could begin to interpret organisational work for myself and through relationships with others. In doing so I came to conceptualise emotion as felt energy and began to find how this was powering my subjective re-interpretations of the organisation, and freeing-up ideas and innovative work.

I offer this as an “escape from Foucault’s prison.” I use this extended metaphor to represent the key concepts used in my thesis. It was the finding of the power of our subjectivity through reflective practice that began my reimagining and action with new self-powered freedoms from the restrictions of organisational power. Through experiencing emotion as felt energy, which is processed between our inner- and outer-selves. I could generate my own power. My reflexive account through vignettes served as the platform for the reflection and generation of an ideation process; a process of combining ideas and actions through the support of emotion. I called this process “Reflective Emotional Practitioning” (REP). Through this new model I brought to the discourse a model of how we can free ourselves from the prison of organised or organisational power by retaining and nurturing ourselves through our continually embodied emotion derived from our experiences.

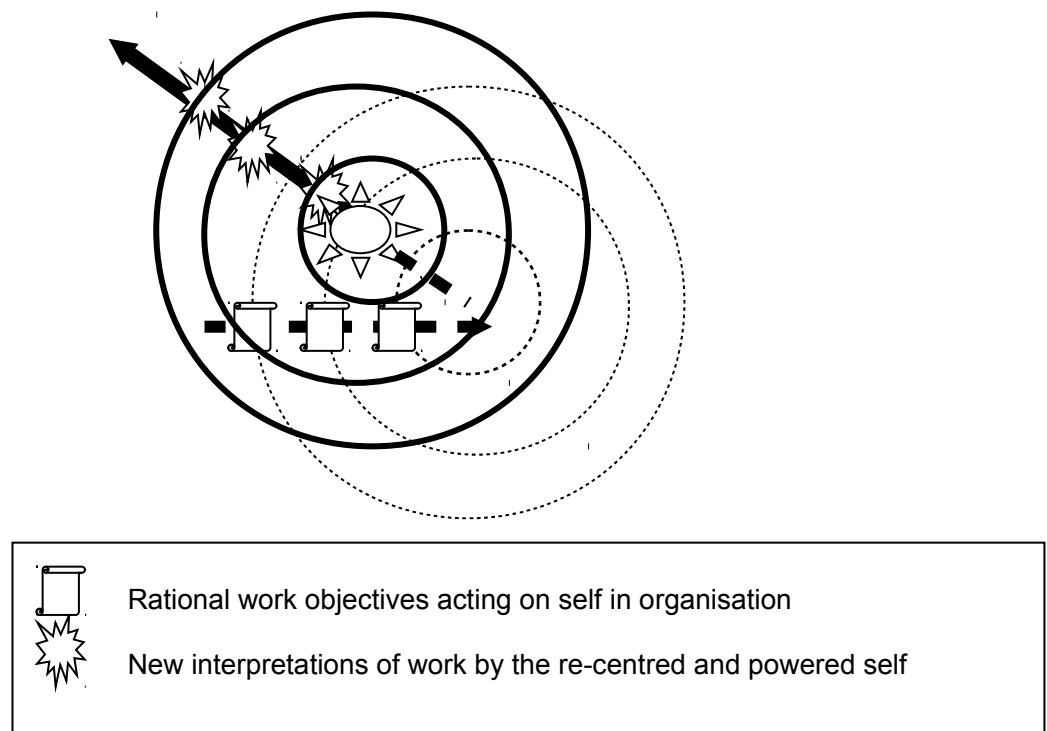
6.2.1 Inside-out: the inner-self changing the emotional landscape

At the conclusion of writing my thesis I recognised that a profound shift had taken place in my work and life. The reflective practitioner research enabled me to establish my REP. This in turn supported movement away from my corporate identity as first described at the beginning of the thesis.

In Figure 6.2.1 (p.182) I go further to conclude how it is possible to re-imagine the organisational context in which we work. I believe one may stay inside the organisation but shift position in terms of engagement with emotions to interpret work for ourselves. In Figure 6.2.1 the circles of objectives and influences of power from the organisation become distorted in relation to our newly centred self. The organisation may structurally maintain our job role in the hierarchy but this may be felt and regarded as an increasingly superficial and bureaucratic form of control that in turn may be negated through personal growth. The re-imagining represented in Figure 6.2.1 is especially redolent of the movements explained in vignettes 9 and 10 (pages 136-

141) which resulted in personal transformation and a step change in my understanding and position in the organisation's landscape.

Figure 6.2.1 A moving experience of the inner-self in a redefining landscape



This new position of person-centred power is experienced and supported by the conceptualisation of emotion as felt energy. This phenomenon is fundamental to my contribution to knowledge in terms of methodology and new perspectives on organisational theory and practice. In this I connect with others' work across sociological, psychological and physiological syntheses of existing knowledge in the discourse, and explore a gap in knowledge and research into emotions for which I offer an alternative approach.

6.3 Methodological contribution to knowledge

Many commentators have called for in-depth study of emotion, such as Fineman (e.g. 2000, 2003). This is useful but there is a lack of follow-through of approaches that go beyond relating emotion research to the competencies and performance culture of the organization. I contribute findings providing illumination of immersed research that

experiences emotion in the finding out process. This goes some way to responding to Izard's (2001) call for researchers to immerse themselves in such a process. My contribution travels further by embodying such a process in my developing working life in my organization, resulting in and practicing new models.

It is difficult to see other researchers' work into emotion in organisations or business contexts that travel to similar extents of my research. For example, in my discussion I have considered Morgan's (1986) dialectic approach that seeks out different paradigms and a diversity of approach to problems, but whilst I support and am part of that move, I cannot find emotion being felt or made conspicuous in the research processes and findings. My methodological contribution is significant in the way it risks opening my private and organisational self in autoethnographic inquiry. Through this process emotion is uncovered, used, reflected with and on over many years of reflective practicioning to construct meaning and real insight. I believe this supports what the late James Hillman (1960, p.289) said of emotion, "To be known it must be lived."

Emotion as experienced by the worker or researcher in an organization is obfuscated by performance criteria that try to control and contain it so it may be measured. Through my reflexive inquiry I have in part contributed reflective practice to emotional intelligence and excellence models of organisational development, and in Part 1 of my thesis outcomes have added insight to these organisational models and theories through an action research approach. Additionally my work has brought connections from a wide literature review to inform the research and bring life to an emergent ethnographic position. With this broad vista of the landscape of emotion I inquired into the place of subjectivity and emotions, and the individual's felt experience. This felt like a vulnerable place to be but I needed to stay the course and draw out findings and conclusions out of the chaos through a contribution of a new approach to the discourse. In a sense in Part 1 I have also contributed an ability to "get it wrong" (akin to Keats (ibid.) "negative capability" as highlighted in vignette 12 on page 147) and so highlight the lack of understanding in following conventional models and practices of emotion in organisations.

My initial inquiry of seeking emotion in business planning action research workshops exploring excellence model and emotional intelligence frameworks was an essential experience. With reflexive and critical thinking I developed a unique opportunity to grapple with emotion at the heart of organisational business planning work. As I came up against bureaucratic and personal obstacles I experienced what I came to

conceptualise as felt energy. I kept to my research path although the methodology was changing – as was I. I believe this felt experience and learning point is also a key point to communicate with the reader as it brings alive the pivotal role of emotion in helping to orient the research process. Supervisions were essential for support and helped maintain commitment and energy to face the perplexity and anxiety of the research. I present this therapeutic and meditative transformation process in vignettes from a therapeutic writing process that supports the emotion-laden researcher trying to understand emotion as he or she viscerally connects with the inquiry. Whilst I accept the caution that many exercise in regard to reflexive accounts in that they give one version of reality in a given context and time (e.g. Finlay 2005), I build and contribute a transferable methodological practice, journey and personal model of emotions from an evolutionary personal and developmental account of work findings and outcomes.

“Practice is too often disdained as non-theoretic and non-academic and hence little time is spent studying the methodological foundations of practice” (Dervin, 2003, p.1). I take from Dervin (ibid.) encouragement to make sense of emotions through practice in the workplace. This could not be done either fully immersed in organisational hegemony or totally outside it. An understanding built through experiencing myself and others informed practice and research in a deeper, iterative and dialogic REP. This has revealed the methodological foundation of the practice.

In Eccelstone’s (2009) writing in “Childhood, Well-being and a Therapeutic Ethos” (ed. Richard House and Del Loewenthal, 2009) I see the dialogue transpose to the organisational domain of my research. There is a lack of research and insight into the emotions by the emotional self. Rowan Williams, the then Archbishop of Canterbury, in refereeing House et al. (ibid., p.xvi in the Foreward), expressed concern about our society’s preoccupation with “the fantasies of individual success ...” and the “... sheer impatience we exhibit in the long period of latency that characterizes the human animal”. My research was a slow finding-out process that demanded patience to find an alternative way to engage emotion. Alongside this I believe it is vital to break preconceived links between work results, emotional intelligence and excellence criteria, and control and power in organisations. I recognise such “fantasies of individual success” as cited above as similar to the way that EI competencies serve capitalist desires and organisational power.

I have contributed a study of the inner-self that nurtures, respects and connects it to working life, bringing out emotion and imagination in active social relationships

through the outer-self. I see this creative process as taking time to engage and embody our emotions as we work together in social relationships. As Parker says in the foreword to House (2003, p.xiv): “The emotions are not only treated as inside the self, as deep, but as “between” people in some way ... But emotion here is not simply to do with accumulation and discharge; rather, it is in the seeking of speech and expression”. If passion is communicated and it is understood in organisations that people care about their work, then this can result in the highest levels of human endeavour – still in terms of organisational teams and achievements, but also comprising vital cathexes of our human, subjective power.

Reflective Emotional Practitioning evolved as a way of reflecting on emotion through being with it and entertaining it through actions, and sensing it in experiences. The thesis as a written text exposes this with an unveiling of myself to the reader - the reader also as the other in relationship to me. This active reflection communicates the essence of what my thesis contributes as it generates life from otherwise fixed writing. It brings a process of discovery and research that gets past organisational power as an obstacle to research. The object of power is the block for emotion in the literature. For example, as supported by Antonakis’ (2009) critique, the objective of Emotional Intelligence research is to serve leaders of corporations, sponsors or the performance criteria of so-called “excellence” models. I present my research as an example that is carried out within the hegemony of an organisation, and rather than it ultimately reifying the structures of power it takes an autoethnographic route to find the power of the subject, the self, which is only lifted up and out by the felt energy of emotion for the self and collective others in the workplace context.

My integration of James Hillman’s work contributes the necessary holding on to the self and other in organization research. I have embraced the objective and subjective in a model that comprises body and mind but references clearly the relationship of the self with emotion and the organisational work context (and associated development and outcomes). My reflective emotional practitioning contributes a way to hold the “inbetweenness” (this term taken from Merleau-Ponty, 1962) of the self and other in a dialectic of subjectivity and the other.

Writing in the context as a student at a university business school and as a public sector worker I have felt a pressure to contain and control the aims and outcomes of my research into emotion from the outset – before any intimately engaged thinking and sensing could really develop. Richard House (2007), commenting on teaching in the

UK, tries to move us away from a control and commodification culture. Sometimes the imperative to get to the required outcome can restrict the methodology with little challenge or preparedness to really discover original (and needed) approaches in our organizational contexts. As I recount, for example in Vignette 16 (page 154), action research can limit our grasp of emotion in research and lessen our reflective challenge (and biggest contribution) in the finding-out process. However, I take encouragement from the caring professions' view that successful research and practitionership can use intuition and emotion (e.g. Atkinson and Claxton, 2000) in autoethnographies. This helps practitioners to go beyond competencies towards honouring and believing in their own sense of self and relationship with emotion.

I contribute an emergent account which developed a type of personal reflexive discourse founded on vignettes. The vignettes were a bedrock on which I felt the way forward. This contributed a series of what Hillman may have termed "single anecdotes" (1996, p.17) about emotion to light up the way. The evolution of my research epistemology and position is captured in the thesis as I discovered my steps rather than following more conventional way of the research design setting a rigid course and the researcher sticking with it in a linear or programmatic fashion. I looked for support from the wide discourse for this dynamic research strategy and design to find support from Muncey (2005, p.10) encouraging (re)writing of vignettes to uncover a "patchwork of feelings, experiences, emotion..." This helped me locate energy for a new response that informed and educated me as an emergent researcher.

The vignettes contributed a continuous construction process that reflexively formed and practiced the REP model. This revealed a contribution that unfolded a "self conscious reflexivity" (Tierney, 2002, p.391). The vignettes became a platform of a knowing process that embraced the paradox of the poststructuralist self, the subject speaking for itself yet the self being unable to write for itself, and through this I discovered felt energy in present moments and on further reflection in writing the vignettes. The resultant autoethnography emerged to give a personal account of a plural dialogue of self and other – reflected through my experience and reflection with emotion. I have tried to expose a language and way of writing that frees subjectivity from the determined and rationalizing attempts to grasp and pin down emotion in conventional theory and practice in the discourse and organisational regimes. The "Return to the Self" part of each vignette gradually brought out a confidence (a new power) to learn and embed emotion in reflection on experience and preparing for the next steps on the pathway.

