A collage of stories and a doxological sojourn-ey

Faculty of Law, Business and Arts, Charles Darwin University Darwin, Northern Territory Australia.

On the SCENT of intelligence-led policing:

nudging the boundaries of policing new territory from a sociological ‘balanced humanity’, Christian action research (CAR) perspective.

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Bachelor of Health Administration (UNSW)
Acknowledgements and Gratitude
We have experiences; it’s how we respond or react to experiences that make them good or bad experiences.

Dr. Murray Redman (2004).

I am who I am because the Great I AM WHO I AM (GOD) lovingly and patiently created, shaped and nurtured me this way – always a work in progress!

I declare that the work in this dissertation, now submitted as a Charles Darwin University Doctor of Business Administration thesis, is an outcome of my own research. All references to the ideas, theories and work of other researchers have been specifically acknowledged. I declare that the work portrayed in this thesis has not already been accepted in substance for any degree; and it is not being currently submitted in candidature for any other degree.

JENNIFER ANNE SMITH
13 May 2008

This thesis will be kept at the Charles Darwin University Library, Northern Territory Australia where it may be accessed by the public. For citation purposes, please cite as follows:

The colours used throughout this collage of stories are inspired by God’s Kingdom - Mother Nature and the African cultural dress of the Ugandan Watato Children’s Ministry.

My deepest gratitude goes to the many fine currently serving and retired Northern Territory Police officers, wives and civilians, alias co-researchers: particularly Mark S, Kris, Andy, Stuart, Mark J, Gary, Maurice, Mark C, Henry, Bob, Nathan, Michael, Libby, Diana, Phil, Rob, Bill, Cynthia, Leonard, Kym, Sue, Maggie and Deb:

Remembering the tears, the joy and the humour of all the beautifully coloured yarns for weaving our wonderful stories.

I am privileged to be supported by Northern Territory Police Commissioner Paul White’s sponsorship throughout the entirety of this four-year project while consulting in his organisation. I acknowledge with warm thanks, Dr. Karl O’Callaghan, Commissioner Western Australia Police for earlier ‘multiple intelligence-led policing’ insights (Appendix U refers). I am grateful to the Office of the Commissioner for Public Employment for grant funding in the latter part of the project. My sincere thanks go to my ‘circle of wisdom’: Paul Manuell, Barbara Luebbers, police and various pastors for their precious gems of insight.

I am particularly indebted to Assistant Commissioner Mark McAdie Crime Command, the project’s ‘problem owner’; Dr. Murray Redman, my ‘guiding coachlight’, alias academic supervisor; and Mrs. Toni Redman, a gentle, kind woman for their patient, dedicated editorial support and reflectively lustred pearls of wisdom:

Thankyou for accepting me just as I am.
Learning to be myself is crucial for weaving my wonderful life story.
My heartfelt thankyou is for Senior Sergeant (occasionally acting Inspector) Paul Mellick, President of the Christian Police Association Victoria Police. Paul has helped me understand and prayed for the finer, less tangible and sometimes unbelievable and lonely aspects of my particular Christian calling. (Ostensibly, nothing much has changed throughout the ages in this regard - perhaps with the exception of human labelling!)

I am who I am because the Great I AM WHO I AM (GOD) lovingly and patiently created, shaped and nurtured me this way
– always a work in progress!

And last but never least I am honoured to have been the wife of Gary, a beautifully natured policeman who for 20 years provided me with insight into his beloved, be-loved policing and growing heliconias, tropical flowers.

Always a guiding light.
Acknowledgements and Gratitude: by Jennifer Smith 2008

This thesis is an opportunity for communicating the Gospel of God's Word through what I call Balanced Humanity, Christian Action Research (CAR), parabolic action research and SCENT intelligence-led policing.

Jesus Christ is Lord, to the Glory of God, the Father (Philippians 2:11) and God the Holy Spirit.

To Him be the glory (2 Timothy 4:18). Amen.

Gary Allan Smith was born in Mount Gambier in South Australia on 27 September 1949 and he died on 7 April 2003 following an incredibly brave fight with cancer.

Gary served and protected the community as a highly regarded Police Officer for 30 years. He joined South Australia Police as a Cadet in 1966 and served in Naracoorte and Adelaide for five years. On 1 February 1971, Gary commenced his Northern Territory policing career and served extensively throughout the Territory across a wide array of policing specialties until his medical retirement on 15 February 2002.

Gary was well respected and liked by colleagues and members of the community alike during his 31 years of service as a Northern Territory Police Officer.

He was recently described as "a great Territorian and a fine example of what our police force aspires to be".

Gary loved policing and in particular, he was truly touched and spoke of immense respect for the way in which his police family rallied in his time of need. Thankyou.

A wonderful and special man at rest.
Gary is in God’s care.
Rest in Peace.

DEDICATION
In memory of my cherished late husband:
Retired Detective Superintendent Gary Smith
Promoted to be at rest with our Lord.

To Him be the glory (2 Timothy 4:18). Amen.
A SUITE OF ABSTRACTS
Mapping Intelligence Territory

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The Dance of the Research Rumba
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When God-the-Holy Spirit gently nudges our human spirit (2 Corinthians 1:22, 5:5 NIV), He is tugging at our heart strings, whispering to our conscience and lovingly reminding us to condition and polish our personal intelligence-led policing.

Jennifer Smith (2008:156)
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The images on page vii show the SCENT or aroma of this intelligence-led policing thesis located in Northern Territory, Australia.

| S | Spiritual intelligence of SCENT-leadership. The gentleness of a lamb and boldness of a lion. |
| C | Cultural intelligence. The baggage of a wild duck. |
| E | Emotional intelligence. A pearl of wisdom from a thoughtful pig. |
| N | Networking (social) intelligence. The humility of networking penguins. |
| T | Traditional intelligence. Inspecting Queen Victoria’s roses to Sir Robert Peel’s early police detective ‘Peelers’. The Rose is also Christ and His Church. |

On the SCENT of intelligence-led policing nudges the boundaries of policing new organisational and methodological research territory using sociological ‘Balanced Humanity’ Christian action research (CAR), grounded theory and parabolic storytelling methodologies.
Oohhh. In parabolic storytelling mode, the airconditioned café at Coolalinga south of Darwin provides planned welcome relief from the hot humid build-up weather as we wait for lunch. My new friend “Helen” and I are discussing some of my recent bad and good dreams and visions: the awakening liberating wonders of allowing God’s essence to lead us in policing our spiritual welfare-warfare; and the oppressive alienating battlefield of our mind. Huh? Helen’s husband is a currently serving police officer and they are participating in my intelligence-led policing Christian action research (CAR) project. My face reveals the nervous smile of a somewhat ignorant novice as I lean forward to divulge my natural tendency towards Radical Humanism but from a ‘balanced humanity’ perspective. Hmm. Curiously, colour drains from her reflective face. Unwittingly she communicates her disapproving thinking-attitude disposition as a frown of reflective disbelief and sadness creeps across her face, dominating her countenance while her body subtly shifts away from me. The dance of our postural high context body language is like dancing a rumba of preconceived notions.

She contemplates the words Radical and Humanism, while I watch, observe and wait quietly and patiently. Helen asks thoughtfully and protectively, “But isn’t radical about overthrowing governing authorities? Humanism is so anti-Christian”. Her understanding is grounded in our mutual Christianity. Whereas she’s a mature Christian and I’m a newish toddler infant Christian, both of us are nevertheless learning together and walking hand-in-hand building our knowing and understanding (intelligence). Our stronghold is discovering who we are in Jesus God-The-Son: we are so alike: we smell the same inspiring aromatic perfume or “scent” of God’s Word; and we (nearly) speak the same enculturated language.

Helen nods, watches, observes and waits quietly, patiently and breathes several concluding A ha sighs of relief while I share other overlooked meanings of radical and humanism. I reassure her my hope and faith form the foundational Rock (1 Corinthians 10:3-4) of my particular Balanced Humanity Radical-Humanism-CAR stronghold in Romans 12:2 and Luke 10:25ff. We are building a safe zone for researching and learning upon a foundation of mutual trust and respect.

The table waiter serves our food. Symbolic of our enculturated ritualistic mode of being, Helen and I with hands joined, heads bowed and eyes closed, give prayerful praise and thanks to God. That is the nature of our second doxological nature.

We delve into what makes us blessed and not-so-blessed being labelled a police wife and police widow. We worry about similar things: our husbands were-are on the frontline of policing engaging an authentic-inauthentic community human condition. But the frontline of policing might be changing. We smile: we eat “fantasy-factasy” food for thought but dancing a body language research rumba was unexpected and emergent.

Ar hum. Observing the dance of the Christian Action Research Rumba. CAR-Rumba.
This collage of stories is mapped around ‘ten” phases” (storylines-chapters) and ‘fifteen’ key intelligence-related actions of the action research spiral.

Illustration one: Mapping Intelligence Territory
A So-journey or Sojourn-ey

What I call **SCENT-intelligence-led policing**, is about detecting, apprehending and helping-correcting ourselves first so we can then help others help themselves (if people want-choose to be helpable). The notion of ‘others’ in this thesis is the organisation or workplace within which people interact. The notion of **S.C.E.N.T** postures spiritual, cultural, emotional, networking (social) and traditional intelligences or ways in which we come to know and understand ourselves, our world and form views. Symbiotically these intelligences are not new, but synergistically and figuratively they are new as a ‘SCENT-full’ way of smelling personal-self and organisational aromas or fragrances.

**Action Research** is the principal architecture used in this thesis to delve beyond organisational superficiality into the depths of diagnosing and solving work-related problems. The action research environment in which this thesis is positioned is helping police, police themselves and their work organisation (and to some degree the crime environment in which they work). Police are therefore co-researchers/research participants/co-subjects. In this doctoral project, organisational puzzles were solved but deeper problems were not solved or perhaps it is more accurate to suggest the problems were-are unsolvable by people. Consequently, this thesis mainly constructs an ideographic research framework for shifting and transcending human-related problems to a place or space of healing for GOD (the Holy Trinity) to solve in cooperative partnership with us, people made in His image.

What I bring to this so-journey or temporary sojourn-ey is my Christianity in the form of a new and intimate dimension of action research which I call Christian
Action Research or CAR and the use of parabolic (Bible-embedded) storytelling to amplify sociologically, the ontology (being), epistemology (knowing) and nature of human nature and humanity. I seek to float my nascent notion of Balanced Humanity in an endeavour to immerse anti-positivist and positivist sociological thought into a sea of calm, mutually reflective discourse and to build a bridge for exploring ontological-epistemological diversity.

The thesis shapes how research phenomena (interwoven data) are engaged in 'first and second person' research and harnessed, fertilised, harvested, sorted and re-woven using reconstructed or what I call 'new generation and depositional' grounded theory methodological sense-making.

Each chapter is a stand-alone and interwoven storyline of my learning journey as the Chief Action Researcher or CAR-er (pronounced carer)/co-subject walking arm-in-arm with police co-subjects as Co-Action Researchers (also CAR-ers). Because of my writing style and presentation of research findings, I offer the following Prologue-Epilogue Exegesis as a plain English statement of what informed my research journey and intervention choices.

In its entirety, the thesis sketches my Christian journey of discovering who the Holy Trinity (GOD, I AM WHO I AM) is in me, lovingly engrafted in my spirit-soul-body - helping me in my 'police widow' so-journey and temporary sojourn-ey of earthly life. The thesis also explores why and how 'I am who I am', gratefully engrafted in my one and only personal Saviour Jesus Christ. Because Jesus God the Son so completes me - for without Him I am nothing, in one way, this thesis pens doxological 'love letters' between my beautiful Lord and myself.
A Prologue–Epilogue Exegesis
Every Scripture is “profitable for instruction... correction of error... training in righteousness” (2Timothy 3:16NIV). Effective correction of errors or problems must be courteous and gentle in accordance with scripture (paraphrased 2Timothy 2:25NIV)...

The purpose of this *Prologue-Epilogue Exegesis* is to provide an accessible plain language explanation or critical interpretation of what choices informed my journey and management consulting practice. This exegesis captures research milestones and my writing-in-action research choices. My thesis shapes how I chose to engage the action research approach and emergent methodologies.

**Initial intent of the research**

I started this research journey as a Doctor of Business Administration (DBA) student wanting to learn about sociology, action learning, action research and thesis writing. I also hoped that my research intervention could induce change in policing. I knew early this journey was about self-discovery, discovering the nature of human nature, how we interact and what we choose to take away and leave behind from a problem-solving research journey.