I built on Alvesson and Sköldbberg's (2010, p.9) view of self interpretation and inward reflection. This brought a quality through research and writing as "interpretation on interpretation." I promoted the meditative supervisions that facilitated my cycles of interpretation and described the connection with my interiority. I proposed a crucial connection with Merleau-Ponty (e.g. 1962) and his "betweenness" of material relationships between bodies at all times to emphasise the point that my contribution is about the self but in social context. This is further supported by Hermans (1992, p.29) in describing how this interconnection can unearth and bring out a "multivoiced self". I contribute a way to access emotion and break down the complexities of definition and rationalizing processes to remove, as Heron (1996,p.205) says "the restrictive boundaries of emotion to feel the inner being of...what there is."

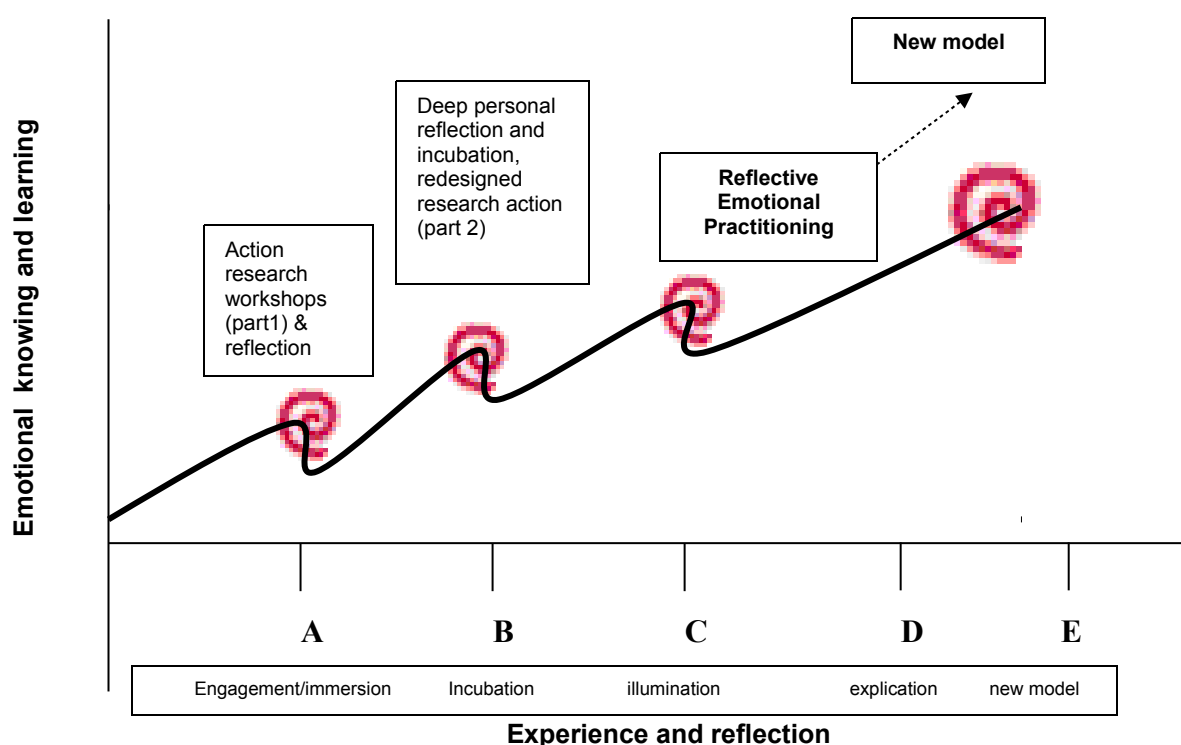
In the waves of reflection I have pursued the reinterpretation of the organisational objectives for work and imperative for results towards a focus on REP findings as part of successful action and outcomes – though alternatively produced. I have been influenced by Fielding's (2000) person-centred school concept, and Buber (e.g.1965) and Freire's (e.g.1967) dialogical action enabling individual and collective (community) learning. Part of my freedom to research was enabled by my eventual self-recognition and subsequent relaxation of "corporateness." To do this I needed space and time to gather deep reflection on myself and in my workplace with others. A further resonance with Freire's work came out in the way my research fed some major innovative projects centred on community action on sustainability. This broadly connected with the motivations of others in new alliances of different communities and organisations to bring new ideas to fruition.

Fielding (2000, p. 54) goes on to say that the onuses of results "prescribe a predictable practice, undeviating in its confidence and its collectivity". I see this dryness of results-driven organisational culture coming across in people as they become increasingly numbed to the need for functional teams or units to pursue and demonstrate outcomes and competencies. As described in vignettes 1-5, for example, collective organisational pressure stymies emotional engagement and innovation, and manifests a competitive and rationalistic way of working. The potential of human resourcefulness to achieve interpersonal relationships and learn through social and emotional practices builds on ethical and moral processes. As part of his typology of school orientations, Fielding (ibid.) refers to "Schools as Person-centred Communities". In the way teachers work together with students as a community, this resonates with my desire to connect with others through the research. I see the very

language of “person-centred” as evoking the communal reflective emotions that I see working in REP. As Fielding (ibid. p.54) says so eloquently in terms of re-interpreting the collective imperative for outcomes brought about by organisational management, “outcomes are widely and imaginatively conceived ... Its form of unity is communal and person-centred ... Its language transcends the bullet point banalities of the effectiveness imperative, celebrating nuance as well as number, delight as well as definition”.

Similarly, Armitage (2011, p.30) talks of a “sentimentalist attitude that brings out peoples’ *‘creative spirit’*” (his emphasis). I find encouragement in his call for “... free play, a collective dance of the mind that has immense power to unleash human creativity and imagination ...” This relates to the work of the person-centred school of Fielding as I see everyone as having individual talents and different ways of being, learning and communicating, yet our organisational management practice and power dynamics restrict our “... personal experiences... [that]... individuals want to share with the world” (Armitage, ibid. p.31).

Figure 6.3.1 **My emotional learning pathway**



I contribute a methodology that has evolved over time and through experience. In Figure 6.3.1 above I have reflected on the whole pathway to show personal emotional learning and knowing (spirals shown on y-axis) and key stages on the research journey

(x-axis). I show each research stage as a turning point on my learning pathway. At points A,B, and C I felt emotional reflection pulling me back to reconsider, rethink and reflect, and not to close the knowing down with a typical fixed result or “knowledge” (hence the falling-back blips in the trajectory line). I continued through to point C before I came to know my inner and outer-self through reflective emotional practitioning and conceptualised emotion as felt energy in the work. At point D I am very much “out” of my position and, rather than a linear route of discovery, a spiral of learning is felt, known and practised. The constructs labelled at points A to E are based on Moustakas’ (1990) stages in heuristic research whereby the researcher becomes more deeply involved in a phenomenon and so grows in self-awareness and self-knowing. Such a depiction is uncommon as part of a conclusion but it contributes the place and formation of the REP model and practice, and is intended to bring insight and support to researchers and students at the outset of their often fearful and lonely inquiry into emotion.

I have redefined leadership in organisations in terms of the self. The removal of the individual in action research or emotional intelligence tests sterilises results and fixes them as leadership attributes of people for the benefit of the leaders in control (for example as done by Jordan et al., 2006). This status quo is propelled through leadership models that give the pretence of being “emotionally intelligent”. At the end of my research I see leadership being within the self in relationship with the other (including people, place and landscape). Part of my contribution is to decouple the subservience of research methodology to power. The reflective practitioner approach gave me the clue about challenging the norms of an organisation - self, collectively or culturally interpreted – then deeper REP engagement with emotion brought major shifts in me.

Before I consider this difference and interpretation in contributions to organisational theory and practice I finish my summary of methodological contributions with a clarion call to other researchers to tackle and reduce the real and imagined fear of organisational rules and dogma acting on inquiry into emotion. As a reflective practitioner I have explored and shared how as a worker and challenger of the status quo, emotion may be sensed and used in progressing innovative work outcomes with others.

In writing the thesis in alignment with the doctorate structure I recognise the post-structural paradox of fixing the research in models I have devised. I emphasise that

these do not fix the subject as a generalisable truth but illustrates the self in relation to the other, power and emotion. I seek that the reader will see or imagine this general picture in their situations at work or other organisational contexts. As such, I hope the method at least in part resonates with and is transferable to other contexts of workers and their organisations.

6.4. Contribution to organisational theory and practice

I find it difficult to pin down a fixed theoretical contribution but take my guide from Whitehead and McNiff's (2006) "Living Theories" that call for a focus on action on problems rather than fixed theories to test. Torbert (1991) similarly calls for "post-conventional" stages whereby the researcher self engages with the organization in intellectual and emotional processes.

From the outset my reading of Foucault was fundamental to exploring and contributing new perspectives about emotion in organisational theory and practice. The panopticon model is representative of central power and observation of workers in an organisation, and is my theoretical base on which I have considered labour process theory to represent the hierarchical system within which emotions are treated. This theoretical basis gave clarity that deliberately provoked the research to inquire into emotion in organisations. My reversal of the panopticon challenges organisational theory and practice's reification of power that occurs in generalised models and tools to measure and control emotion.

My reading and discussion of labour process theory, Cartesian rational thought and all the competency based rational models that attempted to embed and capture emotion helped me to describe and set out the framework of power in organisations. This also helped me to see, feel and know the difference my inquiry was revealing and find a methodology that redefined emotion and power for the self of the researcher first, and then re-orientate interpretations of leadership, management and control, centred on the reversed panopticon of the conceptual framework.

Over the last 120 years emotion research was largely into affect, being directed by rational thinking and research. Social and then Emotional Intelligence from the 1960s onwards simplified and generalized emotion into organisational and individual worker competencies. This set of theories and practices of emotion serve to abstract and depersonalize emotion away from the individual, human level to the generalized and commodified organization level. The more recent emotional intelligence type models,

theories and practices have dominated research and consequently emotion has been driven down, suppressed, appropriated and hidden. Through my reading of journal papers published in the last 20 years I see a fear in researchers and research participants preventing them from engaging with emotion on the grounds of professional and personal risk to jobs or reputation. Against this problem I have contributed an alternative theoretical perspective that has underpinned a changing methodology. This in turn has fed the REP model (see Figure 5.27, p.172), and a representation of personal transformation (see Figure 5.28, p.175).

Organisational theory is laden with vested power interests that reify conventional command and control mechanisms. These present a resilience of a corporate world – strong to bolster confidence for shareholders and investors, keeping the share price stable. The very image and culture of the discourse of organisational management is to be confident and assured, with at least an implication of organisational success in terms of financial and budget performance – or sustainable commercial survival. To contribute emotion to this corporate economic imperative can be seen as opening up vulnerabilities of human frailty that are at odds with the doctrines of capitalism. Yet the irony is that to open up with emotion (or as I conceptualise it, felt energy) is crucial to human creativity. Without creativity and innovation, businesses die. My contribution is not an alternative to the rationale of organisations' existence per se, but to allow ourselves as researchers to be vulnerable, reflexive and open to feel emotion at the core of ourselves and with others in work together.

The use of the REP model within the reversed panopticon framework contributes knowledge that is expressed through vignettes. The vignettes are not results per se but recyclable knowledge generated from and powering a knowing process that continually sheds light on our emotions in our organisational contexts. This engine room feeds back into practice and discourse to loosen and challenge the grip on fixed theories and models, and breathes emotion as a life-force for a dynamic becoming in the quest for knowledge. The reflexive vignettes respond to the gap in the discourse of emotions of the self in organisational study. My contribution aligns Badiou's (1988 and 1998) view that the subject is able to forge their own power. I extend this in that the self with emotion can find power to counter subservience to the hierarchy-seeking competency models and practices.

The REP model is a living theory that concludes from my outcomes of immersed inquiry but is also representing a continuous finding out process with emotions.

Theoretically this model is positioned as an addition to the representation of power regime in an organization. Figure 6.2.1 (p.182) re-imagines the self in an organization, shifting the terms of engagement and so set up the opportunity to re-interpret organisational objectives. The contribution is a powerful and dynamic model that supports the reflective experience. This is unlike the static theories and models of emotional intelligence for example that are dominated by competency assessment, behaviours and performance planning done by researchers or practitioners to people. Such models claim to be part of the change management process but I show in Part 1 of my thesis how these are reinventions of the theories of organisational development of a human resource management school of thought.

My contribution of a seven year study of emotion moved me to delve into and work with my inner self. Rather than closing down to the organization culture and practice this process described and modeled an opening out of creativity – on a path that would not have been possible without the research and thesis. I contribute an account and an idea that is alternative to conventional organisational theory whereby repetition of superiors' or leaders' patterns of management mutes or blocks the human and changing essence of the possibility of difference. Innovation occurs and incubates in the margins of organisations, however, rather than the large corporation's physical delimitation of creative zones or labs, I conclude with the concept of the inner self as the incubator of ideas. I align with Hillman and Klein's ideation process in which ideas, action and emotion work with the inner and outer selves in wider organisational social contexts. This is supported by Herman's (1992) notion that the self is social and with Merleau-Ponty (1962) that the self is situated in space and time. My REP model holds such luminaries' theories to heart in writing to give voice for the self to express emotion.

My continuous reconstructing of my experience with felt energy brings new findings which I have shared with the discourse in a personal reflexive account and new theoretical models. I have theorised and illustrate the inner and outer self interconnecting with the reversed panopticon of the organisational research context (see Figure 6.4, p.196). However, my contribution here is also a demonstration of the unlearning that is necessary to connect with emotion at the individual level before moving to models that facilitate and encourage new perspectives and feelings toward organisational work. The REP model facilitates unlearning – this is as important as new learning because without it there is a block to discovery.

My theoretical position recognises and brings different voices into the research frame that influenced my research pathway through distinct phases. Equally my reflexive writing brought additional authors into the mix. My later addition of re-reading Buber (ibid.) and Freire (ibid.) for example not only placed relevance on dialogical action but encouraged further reflection in the final writing of the thesis. As I discuss on p.162 this takes forward Glaser and Strauss' (1967) promotion of writing as method of inquiry into the self. Alongside this the likes of Ely (1991) promoting reflexive conversation or Schön's (1983) intellectual and political conversation are important parts of the discourse, yet there is a gap between these approaches and organisational theory and practice on emotion.

I have discussed Fineman (2000) and Hughes (2010) as examples of researchers into emotion in organisations who recognise emotions' role beyond the competencies and metrics. However, as concluded in my methodological contribution section it is frustrating that the post-positivist quest dries-up. There is a gap in longitudinal autoethnographic inquiry into emotion in organisational work contexts. As a part-time researcher I had a longer timescale to develop as a reflective practitioner to bring longitudinal inquiry in the organisational context under study. My contribution is also about researchers (probably more likely part-time or post-doctoral) understanding the opportunity for embracing reflective practitioning over a longer timescale or allowing enough time and space to find out at a pace that can uncover emotion, their conceptions of it and how to work with it. I promote an open and sustainable clustering of models based on reflective practitioning experience with emotion in organisations. This is based on the relationship of the researcher and author with readers and practitioners.

I conclude that researchers' conclusions may be compared and sythesised in a sustainable community of engagement with emotion rather than seeking a theoretical model to explain fixed knowledge. Over time the sharing of vignettes or similarly reflexive accounts may contribute to a reflexive discourse from which further study can inform and support researchers. A pool of cooperative models of organisational research will develop and connect with organizations that are influenced and shaped by the emotions of the contributing reflective practitioners. I have contributed the beginnings of this pool of shared self accounts.

Too often in leadership and management rhetoric we hear that knowledge is power. In forming theories the discourse often reifies power and control as essential for organisational success. Alternatively I have responded to Modell's (1993) call to fight

against the alienation of the private self from the self in the organization. I have opened up emotions by conceptualising emotion as felt energy to fuel imagination and creativity in the margins of our organisational practices. There is a gap in the literature for the place of emotion and subjectivity, and a related gap in supported inquiry. I have not attempted to seek grounded theory but sought to critique conventional theories that appropriate and commodify emotion. I responded with a new theoretical REP model to contribute a perspective that enables emotionally-immersed reflective practitioners in organisations to acknowledge power - not fight against it – and use it to find felt energy in productive work.

It is difficult to find others' contributions aligning with both my theory and practice as I go forward in my continuing REP. In a sense I find myself quite alone. However, I am drawn to return to the poststructural writers and autoethnographers as companions in my quest to find out about emotion in organisations. For example, Derrida and Ewald (1995) describe the need for writing “messy texts” to reinforce the multiplicity of the subject in different contexts, and Ellis' (1997) encouragement of introspective and retrospective research into the self draws out the relationship of the individual and organisation in an onward struggle to challenge conventions. But it is from autoethnographers, such as Bochner and Ellis (2002), that I find most inspiration for sense-making through their aesthetic style of presenting and researching. This not only immerses the researcher with emotion but attracts the reader to connect with emotion, as I hope is similarly conveyed in my vignettes. I find Helene Cixious' (1993) writings in revealing the inner and outer body as being held in relation to otherness as supportive to my thesis, linking again with Hillman (ibid.) and folded into my unifying model in Figure 6.4 (p.196) as the following describes.

The culmination of my contribution to organisational theory and practice is presented in Figure 6.4 (p.196). I offer a model to help researchers grasp their organisational and researcher situatedness as an opportunity to know emotion through spirals of action and writing. The self remains problematic but this is where the emotion is; feeding the imagination and soul, bringing life to the innovation and transformation within the situation of workplace and producing research findings. I have repositioned the organisational researcher in emotion without paradigmatic rigidity and freed them by way of the self-fuelling power of the self in social relationship at work. In echoing Fielding's (ibid.) work on the person-centred school, the emotions of the personal and social relationships can transform the functional hierarchy of an organization.

Figure 6.4 reveals how I have come to see what lies beneath the two-dimensional representation of ourselves in the organisational landscape. This representation has brought definition and colour into my reflective practising, and now into my writing of the self. I have searched and pondered for a long time to find the right image to depict my overall contribution of the thesis. The model depicts the depth of the reflective spiral beneath the subjective individual - processing and holding the experience with emotion to inform the individual in making interpretations and supporting ideas in a continual learning process in work. In a final reflection of my thesis I can appreciate the close association with Freire's (ibid.) spiraling "conscientization" process (see Section 4.1).

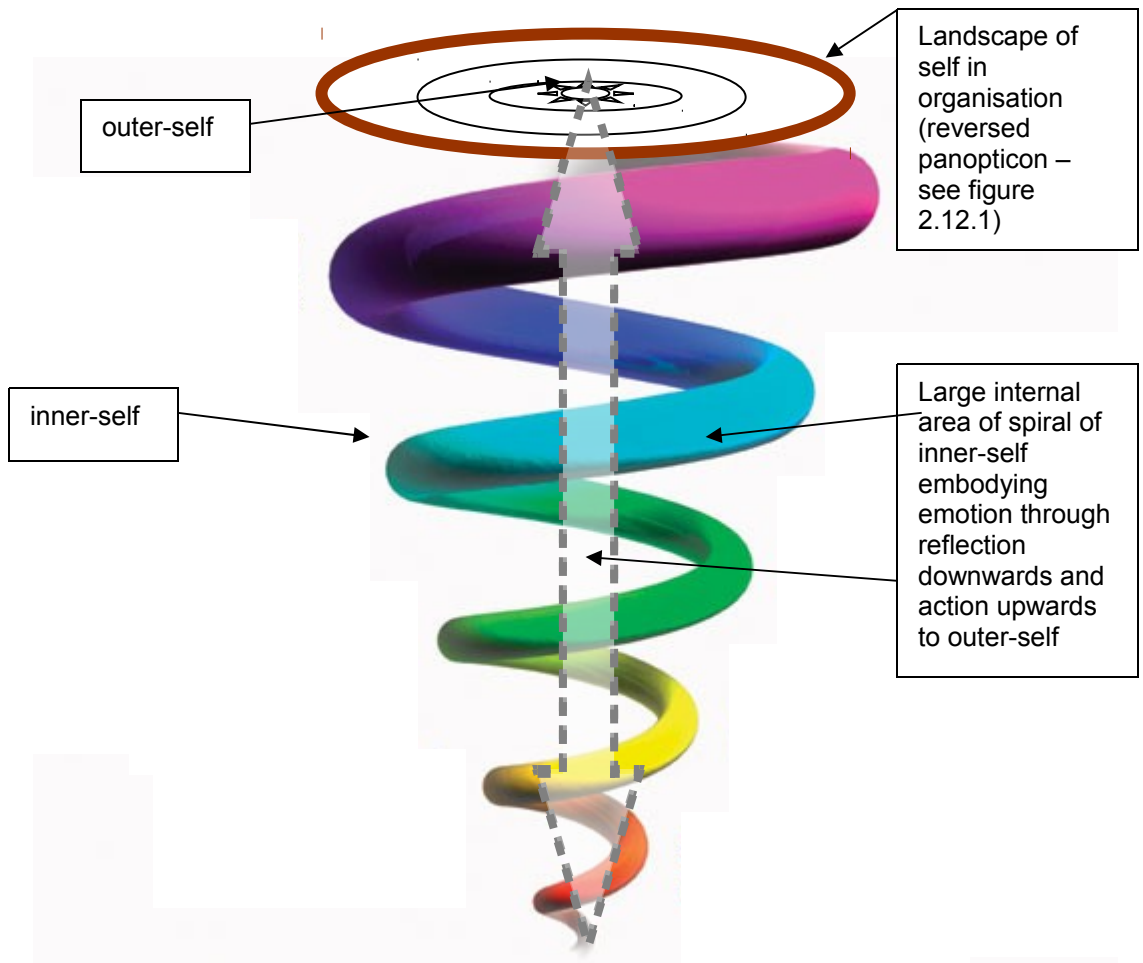
This can also be described as similar to the primary and secondary coils of an electricity transformer converting received voltage from high to low and back again; the upwards and downwards spiralling of my interiority happens with emotion and generates the felt energy I needed to do the work. I underscore this as an important and concluding contribution.

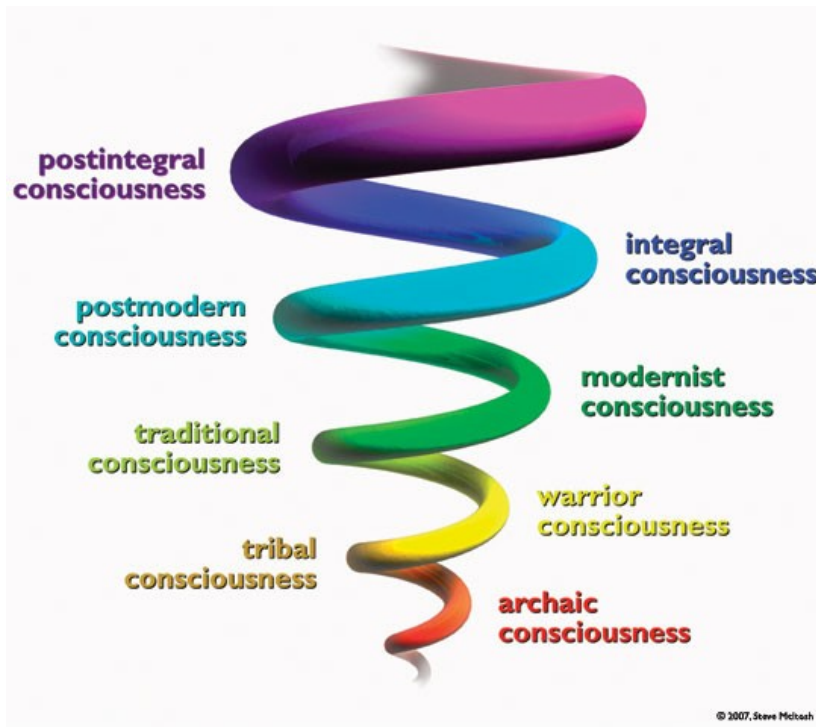
As I reflect again on the whole thesis with my developed REP I retain an absolute commitment and belief that this major part of my life must resonate and connect with the reader and practitioner who are motivated to advance our knowledge of emotions in the workplace. As a public sector worker I urge that this perspective be transferred across to other sectors of public, private or third-sector organisations – not least because deeper partnership working must be forged if we are to tackle economic and environmental failures in our current inefficient and unimaginative ways of doing business. My REP construct has been demonstrated in this approach with evidence drawn from vivid and emotional vignettes in a thesis that is redolent of the crisis of now. The emotional power and energy of the inner-self must be voiced in multiple conscious and subconscious layers to educate or bring out good work.

My contribution is a synthesis of organisational research methodology, theory and practice. It is my exposition of the poststructural problem of writing the self that is at the heart of this necessary synthesis. Truth or knowledge about emotion should not be contained or controlled by organisational theory. Theory and practice need a place for dynamic models that contribute the role of the self to experience and bring out deeper understanding of emotion. I believe the researcher is (and must be) the problematic self on an angst-ridden pathway through the research, reflecting, sharing and painting pictures of lived experience.

Figure 6.4

The interiority of our subjective selves; spirals of reflection in the inner-self with emotion, returning to the outer-self with cognition to the work landscape.





6.5 The interpretation of things

I am fortunate to be able to combine my passions for public service and the area of sustainability. I mention this here as an underlying belief that is basic to my life purpose and as such engages emotion in actions with others. Sustainability has been a recurrent theme emerging from my work. I sense this somehow comes from my inner-self and emerges through the practice of REP. Our society will continue to experience earth-changing economic and natural climate events that require us all to bring forth creative and emotional responses and action to mitigate and adapt to change. My awareness of the felt experience and tuning-in to the state of the world, and my ontological position, has connected with my instinct and desire to transform our society to reduce detrimental changes in our natural and man-made world.

I represent my interiority as a metaphor of the mitochondria of the animal cell in order to find and communicate helpful parallels in the natural world. This part of the cell is essential for life. The mitochondrion has a massive internal surface area that belies its outwardly small and singular appearance. The mitochondria metaphor aligns well by representing individuals and society as comprised of living cells within which mitochondria are the vital energy units for growth and life. The massive internal surface areas (like our interiorities) work within the other cells to derive energy with which to power life. With this analogy we may imagine how the deep and two-way spirals of our inner-selves connect us to our outer-selves in relationships making up the whole body or corporeal organisation. An important point is my signifying the “return to the self” as recorded in the vignettes, rather than losing this experiential knowing process as it scatters amongst the noise and chaos of our world.

People at work need to own their work – at least enough to gain their own interpretation of their role and contribution. To function most successfully there should be time to reflect and understand how to plan and prioritise work-streams in relationship with all others concerned. Emotions are too often brought into ‘negative’ play at work, such as through the stress of meeting or not meeting deadlines. In the context of performance planning and business planning we all have the power to interpret information and form a collective view based on our acceptable level of ownership, experience and reflexivity. An empathy and sympathy can be developed from the basis that people respect and value their own and others’ views, skills, aptitudes and feelings towards work.