*My thesis storyteller voice is dominant to serve and protect hesitant, cloaked ‘voices’ working in a challenging police environment. My research engagement voice is dominant, buried deep in the methodology hiding myself away from personal and organisational challenges. Until now, my voice is silent about some personal experiences which changed my research journey direction towards God.*
Finding my way as a novice action researcher

Engaging phenomena: self-discovery as first person research

According to Reason and Bradbury,

> First-person action research/practice skills and methods address the ability of the researcher to foster an inquiring approach to his or her own life, to act awarely and choicefully, and to assess effects in the outside world while acting (2001 in Reason and McArdle undated post-2005:7).

Discovering my old self: sorting my thinking

Historically in my organisational consulting, I was invited or recommended (sometimes I offered) for a particular task; briefed about a problem; asked to document terms of reference; allowed to do the job however I deemed fit; make recommendations; and before leaving, invited to ‘fix’ something else. This time was different. Almost overnight I transformed from a confident workplace consultant into a procrastinating, bumbling novice action researcher outside my comfort zone.

My normal task and time-oriented, clear pathway ‘self’ was confronted with the uncertainty of moving into new problem-solving research territory. With mixed feelings associated with losing confidence, hesitation, awkwardness and the thrill of a new journey, reflective time, increasing awareness and courage helped overcome my procrastination and discomfort.

Letting go of my old self: shifting my thinking

My academic supervisor’s (alias learning coach) gentle, non-assuming coaxing and coaching, and shaking off my old self helped me leave the relative safety of the DBA ‘classroom’ and enter the research field. I didn’t realise at the time of this initial self-reflection that I was already well and truly ‘in the self-research zone’. Therefore, I was moving from a ‘safety’ zone of clear direction and comfortable uncertainty into an uncomfortable zone of uncertainty.
I felt like a doctor wandering onto the street asking a potential patient unsolicited if they had any ill/s they would like cured free of charge. Surrendering to my 'new journey into self' meant letting go of my old self. Instead of pretending to cope, I sought help and found guidance from various people. Finally I realised humility and ignorance were critical (exactly what my learning coach reinforced from the start)!

**Finding humility and ignorance: transforming my thinking**

Upon reflection, I was generating a dependency upon both my coach and the literature as *excuses* (self-deception and lack of courage) for not getting started. I discovered an earlier 'excuse' was that my initial fear of uncertainty was really cloaking a fear of failure which could blemish my reputation as a practical 'can-do-matter-of-fact' organisational problem-solver.

Once I *surrendered* myself and openly *admitted* that I was clueless (acts of humility and ignorance) after three months of blundering around interviewing police aimlessly, the research journey emerged and it gained a life of its own. Confidence, calmness and relaxing with the research flow restored happiness and a sense of friendly togetherness that we were in what I now call upon reflection, the 'same boat of mateship forging ahead'.

**Discovering organisational problems to solve**

**Engaging shaky beginnings as second person research**

Coghlan says second person research is, "how one engages with others in learning-in-action" (undated post-2002:6). I became more aware about interacting with others in discourse (verbal and non-verbal body language and written language such as electronic mail...) and knowing when and how we adjust our interactions. Reason and McArdle note, ‘...the 'shift into' second-person inquiry is not a 'shift
away' from first-person inquiry” (undated post-2005:12). Therefore the action inquiry process is interacting research with people as co-subjects rather than research on people.

Meeting police as co-researchers and co-subjects: divergent pathways

The following two examples illustrate how the emergence of a hindered research pathway reveals another pathway. Unbecoming police behaviour directed at a civilian manifested during a series of meetings. Slowly but surely subtle then overt avoidance naturally changed the research direction. By refusing to engage as reflective co-subjects, they chose to embarrass, sabotage and exclude themselves from a learning opportunity.

Feeling strangely indifferent, it was time to move on. Sometimes I stood still reflecting on my new-found indifference because of emotional sensitivity. I prayerfully wondered if my heart was hardening in a mean or self-protective way. I learned scripturally to get up after a stumble and shake things off because sometimes a way of helping people is not to help so they can find their own space for learning. Then I relaxed and patiently waited for another pathway to emerge.

From a more genuine co-subject perspective various police emerged who were willing to take a closer, respectful look at ourselves as interacting individuals, the effects we have on others and how we could do things differently and better. We laughed and cried together (sad tears as police told their stories and joyful tears as they expressed healing liberation). We reminisced and eventually problem-solved together through individual and sometimes group storytelling.
Changing nature of the research
Organisational fragility as third person research

Third person research “...stimulates inquiry in whole organizations and wider society” (Reason and McArdle undated post-2005:14). These authors note lesser success in addressing large scale issues of institutional change and global issues.

Organisational fragility provided a way to discover the dark side of people including myself as I reacted ungraciously to this environment. Somewhat richer in mutual learning, the latter research phase became a ‘front’ or façade vehicle for gathering and reflecting on more organisation-wide therefore Northern Territory-wide stories about policing practice and organisational experiences. The central theme of my thesis is (SCENT-) intelligence-led policing which might plough fertile ground for third person research.

Re-engaging emergent core ‘data’ or phenomena

Intelligence-led policing

Traditional intelligence-led policing profiles criminals, their crime partners, behaviours and methods used for committing crimes to help police detect, apprehend, correct and prevent crime. In effect, police paint a ‘crime-scape’ picture telling the stories of criminals and the harmful impacts of their behaviours on themselves as criminals, and others and the world at large as crime victims.

Police are quite adept at policing themselves and their impacts on others but some have difficulty reaching self-detecting mode let alone moving beyond into self-apprehending, -correcting and -preventing modes of policing. With self-reflection and very trusted thinking partner/s, we found intelligence-led policing can be a
problem shifting-healing-transcending journey. That is, we shifted a problem of self-policing to a place of healing so we could transcend or rise above our circumstances in order to prevent ourselves from reacting wrongly or inhumanely.

**Outcomes-oriented versus process-oriented ‘culture’**

Although co-researchers (and executive audience) appeared pleased with the results of the initial project ('problem' solved, pats-on-the-back), they were only partially interested in the 'phases' of the action research approach during their application. Although they demonstrated understanding at the time, in retrospect it gave me a false sense of security of project success. When I saw some co-researchers several years later comments such as, "action what? Oh is that what you call it" were disappointing.

**Writing my thesis: re-engaging phenomena**

Re-engaging organisational phenomena and writing about fond and not so fond memories and stories brought a range of emotions. Research hurts were released in my private journal entries and earlier draft thesis writings so one of my research choices was deciding what to leave behind. Sadness, healing and uplifting joy brought longing for new-found liberating relationships I had left behind. Research strategies elaborate these choices.
Discovering action research modes

Reflective research immersion
The reflexivity or emergent changing nature of action research showed its face in storytelling mode, which I found more convivial. Rather than abandon the second project as a main research agendum, I used its remote and regional travel opportunities to widen the storytelling catchment net; and to salvage time and effort.

Emerging research modes
Salvaging time and effort
The way in which I chose to write my thesis represents a departure from traditional action research because I wanted to be different and experimental; I wanted to protect my work; and co-researchers require protection.

Being different and experimenting
I chose an artificial separation of the cyclical action research approach to show what happens during planning-acting-reflecting-concluding-observing 'phases'. I endeavoured to do what I hadn't yet seen in the literature, and that was to draw together each action research phase over the entire life of the project.

I wanted to articulate praxis - the unification of research and practice as a synergistic symbiosis. Each (relevant) chapter or storyline commences with the
research process followed by how we applied it in practice. In other words, each chapter becomes a unification of action research and action research.

Protecting my research work
I chose to present this research journey as stand-alone chapters to protect my work against plagiarism. I recall during my earlier reading journey, warnings to protect action research work because of the proliferation and accessibility of literature. Discovering plagiarism of my former and current consultancy work during the research journey was also a turning point for my writing presentation.

Protecting police co-subjects
Besides university ethics clearance requirements, police requested a cloaked voice. When telling and retelling organisational stories, we were very meticulous about remaining untraceable as co-researchers. Police are also hurting because of what is written about them as negative insider bias and police literature doesn't reveal the whole truth about their tender loveliness.

What informed my practice?
‘Divine Alpha-Omega Person Research’
Coming to know God is reflected throughout my thesis but not under this banner. If first person research is learning about self, second person research is learning about interacting, and third person research is learning about wider organisation
and world, then what I can now call ‘Divine Alpha-Omega Person Research’ could be about learning to search for and re-search God’s safe refuge. That is, God has the first (Greek letter alpha) and last (Greek letter omega) say in all human life.

My Christian journey and transformational learning

During the initial DBA and action research journey, I was a newborn ‘infant’ Christian but fallen away from God, prayer and Church-Christian fellowship. I was sad, lost, lonely, open to occultism and grieving my police husband’s 7th of April 2003 death. I thought wrongly that I had found solace (of sorts) in my worldly research journey. (A spiritual ‘tug-of-war’ is identifiable in my 2004 DBA writings.)

I remember feeling particularly vulnerable and heart broken during the challenging 2005 and 2006 research journey: I was being treated for three serious health challenges; I was missing and grieving Gary (the anniversary of his death was nearing); and our wedding anniversary was nearing. Two of my health challenges were cancer diagnoses and I had reached the same age when Gary was diagnosed with cancer. He died just over three years post-diagnosis and I thought it would happen to me.

When I asked God for help, He led me to birth a group called Christian COPS (Cops Offering Prayer Services). Within several weeks we were linked through electronic mail with a global prayer network of Christian police coordinated by the British Home Office. Humble and unadorned faith shows that Divine Alpha-Omega Person Research is simple, immediate, restoring, rewarding and problem-solvable! I wrote a life-transforming poem three years after Gary died on what would have been our 21st wedding anniversary (Appendix A refers).
Learning to be myself

Discovering my new reflective self and transformational learning

Well after the field research and deep into the writing phase of the research journey, I questioned what really motivated me to approach police as a research sponsor. Was I seeking familiar workplace territory? Was I seeking 'police family' moral support while grieving Gary's death? The answer to these questions is 'no' (superficially), because police was not my first research sponsor choice.

In retrospect, I was seeking and found familiarity, moral support and closure. But I also inadvertently discovered something that had unknowingly hurt me professionally as a former consultant in this organisation. Therefore, by not approaching police as a first choice sponsor, I now realise avoiding closure for my past professional hurts needed addressing so I could heal and move on with my life.

Waking up and rising up

Self-intelligence-led policing

In my thesis, intelligence means knowing and understanding something and policing means detecting, apprehending, correcting and preventing something. Therefore, self-intelligence-led policing became a crucial learning point for weaving my journey. As my Acknowledgements show, "I am who I am because the Great I AM WHO I AM (GOD) lovingly and patiently created, shaped and nurtured me this way - always a work in progress!" (Authored for this thesis). I became a research subject by self-applying action research cycles to practice the approach.
Discovering the rewards of humility and ignorance

I believe the real intelligence-led policing problems in this (any) organisation relate to policing and learning to transform ourselves first, so we can then help others help themselves to rise above human nature-related issues. Self-policing is an act of humility because it requires surrendering to and breaking free from my old self.

Ignorance is also an act of surrender. The moment I surrendered my comfort zone for the (initial) discomfort of admitting ignorance about action research was the emancipatory moment I took a step of faith into the messiness-chaos-uncertainty of action research. I also admitted ignorance about knowing myself and consequently became more aware about my life journey, where I was going and being what God called me to be and do.

Organisational Learning

Constructing safe, trusting and respectful learning space

Round-table discourse and deliberately reflecting on our reflections in this hierarchical organisation were virtually non-existent because of police rankings and ‘never enough time’. By shifting our thinking space from ‘pecking order’ dialogue to equality-focused conversational discourse, imposed teaching-training transformed into shared learning by drawing on our management practices and experiences.

In healing mode, we formed partnership pacts that what was divulged privately behind closed doors remained behind closed doors and in protecting privacy, we decided what and how it could be told. We disciplined ourselves to respect others’ space for telling their stories how they wanted to tell them without interruption. In transcending mode, we rose above our circumstances and transformed ourselves into executive thinking partners at all levels of the organisation.
Finding courage to forge ahead

In telling our stories and then retelling them in problem-solving mode, some police (and civilians) found courage to stay in this organisation and try implementing change. Others found liberating courage by choosing to move on from policing and look for different jobs and new life pathways. Part of my thesis title, ‘...nudging the boundaries of policing new territory’ emerged because I pondered how to protect co-researchers when unwittingly encountering dark spiritual forces (especially in hostile situations).

In reality, the following approaches are not new per se because they are Scripturally-inspired. However they are new colours and shades of researching with people rather than on people. My thesis also explains that the Greek word for ‘new’ also means intimate which is what an action researcher does when engaging emergent organisational phenomena or data.

Re-thinking Sociology

Radical Humanism Sociology

I believe a paradigm shift about embedding Radical Humanism in Holy Scripture is radically new for not only Christians, but also for a wider audience. The notion of radical in my thesis is from Apostle Paul's God-inspired wisdom, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of
your mind. Then you will be able to test and approve what God’s will is - his good, pleasing and perfect will” (Romans 12:2 NIV).

People tend to know the (first three) anti-Christian senses of Humanism and they rarely see the fourth sense, which is a scriptural value, interest in the welfare of others. My personal Humanism is embedded in the Parable of the Good Samaritan (Luke 10:25ff) and I hope to share Jesus as the Ultimate Good Samaritan with other researchers who show interest in the welfare of others.

**Balanced Humanity Sociology**

This is not a new approach or methodology. It is a new way of thinking about thinking as the self-explanatory 'SOS' theme of diagram one shows. My thesis 

floats this nascent thought as a figurative paradigmatic 'place [or] space' of tranquillity where divergent-thinking people can meet to share rather than impose ideas for problem-solving. The 'wet looking stretch' arrows represent frequently occurring or reconfirming organisational phenomena.

**Diagram one: SOS problem-solving of Balanced Humanity**

The SOS theme is intended to be more proactive rather than reactive. Such a 'place-space' (office, boardroom, church...) encourages round-table discourse to
celebrate rather than annihilate diversity. Such a place builds humanly love, trust and companionship in what I would now like to call, ‘the same boat of mateship forging ahead’ (rather than traditional ‘comrades in the same boat of adversity’).

**SCENT-intelligence-led policing/leadership**

SCENT-intelligence-led policing and leadership shape five intelligences (Spiritual, Cultural, Emotional, Networking (social) and Traditional) to police ourselves (first person research) so we can help others police themselves (second person research) and smell the SCENT or perfume of our organisation-wide workplaces and the wider world (third person research). These five intelligences are not new, but merged as SCENT they colour new shades of meaning for action research.

SCENT-intelligence-led policing and leadership posture new spirit-soul-body awareness about the ontology (being), epistemology (knowing) and nature of human nature. SCENT could be beautifully aromatic, so SCENT-intelligence-led policing can be used for cultivating loveliness or preventing unloveliness. Conversely, our SCENT could be offensive, requiring SCENT-intelligence-led policing to apprehend, correct and prevent our attitudes and behaviours from harming others.

SCENT-intelligence-led policing helps us to stop alienating ourselves from ourselves and others around us; it helps us become liberated and emancipated in reaching for our potential; and it helps us to be teachable, helpable, healable and humane human beings. My thesis shows SCENT-intelligence-led policing helps co-researchers as co-subjects sense organisational countenance, posture, condition and disposition. These intelligences reveal how organisational bondage, baggage, maturity and aromas can help transform us with intelligence-led policing choices.
Christian Action Research (CAR)

Working with phenomena emerging from my opportunistically fertile ‘intelligence-led policing’ research journey shaped Christian Action Research (CAR) as a new vehicle for delving beyond physical organisational reality. God is behind the steering wheel of this CAR because He is our Ultimate life driver and Protector. The C for Christian can also be modified for caring, careful, constructivist, creative, conjecturing... action researchers or CAR-ers, pronounced carers. Each phase of the CAR journey represents an iterative action research cycle within a cycle as the four circular arrows in diagram two illustrate.

**Diagram two: CAR Exegesis**

**Planning Phase**

**Action Seeking**

Planning foresight
Acting insight
Reflecting hindsight
Concluding new sight

Inspired by Deuteronomy & Matthew 6:33

**Acting Phase**

**Action Being**

Planning seed sowing
Acting seed nourishing
Reflecting seed growing
Concluding seed reaping

Inspired by 2 Corinthians 5:17 & Ephesians 6:10

**Reflecting Phase**

**Action Thinking**

Planning discussing the undiscussable
Acting doing the undoable
Reflecting mentioning the unmentionable
Concluding thinking the unthinkable

Inspired by 1 Corinthians 14:3

**Concluding Phase**

**Action Knowing**

Planning prognosis
Acting agnosis
Reflecting diagnosis
Concluding epignosis

Inspired by Romans 8:26 & 2 Corinthians 6:1

Grounded CAR Theory

Designed by Jennifer Smith 2008
Action Seeking, Action Being, Action Thinking and Action Knowing

As far as I know, these 'action' terms are new. Seeking God first for counsel and guidance is built into each phase so it doesn't matter where the CAR-er begins in this iterative CAR cycle. In planning phase mode, action seeking helps CAR-ers see things with planning foresight, acting insight, reflecting hindsight and concluding new sight as preparation for a subsequent acting phase.

While we are in the acting phase, or what I call action being, we nourish (act), grow (reflect), reap (conclude) and sow (plan) seeds for thought in preparation for a new reflecting phase. Action being is looking at ourselves as action human beings as we go about our daily lives.

During a reflecting or action thinking phase, we reflect and feel free to mention the unmentionable, conclude to think the unthinkable, plan to discuss the undiscussable and act to reach for our potential and do the undoable in preparation for a concluding phase. When we reach a concluding phase, we become more action knowing or epignostic, a higher/deeper form of knowing and understanding (intelligence-led concluding mode), prognostic or forward-looking (planning mode), intentionally or objectively agnostic (acting mode) and reflectively diagnostic as preparation for a new iterative-cyclical planning phase.

Traditional action research illustrates observing as a 'phase' in the cycle. I have repositioned observing central to the iterative cycle because in my (albeit novice) experience, it permeates all phases. I recall being in a concluding-observing phase and action knowing modes of sorting saturated data (constantly recurring and re-emerging phenomena) when what I call 'echomethodology and Grounded CAR Theory' were birthed. Data or phenomena saturation is depicted by the 'wet-
looking’ arrows in diagram two. I present these twin methods below as they contribute to research evaluation criteria.

**Parabolic action research storytelling**

This methodology is definitely not new but I believe it could be new (and intimate) as a vehicle (CAR) for teaching God’s Word like Jesus did and sharing it in today’s challenging leadership and management climate. The uses of parables safely guide people from the physical into a deeper or higher form of knowing and understanding the spiritual-soul realm.

Biblical parables show that nothing much has changed throughout human history in terms of delving beyond superficiality and interacting with others. Parables also show people they are not the ‘enemy’; the devil is the enemy who destroys lives. Parabolic action research storytelling can be used for shifting, healing and transcending human nature problems for God to solve as there are many answers in the Bible, the ‘Ultimate Leadership-Management problem-solving textbook’.

**Research Evaluation Criteria**

**Research Evaluation Techniques**

Evaluation criteria derived from traditional action research protocols

Underpinning the traditional action research approach is its jointly explorative capacity to identify and solve an emergent organisational problem and generate local theory. Methodological processes ensure research data are validated, confirmed and triangulated from different sources; data must emerge rather than
be forced; and data must be saturated (recurring or thematic), traceable and transparent. The research notion generalisability asks, ‘Are conclusions drawn from the research applicable, universal, transferable or generalisable to other organisations or other action research settings?’

Emergent organisational problem, solution and local theory

SCENT-intelligence-led policing is a problem, solution, local theory and discovery process because it emerged from local organisational phenomena and jointly explorative research. SCENT-intelligence-led policing is local theory used as architecture for delving beyond organisational superficiality and smelling figurative workplace aromas. SCENT-intelligences and related phenomena echo and resonate organisational posture-countenance-complexion-condition-disposition. Parabolic action research adds an ethical ‘moral-of-the-story’ dimension for evaluating the sculpting of knowledge and meaning for generating local theory.

Validation, confirmation and triangulation

The iterative cycles of action research helped individual and group organisational storytelling and retelling of stories in the presence of co-researchers who shared the same or similar stories. Group eyewitness accounts sorted and sifted story embellishment and provided efficient validation, revalidation, confirmation and triangulation. The other aspect of triangulation is verifying and reverifying stories from other sources and using multiple methodologies which do not compete; rather they walk arm-in-arm.

Marrying Hegelian Dialectic to grounded theory helped provide positively and negatively balanced storytelling. Identifying the propinquity or closeness of action research and existential-phenomenology-hermeneutic constructs from radical humanism sociology helped triangulate research data. Together these methods
help validate and confirm data because they look at different aspects of the ontology (being who/what we are), epistemology (knowing what/who we are) and nature of human nature.

**Saturation, traceability and transparency**

**Echomethodology**

Traditional grounded theory boundaries are nudged as a *depositional sense-making* posture. While delving beyond organisational and self superficiality, I realised we can observe our observing, reflect on our reflecting (well-documented in action research literature), conclude about concluding, plan our planning (or planning not to plan) and act upon our acting. In solitary thinking mode, I was reflectively engaging self-observing while self-concluding about constantly recurring organisational phenomena (data saturation) when elements of research immersion (engagement) and re-immersion revealed themselves.

Questions of data traceability and transparency emerged, ‘do these phenomena *echo* the reality of policing or are they data contaminants (self-deception of co-researchers)?’; ‘does this emergent mind-mapping diagram (illustrating an organisational issue) *echo* the real problem diagnosis or is it symptomatic?’; and ‘do these phenomena emerging pathways *echo* traceability and do they *echo* true action research?’ By stretching beyond traditional action research ‘data saturation’, I delved and found deeper meaning in what is normally invisible to the naked eye.

When data or phenomena became so heavily laden with organisational truths, ‘revelationary’ awareness, knowing and understanding literally rained, hence my new term, ‘phenomena precipitation’. Organisational phenomena *rained* with such transparency it *resonated* truth (like the sound of rain falling on a tin roof leaves
no doubt it is raining). This experience is not unlike having epiphanies about epiphanies or having recurring echoing echoes in our reflective thinking. Echomethodology could also be used for shared thinking as it led me back to particular co-researchers for confirming my understanding.

Grounded CAR Theory: depositing a deposition

Grounded CAR Theory or Grounded CART is a marriage between grounded theory sense-making and careful-caring Christian action research. This marriage constructs a 'safety harness' in case of delving too deeply into organisational phenomena. The process requires a researcher to become intentionally agnostic (objective) for data traceability and problem diagnostic purposes.

The 'end-stage' of grounded theory is a proposition whereas Grounded CART shifts a proposition and deposits or re-immerses it as an agnostic 'deposition' (a new found truth as a seed for thought) back into the organisational data pool. The deposition is rescrutinised through a full action research cycle and allowed to re-emerge for rigorous data triangulation purposes. This process brings a researcher closer to organisational 'truth' for further sense-making in terms of answering questions such as: 'does this research show a true disposition of this organisation or workplace? Does it show normal organisational disposition in a new light'?

Dispositional Grounded CAR Theory: organisational sense-making

Phenomenology, found in the radical humanism-interpretive sociological paradigm encourages researchers into a mind set, 'when you think you have found answers, look again and again and again…'. Further iterative Grounded CART cycles of acting, observing, reflecting, concluding and planning… helped me step into organisational skin, walk in policing shoes and with each step brought me closer to...
seeing with new eyes, hearing with new ears and honing all my spirit-soul-body senses.

**Generalisability**

Because the methodological processes used in this research journey could be used in any organisation, they are generalisable. The processes helped me conclude what organisational countenances, complexions, postures and conditions were dispositional or generalisable to not just local and national police but people generally. In other words, facial expressions and complexions (stern, sad, happy, pale, ruddy…) reveal dispositions of police and people generally; how people posture themselves (walk, standing tall, hunching, slouching…) reveal their dispositions; and their spiritual (heart, conscience), soulful (mind, will, intellect, emotions) and physical (lean, fit and healthy, overweight and unhealthy) conditions reveal human dispositions. Biblical truths about the countenance, complexion, posture, condition and disposition of the human race help generalise the nature of human nature.

**Evaluation criteria derived from radical humanism**

For evaluating twenty-first century action research I propose a framework for answering questions such as, ‘did this radical humanist-dominant research project’:

- **Unmask** organisational modes of domination?
- **Reveal** sources of alienation?
- **Release** or emancipate the potential of human nature?
- **Transcend** work/life problem solving-shifting-healing?
Evaluation criteria derived from Christian theology

Bearing in mind this thesis is not intended as a Doctor of Theology of substance; I propose three simple criteria and two standard legalistic criteria.