I accept that I will never be able to fully loosen the shackles of organisational cultures of power and control. I find myself lapsing back into conventional behaviours, and ways of writing and being that hold on to organisational norms. However, the difference for me is that through the REP I have a constantly active method of re-visioning that can help in the moment and on later reflection. This sense of self and the hunger for felt energy brings a responsibility to do what I can for myself and others in social interchange. Over the years of researching and developing REP this has become part of me in every dimension of my life. I do not claim that this is particularly unique in terms of the way others behave or are but my thesis relays how the journey has been for me and how my account will connect with others' insights, beliefs and practice in order to more fully contribute our human talents to our legacies on Earth.

Over the last seven years I have resisted and even pushed away the prospects of senior management development pathways, choosing instead to focus on emotional investment in my team's identity and my sense of self in co-creating meaningful and innovative work. It is interesting to note that the core of my three teams stayed together through many ups and downs. This has bucked the trend of higher staff turnover elsewhere in my organisation. I am convinced that this has to do with our innovative and empowering work and is described as such in the vignettes. The work projects connect and in part come from innovative ideas in the motivated teams – such as combining the need to tackle climate change with training and jobs for disadvantaged young people.

As I write we grapple with public sector divestment in the UK and find I must increasingly work across sectors in new arrangements. I see this urgency and the removal of red tape as bringing in a new landscape that must not be filled by more bureaucratic control in the UK. I go further to argue that the heat of emotional energy is a requirement for meaningful innovation and progress, and I see this as emotional intensity generated by people who care about what they do and the impact they have with others. I cannot see, nor do I experience, good work through planned and measured timetabled activities; there may be a framework and project plan in organisational work but the innovation and iterations of feedback from the work done is from the margins of the organisation. The work is energized and I see that it is the felt energy in such situations that can drive through success - not predetermined project management. A 'successful' piece of project management or plan is only ever appreciated in retrospect, and often no heed is paid to the real heart of the process - human beings bringing creative solutions amongst the chaos of all the unplanned issues along the connective critical path.

I feel a tremendous fulfilment from taking in the whole of what I have discovered and feel the energy in what I am continuing to do. Hillman (e.g.1983) calls for our accounts to be read by others as part of a 'Healing Fiction' (title of his 1983 book) in order to generate our imagining of ourselves. As fiction helps us to do, so a research thesis should connect to the reader's imagination as part of its contribution. This brings a constant renewal of the thesis contribution to the developing discourse. My accounts are based on real, factual experiences but my interpretation – like that of any researcher account in fact – is just that: a version or interpretation. Wilson (2010, p.3), a fellow researcher, describes our typical way of presenting research as “standing outside of the personality and as fact rather than acts of imagination, stems perhaps from a desire to imagine a safe ground that is untouched by death and impermanence.” I stress that the movement in me came through experiencing failure. My failure to connect my intuition and imagination about what I was seeking to contribute to organisational research and my organisation's development became pathological. I needed and wanted to make a difference.

I live with a sense of my mortality and seek a communal legacy impact through work and relationships that embody ideas. When connections are made they are alive with the energy that people create in them. This can be a building, for example, yet the building is not emotionally alive or animated even if it is a successful outcome from good work. It is swung into life only through the moments of meaning that people express through and in it – connections between people facilitated by the building that bring a certain warmth to the structure. I believe that in this way we can take care of our inner-selves through an educational and therapeutic practice. This is the crux, for me, of being “emotionally intelligent”. Not an emotional intelligence that does things or exhibits a way of being emotional but it is honouring our inner-selves and their ideas.

This is a radical thesis that represents and then becomes the circuitous path through the post-structural enigma of research into emotion and the self. It investigates the subjectivity of the emotion of others - but through the self (my personal, autoethnographic account). I found that I needed to be radical in order to challenge and break the bonds of the repetition of power structures and their results in organisations. This is not to say I was critical of my organisation or other workplaces but I accepted what it was like and tried to take action, using a different tack to find out by being researched by myself. I see that the thesis exposes me and my work, and in doing so I

am taking risks in my career and new academic position, but above all I have found a freedom to better serve others and myself.

6.6 Emotional noises from the deep into the written thesis

In my “writing den” I have found an increasing yearning to sound out my writing – to literally give voice to it. I am conscious of a deep release of my inner-self’s utterances in tones of agreement with what I say, and a crescendo and quickening pace when the energy propels me to explain in the text. This, I am sure, is quite normal amongst writers but for me it is another connection with the subject matter – the emotions of finding out - that arises from writing. Somehow this has become a helpful way of fixing my emotional learning in my body and soul, and bringing ideas out of the depths.

The act of writing the final account of my thesis has excited me as much as the field study. In fact, the thesis writing is probably an equal to the field study into me as the subject. Whilst I am not, nor ever will be, free from the Cartesian dualism that pervades my psychological spilt between the objective and subjective, I now know that deep reflection has brought into focus a new world that can be powered by emotion. My ego and its rationalisations are less obscure in reflection through engaging my inner-self. My interpretation of the world no longer simply looks to protect my interests per se but REP sees and feels beyond the rational horizon and imagines me in the world with ideas and actions that connect my and others’ relationship with emotion. I see the Socratic method of exercising the discipline of deep reflection as very much in the mould of my REP construct. This frame of reference helps to hold onto my imaginings and see how I can consistently process thoughts and feelings in my life, and apply them to my working experience.

Writing at the end of my thesis I feel an inner peace alongside an eagerness to discover more. Such juxtaposition recognises the development of my inner-self and that I have a relationship with emotion - but I do not need to control it. This philosophy finds a need to contribute with others to the discourse and turns away from emotional intelligence tools and similar devices that generalise, divide or rationalise our emotions (for they do not exist to be measured) towards garnering more of the felt energy in the ideation of collective and single voices. The metaphor of polyphonic music, for example Thomas Tallis’ forty part motet “Spem in alium” (c.1570), composed in the period before the English Enlightenment (c.1650) , is useful here as the forty voice-

parts of this motet have no single dominating line but the integrity of the soul in each and every voice brings the art together.

A final word from Richard Winter (2007, p.36) that resonates with my “test” of my writing and thinking is “... whether or not I get a sense of satisfaction from reading what I have written”. I would not describe it as satisfaction in a static way but in each reading and reflection on a vignette I derive new insights into my experience and sense the felt energy in replaying the REP. I feel some further resonance with REP in Whitehead’s (2005, p. 32 in Winter (ibid.)) view that, “in asking questions about the meaning and purpose of your lives you are aware of the flows of energy in making judgements of value in what you do, about what you have done, and about what you intend to do”. My REP construct in diagrammatic form illustrates the connection between the inner-self and its need to engage with and be informed by the outer-self and social world. I see Winter’s (ibid., p.32) pursuance of “... *outer arcs of attention*” and his “*inner attentions ... operating simultaneously...*[Winter’s emphases]” as a parallel description of a spiritual learning process. He interprets this process as an active questioning or problem solving that calls for “... *raising issues with others, or seeking ways of developing my ideas*”.

7.0 Chapter 7 Enduring reflective emotional practitioning

There is a clear need in the chaos of worry about the economy, crime, planet and every other media –led negative news stream to stand back, reflect and take positive action – take steps towards where we feel we must go. REP is my construction of a process of being alive to our emotions and those of others in a way that holds and gives energy – a felt energy that comes from our relationship with emotions. REP has become habitual for me in sensing how we and others are feeling, and so how we and others are “doing”. Critically, it can draw on our immediate and slower, reflective energies with tremendous intensity through our ideas and action. Such intensity and urgency is required to bring creative solutions to seemingly entrenched or intractable problems.

We ignore our emotions at our peril. This is brought into focus as we look at leaders around the world and see their own frailties and emotions playing out. When we saw the UN chief negotiator break down in tears at the 2007 Bali Climate Summit as things were looking bleak for a global deal on climate change mitigation, then we saw ourselves on that stage. It is by feeling together in relationships that we can direct our energy for ourselves and for a common good.

People in organisations must seize and lead on ethical and entrepreneurial development that move us towards a sustainable society that can work to address major world problems, such as climate change. Moving or motivating people with success is not achieved by telling or instructing them through the powered structures of our organisations. Rather, when change and transformation in people does occur it is mediated by emotion. Emotion is the felt energy within us that also binds us in cooperative action. Research into emotion has a role to play here but we must decouple its connection and use from direct performance measures or divisive models based on the acquisition of competencies.

My invention of REP was itself transformational for me. I feel and am coming to know that our research into emotions must not study or intervene in organisational management from a safe distance. The fear of engaging our and others’ emotion must be overcome if research is going to connect and help with organisational and personal growth. Good work that comes through motivated and creative people begets organisational management and control.

My thesis establishes my concept of emotion (felt energy) and a methodological construct (Reflective Emotional Practitioning) that can work for the individual

reflective practitioner in organisational inquiry and action. My personal transformation has been painful but also tremendously satisfying. It has given me a holistic confidence in looking at my work in the world with others. The REP construct works for me and I hope helps others as a tool emerging from the rich but patient journey on which I will endure.

I believe that my thesis gives me definition and a sense of place in the otherwise perplexing arena of emotions in organisations and work. A last word is given in memory of William James (1906, p.47) and his call to respect emotion as a “gift”. I hope my work in some way respects and shares this gift with you.

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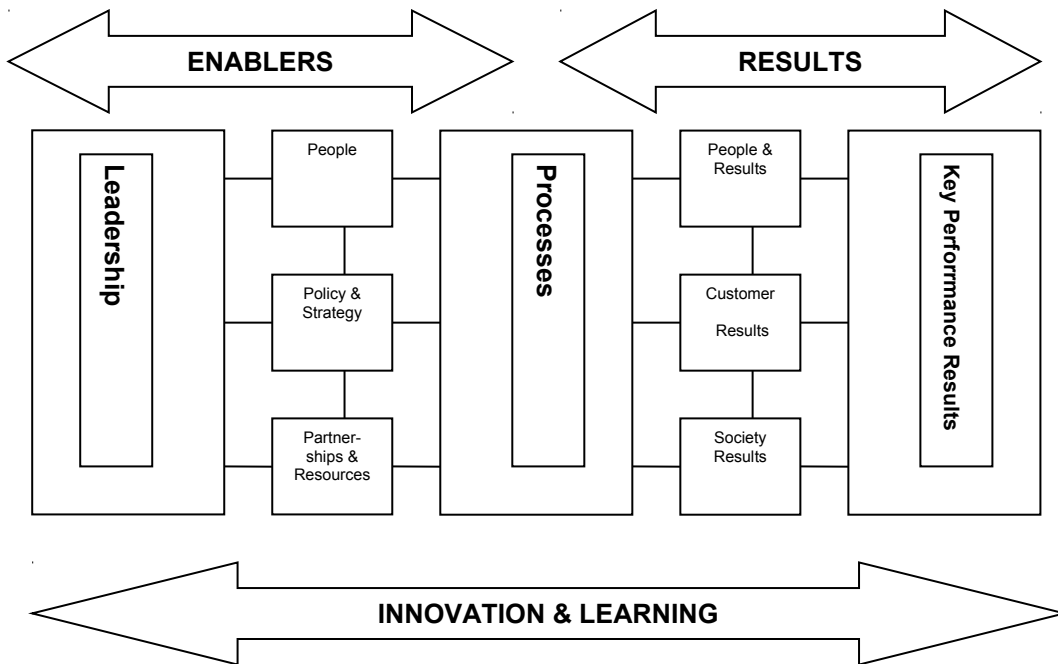
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Appendices

Appendix A1.1 The EFQM Excellence Model



Re-drawn by D. Arkell (2011), based on EFQM website 2004 model

The EFQM model consists of a framework of nine criteria that are deemed to cover the main features of running an organisation. Figure A1.1 shows these criteria grouped as “enablers” and “results”. The model requests data on the criteria set against general ub-criteria. A selected group of staff discuss collected data and agree percentage scores set against the model’s parameters of excellence – i.e. “trend data positive for more than three years”. After scoring against nine criteria the scores are entered into a formula sheet, weighting each criterion according to preconceived notional importance, and a score is arrived at. The score is a relative marker to gauge progress in successive model runs. Traditionally, organisations use the model as a measure of “excellence”.

Progress beyond a plateau of 50% proves difficult in the model based on basic performance management information. This may be because in many criteria there are “people” issues that require information about the quality of relationships and collaborative

working that can only come from the very participation proposed by this research. Indeed, the action research itself would score highly as evidence of staff involvement in business planning for the organisation. Similarly, the model does not appear to be limited in scope for emotional engagement (it has sub-criteria questions that delve into emotional type behaviours) and it will be assessed if the EI-based action research can further tip the scores towards excellence – although most important will be observations and reflections on emotional engagement and ownership felt across the different staff levels participating.

The second year's (2005) run of the model and action research is a refined approach that shows if positive results arise from the new approach. The action research aims to create synergistic connections of often disparate EI-type competencies, people investments and initiatives. The research gets amongst the very "bureaucratic" crucible of beliefs and corporate correctness to unearth the "enterprise" (du Gay 2000) of individuals and groups. The organisational or business aim is to better connect to the complex range of customers – the *raison d'être* of any organisation.