Simple criteria
1. Does the Lord’s Love and my love for the Lord show in this thesis?
2. Is the glory for God evident (rather than for me)?
3. Rather than being used as a weapon to hurt people, does the thesis serve and protect Scripture, the Christian Church and people generally?

Legalistic criteria
4. Does the thesis exhibit scriptural adequacy, coherence and correctness?
5. Does the thesis exhibit scriptural trustworthiness in accordance with infallibility (Biblical truthfulness) and inerrancy or total truthfulness containing no mistakes?

Conclusion and evaluation

Effectiveness of applied research process

Action researcher safety, wellbeing and welfare

Deliberately spiritually dark cooperative inquiry ventures (Reason 1988:182-198) reveal researchers have experienced hysteria and psychotic breaks with physical reality. They dangerously encounter satanic/demonic forces when delving out of their depth into occultism. People are clueless about these very real dangers when they dabble unprotected with the unseen, invisible (to most people) spiritual realm.
People are unaware that workplace hostility and betrayal are physical manifestations of a playground for spiritually dark forces to destroy people spiritually, emotionally, mentally, intellectually and physically. Therefore, it became more important ethically, to construct a new and more explicit 'God-saturated', prayerful process to help protect the safety, wellbeing and welfare of unknowing, unseeing organisational researchers. I recommend Christian Action Research or CAR as a safe vehicle for safely delving beyond physical spatial realities.

**Problem-solving**
From a radical humanism perspective, this research journey unmasked organisational modes of domination such as workplace stress; it revealed sources of alienation such as SCENT-related organisational bondage to hierarchy and aromas of gossip; it released or emancipated the potential of human nature through round-table discourse and friendly mateship; and it transcended work/life problem solving-shifting-healing through Godly-perfumed SCENT-intelligence-led policing.

**Organisational change**
Engaging organisation-wide change issues in a results- rather than process-orientated environment for action research is difficult. Although second-person research of gathering stories was liberating, healing and powerful for individuals, it didn't (and was unlikely to) shift organisation-wide thinking or behaviour. However SCENT-intelligence-led policing found deeper truths about police and emancipated storytellers to engage courage and reconsider their life journeys. Both projects realised some change at a local level during the research, but I doubt the approach brought lasting change.
Personal change

Building Christianity into CAR triggered transformational learning because of specific prayer requests I made as part of the iterative cycle process. My heightened awareness to receive and develop spiritual gifts of discernment has allowed me to grow in my Christian walk and understand God’s calling and what we expect of each other as a partnership. I have a decorative plaque on my wall which says, ‘Faith is not believing that God can; it is knowing that He will’. I know He will save me from myself not if I stumble, but when I do.

Reservations

Methodological reservations

Action research and grounded theory are very challenging, messy and time-consuming processes and do not sit that well in an organisation that is unwilling or unable to spend time working through the iterative phases of harnessing, cultivating and harvesting enormous organisational data. Researchers bring with them their own biases and agenda, so self-reflection needs to be objectively subjective and agnostic, all of which are challenging. Writing an action research project is quite tricky. My thesis is mainly first-person research engagement with the research processes by hiding away from the challenging work environment in data sense-making mode.

Personal reservations

It was my secret desire that problem-solving using action research would emanate organisation-wide. My thesis recalls reflections about unteachability and ‘unh helpfulness’ where you cannot impose learning or anything else onto people who don’t want to change or be helped. I experimented with a range of methodological
ideas because they kept emerging. Therefore, what my reading audience sees in this thesis is simply a smorgasbord of processes from which action researchers can choose.

What would I do differently?

Although I used each process during the research journey, there are too many embryonic and nascent ideas for writing one thesis. The journey was too long and exhausting because each research phase and iterative cycle required commitment after meetings to capture what was not said verbally and what was said verbally. If starting over, I would be more assertive at securing a series of senior executive meetings (such meetings were rare and unobtainable) to share co-researcher stories so they could start healing the condition of police.
Storyline one: a sojourn-ey in a CAR

an introductory salutation of welcome

introducing the public and private me
Jesus said,
I am the way and the truth and the life. No one comes to the Father except through me… Anyone who has seen me has seen the Father…
(John 14:6, 9 NIV).
Increasingly at the expense of human life, terrorist bombing attacks litter our 'world-scape'. Tyranny threatens to articulate the existence of wo-man (perhaps phonetically 'woe-man') by stealing our peace, joy, faith and hope for a bright future; alienating our love for fellow humans; oppressing our spirit-soul-body health-wellbeing coping mechanisms; eroding our capacity to forgive; and filling us with woe.

Today’s commentators call our situation 'the human condition' living in the busyness of a 'rat race'. From my particular Christian perspective I call it a sleeping inauthentic community in the space-place of the human race. We are humankind; not rats! We are made in the great I AM's (God's) image (Genesis 1:26 NIV).

For more than 2500 years, Biblical scriptures foretell today's world as 'signs of the last days'; a time when wickedness becomes so rampant that only goodness and righteousness can overcome this sojourn of evil-wrong. Scriptures also tells us it's not a physical fight; rather it's a spiritual war. There are two spiritual forces in this world: good-evil and right-wrong. Arguably there is a third interfacing force: members of a Police Force who are on the front-firing-line of this global condition. Imagine spiritual-world leaders joining forces (Haggai 1:1).

Organisations worldwide are inextricably (?) ensnared in a conditioning global web of spiritual impoverishment, fear, unawareness, chaos, confusion and uncertainty. Organisational truth can be so masked with defensive face-saving routines, that
covered or cloaked visibility of the physical realm becomes invisible. Therefore, organisational truth can be more visible in the invisible spiritual realm.

Although there is a growing need and desire for balanced radical change and regulatory status quo, there is a proclivity of organisations to rely on outside 'experts' to engage and manage their internal challenges, which tend to be human condition-related. Human posture, countenance and disposition paint a portrait of human condition authenticity. But there can be layers of hidden organisational portraiture not unlike masking a genuine artwork masterpiece with superficial layers of paint. *Northern Territory Police* is not immune to these challenges.

This 'introductory salutation of welcome' asks a question: are there sustainable ways to help police learn to manage their own challenges without seeking internal sanction and without relying on outside help? Managers are looking for innovative ways to research beyond the distracting noisiness and busyness of organisational superficiality. I design an 'echomethodology' for delving into the silent, deeper truths of organisational fabric to weave answers to such research questions.

This Christian action research (CAR) project embodies *reflective critique* firmly grounded in a sociological framework of what I call 'Balanced Humanity'. It makes sense to mould sociology, a means for studying human society, because police serve and protect society. Dominant in this thesis is my sculpting of radical humanist existentialist-hermeneutic-phenomenological-critical theory, to *unmask, saturate and liberate* the multiple intelligences of policing.

The notion 'radical' is based on renewing of the mind or a paradigm shift (Romans 12:2). The notion 'humanist' constructs from a defining whisper, 'an interest in the welfare of others', or the parable of the Good Samaritan, (Luke 10:25ff). Also a
defining whisper in my thesis is natural science for moulding a healthy and awe-inspiring sociological balance for humanity or Balanced Humanity.

Conceptually, police organisations have a leading edge because they already collectively practice 'intelligence-led policing' for detecting-apprehending-correcting-preventing crime. Researching Spiritual, Cultural, Emotional, Networking (social) and Traditional (SCENT) intelligences and constructing an action learning-action research-inspired 'Observant ART of Planning' shape team problem-solving roles and policing ourselves.

Finding-owning answers to puzzles, problems and change are inside rather than outside organisational boundaries; organisation also means our personal spirit-soul-body boundary. An emergent ideographic research framework of cooperative-collaborative dialogic inquiry, case studies, stories, metaphoric imagery and metaphrasing resonates, echoes and authenticates a mindset of organisational police solving-shifting-healing-transcending their challenges and circumstances internally.

I also design a new contemporary form of 'dispositional-depositional' grounded theory for sense-making (beyond reason and logic) research data-material-phenomena and nudging the boundaries of policing new organisational and methodological territories. Process consultation and action research help diagnose the territory problematic while the latter generates local theory that might be 'dispositionable' for wider learning. None of these constructivist processes compete with each other; rather they walk arm-in-arm.

Heralding innovative radical change from traditional research approaches, including perhaps traditional action research approaches, mapping intelligence territory...
through an Abstract cat moulds metaphoric imagery to sculpt an intelligence-led policing story using a 'suite of Abstracts'. Crafting abstract writing-in-action research and conversational parabolic storytelling modes, the dance of the research rumba reveals methodological process phases and unmasks hermeneutic language signposts for intelligence-led policing our selves. The action research spiral for mapping intelligence territory Abstract finale maps a so-journey or sojourn-ey for liberating the 'phases' of this project and weaving a collage of stories.

The reflexive-reflective-emergent disposition of these research processes harnesses, cultivates and harvests our holistic spirit-soul-body senses for celebrating enigma instead of fearing radical change. The quest for knowledge in this project shapes anti-positivist epistemology, nominalist ontology and voluntarist human nature. Raising awareness constructs better ways of managing.

I believe people are trapped in a global deception-perception of chaos-confusion-uncertainty. Although people know of God's orderly, clear and certain victorious glory (Book of Revelation), through freewill we choose to doubt and dishonour Him and feed and fear fear. By opening spiritual doors and allowing the spiritual enemy into the battlefield of our minds, we risk gambling the riches of a divinely promised eternal spiritual inheritance. Some may not fully comprehend the Bible's Old-informing-the-New Testaments are God's unchanging and unchangeable Last Will and Testament. But these are lessons for organisational inheritance.

The shadowy side of organisations is not necessarily evil-wrong spiritual darkness. When 'God spreads his wings He casts a shadow to hide and protect us from wickedness and mortal enemies' (paraphrased, Psalm 17:8-9). This sojourn-ey in a CAR now visits my particular so-journey for introducing the public and private me.
When I was a little girl, I asked my parents the usual questions regarding my identity. My question today remains, ‘Why am I me?’ My name is Jennifer (nee Loader) and it means white wave, a never-ending always-moving wave of water facilitating the next wave. Dad told me when I was young that mum was quite assertive when naming me. I have recently discovered my mother received a book from her Sunday school about a Christian faith-filled little girl called Jennifer. I was born on the 7th of June and my birth ‘gem’ is the beautiful pearl. Huh?

I grew up on a coastal farm at Hoddle in Victoria Australia where my parents grew sheep, beef-dairy cattle, pigs, chooks, fruit and vegetables. Both my parents were kind, gentle, and pragmatic. Further delving reveals my paternal ancestry is English dairy farming dating back to the 1700’s. Maternally, my French great-great-great Grandmother Harriett Bonnet eloped with and married Samuel Marx a Jewish-German soldier during the 1820’s. Hmmm! My maternal great Grandmother Wigman, Grandmother Hearn and mother Naughton were strong, boldly spoken Christians-workers rights advocates from German heritage. (Genealogically this explains me somewhat! Oohhh!)

Being the youngest of five rowdy and ‘fiercely’ loyal siblings I often asserted myself to be heard as a sleepwalking, dreamy child. When it was ‘my turn’ to speak, my siblings playfully interjected and I stammered; as an adult, I try to be mindful of ‘respectful’ communication, which includes listening. Aha!

My favourite children’s past-times were reading Noah and his Ark and Snow White and the Seven Dwarfs, incredibly deeply insightful awakenings of wisdom; collecting stamps; tending to the farm animals; and climbing trees. AR HUM!
That’s me (aged about four) and Mum left. And me (six) with older siblings Joan, Kelvin (holding a kitten as usual) and Noel (John absent).

That’s me left and below left with Gary, my adored husband who passed away on the 7th of April 2003. Gary is a critical part of my inspiration and as you can see, we are light-hearted.

Happy snaps just hanging around!
Noah and His Ark

By Dorothy M. Prescott. Illustrated by Trevor Evans.
BLANDFORD'S VERY FIRST BIBLE STORIES

Awarded to

Jennifer Loader

for Attendance and Conduct

28 - 6 - 1939

Hoddey Sunday School

Ark Full of Animals

Illustrated by Vera Gathken
Story and prayers by Texas Cohen
Perhaps these stories influenced why I nursed the puppies of the sheep-cattle dogs, cared for the baby farm animals, listened to their hearts wearing my children’s stethoscope and nurse’s uniform, prescribed parental bonding and bandaged any limb that could possibly be hurt. Perhaps my gifts of discernment and allegory grew from or into these stories (Appendix A reveals more).

Perhaps that’s why I grew up to be a general nurse, midwife, neonatal intensive care and coronary care nurse as my professional first fruits. Perhaps that’s why I grew up to be a Bachelor, Master, Doctor, risk management consultant, Christian-caring-creative-careful-conjecturing… Action Researcher or CAR-er (pronounced carer) to re-search my first childhood beginnings in life.

We are about to embark upon an epistemological so-journey and sojourn-ey of shedding light on policing our selves ourselves, organisational policing, positioning action research in policing and positioning police in action research. For weaving a theoretical tapestry and choosing a research paradigm, you might choose to bring some baggage or perhaps travel light and go with the ontological and epistemological flow of human nature.

Bon Voyage…
weaving a theoretical tapestry

Using an epistemological pearl of wisdom for choosing a research paradigm

Balanced Humanity: a new sociological paradigm?

Weaving an epistemological tapestry

Alternative paradigms

The Balanced Humanity intelligent organisation

A paradigm shift

Learning Conclusion
Traditionally, Humanism is defined as:

[Sense] 1 the denial of any power or moral value superior to that of humanity; the rejection of religion in favour of a belief in the advancement of humanity by its own efforts [my notes in parentheses: ‘therefore anti-Christian’]; [Sense] 2 a philosophical position that stresses the autonomy of human reason in contradistinction to the authority of the Church [therefore anti-Christian]; [Sense] 3 a cultural movement of the Renaissance, based on classical studies [therefore anti-Christian]; [and Sense] 4 interest in the welfare of others [the Christian sense that people rarely, if ‘ever’, see] (Collins Dictionary 1999).

Borrowing from the context of Matthew 19:30 where ‘the first will be last and the last will be first’, Humanism could be defined in reverse: **Sense 1 interest in the welfare of others** [therefore Christian, the sense that people can now see in God’s Light] Sense 2 (anti-Christian); Sense 3 (anti-Christian); and Sense 4 (anti-Christian).

Jennifer Smith 2008
Hosea laments,
“My people are destroyed for lack of knowledge”
(4:6 amp).

‘SCENT’ Intelligence

The hypostasis or understanding of knowledge births intelligence. Wisdom is applying (or not applying) intelligence. Today’s organisational leaders (managers and professing profess-ional\(^2\) thinking partners) are emerging with Spiritual, Cultural, Emotional, Networking (social) and Traditional (SCENT) intelligences\(^3\).

SCENT-intelligence-led leadership offers new potential for:

- Unmasking and revealing sources of alienation that can ambush our modes of being and modes of organisation.
- Liberating intelligence-led potentiality.
- Constructing new paradigmatic thinking which I call ‘Balanced Humanity’.

This Northern Territory Police collage of stories is an alternative weave to the traditionally dominant functionalist tapestry of viewing and managing organisations. Select audaciously colourful threads of radical humanist social and

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\(^1\) See Bibliography for specific Bible versions used throughout this thesis.

\(^2\) Communicating meaning is an important part of epistemology. My particular style (like others) is to use hyphenated-italicised-underlined word combinations to convey various hermeneutic constructs. While more obvious meanings are conveyed in brackets, less obvious hyphenated words are explained in greater detail.

\(^3\) These are not necessarily intellectual intelligences; they are more spirit-soul-body ‘knowings’ and ‘understandings’ that resonate and echo countenance and condition the disposition of people and they can form team roles for problem-solving. The idea is for a person to shape all five intelligences so they can engage SCENT-intelligence-led leadership.
anti-organisation theory weave a beautiful bridge of Christian and intelligence epistemologies for constructing an intelligent organisation of constructivist Balanced Humanity.

Sociology is amongst other things, the study of human societies (adapted from Collins Dictionary 1999). Because Northern Territory Police officers police society, it seems authentic to use a sociological framework for this project. The schema below is adapted and revised for my thesis.
Sociological Thinking

The *functionalist paradigm* is highlighted (above) to depict its traditional dominance in social and organisation theory and the *radical humanism paradigm* is highlighted to reflect an alternative paradigm and its dominance throughout my particular work. However the fabrics of the *interpretive and radical structuralist paradigms* are not treated separately as they form part of the tapestry weave. I propose a new *Balanced Humanity* sociological paradigm which celebrates what I call 'inclusivity' (rather than exclusivity) as a safe zone for welcoming respectful dialogic exchange and mutual learning.

The main *dimensional assumptions* are tabulated and explained superficially below. Deeper meaning will become apparent as methodological processes unfold throughout this thesis.

<table>
<thead>
<tr>
<th>SUBJECTIVIST</th>
<th>STRAND OF DEBATE</th>
<th>OBJECTIVIST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominalism</td>
<td><strong>ONTOSTY</strong></td>
<td>Realism</td>
</tr>
<tr>
<td>Ant-positivism</td>
<td><strong>EPISTEMOLOGY</strong></td>
<td>Positivism</td>
</tr>
<tr>
<td>Voluntarism</td>
<td><strong>HUMAN NATURE</strong></td>
<td>Determinism</td>
</tr>
<tr>
<td>Ideographic</td>
<td><strong>METHODOLOGY</strong></td>
<td>Nomothetic</td>
</tr>
</tbody>
</table>

Reproduced from Burrell and Morgan (1979:3).

Along the horizontal schematic subjective dimension, Burrell and Morgan postulate four strands of debate. Although these strands of debate are separate, it is difficult to consider epistemology without ontology, human nature and methodology.
This is a necessarily brief encounter with some terms gleaned from Burrell and Morgan (1979:1-2). **Ontology** is concerned with the nature of reality and our being. An ontological question explores whether reality is internal or external to being individuals. **Epistemology** is about how we acquire knowledge and understand and communicate our realities and an epistemological question explores what is true and what is false.

The subject or object of enquiry is **human nature** and the relationship between human beings and the environment. The human nature question explores whether we freely create nature or whether we are controlled by it. **Methodology** is how we find out and unlock answers to ontological, epistemological and human nature questions. Ideographic methodology walks together with stories and other non-quantitative processes; nomothetic methodology seeks quantitative or statistical answers. In my thesis, the Word of God or Holy Bible provides answers.

A **voluntarist** social construction of whether an organisation exists as a conceptual or experiential reality where people are the **subject of enquiry** is a radical humanist-interpretive notion. A **deterministic** reification of the reality of an organisation as a 'concrete, tangible reality' where people are the **object of enquiry** is a radical structuralist-functionalist notion.

I have deliberately separated the concerns of the **radical change** and **regulation dimension** to heed a warning from Burrell and Morgan to not treat these concerns as "variations on a single theme [and so] ignore or at least to underplay the differences which exist between them" (1979:19).
Table two: Paradigmatic Radical Change Dimension

<table>
<thead>
<tr>
<th>RADICAL CHANGE DIMENSION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radical change</td>
</tr>
<tr>
<td>Modes of domination</td>
</tr>
<tr>
<td>Emancipation</td>
</tr>
<tr>
<td>Potentiality</td>
</tr>
</tbody>
</table>

Adapted from Burrell and Morgan (1979:18).

In a nutshell, radical change theory seeks to raise consciousness and emancipate the potential of people from their self-imprisoning deprivation brought about by modes of domination such as structural conflict. But for my purposes here, it doesn’t mean overthrowing ‘dominating authorities’; it’s more about overthrowing us and whatever is controlling our existential-phenomenal being.

Apostle Paul urges us to have a paradigm shift, “Do not conform to any longer to the pattern of this world, but be transformed by the renewing of your mind” (Romans 12:2a NIV). Those who tolerate uncertainty and contradiction fairly well seem to sit well in the radical change dimension.

Table three: Paradigmatic Regulatory Dimension

<table>
<thead>
<tr>
<th>REGULATORY DIMENSION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Status quo</td>
</tr>
<tr>
<td>Consensus (voluntary)</td>
</tr>
<tr>
<td>Solidarity</td>
</tr>
<tr>
<td>Actuality</td>
</tr>
</tbody>
</table>

Adapted from Burrell and Morgan (1979:18).
A regulatory environment appears to suit people who prefer status quo, cohesion, order and certainty in their lives. Are not these ‘urges’ within us all? Jesus teaches us about love and mercy in terms of social order, cohesion, actuality, needs satisfaction, solidarity... in the classic parable of the Good Samaritan (Luke 10:33-37 NIV).

These key subjective-objective and radical change-regulation dimensions are quite different in their orientations. Kuhn's position that, "... proponents of rival paradigms are "living in different worlds”“ (in Chalmers 1999:115), introduces the debate about commensurability and incommensurability.

Sociological debate

Despite these incommensurable differences and despite numerous warnings from Burrell and Morgan (1979), competing warring organisational theorists argued with open hostility. The ferity of these debates demonstrates that divergence can become destructive (rather than constructive) with scant regard for sharing the spatial realities of multiple dimensions of organisation epistemology. The debates echo and resonate what Argyris calls, “skilled incompetence and skilled lack of awareness” (2002:216). Although I revisit these debates superficially, they are outside the scope of my work.

In designing a new sociological ‘paradigm’ of Balanced Humanity, I propose the celebration of these elements:

- Safe zone for learning and mutually respectful exchange of ideas.
- Shared leadership and round table inclusivity.
A peaceful equation of minus one plus one equals zero (neutrality) calls for a sea of calm where symbiotic ontological, epistemological, human nature and methodological views can walk arm-in-arm synergistically.

This does not mean debate is prohibited; it does mean the attitude and behaviour of debate is lively, vivid and authoritative rather than authoritarian. Jesus said of beatitudes, "Blessed are the meek... the righteous... the merciful... the pure in heart... the peacemakers..." (Matthew 5:5-9 NIV). These along with other beatitudes (revisited throughout thesis) are beautifully coloured threads for weaving an epistemological tapestry.

Epistemology explores knowledge (know-ledge) or ledges of knowing. Different kinds, grounds, sources, dimensions and ways or modes of knowing are the ledges we use for discerning and weaving meaning in our tapestry of life. Epistemology is also about communicating meaning to our fellow tapestry weavers. In a Balanced Humanity world view, human constructs are respected without being imposed.

Ledges of Knowing

The kinds of knowing we use in our search for ‘truth’ are sensory experience and faith. But these are selective threads of perceptive grey in this weave of knowing. The grounds of knowing embed believing or disbelieving things with varying shades
of certainty-uncertainty or accepting things just as they are, or a priori knowing (sense 2). But believing is not truth.

The sources of knowing we use in our search for truth are various languages, writings and technology. Naturally these are open to interpretation. The dimensions of knowing are subjective (anti-positivist) and objective (positivist). We all exist in this world, but not everybody exists in the same world: we know things differently and we find reality differently.

Therefore, epistemology is linked with ontology or our being, which explores whether ‘reality’ exists as a subjective internal product of our mind or as an objective external concrete product.

The subjective way of knowing is through ideographic emergence. Firsthand knowledge and facts are constructed by getting ‘upfront and personal’ with subjects of enquiry, getting inside people’s minds for life stories and allowing situations and conditions to unfold or emerge by themselves.

Objective ways or modes of knowing and discerning meaning are through induction, deduction, abduction and adduction to obtain hard concrete evidence. The role of the observer relies on systematic protocols and procedures such as those used in the natural sciences. Rigorous nomothetic empirical hypothesis testing arrives at scientific ‘facts’ from which ‘theories’ are derived and others rejected or destroyed.

This could mean linear thinking and overlooking-disregarding important phenomena such as the values, human condition and cultural baggage a researcher brings to the research. It could also mean temporarily suspending judgement (agnostically) and placing our SCENT-baggage out of reach.
Ontology and epistemology are also connected to human nature. Epistemological knowing is reflected in our existential (ontological) being and the nature of our spirit (heart), soul (mind, intellect, will, emotions or attitude), and our body (physical appearance, actions or behaviours).

A subjectivist identifies ‘wo-men’ voluntarily creating their environment or situation and an objectivist sees wo-man determined by ‘he-r’ environment or situation. The ontology and epistemology of human nature is also what I call ‘transjective’ or moves across the subjective-objective continuum to the interface of intersubjectivity. This is where we find Balanced Humanity.

**Positivist epistemology**

Nineteenth century positivist French philosopher and founding father of sociology, Auguste Comte, weaved the first threads of ‘Positivist’ epistemology. Comte believed the evolution of knowledge passed through three stages of development: “the Theological, or fictitious; the Metaphysical, or abstract; and the Scientific, or positive” (1853 in Burrell and Morgan 1979:41).

From a positivist perspective, facts are based on positive observed scientific data or experience and beyond the realm of fact, are ‘pure’ logic and reason⁴.