A.1.2

Excellence Model description

The EFQM model consists of a framework of nine criteria that are deemed to cover the main features of running an organisation. The figure shows these criteria grouped as “enablers” and “results”. The model requests data on the criteria set against general sub-criteria. A selected group of staff discuss the collected data and agree percentage scores set against the model’s parameters of excellence – i.e. “trend data positive for more than three years”. After scoring against nine criteria the scores are entered into a formula sheet, weighting each criterion according to preconceived notional importance, and a score is arrived at. The score is a relative marker to gauge progress in successive model runs. Traditionally, organisations use the model as a measure of “excellence”.

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Appendix A2.1 Background extracts of my shared work with the Service Planning Group on Emotional Intelligence and the Quality of Relationships concept in 2004

To define emotional intelligence it is helpful to break it down into parts (based on Bar-On and Parker (eds.) (2000)):

Emotion – an organized response system that co-ordinates physiological, perceptual, experiential, cognitive and other changes into coherent experiences of moods and feelings. Emotions arise in response to changes in relationships.

Intelligence – many different definitions but central is the ability for abstract reasoning and adaptation.

Emotional intelligence is the ability to recognise and understand (to a useful extent at least) emotions in one's self and in others, and to use this knowledge in decision-making (Mayer and Salovey, 1990).

Emotional management – 4 types: pecuniary, prescriptive, presentational, philanthropic (Bolton & Boyd 2003)

Emotional Competency/Emotional Quotient

(Part of emotional intelligence concept outlined but trying to give hard edge by quantifying scores for emotional intelligence of people/places. Viewed skeptically by this paper.)

Emotional Labour

Hochschild (1983), "The Managed Heart" – surface and deep acting in staff. EL is the act of managing emotion in the service of one's job. From job adverts to job descriptions there are embedded or embodied explicit and implicit norms for "correct" emotional expression and management (whatever one's inner feelings – leading to stressful suppression of emotion).

Cathexis/Psychic Superglue

Moddell (1993) argues that people need to be "psychically alive" at work. Mitroff (1989) adds that people are giving part of their psyche to the organisation and Moddell warns of an "alienation from the private self" in a trade-off situation. Emotional

intelligence breeds an understanding of this important dimension. Stein (1992) refers to a psychic “superglue” or cathexis that enables individuals to become attached to hobbies or interests. Arguably, for organisational progress there needs to be a balance between capturing the cathexis of the inner or private self and the value of the social self. I recognise this complexity and through the experience of mentoring staff can see how coaching skills help develop a more “feminine” leadership approach - tapping creative and personal elements in a rediscovery beyond the immediately visible.

Mood Theory

From social psychology (Forgas and Isen) but recent organisational context studies (George) have provided the basis for looking at trait emotionality and mood states and predictors of these. Forgas and George took an integrative approach to studying positive and negative moods. Basically, mood theory refers to the manner whereby moods determine behaviour in social and organisational settings.

The traditional masculine/feminine hierarchy of logic/emotion is being reshaped by the imperative to be passionate in the workplace (Hatcher 2003). Towards a new gendered truth in the “regime of truth” (Foucault, 1982) shaping organisational life.

The equalization of power relations between identity groups; acknowledging that organisations are comprised of individuals with different interests, cognitions, emotions, etc. and different social experiences. Jehn et al. (1999) use this approach to derive organisational value outcomes based on informational and value diversity (not shown in group inequality perspectives).

Diversity research needs to grapple with the complex and ever-changing cultural and political contexts and move across disciplinary boundaries.

Diversity Management – a model of inclusion for all employees in formal and informal networks/programmes; crucially, it enhances the perception of employees and positions women and other disadvantaged groups according to merit (no more, no less!). This supports both men’s and women’s place and progress. Rationales include profit, harmony and competitive advantage (especially as increasingly needed in flatter structures etc).

Other “tools”

Theories from the sociology of emotions: 1. Affect control theory - Heise 1979 & 2002 – people seek experiences that confirm sentiments about their role, construct

behavioural expectations/labels for others in order to comprehend deviance, and experience emotions that reflect the successes and failures of the confirmation process.

2. Emotion Management Theory - Hochschild (1983) – how emotions reflect status hierarchies – that people work to bring their feelings in line with culturally shared emotion norms.

The recognition and development of this typology will help to de-construct the complex subject of emotion in organisations. I am focusing on the Quality of Relationships sub-concept as the anchor tool in my research but will develop my concept of “gendered quality relationships”.

Critical reflection on theoretical/conceptual approaches

Perspectives – rational views vs. emotional: psychodynamic, dramaturgical, political, cultural and institutional approaches – is this the “dualism” of the rational/emotional?

Hybridisation of ideas/conflicting ontological positions

There has been little application of the emotional intelligence concept to management studies. I observe a connection between emotional intelligence and creativity and change. Amabile (1983) argues that leaders’ awareness of the social and emotional conditions of the workplace facilitate a climate of creativity. This “social psychological” approach is lacking in many organizations, with only arm’s-length creativity nurtured through the selection of “creative people”. This does not instill creativity into day-to-day activities. This paper suggests that Mumford and Gustafon (1988) are right in saying that “creativity is a syndrome” but this needs support from emotional intelligence to be developed. However, the power regime must be facilitative and not fearful of the emotional development of people.

In my master’s thesis I constructed a best-fit model of the emotional intelligence concept for my organisation. The model in Figure A2.1 brings together components essential to the quality of relationships. From literature and fieldwork in my organisation I found this model to be representative of the tenets of emotional intelligence rated as significant by my research group (the same one as used for this thesis). The model, adapted from Cherniss et al. (1998), exposes six internal factors acting on the quality of relationships – ultimately leading to emotional learning.

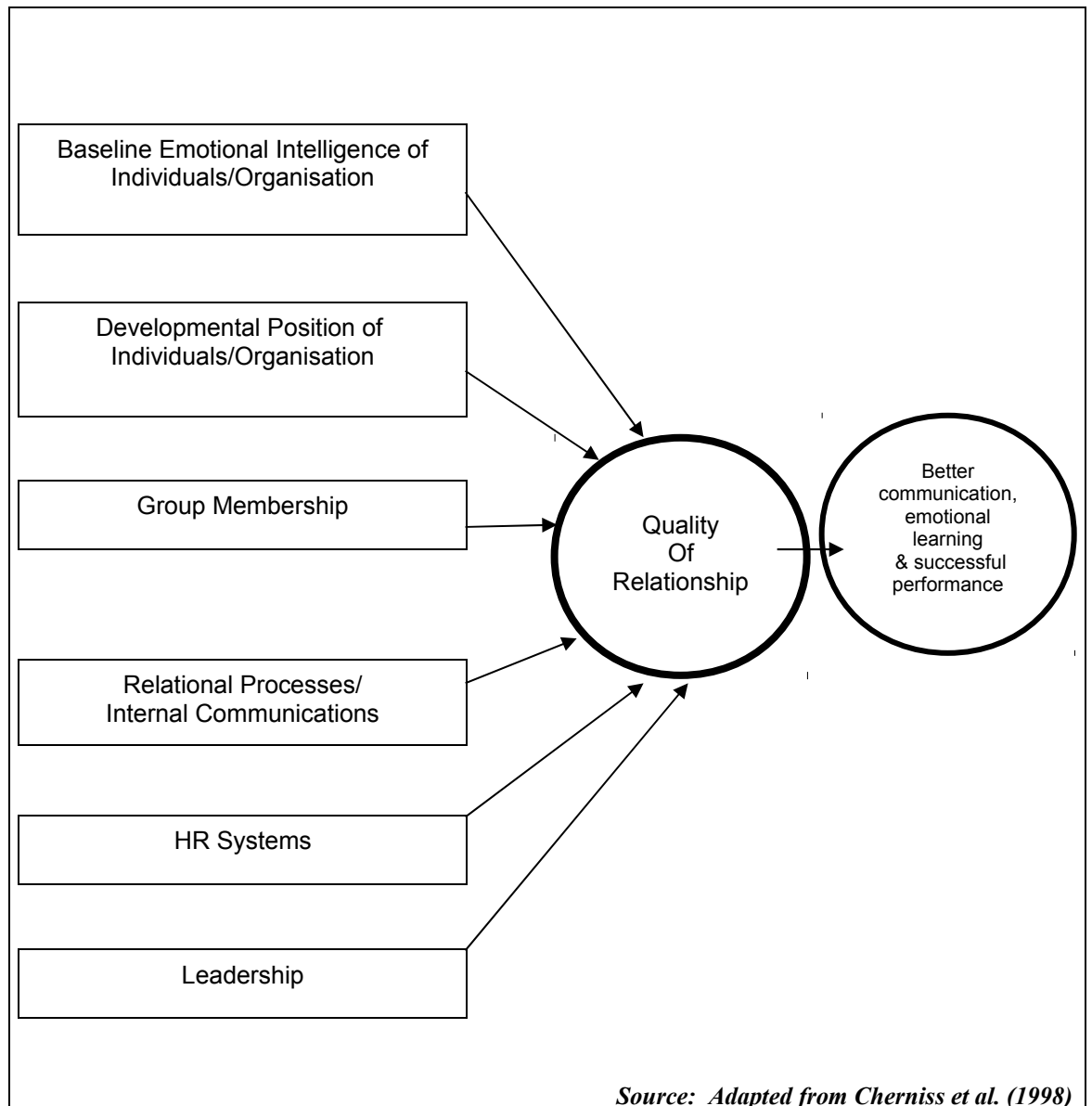
As my research emphasizes, the factors pertain to individual and organisational emotional intelligence components. Each person brings a baseline emotional

intelligence and developmental position (an additional state of learning vis-à-vis their baseline emotional intelligence) to relationships, and hence a capacity to promote and practice emotional intelligence. Group membership suggests that a person's membership of natural groups, such as race and gender, affects relationships and emotional intelligence. For example, there are often sensitivities around one-to-one male/female mentor relationships in the workplace. Relational processes (and internal communication) are set behaviours; for example, critically reviewing meetings, which may promote emotional intelligence. HR systems and leadership are further key features of an organisation that impact on the emotional intelligence potential of relationships.

This paper criticises the Chernis et al. (1998) model for over-simplicity – especially the lack of interplay between the factors. My work took this on by considering the importance of boundaries of all types in emotional intelligence development and developing the notion of 'synergistic competency connectors'.

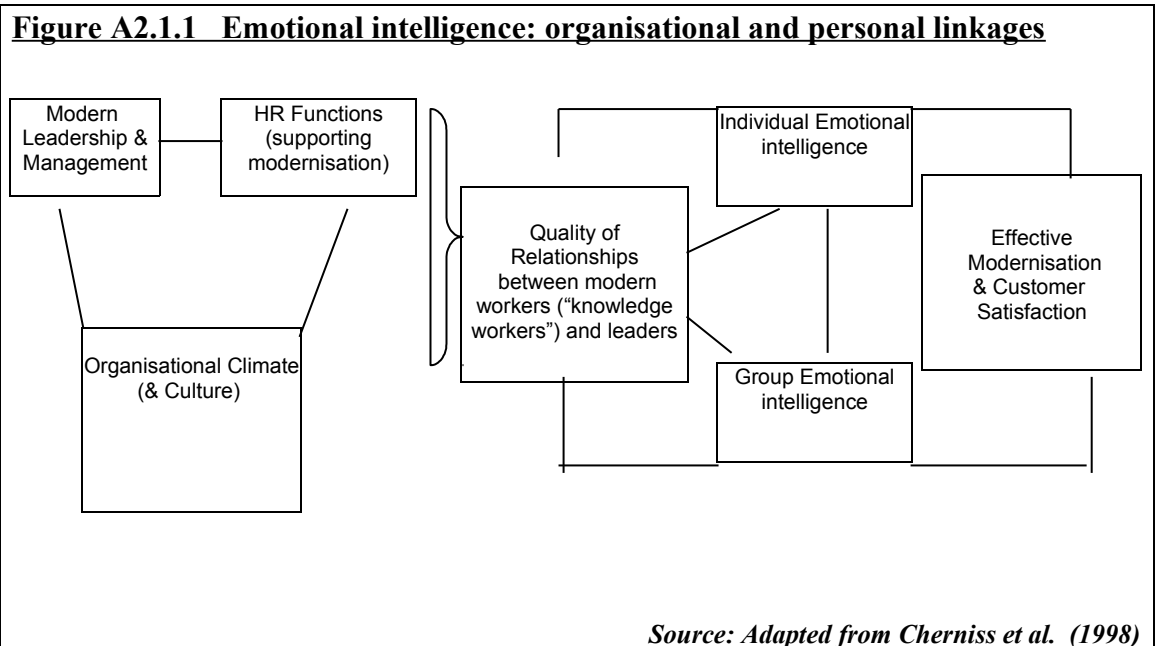
Internal communication has been added to the model as a key input for the quality of relationships at CCC and better overall communication (internal and external). This is shown as an outcome alongside emotional intelligence and modernisation. This paper sees communication as pivotal, and in a sense the destination of the research journey, an opportunity for "action research". Fundamental to these factors working for successful organisational modernisation is their conjunction on a continuous and incremental improvement path. Getting it right with these key factors, and understanding how to, helps to form a self-perpetuating emotional intelligence climate.

Figure A2.1 The Quality of Relationships Model



The model in Figure A2.1 above suggests that individuals can foster emotional intelligence through relational activity, including self-regulation, self-motivation and social skills. The model includes a range of relational learning types dependent on situations and objectives. Cherniss et al. (ibid.) generalize a framework that articulates the potential and constraints of relationship types and the ways organisations and individuals use these to develop emotional intelligence competencies.

Figure A2.1.1 sets out the research issue in diagrammatic form and is a clear reference point in the discussion on research methodology. With modern flexible workers at the centre, fed by three organisational emotional intelligence components, the diagram shows relationships in relation to individual and group emotional intelligence.



Appendix A2.2 Relationship boundaries for emotional intelligence

Baseline Emotional Intelligence	<p><i>Engaging with fear and vulnerability increases capacity for modernisation and emotional intelligence development. Low emotional intelligence can mean lack of opportunities realized for emergent and formal relationships.</i></p> <p><i>Need Empathy and Social Skills clusters in emotional intelligence competency scores. Also Self Awareness and Self Confidence to seek feedback to benefit from 360 degree appraisals.</i></p>
Developmental Position	<p><i>Relational scope and capacity limited by developmental position, e.g. mid-career people seeking to modify and reaffirm position achieved to date; may seek to help develop less experienced employees. Mutual relational learning through mentoring. Individuals may be too embedded in or too detached from relationships to reflect objectively and absorb lessons offered.. Boundary effect less if interdependent stance toward authority, have good emotional intelligence baseline to be flexible – crucial for modernisation, and experience emotional intelligence learning through relationships at work.</i></p>
Salient Group Memberships	<p><i>Understanding the benefits of cross-gender relationships at work to merge the natural boundaries: women being stronger in Self Awareness, Empathy, and Self-Reflection, and men being stronger in Self-Regulation (Goleman (1998)). The mixed group can cross a potential boundary by seeing cross-gender relationships or groups as chances to expand emotional intelligence. But cross-gender/race/cultural relationships can be a boundary for emotional intelligence owing to stereotyping. They can be set sex-role behaviours that fix men and women into roles – together blocking emotional intelligence. Removing these boundaries through cross-team and wider networking (features of modernisation) can develop this type of relational emotional intelligence – can be crucial for successful recruitment of different genders, races to certain roles/jobs.</i></p>
Relational Processes	<p><i>Patterns of behaviour, such as reflecting on meetings, training and mentoring, can open up good emotional intelligence opportunities. The way people are involved and communicated with is key to crossing boundaries; cross-cultural and inter-team activity can be enhanced through carefully conceived and regularly reviewed internal communication programmes (major action-research output of this study).</i></p>
Human Resource	<p><i>A notable boundary is the lack of a comprehensive assessment of system-wide HR policies and their role in supporting, generating or impeding</i></p>

<p>Systems</p>	<p><i>relational emotional intelligence and development. Only then can existing and planned training, appraisal and OD interventions (formal and informal) be focused in unison on building an emotional intelligence climate – or development culture. A synergy between interventions that crosses traditional HR boundaries is the goal.</i></p>
<p>Leadership</p>	<p><i>All the above opportunities for emotional intelligence development can only be fully realized with a cooperative leadership style among managers. CCC, like other organisations, has experienced rapid technological changes and competitive employment markets which can exacerbate the gap between leaders' declaration of support and their actions: they often see limited quick results from continuous improvement programmes (such as CIG at CCC, Appendix 17) as they are distracted by external environmental concerns.</i></p> <p><i>This paper cautions against an over-reliance on top leaders serving as positive role models, instead favouring champions in second and third tiers who can take the tacit support from top leaders and pass it on by contact with staff. (In a sense this is a boundary in the very discourse of management studies.) As this process bears on the emotional intelligence climate of the organisation, top leaders will need to adapt or turn over to fit the new shape of their job or organisation- or find themselves on the boundary.</i></p> <p><i>At CCC a common performance culture boundary has affected the opportunities and quality of relational emotional intelligence. As Kram and Cherniss (ibid.) report, "... almost unknowingly, managers and leaders at all levels collude in perpetuating a results-oriented culture that forfeits opportunities for learning critical personal and social competencies through relationships at work". Agyris (1998) found that leaders can get trapped in habitual patterns of behaviour that trap them in single loops of ineffective and often poor decision-making behaviour. They need to have intrinsic goals for emotional intelligence relationships that develop Self Awareness and Self – Reflections (Hall (1993)) that can be related to strategic objectives. Crucially, HR professionals may align interventions for managers accordingly to bring out the benefits of 360 degree appraisal assessments, action learning and coaching – developing Self-Awareness and Social Awareness and Social Skills.</i></p>

Appendix A2.3 Tenets of emotional intelligence (after Goleman, 1995a)

Self-confidence	_____	self-awareness
Determination to succeed	_____	self-management
Intrinsic motivation	_____	self-awareness
Tolerance of group	_____	social skill
Originality	_____	social and self- awareness

Appendix A 2.4 The emotional intelligence competency framework

Emotional intelligence competency framework
Self-awareness
Confidence/assertiveness/self-regard/independence
Emotional self-awareness
Accurate self-assessment
Self-management
Emotional self-control
Trustworthiness/conscientiousness
Adaptability/flexibility
Achievement orientation
Initiative/creativity/problem-solving
Constructive discontent
Optimism
Social Awareness
Empathy
Organisational awareness
Service orientation (serving others)
Emotional expression
Interpersonal relationship
Social responsibility

Translating feelings (synesthesia)

Feelings bias in judgements

Social Skills

Developing others

Inspirational leadership

Influence/personal power

Communication

Change catalyst

Team-building/collaboration

Conflict management

Compassion

Managing emotions – self and others/in combination

Emotional transitions

Stress tolerance/impulse control

Appendix A3.1 Action research design 2004 – 2006 PART ONE

Research phase /action	Timescale	Research event purpose	Reflection and learning outcomes	Research evidence
Engagement 2004-2005				
1. Preliminary conversations, observations, reflections and literature reviews on emotional intelligence, power and innovation in my organisation.	November 2003 - February 2004	a. Observing emotions in the service planning process; b. Introducing and sensing the language of emotions in Excellence Model; and c. Preparing the Service Planning Group to support my research project	Reflection on master's dissertation and preparation for doctoral research Emotional intelligence is being supported by top management with my master's and ongoing research supported and encouraged by my director.	My reflective account, comprising: Indications of willingness to engage in research
2. Service Planning Group first meetings (2) and writing of Service Plan	February – March 2004	My observation of the emotion in the group process and information presented, and exploring the innovative process.	This process iterating with literature to produce idea for conceptual framework.	My reflections on the meetings in text (Section 4.3). Seeing closing-down of emotion in Service Planning Group descriptions of work and hope to represent emotion in the Service Plan.
3. EFQM Excellence Model session based on information from no.2 above	April - May 2004	My observation of the emotion in the group process of running the model and in the information presented, and the relationship between the process and information about work.	This process iterating with literature to produce conceptual framework.	My reflection on the session in text Seeing the potential to engage with the enabler criteria processes and bring emotional accounts and information into the evidence

4. Reflection on impact of service planning process. Reframing the research based on my insight into the organisation and myself	June 2004 – February 2005	Examining my motivations for the research and how I might integrate practice development with a contribution to the discourse. Engaged the Service Planning Group in my research inquiry.	Understanding the need to engage as emotional participant – in workshops and own work area. Established my conceptual framework and action research methodology.	My reflective account and reflective practice in my other work areas of innovation Note: the Service Planning Group was briefed in November 2004 on the concept of emotional intelligence and its role at work, and how the action research seeks to reveal insight into emotion using the service planning process as the vehicle.
5. Engaging the Service Planning Group in my action research in Service Planning Group workshop	February 2005	To explore the role of emotion through the integrated concepts of emotional intelligence and power and innovation in the service planning review process and consider it as vehicle to carry development of emotion in work.	Observing and participating in the emotions in workshop dialogue and discussing the embodied information presented and actions progressed.	Service Planning Workshop February 2005. Vignette (1) of my account of emotion in me and others
6. EFQM Excellence Model session based on information from 5. above	April 2005	To explore the role of emotion through the integrated concepts of emotional intelligence, power and innovation across the enabler and results criteria of the Model.	Reflection on service planning outcomes (my presentation of Vignettes (1)) to the Service Planning Group. Feeling the responses to this as the Group open up to their subjective emotional work experiences of themselves and others they represent.	Excellence Model Workshop April 2005. Vignette (2) of my account of emotion in me/others.
Engagement 2005-2006				
7. Reflection on the impact of service planning process. Reframing the research based on the Service Planning Group and my emotional	May 2005 – January 2006	To further observe and reflect on emotion in the Group and develop my explorations of my feelings at work and in the research.	I identified some disappointment with the action research results and impact of 2005 service planning workshops. Realising fuller immersion in the action research was necessary to connect with my inner-self. This was vital in order to	Reflective account of my transformation through the research.

insight

understand me alongside what I was observing.

8. Joint Working Group and Departmental Management Team Workshop	January 2006	To introduce an informal yet symbolic connection between the Service Planning Group and top management (top level of control and power base in hierarchical organisation)	<p>Achieving a breaking-down of the boundaries between workers and top managers.</p> <p>Some awareness in top managers of the importance of emotions in learning about and motivating workers (and themselves).</p>	<p>Engaging senior management in the process.</p> <p>Vignette (3) of a new confidence achieved in being innovative and seeking emotional intelligence in existing and new work represented in the Service Plan.</p>
9. Service Planning Group Workshop	February 2006	To explore further the growing understanding of emotion in and at work as represented in the service planning process.	<p>Reflecting on Vignette 1-3 outcomes with the Group.</p> <p>Observing and participating in the emotions in workshop dialogue and discussing the emotionally embodied information presented and actions progressed.</p>	<p>Service Planning Workshop February 2006.</p> <p>Vignette (4) of my account of emotion in me/others</p> <p>My realization of the limits to my research and reflective practicioning.</p> <p>The Service Planning Group revealing a developing awareness of emotion in and at work.</p>
10. EFQM Excellence Model workshop	April 2006	To explore emotional intelligence in and at work as represented in the Excellence Model process.	<p>Reflection on service planning outcomes (my presentation of Vignettes 1-4) to the Group. Feeling the responses to this.</p> <p>Observing and participating in the emotions in workshop dialogue and discussing the embodied information presented and actions progressed.</p> <p>My beginning to shape an alternative methodology that builds on the research experience so far and my own emotions around finding out.</p>	<p>Excellence Model workshop April 2006.</p> <p>Vignette (5) of the Service Planning Group establishing a growing awareness of emotion in and at work.</p>
11. Assessment of the research and my expectations.	May-June 2006	To consider if the research takes me to a conclusion, to reflect	Despite the greater display of emotion and representation of passionate work done by	Reflective account: the emotional intelligence discourse and application

and present new learning for practice and discourse (and for me).

workers (which was a changed outcome of benefit to the Service Plan and the Group's experience due to the action research), at the end of each workshop the framework of prescribed criteria or expectations of the DMT constrained any chance of transformation in the role of emotion in or at work.

The capacity of emotion-led change or action for "excellence" was limited by established power structures (acknowledgement here of the expectations of top management to be satisfied despite new relationship with them – see event no.8).

in the action research was too superficial a tool to help move us as individuals. I saw it as a limited and flawed social construction of reality – reproducing managerial and discourse practice, essentially an objectively based view of emotions that individuals found shallow but the organisation used programmatically for "leadership". Despite sustaining individual accounts of subjective power with emotion in the workshops, my fears of generalisms and subservience to extent power were evident.

Appendix A 3.2 Research action design 2006 – 2009 PART TWO

REP vignettes

Research phase /Action	Timescale	Research event purpose	Reflection and learning outcomes	Research evidence
14. Reflective Emotional Practitioning (a new construct for my reflective practitioner research action inquiry).	September 2006 – December 2009	<p>Forming and shaping a new “innovations” team.</p> <p>Developing my research action method for my emotional inquiry into myself in relation to others and innovative work.</p> <p>Me in the research landscape. A cathartic transfiguration connected me, team and partners with emotion. Tried to capture this for sharing in my writing.</p>	<p>Learning through experiences of major innovative and partnership projects.</p> <p>Reflecting on practice and feelings about the innovation process in relation to organisational power and processes.</p> <p>Pivotal role of supervisor in holding my emotional insight and preparedness to change, travelling through painful realization that I was part of the reifying organisational commodification of emotion.</p> <p>Emotions and ideas are entertained beyond the immediate bounds of organisational power.</p> <p>The significant returns for the organisation and customers, and embedding in the service planning as signifiers of limited transformation.</p> <p>Emergent recognition of emotion as the power source (felt energy) for social change and Reflective Emotional Practitioning as human agency.</p> <p>Relating the self and other – speaking authentically of the experience of the other through co-production without collusion of emotion.</p>	<p>Vignettes (7--16)</p> <p>Reflection in action</p> <p>The feelings of finding out – discovering a path for me as an emotionally engaged reflexive researcher.</p> <p>Reflection in action; observing others and understanding my emotions as I studied and worked; feeling and communicating the emotions about our work.</p>

Appendix A.4 Paper from Cambridge University public lecture on “Adaptation to climate change”, at St. Edmunds College, Cambridge University Lent term, February 2009

From rhetoric to reality – making sustainability happen through education, government and business partnership

This article explores the birth and emergence of a new project that concretely manifests the principles of sustainability and shows how government, business and education can work together when hearts and minds are connected.