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⁴ Chalmers (1999:3-4) notes the shared view of empiricism and positivism as scientific knowledge where facts are derived from observation: a) facts are directly given to careful, >
Structured or ordered patterns of cause and effect explain and predict through scientific empirical hypotheses what happens in our social world.

In positivist hands so-described 'fictitious theology' and 'abstract metaphysics' are irrational, improbable and illogical while 'positive Science' is rational, probable-likely and logical truth. The key nature of 'Positivism' in this particular light is worldly, secular, anti-theological and anti-metaphysical. The nature of Balanced Humanity shall unfold in this respect.

Comte's positivist epistemology conditioned, or laid the social theorising foundations for the regulatory social order of the functionalist paradigm as it stands today to study humans as living mechanical organisms and objects of analysis.

**Challenges to positivist epistemology**

The main challenges are the way positivism has been: questioned as so-described 'bad' philosophy in its foundations, and scientific method and theory; and dominated organisational theory and management practice.

Husserl's phenomenology resulted from his dissatisfaction with conventional science and what he saw as the “uncritical study of mere facts and its inability to cope with problems of ultimate truth and validity” (Burrell and Morgan 1979:234). Philosopher scientist Albert Einstein admits manipulating data to fit scientific

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< unprejudiced observers via the senses; b) facts are prior to and independent of theory; and c) facts constitute a firm and reliable foundation for scientific knowledge.

5 Appendix B refers.

6 It's a rigorous ideographic way of looking again, and again, and...
systematicity and calls this condition of conventional science “unscrupulous opportunism” (Feyerabend 1987:189; 1978:18).

The unscrupulous opportunism of scientific method and positivist philosophy is what prompted critical theorist Habermas to say,

The scientistic faith in a science that will one day not only fulfill, but eliminate, personal self-conception through objectifying self-description is not science, but bad philosophy. Common sense is thus concerned with the consciousness of persons who are able to take initiative, make mistakes and correct those mistakes. Democratically enlightened common sense is not a singularity, but is instead the mental constitution of a public with many different voices. (2001:8-9.)

Yet science has been long held as a source of "truth" at the expense of other rich world realities. Chalmers (1999:xxii-ix) notes there is such a high regard for science it is seen as a modern religion.

In his usual candid-audacious way Feyerabend says, "Scientists can get very far by thinking very little" (1987:239) and “the high regard for science is [such] a dangerous dogma” (in Chalmers 1999:155) that:

The social groups who prepared what is now known as Western rationalism and who laid the intellectual foundations for Western science refused to take [the] abundance [of knowledge] at face value. They denied that the world was as rich and knowledge as complex as the crafts and commonsense of their time seemed to imply. (Feyerabend 1987:115.)

Chalmers maintains, “It can never be said of a theory that it is true, however well it has withstood rigorous tests” (1999:69). When it comes to science, people are

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Intelligent Design Biochemists (in challenging Darwin’s theory of evolution) reveal scientists use the term “black box” for a system whose “inner workings are unknown. To Charles Darwin and his contemporaries, the living cell was a black box because its fundamental mechanisms were completely obscure” (Behe 2002). Yet people believe Darwin’s theory as truth.
gullible believers or perhaps gullible scientific theory is believable. Feyerabend tells us that science philosophy uses “a familiar trick: assuming your audience does not know too much...” (1995:128).

Deified ‘Scientific Positivism’ is ‘wrong’ method in its reductionist way of objectifying, reifying (explained below) and what I call ‘empiricising’ people in organisations. As Wheatley illustrates,

The way we have been thinking about organizations (indeed, about everything) for the last three hundred years is simply wrong. The modern view of the world, which was formed in the 17th century by such scientific worthies as Newton, Kepler, and Galileo, is predicated upon geometric symmetries of the ancient Greeks - pure circles, perfect squares, and absolutely straight lines. (Wheatley in Finley 2001:1.)

**Anti-positivist epistemology**

Anti-positivist epistemology owes much of its origins to 18th century German Idealist Immanuel Kant who advocated the starting point for understanding the objective and subjective complexities of the world was the mind and intuition (Burrell and Morgan 1979:227). Knowledge, according to Hegel, passes through a “series of forms of consciousness until a state of 'absolute knowledge' is reached, wherein the individual is at one with the 'absolute spirit' that pervades the universe” (Burrell and Morgan 1979:280).

This progression towards absolute knowledge and absolute spirit in Hegel's hands is where man is at one with God (Macropaedia 1978, 14:729), a theological-metaphysical posture of heightened, ultimate or absolute consciousness.

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9 Hegel, an Absolute Idealist-Existentialist-Phenomenologist inspired by Christian insights, was positivist Comte's contemporary. Essentially, Hegel inverts Comte’s anti-theological starting point and portrays theological truth as an ultimate ongoing destination.
Anti-positivist epistemology is embedded in the subjectivist notion that wo-man voluntarily creates or socially constructs the world in which 's-he' lives. The nature of anti-positivist epistemology is constructivist, based on emergent experience. The observer iteratively acts, reflects, concludes, plans and observes where stories are constructed through art/s, storytelling, and literature, to name a few. These are also ideographic modes of action research and cooperative inquiry.

Radical humanists critique the pathologies of the subjective-objective boundary-less totality, and the consciousness and alienated existence of man, with a view to radical change. Interpretivists tend to focus on understanding these constructs and their status quo.

Are anti-positivist epistemologies an alternative paradigm for weaving social and organisation theory? What Feyerabend says of education can be said for paradigm shift thinking, “Don’t introduce a new basis... until you are sure it is at least as good as the old basis” (1987:256).

Rich and diverse anti-positivist threads of Idealism and Existentialism weave social theory. Also of importance are Christian epistemologies and a range of 'intelligences' literature.

10 Appendix B refers.
Natural Science, a crucial partner and Pre-science

Molecular Biologist Meyer (2006) asks, "How else can verificationists and falsificationists validate and refute scientific theories if we don’t acknowledge the importance of nomothetic-based science?" This is a key question because essentially, positivist science has almost run its course as the dominant paradigm for developing social and organisational theory.

However from a Balanced Humanity perspective, natural science is a crucial partner in my research because it helps me and hopefully my readers, know and understand who I am in Christ and who Christ is in me as a Christian. It also helps me to harness intelligence across a broad range of policing perspectives.

A life cycle of a paradigm is how Kuhn views ‘progression of science’ where intellectual debate and unrest (or crisis) precedes a paradigm shift (‘pre-science’). Then ‘normal science’ of the new paradigm prevails until a new crisis leads to a new paradigm. Although a paradigm shift is an authentic alternative to positivism in social and organisation theory terms, let’s visit what natural science is discovering in today’s 21st century world that was pre-science before the beginning of time as we know it.

Indescribable and How Great Is Our God!

Louie Giglio shows, "The Heavens are telling the glory of God and their expanse declares the work of His hands [Psalm 33:6]" (2005). The Book of Job takes on new meaning, "God came out of the whirlwind and said…" (38:1 amp) when the

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11 Intelligent Design scientists and philosophers observe the human deoxyribonucleic acid (DNA) molecule and they are noting how phenomena emerge without manipulation and change through the act of ‘merely’ observing. This anti-positivist posture of natural science in this context offers a prime example of where science could focus as opposed to its domination of social and organisation theory.

12 Chalmers (1999:107-117) is instructive.
Weaving a Theoretical Tapestry: a dba story by Jennifer Smith 2008

cosmic winds and core of the 300-billion-star, 5.88 trillion-miles-long Whirlpool Galaxy, reveal the so-described, “X Factor... 31 million light years away [from earth]” (Giglio 2005, 2007). The crucifix-like core also gives additional meaning to Jesus, “No-one comes to the Father except through me” (John 14:6 NIV) and “He watches us all” (Psalm 33:13 NIV).

So if we humans are so infinitesimal in the bigger scheme of things, why is our insignificance so significant and prized by Majesty (God)? What binds us together and keeps us grounded besides gravity? According to molecular scientists, a cell adhesion protein molecule is organised in such a way it is likened to life glue (Giglio 2007). Called laminin, it is the substance that literally binds us together.

This has brought new meaning in my mind, to Balanced Humanity as a sociological perspective in terms of what binds us together as a society of human beings. The supremacy of Christ is told in terms of,

He is the image of the invisible God, the firstborn over all creation. For by him all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. (Colossians 1:15-17 NIV.)
God said, “let us make man in our image, in our likeness... so God created man in his own image, in the image of God he created him; male and female he created them” (Genesis 1: 26, 27 NIV). In my particular hermeneutic construct, laminin could be 'converted' to mean Lamb-IN-in. The Lamb (Jesus) IN (INGRAFTED) in (inside our human being) transforms us into His likeness as a Christian when we accept Him into our heart as Lord and Saviour. It could mean our physical molecular laminin converts to spiritual Lamb-IN-in when we are converted to Christianity or born again spiritually (2 Corinthians 3:17-18 NIV).

**Illustration two: Laminin Life Glue**
Anarchistic Individualism

Anarchistic individualism is a broad range of (sometimes revolutionary and fanatical) thought that advocates, "Total individual freedom untrammeled by any form of external or internal regulation" (Burrell and Morgan 1979:299). Balanced Humanity considers individualist freedom from a 'bondage-yoked' perspective; and being truly free is choosing not to be free to do as we will but as God wills. Choosing not to be free is true freedom accompanied by the humility to respect other's individualism and making sacrifices to liberate other's freedom.

Feyerabend's 'relativist' anarchistic individualism is:

Neither rationality, nor science, nor freedom - abstractions such as these have done more harm than good... the quality of the lives of individuals [is important]. This quality must be known by personal experience before any suggestions for change can be made. In other words: suggestions for change should come from friends, not from distant 'thinkers'. (Feyerabend 1987:17.)

Critical Theory

The key concern for critical theorists and for Balanced Humanity is to unmask, reveal and emancipate wo-men from the pathologies of their totality, consciousness, and alienation where,

A cognitive wedge is driven between man's consciousness and the objectified social world... which divorces [him] from his true self and hinders the fulfilment of his potentialities as a human being (Burrell and Morgan 1978:298).

The pathology of this view suggests that we ambush and imprison ourselves in an inauthentic world of self-deception and we "lose", perhaps relinquish unknowingly

13 For instance Marx, Habermas, Lukács, Gramsci and Marcuse. Burrell and Morgan say critical theory thought was built upon the work of the young Marx but it is synonymous with the Frankfurt School of social theorists (1979:283-284).
our freedom to choose authenticity. As a novice critical theorist of sorts, critiquing modes of domination requires reflective thinking that is spiritually dark but always protected with God’s light. In this way, a critical theorist might help shift the problem afflicting the human condition to a place of healing so we may transcend our circumstances for God alone to solve. As the life-glue of laminin above shows, God places the solutions in us so we must prayerfully seek Him.

Existentialism

Existentialism is diverse but focused on the ontology of being\(^\text{14}\). Existentialist atheists hold that human existence projects itself as the Absolute; existentialist mystics project the Absolute as a mystical form of religiousness or Divine Being other than God; and existentialist Christians project God as the Absolute\(^\text{15}\).

From my Christian perspective, Balanced Humanity recognises all these things. GOD, (God-The-Father, Jesus God-The-Son and God-The-Holy Spirit) is The-Ultimate-Master-Designer, Saviour of our spirit-soul-body and Author of life.

Existentialism is mainly concerned with the problematic human situation-condition, where possibilities or life choices are so negative and baffling, man requires

\[^{14}\text{Somewhat simplistically, ontological or existential modes of being are relationships between the world, self and others. These are explored later.}\]

\[^{15}\text{Existentialism for Sartre, Kierkegaard, Marx and the earlier works of Schelling, Heidegge and Jaspers reflect spiritually dark atheistic philosophies. For Marcel and the later works of Heidegger and Jaspers, existentialism and phenomenology are mystic. Dostoyevsky's nihilism presents man as “continually defeated as a result of his choices” (Macropaedia 1978, 7:73).}\]

The Christian existentialist-phenomenologist philosophies of Hegel, Husserl, (and the mature Schelling) are concerned with moving man's existence towards his authenticity of having relationships with self, others and God. In Christian epistemology, seeking God first is paramount for helping others and ourselves (Matthew 6:33 amp): the Amplified version of the Bible (Meyer 2006b).
emancipation\textsuperscript{16}. Existentialists focus on the pathologies of the intersubjective consciousness “gap\textsuperscript{17}”.