‘To affirm life and integrity of the world is to reinhabit it just as it is, via the local modality of place...It is to embrace our own role in those unfoldings, both at the level of sustainable practices and at the level of communicative exchange...’

(Matthews, F. 2005 in Wooltorton, S. 2006)

Well, talking about sustainability all sounds very nice – the right thing to do. I believe it is right to maintain high profile debate, even rhetoric, to increase global and local communications, but the essence of living sustainably is about change - now, for yourself, others and for future generations. My short article resonates with Wooltorton (ibid.) through the SmartLIFE example, a large-scale international sustainable development project funded by the EU Interreg programme.

The project was brought about through a creative human process of interpreting policy through an open, extensive, innovative partnership to promote and build capacity to supply sustainable homes and buildings. The project secured EU backing and set up a chain-reaction translating highest level policy with local actions in the streets of Cambridge in the UK, Malmö in Sweden, and Hamburg in Germany.

The interconnection of cultures, disciplines, governments, politicians, legalities, finances, time and place came together as an imaginative act of sustainable action on the ground. SmartLIFE continues in this way today, and so is sustainable in its business offering, and in essence sets about to ‘reinhabit reality’ as Matthews (ibid.) calls it, as a platform exemplar to practice and learn to live sustainable lives. I believe SmartLIFE’s success is in the way it centres on people and their basic need for shelter, housing, homes – so emotionally connecting need with the economic (affordability), social (community) and environmental drivers of the initiative.

I reflect how a clear vision and shared passion realised change and results. SmartLIFE’s continued sustainability was as much about a collective and emotional holding on to the “common good” purpose in the public sector (by all staff working directly or indirectly on the project) with managed commercial partnerships unfolding to deliver product and market delivery to customers.



Cambridge SmartLIFE Centre: building a house within the centre

The Triple Helix interventions – Education, Business and Government

We are at a time of huge change and confusion – not about the facts of climate change per se but where to invest and how to change things to make repair and set out new ways of living. The SmartLIFE project takes on the powers, funds and motivations of a vertical (levels of government) and horizontal (education, business and governmental sectors) degrees of partnership to make a substantive intervention to the supply side for sustainable development. The idea is then that the demand side (or market) will connect with a local economic, environmental and social need for sustainable development. This is a very basic economic model but to make it work in reality people must be resolute with belief and give emotional energy and commitment to make it happen. SmartLIFE shows that this can work.

SmartLIFE is a physical and emotional nexus for different people to (re)interpret sustainable objectives in the built environment. Sparking from a simple but catalytic idea that local government must get involved in building affordable and sustainable homes and communities – and not leave it to largely disconnected agencies and the un-finessed market economics – a meeting of local and international minds adopted a vision.



Cambridge SmartLIFE Centre

The SmartLIFE offering in the UK, Sweden and Germany can be summarised as:
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- Supply training, education and qualifications in modern and sustainable construction principles and techniques. To date some 5000 students have graduated. These are typically 16-19 year-olds that are equipped to deliver sustainable buildings but also ambassadors for sustainable development.
- A business development and exchange platform to bring architects, planners, educationalists and industry together to challenge conventional work and progress innovation
- A major conference and seminar location for sustainable development
- Three exemplar and interconnected ecological buildings that showcase sustainable buildings
- A knowledge base and partnership sparking new ideas and projects for sustainable development
- Evaluations and promotion of sustainable buildings (including the construction of 107 SmartLIFE homes in the UK)

Getting immersed and connecting the issues

The project team assembled all the policy documents and established the gap in the capacity of all stakeholders to supply affordable and sustainable houses. This gap analysis created an impetus for change and a determination to cut through the fear of “getting it wrong”. The application to the EU Interreg programme was supported by the UK government and provided the vehicle to move quickly. This was before the more directive policies and multi-agency work, hence powerfully convincing rationales to satisfy funding stakeholders drew on our collective emotive and imaginative energies. We had frustrations and set-backs in applying for funds but ultimately succeeded in packaging together a programme of funded project activities – from student exchanges, new course development, marketing to major capital funds to build three eco-exemplar SmartLIFE centres.

From this beginning a partnership was quickly established and Swedish, German and British friendships and mutual respect galvanised around the excitement and building profile of the project. A vital part of early success was the cross-fertilisation of disciplines and ideas, especially through exchanges of students, teachers, businesses, consultants, and politicians. The created a family of trusted members working for a unifying goal.

We set up early dialogue with industry and other agencies, and soon discovered that this project should not be rooted in a single sector (construction) but must provide a cross-discourse, multidisciplinary approach pivoting around a real community-owned sense and reality of place – provided by the SmartLIFE Centre. Rapidly, public and private sectors wanted to come to the SmartLIFE “playground” to share ideas, products, materials and be part of the solution.

We also recognised that sustainability needs innovations to arise in both supply of products, services, training, skills, (capacity), but also in demand – a demand that is not based on paper policies and general awareness but a consumer base and democratic power that buys into sustainability. However, the social and environmental footings of

sustainable development must be supported by economic justification – a business case that ultimately the market can sustain.



Cambridge SmartLIFE sustainable houses

Evolution of the SmartLIFE business platform to facilitate change

The SmartLIFE story is a leading example of collaboration of the public and private sectors. The success of exchange of experience and learning has been a therapeutic education process, allowing innovative thinking to come through and provide a type of social enterprise service. The “easy” route to commercialise the public sector intervention, and possibly close down the enterprise, has been replaced by the collective emotional movement to keep the enterprise partnership alive. This not-for-profit enterprise is managed by a public controlled Board with licensed partnerships with other sectors. This raises income that maintains and develops the SmartLIFE business and its position in the marketplace. This structural position is as important as the work outputs themselves and is central to collaboration for sustainable development – a win-win-win for public, private and education sectors.

Within this example are typical stories of ups and downs – summarised here all too simply as natural and changing human ambitions. Many individuals involved in SmartLIFE have contributed a great deal and then progressed onwards in their careers (taking SmartLIFE experience of practical sustainability with them). I believe the holding of SmartLIFE as a partnership and encouraging flexibility and inclusion of different players is a powerful feature of success in achieving a vehicle to deliver meaningful and felt sustainability.

The barriers of financial, legal and other conventions have sometimes held things up but for the most part people rally round the project’s purpose with extra support to seek positive results. Political support has grown through communications and tangible results. As one senior official put it at a recent meeting in praising the significance of the project, particularly it’s tangible assets, “SmartLIFE is sustainability you can kick!”



Hamburg SmartLIFE Centre: schools and colleges engagement

Not a concept, paradigm or even a particular world view

Sustainability is by definition everything to do with that on earth and of the earth, within the bounds of whatever we think is our cosmos. Ontologically it is the world, the planet, our lives, futures and our very lasting existence as human beings. This existence is at the core of emotive actions that connect human souls in a community of sustainable living. I do not want to appear romantic or overly simplistic but if sustainability is our goal, there is no an alternative hypothesis, or do-nothing option. There must be more and more a re-connection of body, mind and soul in channelling emotional energy into essential change.

Sandra Woollorton (2006), writing for a SmartLIFE sponsored book, calls for a “reconnective learning” to tackle the rhetoric-reality gap. In line with critical theorists, there needs to be a dialectical process and reflective practitioning to engage our passion. SmartLIFE continues to progress through being a physical, operational and independent meeting space that welcomes open innovation and imagination. At the centre of the project is the lifeblood of young people (16-19 year-olds) learning sustainable crafts and modern ways of building sustainably. Now we are progressing projects to interconnect this to the veins of schools curricula, higher education and business entrepreneurs to embed and engender a low carbon economy.

Interconnective ivory towers in the field

I have a job that allows me to practice sustainable development at different levels in the local and international contexts, and part-time doctoral research into a reflective way of engaging our emotions in the workplace. Together, I am discovering things about myself and others in interconnective relationships that reflexively power change into sustainable outcomes.

The frontline community project work on SmartLIFE and other projects opens up dialectical debate across international perspectives but with shared organisational visions. Similarly my research community has local and international perspectives within academia. Sustainability in the twists of the triple helix demands a participative epistemology in our postmodern, post-industrial times. This needs multiple methods of inquiry and multiple voices to be heard within our societies, and a knowing process to be authenticated alongside growing scientific knowledge about sustainability. It is about

making the science meaningful and touch people's lives - otherwise what motive is there to change?

The imperative for local authorities to use their power and abilities for step change

In the UK with whichever government in power the local democracy must and can engage communities in low and then post carbon education, industry and behaviours. As David Mackay states that if we all do a little then we shall only achieve a little, but with tuned governance that leads and listens to people there can be whole policy and action coordination to bring change - now. Everyone must know, want and desire a post carbon future as this is the only known future, and so it is local authorities that have the duty to connect with people to lead and facilitate concerted and individual changes to help bring post-carbon products, services, jobs, skills, behaviours and living.

The SmartLIFE example is different and we are working with it as a changing barometer of low carbon collaboration. It has evolved by responding to opportunities to intervene and thrive in a low carbon marketplace. Cambridgeshire County Council and partners, and the local people, have supported this development into the next phase. SmartLIFE experience has been a springboard to further low carbon ventures in the public / private / voluntary realm.

NO conclusion...but an onwards knowing process

A final word pays reference to Abram (1996) who studied cultures that have a sensorial and emotional interconnection with the earth. He feels that..."When reflection's relatedness in ... modes of experience is entirely unacknowledged ...reflective reason becomes dysfunctional, unintentionally destroying the corporeal, sensuous world that sustains it." I say we must embrace and embody all our senses in a relatedness of the conceptual, experiential and soulful in order to innovate and collectivise sustainable behaviours and living. I see honest reflection of people caring together to enable the "bringing forth of a world." (Maturana and Varela, 1987). This must be a co-creating with imagination and soul so that we reflect in our actions, "...knowing how we know... a process of turning back upon ourselves."

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A.5 Appendix 5 An article for the *Interconnections* journal

Arkell, D. (2008). The emotions of finding out: reconnecting people and work. *Interconnections*, Issue 1, 2008. Anglia Ruskin University.

David Arkell



David Arkell tells us about the research journey which took him from trying to reconcile performance management 'excellence' systems with emotional intelligence, to that of developing a whole new approach to leadership, called 'Reflective Emotive Practitioning' (REP), resulting in the creation of international projects on sustainable development and climate change within the public sector organisation in which he works.

A decade ago, a well-known organisational researcher claimed that, 'We are on the brink of relocating feelings as a focal point for organisational studies.' Ten years later, despite a plethora of studies on emotional intelligence, it is questionable whether there has been any substantial change in this direction. Our sense of ourselves as emotional beings still seems to be shut down by powerful systemic structures such as performance management which inhibit change in research or practice.

In this article, I share my story of grappling with the theory and practice of emotions. It shows how I myself moved from wanting to try

and bring together ideas of performance management, excellence and emotional intelligence, to realising that what needed to change were myself, and my relationship to others.

The situation

I am a senior manager in a public sector organisation leading three teams. We are fortunate to have senior management support to pursue innovation. We are a self-financing unit bringing a 'profit' of external funding and developing a high external profile.

Bridging the theory/practice divide: finding a research approach

How many of you have experienced that huge disappointment, when, after an inspiring training or away day, life back at the ranch instantly falls back into a sense of dullness or irritation? Whatever happened to that shared emotional energy? Why did it not seem possible to experience this collective energy in the organisational culture? These were the questions that interested me, and which I wanted to research. My sense was that this was something to do with emotions, but I did not really know how to tackle it.

Falling back on my management training, and with the zealotry of the beginner, I began by researching emotion within an 'excellence framework model' believing that getting people to convey their emotions and translate them and then score them in an accepted model would enable us to begin allowing our emotions into the workplace.

It was many frustrating months before I came to know just how shallow this 'emotional' research was. I was unwittingly still acting within organisational power fields. Slowly, and painfully, I began opening up in supervisions and really reflecting on the relationship between my work experience and the research I wanted to do. This period of self-reflection was a painful undoing of several years of practice and academic post-graduate study – yet it was perhaps the most fruitful part of my research.

This shocked and moved me, and left me wondering that if I, undertaking research in emotions, and trying to find a way of stimulating my team to express theirs, have such an intrinsic pre-programmed understanding then what hope is there for our organisations' 'enlightened' managers, aiming to get in touch with emotions using 'models' and 'tools' of conventional organisational development schools of thought? I realised that I had to let go of everything that I had previously believed in if I was going to really find a way of understanding and engaging with emotions in the workplace. I needed to reorient myself and my project. The emotional journey needed to start right here, with myself, and not with the abstract theories of management.

In research terms, I saw that my original ontology (way of thinking about the world) and epistemology (knowledge about the world) was confused. Whilst I had a clear intention to pursue

The emotions of finding out

the common good by engaging emotions, my ability to do this was fundamentally flawed as I still had a research mind-set set within a 'good versus bad' moralistic framework. Thus, I was already

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locking down my own emotional ability to engage my imagination by making judgements about which emotion was good or bad. In short, I was repressing that which I was conditioned to see as 'bad' – such as anger, frustration, irritation and only allowing myself to experience and articulate that which I was conditioned to see as 'good', or 'acceptable' within the modern organisation. I was having a limited experience of myself,

conditioned by my past, and the organisational culture in which I found myself. And not only was this my experience – it was also that of others. None of us, it seemed, were able to make a connection with our own 'interiority' (Hillman, 1975) or our soul's ability to connect via emotional communication.

Towards a new way of being: reflective emotive practitioning (REP)

This was enough to set me on a path of emotional change that resulted in a new and different way of communicating and working. Further, this has enabled our team to overcome some really difficult obstacles by working together in ways that the traditional organisational culture would not have permitted. This is a bold claim but my team have referred to this change as being empowering for them too.

This process is not the traditional and rational 'change management' process, but rather an exhilarating connection with our collective vision leading ultimately to prosperous survival. I use the word 'survival' as I believe that the endemic organisational process and culture would have led to a closure of the team and its work if we had not found a way of connecting with our base instincts, soul and imagination to steer us through the mire. This is not a criticism of my organisation but praise for leadership vision which gave us enough freedom and encouragement to define ourselves and our goals through self and collective reflec-

tion such that we ended up delivering freedom for my team collectively to resounding results.

To be more concrete here, often the perennial public sector spending squeezes mean that the use of rational control ratchets up. This limits space, time and energy to think and be creative, and can sap the soul of the worker to do good work. Our growing REP culture quickly manifested itself in the winning of substantial external funding awards increasing our reputation and leading to further creative projects. My colleagues and partners have explicitly explored and created an emotional connection to the outputs, ranging from community buildings, new businesses and education courses – all of which impact on our frontline.

However, let's be under no illusion – there is passionate argument and emotional displays, but these are not closed down by hierarchical power and order. Where possible informal team dialogue resolves issues, but again this is no nirvana – a realistic flux of people and emotions results in people moving out and changing. Where necessary, project-defined 'Chinese walls' enable clusters of innovation to focus on development that cannot be accommodated across the whole team. For example, some team members have moved with the development of a sustainable and affordable housing project; still within the team but operating as a not-for-profit business.

Just recently and after some six months in the team, a new project manager reflected with me during a moment of angst, 'It's so explosive here sometimes, but it's creative, intelligent, energising – and I like it!'

REP leads to a change that is felt and produced organically, and not ordained by hierarchical power fields. Confidence and trust grows, and is fuelled by success, but even more importantly by our honest emotional responses, which enables us to deal with problems head-on and take risks. For example, by engaging and allowing our emotions freer play, I was moved by others' and my emotions to change the business direction with a major partner. Whilst the alliance seemed logical there was no emotional alignment between the parties. This took nearly two years to turn around but the team sees this success as growing our confidence in an ability to change things when necessary. The result is a different and profitable partnership with the same organisation but on acceptable terms. This illustrates the organic power REP

“Just recently and after some six months in the team, a new project manager reflected with me during a moment of angst, “It’s so explosive here sometimes, but it’s creative, intelligent, energising – and I like it!””

has within the conventional background power structures of a large organisation.

On further reflection some time later I can see how I was ‘carried’ (rather than rationally motivated) to act emotionally as the leader in engaging the emotions of trusted senior managers for support for change. This was a communal and base instinctual power that I had not previously felt, but one that has excited us and given confidence in ourselves and in the channels of the organisation. I believe this is illustrative of what Hillman calls ‘ideation’ – a therapeutic education process.

REP images and ways of working

This account does not describe an ideal or utopian new way; rather it demonstrates, what we might call a manifestation of ‘soul’ by meaningful and authentic emotional communication – a communication going on right now in writing this paper and in our workplaces. This way we can nurture human emotional energy to create heartfelt, as opposed to merely rational, solutions to modern day challenges. As we face ever more fast-paced and unknown global and local problems, I realise that the only authentic way forward is for an ever-increasing sensing into of our emotional beings and landscapes. We see our lives in a continuum between office and home. We attempt not to be different people in either. After all, we are both producers and consumers on our planet.

Conclusion

The energy of emotion is both physical and spiritual, and is communicated through symbols, words, and silence. No research frame can capture this entirely. REP is a method of both research and practice, taking place in a crucible of transformation. The crux of REP is being able to hold our emotions in the changing and confusing workplace so that we may become ourselves in what we do.

It is a continuous crystallising process of knowing and becoming, not a linear pathway to knowledge and endings. This is radical research that has been emotional, even traumatic at times, for both myself and my team. However, it has resulted in significant inner growth and externally acknowledged success. I look forward to being able to share this in my on-going journey in my academic and business life.

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A.6 Appendix 6 An article for the *Interconnections* journal

Arkell, D. (2008). Global and community-based sustainability: making it happen.



David Arkell

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'To affirm life and integrity of the world is to reinhabit it just as it is, via the local modality of place...It is to embrace our own role in those unfoldings, both at the level of sustainable practices and at the level of communicative exchange...' (Matthews, 2005)

David Arkell explores the emergence of a new project which concretely manifests the principles of sustainability. It shows how government, business and education can work together on global and community-based projects. Key to its success is the galvanisation of hearts and minds through reflective practice – emotional participation.

WELL, talking about sustainability all sounds very nice – the right thing to do. We cannot ignore the signs of our times. And high profile debate (even rhetoric) is important in terms of increasing global and local awareness of the challenges facing us. But I believe that the essence of living sustainably, at this particular moment in time, means fundamental and radical change – now, for yourself, others and for future generations.

I've come to this conclusion through my immersion and intimate involvement with a radical, public-sector led project – the SmartLIFE project.

This is a large-scale international sustainable development project funded by the EU Interreg programme. It began from a simple but catalytic idea that local government must become involved in building affordable and sustainable homes and communities. Where would we start? Given the emphasis over the last



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This is a large-scale international sustainable development project funded by the EU Interreg programme. It began from a simple but catalytic idea that local government must become involved in building affordable and sustainable homes and communities. Where would we start? Given the emphasis over the last decades on market relations in the public sector, the obvious route for us would have been to contract this out as a financial venture. We, however, chose the route of change, and determined to stay in keeping with the principles of sustainable ideas. Rather than working in a market way, we chose a more creative way of inter-

preparing policy by developing open, extensive, local and international partnerships to promote and build our capacity to supply sustainable homes and buildings.

We began by developing a co-creative partnership between Swedish, German and British contacts, and then put forward our grant applications. The complexity of the policy documents created impatience in our team, which actually helped us develop the determination to cut through the fear of 'getting it wrong'. Fortunately, our application to the EU Interreg programme was supported by the UK government and provided the vehicle to move quickly.

To develop this project on sustainability meant that we needed innovation not only in the supply of products, services, training and skills, but also in the demand for these – which meant the fostering of a community who really bought into the notion of sustainability. So a vital part of our early success was the cross-fertilisation of disciplines and ideas, especially through exchanges of students, teachers, businesses, consultants, and politicians. We soon discovered that this was not a project rooted in a single sector (construction) but a cross-discourse, multidisciplinary approach pivoting around a real community-owned sense and reality of place.

We were working at every level: the project brought together different cultures, disciplines, governments, politicians, legal systems, finances, as time and place fused in an imaginative act translated into the highest level policy combined with local action in the streets of Cambridge in the UK, Malmö in Sweden, and Hamburg in Germany.

The Triple Helix interventions – education, business and Government

We were successful in securing EU backing and so this simple idea of building sustainable homes for community, and not relying on market forces of agency had translated into a massive project that worked on three different levels – education, business and Government. Further, the exciting thing about the project was that our vision was created not just locally but also internationally. In brief, our aims in the UK, Sweden and Germany were, and still are, the following:

"I believe SmartLIFE's success is in the way it moves away from the imperatives of capitalist growth, and centres on people and their basic need for shelter, housing, and homes."

- Supply training, education and qualifications in modern and sustainable construction principles and techniques – Supplying hundreds of trained construction workers (16–19 year-olds) who are equipped to deliver sustainable buildings but also ambassadors for sustainable development.
- A business development and exchange platform to bring architects, planners, educationalists and industry together to challenge conventional work and progress innovation
- A major conference and seminar location for sustainable development
- Three exemplar and interconnected ecological buildings that showcase sustainable buildings
- A knowledge base and partnership sparking new ideas and projects for sustainable development
- Evaluations and promotion of sustainable buildings (including the construction of 106 SmartLIFE homes in the UK)

These aims are not just knowledge – they combine knowledge and practical manifestation

We are at a time of huge change and confusion – not about the facts of climate change *per se* but where to invest and how to change things at street level. The SmartLIFE project works across levels and hierarchies. It breaks down barriers and boundaries and concentrates on what is needed. It involves the powers, funds and motivations of a vertical (levels of government) and horizontal (education, business and governmental sectors) partnership to make a substantive intervention on the supply side of sustainable development, and connects with a local economic, environmental and social need for sustainable development on the demand side.

SmartLIFE is a physical and emotional nexus for different people to (re)interpret sustainable objectives in the built environment.

This was created through developing a clear vision and shared passion. The key for us in building and developing SmartLIFE is by maintaining a balance between our passionate commitment to the purpose of ‘common good’ in the public sector, whilst still managing the necessary commercial partnerships to deliver our product (sustainable homes) to our customers (community). In this way, we found, and are still maintaining, a way of really creating community, even within the constraints of the market sector.

This is a powerful feature which sustains and nurtures a radical vehicle for delivering sustainable projects that are meaningful both to the project workers, and the people they serve.

Not a concept, paradigm or even a particular world view – pure life blood

This project has also had a personal effect. For me, sustainability means caring about everything that we do with the earth, everything that is of the earth; within the bounds of whatever we think is our cosmos. It means caring about the world, the planet, our lives, futures and our very lasting existence as human species. This existence should be at the core of how we act in the world, in an effort to connect the human soul in a community of sustainable living. I do not want to appear romantic or overly simplistic but if sustainability is our goal, there is no alternative hypothesis, or do-nothing option. There must be more and more a re-connection of body, mind and soul in channelling emotional energy into essential change. Whilst our project is the concrete one of housing – it is crucial that this is led, not by commercial motive, not by pure rhetoric, but by a united activity that brings together people, planet, cosmos, soul.

Sandra Wooltorton (2006), writing for a SmartLIFE-sponsored book, calls for a 'reconnective learning' to tackle the rhetoric–reality gap. There is inevitably tension and paradox here, but it is this very tension of working together with these paradoxes which provides the passion for transformation of ourselves and our environment. We need to become reflexively aware of the effects our actions have on the environment and one each other. SmartLIFE continues to progress through being a physical, operational and independent meeting space that welcomes open innovation and imagination. At the centre of the project is the lifeblood of young people (16–19 year-olds) learning sustainable crafts and modern ways of sustainable building. Now we are developing projects to interconnect this to the veins of schools curricula, higher education and business entrepreneurs to embed and engender a low carbon economy working towards carbon neutrality.

Interconnective ivory towers in the field

I am fortunate enough to have a job that allows me to practise sustainable development at different levels in the local and international contexts. This is supported by the part-time doctoral

“At the centre of the project is the lifeblood of young people (16–19 year-olds) learning sustainable crafts and modern ways of sustainable building.”

research I am carrying out into developing a reflective way of engaging emotions in the workplace. Together with my colleagues and partners, I am discovering things about interconnective relationships that, by their feedback mechanisms give us power to move towards sustainable outcomes. I am convinced that it is these relationships, built on ever-growing awareness, which are the life blood and driving force behind these projects. What before was either bureaucratic and/or market driven leading to red tape and passivity, has now truly engaged the lives and souls of providers, workers, and community. With this engagement is a formidable release of energy that can be utilised for the public good.

The frontline community project work on SmartLIFE and other projects opens up a debate across international perspectives whilst we share practical visions. Similarly my research community has local and international perspectives within academia. Sustainability in the twists of the triple helix demands that our base of 'knowing' is participative: this crosses disciplines, cultures, levels of activity. It needs multiple methods of inquiry and multiple voices to be heard within our societies and projects. This way, we can tap into that lost, intuitive, knowing process alongside our growing scientific knowledge about issues of sustainability. It is about making the science meaningful so that it touches people's lives – otherwise, what motive is there to change?

No conclusion, onwards knowing

Finally, let me pay reference to the writer Abram who has spent many years studying older cultures. For him: 'When reflection's relatedness in ... modes of experience is entirely unacknowledged... reflective reason becomes dysfunctional, unintentionally destroying the corporeal, sensuous world that sustains it.' We have lost so much of this contact with the sensuous, that our planet earth is beginning to show the damage. We must embrace and embody all our senses to reform relationships with the conceptual, experiential and soulful (mind, body, spirit) so that together we can innovate and collectivise sustainable behaviours and living. If we can learn again to care for ourselves and others then maybe together we can enable the 'bringing forth of a world.' (Maturana and Varela, 1987). This must be a co-creating with imagination and soul – so that we reflect on our actions and begin to know how we know in a process of 'turning back upon ourselves'.

"The key for us in building and developing SmartLIFE is maintaining a balance between our passionate commitment to the purpose of 'common good' in the public sector, whilst still managing the necessary commercial partnerships to deliver our product (sustainable homes) to our customers (community)."

The SmartLIFE project is engaged in just such a process. SmartLIFE continues to grow, through its connections with our own senses, with one another, and with the earth and materials with which we work. In this way, it is sustainable in its business offering, and in essence sets about to 'reinhabit reality' as a platform exemplar for individuals and communities to learn how to lead sustainable lives. For all of us, it is a learning and a re-learning. A co-reflection on our creations, and hopefully provides a caring connection from the past, via the present, into the future.

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