**Hermeneutics**

Somewhat superficially, hermeneutics is derived from the Greek verb ‘interpret’ or *hermēneuō* or the theory of interpretation and understanding including pre-understanding (paraphrased Ferguson, Wright and Packer 2003:293). There are many perspectives and approaches to hermeneutics but this thesis explores communication (written, verbal and non-verbal language, symbolism, self-deception, metaphoric imagery…), Biblical and allegoric\textsuperscript{18} interpretations, and existential and phenomenological hermeneutics. **Balanced Humanity** recognises all these hermeneutic approaches.

The key concern for hermeneutists is interpreting and understanding the subjective social and cultural world (Burrell and Morgan 1979) of which language is

\textsuperscript{16} Existentialists are concerned with liberating man from daily *modes* of alienating domination such as inauthenticity, dread, angst, *bad faith*, death struggle, condemnation and damnation.

\textsuperscript{17} There appears to be two distinct anti-positivist epistemologies in this respect - transcendence (man's rise) philosophy and what I'll call 'descendence' (man's fall) philosophy. The 'gap' (*necessarily simplistically here*) is the distance between man's subjective (inner self) and objective (outer self) consciousness.

\textsuperscript{18} Plato spoke of the 'meaning below' (*hyponoia*) the text (Ferguson, Wright and Packer 2003:294), which complements the deeper interrogatory aspects of my research. I take the meaning of 'text' deeper into what individuals *write, paint or weave* with their body language as a 'save-my-soul' SMS text message in terms of spirit-soul-body posture, countenance, condition and disposition. I then take allegoric interpretation deeper into *organisational* spirit-soul-body posture, countenance, condition and disposition.
an objective manifestation. The immediacy of consciousness brings people as subjects upfront, close and personal with phenomena to engage it experientially.

The role and interpretation of language, and the competence and distortion of day-to-day language are heuristic hermeneutics or ‘signposts’ (Redman 2004) that guide self-discovery of consciousness.

Phenomenology


Husserl's phenomenology considered “experienced reality i.e. of reality as it immediately presents itself to consciousness as the way of reforming spiritual life” (Macropaedia 1978, 9:68). Hegel also maintained,

Although man is free in “mind or spirit”... His nature could only achieve fulfillment through a process of struggle and overcoming obstacles that were themselves the expression of his own activity [where] the spirit was at war with itself... it has to overcome itself as its most formidable obstacle. (Macropaedia 1978, 8:963.)

This phenomenological consciousness of reality reveals ‘the war’ is not of this physical world; it is within the spiritual realm, “a war between satan and God” (Meyer 2005a:16-17; Ephesians 6:12 amp).
Christian Epistemology

Christian\textsuperscript{19} concerns for wo-man's\textsuperscript{20} consciousness, modes of being and salvation from modes of domination include discernment (1Kings 3:9 NIV); consciously changing your self\textsuperscript{21} radically from the inside out (Romans 12:2 NIV); and mercy and the wellbeing of others where Good Samaritan (Luke 10:25-37, NIV) acts of good faith help others. Balanced Humanity is born from this Christian research.

In Christian epistemology, salvation is a conscious choice\textsuperscript{22} of being free from alienation. Apostle Paul writes, "It is for freedom that Christ has set us free.

\textit{Christianity and the Bible are universal and intergenerational where ancient text holds sway today (2Timothy 3:16-17 amp). Radical humanism is often perceived (by Christians and others) as anti-Christian for two key reasons. First, a Dictionary defines the first three meanings of humanism in anti-Christian senses whereas the fourth meaning relates to "interest in the welfare of people" (Collins 1999). Second, the New Encyclopaedia Britannica (Macropaedia1978, 7:78) delineates metaphysical or theological from humanistic (atheistic and mystic) dimensions of Existentialism.}

\textit{God created (designed) woman from Adam's rib (Genesis 2:21-22 amp) or his side by putting him asleep, the first known general anaesthetic. Bible Teacher Joyce Meyer notes God designed woman (wo-man) to stand beside (be-side) man. Meyer notes, "God didn’t take a bone from Adam's head for woman to stand over him and He didn't take a bone from Adam's foot for him to stand on her" (2005a:11).}

(I suggest Meyer's interpretation of God's discernment in his Intelligent Design has important implications for modes of being and modes of organisation where male domination and feminist ideals can rob people of their true potentiality and their occupational craft.)

\textit{Philippians 2:12-13 (amp) is about changing yourself (not others) with God's help because humans can't do it alone.}

\textit{It is a priori knowledge (sense 2) there are two forces in the world: good and evil, right and wrong. Meyer (2005a) notes satan wants to keep us in deception and God wants us to face the truth (page 7) where salvation and damnation are choices granted to us through free will (page 10).}

The consequences of our choices are where God offers (as modes of being and organisation) life, joy, faith, peace, righteousness, hope and all good things; and satan offers (as modes of being and organisation) death, darkness, despair, depression, devastation, dread, fear and everything bad (Meyer 2005a:12). So 'true freedom' is the self-disciplined choice of satisfaction in bodily health; beatification in mind or soul (a new 'at' or to 'be-at' with your attitude); and justification (cleansed spirit) where man is >
Stand firm, then, and do not let ourselves be burdened again by a yoke of slavery” (Galatians 5:1 NIV). Slavery is an anguished mode of spirit-soul-body being. Bishop Jakes likens a hostile working environment to, “Invasive toxicity [where] negative attitudes, harmful behaviour, and insidious gossip [are contaminants]” (2005:88). This kind of working environment is like being yoked to slavery.

In Palmer’s words, “There is no way out of my inner life so I’d better get into it. On the inward and downward [delving into self] spiritual journey, the only way out is in and through” (in Spears 1998:204). This is akin to a paradigm shift and it alludes to the propinquity, or nearness in relationship of Christianity and radical humanism.

**The propinquity of Christianity to Radical Humanism**

Christianity is a natural spirit-soul-body mate with the individualism-critical theory-existential-hermeneutic-phenomenological schools of thought within the radical humanist-interpretive paradigm:

* The radical change and subjective dimensions of the radical humanism paradigm walk hand-in-hand with Christian epistemology. Radically subjectivist change in a conservative conforming world (Romans 12:2) invites audacity or an audacious approach to reforming humanism or an interest in ingrafted (2 Corinthians 5:17 amp) with God (who is a Deification) (Meyer 2005a:29, 33-34, 37).

This mode of being is similar to Husserl’s Christian phenomenological intentionality insight of “being-directed-towards” (Macropaedia 1978, 14:212), which is about perceiving, judging, willing, enjoying, or hoping (for) some thing and transcendence. Could the natural sciences of 'Indescribable' and 'How Great Is Thou God' described above possibly provide more evidentiary proof?!
the welfare of others. Scripture tells us in Hebrews (4:15-16 NIV) to 'come boldly to the throne of Grace' and to be frank, forthright, confident, bold and outspoken when we speak the Gospel (Hebrews 10:35, Acts 14:3 NIV) even if it means opposition or hostility from others (Renner 2003:156).

The Bible or B-ible, a sensible library of 66 able Books unmasks and reveals modes of dominating alienation and freedom to choose. It also reveals an enlightening heuristic pathway of Truth to liberate human potential. Therefore, CAR walks hand-in-hand with individualism and critical theory.

Existentialism is about our ontological modes of being and organisation; Christianity is also about whom we are in Christ and who Christ is in us. The voluntarist nature of a Christian chooses to be radically changed and led by the inner voice of the Holy Spirit rather than remaining status quo and being determined by worldly circumstances. For me, Biblical Truth is like a glorious, revelationary and deeply anchoring adornment for radically revolutionising my spirit-soul-body.

Hermeneutics is about interpreting a feast of human theories and constructs such as creative art, religion, language... Hermeneutics is also about interpreting Scripture and language constructs (the following words are explained in subsequent storylines). It appears natural for creative action researchers or car-ers (pronounced carers) to invent new, intimate and meaningful 'imag-i-cal' words. It appears natural for constructivist conjecturing car-ers to shape 'fantasy-factasy' for delving deeper into the

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23 Please note the first three anti-Christian senses of humanism ignore this fourth meaning.
24 I note in previous writings, "Sens-ibilia means that which can be sensed [and] ible and ibly [also mean] able" (Smith 2004d:21, based on 1999 Collins Dictionary definitions).
25 Storylines six to seven, CAR and appendices C and R refer.
beautifully rich treasure troves of the spirit-soul-body ‘sojourn-ey’ or so-journey and weaving the colourful threads of this thesis.

Phenomenology and its quintessential nature of allowing human nature to show itself in the very nature of showing itself is illustrated in various nooks and crannies throughout this doxologic research. Phenomenologically, the Bible is like a spiritual banquet of wholesome soul food delicacies.26

When we know and understand these relationships, we harness intelligence so we can harvest wisdom.

Intelligences Literature

When Husserl brought the phenomenon of consciousness to centre stage, he put concrete (objective) factual realities aside (suspended judgement) or in his terms “in brackets” to penetrate the essence or core of the phenomenon (Macropaedia 1978, 14:212; Burrell and Morgan 1979:241; Heron in Reason 1988:58-59; Hawkins in Reason 1988:70; Connell and Nord 1996:409). This is like what I called ‘knowledge’ earlier, a ledge of knowing.

In light of these brackets, getting to the essence or the essential nature of something is hypostasis or to stand under, or understand. Hypostasis also relates to the Holy Trinity: God-The Father; Jesus God-The-Son; and God-The-Holy Spirit; or in a dictionary sense, “Any of the three persons of the Godhead. The one person of Christ in which the divine and human natures are united” (Collins 1999).

According to the Collins Dictionary, “Intelligence is knowing and understanding” (1999) some thing, a common thread to a range of 'intelligences' literature. I am calling SCENT-intelligence in the context of modes of Being and Organisation.

**Spiritual intelligence**

There are abundant views about spiritual intelligence but as a starting point, it entails, “The humility of knowing how little we know... a capacity for wonder, a tolerance for ambiguity, and charity toward those whose inklings and intuitions of the divine differ from our own” (Kowalski 2004:1). I believe acknowledging how unsmart we are is smart because of a higher synthesising truth or Absolute form of knowing in God. **Balanced Humanity** is conceived from a dialectical notion.

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**Figure two: Balanced Humanity: A Higher Synthesising Truth**

Adapted from Burrell and Morgan (1979: 3, 22).
Balanced Humanity accommodates and tolerates the ambiguity, diversity... and the balancing thesis and anti-thesis nature of Hegelian Dialectic. Although respecting other faiths, it 'prepares the way for our Lord God' (adapted from Matthew 3:3 NIV) to enter mainstream action research. Because Jesus said, "I am the way and the truth and the life. No-one comes to the Father except through me" (John 14:6 NIV), Balanced Humanity balances a higher synthesising truth.

Servant leadership might also be construed as spiritual intelligence. Founded on the Quaker faith of Greenleaf, servant leadership is embedded in acting and learning with others and likened to, “friendly disentangling” (Neilsen in Spears 1998:126)27 (not unlike action research and action learning, I think).

The servant leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is:
do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? 


Servant leadership is a beautifully caring mode of being and organisation. But spiritual intelligence runs deeper into what I call 'SCENT-intelligence-led leadership (and policing)' because it synergises other spirit-soul-body intelligences, such as cultural intelligence.

Cultural intelligence

Sometimes cultural modes of organisation treat our search and re-search for ‘know-ledge’, meaning and learning as a hindrance in the organisational quest for conformity. Schein, commenting on culture and small group learning triggering envy and anxiety says, “Individual learning can be a dangerous thing when the organization’s value system and culture don’t have enough freedom to allow individuals to do what they need to do” (in Coutu 2002:2).

Feyerabend commenting on cultural diversity and change says, “Diversity is beneficial while uniformity reduces our joys and our (intellectual, emotional, material) resources” (1987:1). Balanced Humanity recognises the organisation’s value system and culture in terms of modes of Being and Organisation.

Emotional intelligence

Mayer and Caruso (2002) use the term, ”experiential EI“ (emotional intelligence) for perceiving and facilitating emotions or feelings. They advocate the importance of such skills is to perceive emotions accurately and develop the ability to use emotions to enhance how we think. They also use the term “strategic EI“ for knowing and understanding how emotions change, and planning how to integrate logic and emotion for effective decision-making.

Green (2001) encourages people to know and understand emotional intelligence as layers of an onion that can be peeled to reveal the core of anxiety, envy, bitterness, anger and fear. Once the core is revealed, new layers of freedom, joy, love, peace and whatever (…) can be added to enhance our emotional modes of Being and Organisation. Balanced Humanity accommodates the synergistic relationship between spirit-soul (mind, will, intellect, emotions)-body.
Networking (social) intelligence

Social (knowing) theorists and networking organisation (understanding) theorists are urged by interpretive constructivists Burrell and Morgan to, “Ground their perspective in the philosophical traditions from which it derives... rather than taking tenets of a competing paradigm as critical points of reference” (1979:397). However 'which alternative competing paradigm would 'replace’ the dominant functionalist paradigm' became an apparent question amongst these theorists from the mid 1980's.

Not unlike quarrelling over the life giving water wells of Esek and Sitna (Genesis 26:20, 21 NKJV), there were claims of 'shifts' from (inferior functionalist) modernism to (superior reconstructive) postmodernism. Bipolarising organisational characteristics as 'old' (linear order) versus 'new' (non-linear, 'chaordic' theory arising from chaos and complexity theory), and agnosticism (suspended judgement) versus pluralism (plurality of socially constructed realities) added fuel to the debate.

Although these quarrelling authors attempted constructivism, competing dimensional dichotomies such as subjectivity versus objectivity and commensurability versus incommensurability was like being released from iron

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28 According to Chalmers, Kuhn and Feyerabend independently coined the notion 'incommensurable' to describe the relationship between two theories or paradigms that...
cage domination into another type of enslavement. **Balanced Humanity** is not intended to be an eclectic paradigm; it is simply a safe zone for dialogic exchange for shared problem-solving.

Argyris urged theorists to, “Build an intervention where they strive to help social scientists reflect on the bickering in order to reduce … the competitive fights that delay scientific progress” (1996b:443). Theorists could have constructed what I call 'a networking (social) intelligence *intersubjective gap theory* and found the well of 'Rehoboth', where *both* social and organisation theories are given room "to flourish in the land" (Genesis 26:22 NKJV) and facilitate scientific progress. This is what **Balanced Humanity** hopes to achieve.

**Traditional intelligence**

This thesis delves into traditional ways organisations manage information, knowledge, communication and how traditional intelligence-led policing is practiced as a collective consciousness. According to Drucker commenting on managing (and understanding) knowledge,

> In a few hundred years, when the history of our time will be written from a long-term perspective, it is likely that the most important event historians will see is not technology, not the Internet, not e-commerce. It is an unprecedented change in the human condition. For the first time - literally - substantial and rapidly growing numbers of people have choices. For the first time, they will have to manage themselves. And society is totally unprepared for it. (2000:8.)

**Balanced Humanity** is firmly grounded in the Bible. I believe society is prepared for two key choices - total freedom to be yoked with Christ for ploughing straight
furrows and sowing seeds in fertile ground; or a choice for total slavery to wander aimlessly with the (lowercase d) devil tripping over weeds.

In the context of traditional intelligence-led policing and serving and protecting society, Ratcliffe’s (2004) British policing ‘3-i model’ identifies three roles of law enforcement intelligence: interpreting and understanding the environment within which criminals operate; influencing decision-makers within and outside the law enforcement environment; and impacting crime reduction and crime prevention. This particular weave of anti-positivist epistemology forms a collective SCENT-intelligence tapestry of social theory for developing a Balanced Humanity intelligent organisation.

Constructivist (rather than ‘destructivist’) critiquing of people in their occupational roles and modes of being is centrally relational to modes of organisation. I advocate it is important for leaders, managers and thinking partners (in all parts and levels of the organisation) to understand these modes of being and organisation as SCENT-intelligence.

Radical Humanism-Interpretive organisation theory

The nominalist, anti-positivist and voluntarist assumptions of the radical humanism-interpretive paradigm and Christian epistemologies as alternative postures are
particularly relevant to organisation theory. Although there is diversity amongst Hegelian existentialist-hermeneutic-phenomenology, for Hegel,

The whole of human history [has shown mankind]...making spiritual and moral progress and advancing to self-knowledge. History has a plot, and the philosopher's task is to discern it...[Hegel's attitude rested on the faith that] history is an enactment of God's purpose and that man has advanced far enough to descry what that purpose is: it is the gradual realization of human freedom...There will be a stage at which some men have accepted the law [and order as we know it] and become free, while others remain slaves (Macropaedia 1978, 8:731).

Freedom for constructivist 'critique' has emerged from numerous places. Metaphor has made a significant contribution to organisation theory in terms of liberating freedom for critique.

Metaphor and organisation theory

Interpretive constructivist Gareth Morgan would like us to use what he calls "Imagin-i-zation" (1997) to see, organise and manage our workplaces. Balanced Humanity weaves what I call 'imag-i-cal' conjecturing for using the magic of imagery (see storyline seven) to delve into deeper truths. Several metaphors serve to marry organisation theorists as a SCENT-intelligent thinking partnership.
This metaphoric 'tug-of-war' image (the island, competitiveness, the 'gap' where the rope breaks, the crocodiles and sharks and a pending fall) illustrates some key organisation theory principles from a Balanced Humanity perspective. Sometimes we are so role-bound in our aromatic layers of SCENT, a phenomenon of spirit-soul-body dis-ease imprisons us in our dark, shadowy existential beings. We self-imprison our spirit (heart), soul (mind, intellect, will, emotions, attitudes) and body (words, actions and behaviours).

Evangelist Reverend Reinhard Bonnke says, “If you keep the sun as a light source to your back, you will always walk in your own shadow of darkness” (2006).

Wherever and whenever you go, your shadow goes. When you jump, your shadow jumps, where you run your shadow runs. Turn around and face the light source.

Sometimes (? often, always) for wo-man, freedom is not just a struggle but also warfare. It is a spiritual-emotional-physical war that can determine our totality rather than our choosing to voluntarily create and shape our existential holistic wellbeing and organisation. But what is an organisation? Are we often trapped by our self-images and ideas about ‘organisation’?

The notion 'organisation' has different meanings for different people. Morgan depicts a metaphoric pig as an 'organisation' surrounded by a range of 'stakeholders' and asks, 'What is the pig?' (1997:2-3), or 'what is an organisation'? What stake the holders have in the 'pig-organisation' attracts different interpretations for different organisational stakeholders.

I (and others) have noted in earlier writings, the ontologically precarious nature of 'organisation'. To a radical humanist-interpretivist, because organisation is a concept (a metaphoric notion in its own right), because notion is a concept, and because metaphor is a figure of speech or a concept, the question might be reframed another way. 'How might the concept of a concept such as metaphor, be useful in understanding a concept such as an organisation? What do a metaphoric, imaginary (?) pig and an epistemological pearl of wisdom share as 'helpers' for communicating epistemological meaning throughout this thesis?

In prophetic dream language, a pearl and pig represent respectively, "spiritual truth [and] ignorance [amongst other things]" (Goll 2006:233). Admitting ignorance in this thesis is an act of humility.

29 Burrell and Morgan (1979:310), Bittner (1965 in Burrell and Morgan 1978:261-266) and Smith (2004c) are instructive.
**Organisation theory development**

Because of the aforementioned ontologically precarious posture of ‘organisation’, Burrell and Morgan built “anti-organisation” (1979:310ff) theory from anti-positivist epistemologies. They suggest the radical humanist paradigm as nascent fertile ground for developing anti-organisation theory using critical theory and Sartre’s existentialist notion of bad faith as it applies to occupational roles as starting points. Four key concerns of a critical theorist in anti-organisation theory development are totality, consciousness, alienation and critique.

**Totality and organisation theory**

Totality means understanding the dominating whole of subjective-objective boundary-less society before comprehending its parts (paraphrased Burrell and Morgan 1979:298, 311). Totality could also be construed as a boundary-less universe that is conducive to nudging the boundaries of sociology towards Balanced Humanity. A human being is in effect, a ‘total’ but small universe, existing in a larger workplace-society universe totality, which nudges an ultimate or Absolute God-filled universe totality.

Wo-man is a symbiotic-synergistic spirit-soul-body trichotomy being. Man is the centre of his own small Universe - a boundary-less totality to be nudged. Her Universe is part of our larger Universe boundary-less totality of work and society (Burrell and Morgan 1979). God-the-Father, Jesus God-the-Son and God-the-Holy Spirit (2 Corinthians 13:14 NIV) is the boundary-less Tri-une (Trinity) infinite Universe. Our Universe, Universe and Universe are a boundary-less totality.

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31 Appendix C shows the Holy Trinity relationship to the human being.
Because of this spirit-soul-body interconnectedness, our physical wellbeing is a direct reflection of our emotional life, which is in turn a direct reflection of our spiritual life. Therefore, SCENT-intelligence policing and SCENT-leadership are direct reflections of both our modes of being and organisation.

The mode of SCENT-leadership is a visible condition where her spirit (heart) shows love, joy and peace; his soul (mind, intellect, will, emotions or attitudes) is patience, kindness and goodness; and our body (physical condition, actions or words and behaviours) manifests faithfulness, gentleness and self-control (nine fruits of the spirit adapted from Galatians 5:22-23 NKJV). Knowing this universal totality as both modes of being and organisation requires action research and understanding to iteratively observe, act, reflect, conclude and plan to raise consciousness.

**Consciousness and organisation theory**

Consciousness is a key element of the ontology and epistemology of human nature and how we know and understand things as intelligence. Existentialism explores modes of being as intersubjective consciousness. Hermeneutists explain conscious realities and phenomenology don't necessarily resort to causal explanation. Critical theory explores pathologies of consciousness and emancipation.

The devil or satan is at the forefront of most existentialist philosophies. Sartre believes the previously mentioned 'gap of intersubjectivity' is 'no-thing-ness' but 'some-thing', "Freedom...self-deception... [occupational] role imprisonment... a flight

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32 Critical theory-hermeneutist Habermas believes the problem of language (communicative competence and distortion) has replaced the traditional problem of consciousness (Burrell and Morgan 1979:295).
from ‘anguish’ where ‘bad faith’ appears” (Burrell and Morgan 1979:304-305). The existentialist ‘gap’ also assumes “the role of the demonic” (Macropaedia 1978, 7:78), and for critical theorists, the “wedge of alienation” (Burrell and Morgan 1979:298).

For Christian, Balanced Humanity and SCENT-intelligence epistemologies, the intersubjective gap of consciousness serve well as a spiritual door of discernment (Proverbs 17:24 NIV), an ‘eye gate’ of the soul (Proverbs 28:11 NIV), a breach between man and God (Meyer 2005a:19) and the mind as a spiritual battlefield (Meyer 1995a). The gap can also be a ‘wo-man thou art loosed’ transcendence into a higher synthesising truth. Consciousness of realities in Christian epistemology seeks understanding, liberation and salvation of good from evil, light from dark, Godly from satanic, emancipation from alienation.

**Alienation and Critique and organisation theory**

A wedge of alienation can be any enslaving thing that stunts our spirit-soul-body growth and limits us from reaching our potential.

According to the *New Encyclopaedia*, six variants (forms) of alienation include:

- **Powerlessness**, where we don't have control of our destiny and instead, it’s determined by fate, luck or institutional arrangements.

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33 The ‘existential consciousness’ aspect of Appendix D refers.
Meaninglessness, where world affairs and interpersonal relations are so incomprehensible that life is meaningless.

Normlessness, where there is such a lack of social commitment, that deviance, distrust and unrestrained competition result.

Cultural estrangement, where through rebellions, societal values are removed.

Social isolation, where minority groups sense social loneliness and exclusion.

Self-estrangement, (cited as the most difficult to understand and the master theme) where individuals sense they are out of touch with them selves. (Macropaedia 1978, 1:574.)

A seventh variant can be constructed from Christian epistemology:

Divine-estrangement (Job 34:8 NIV), where man is out of touch with God, evil is man’s companion, there’s a sense of hopelessness (Proverbs 13:12 NIV) and man is “working for a loser [satan]” (Meyer 2005a:17, based on Revelation).

By alienating ourselves from our old selves or modes of being, we can find true freedom34 for liberating the intelligent organisation of constructivist radical-humanist potentiality.

Over the past 25 years or so there has been a paradigm shift in the epistemology of how organisations are viewed but the shift in management practice is slower. The main shift has been a move away from the positivist way of thinking about

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34 The ‘emancipating ourselves from alienation’ aspect of Appendix D refers.
organisations, towards alternative anti-positivist ways of constructing epistemological realities about modes of organisation.

Modes of being and organisation and SCENT-intelligence-led organisational policing are challenges facing today’s leaders. Wheatley (in Flower 1993:8) advocates ‘play and laughter’ to find good experimentation and answers. People partnerships are well placed as management practitioner-theorists to guide management practice, lead change and position the next generation of SCENT-intelligence-led leaders for passing on the relay baton.

Today’s SCENT-intelligence-led leader is mobile in their career path. S-he has knowledge and understanding for construing the human condition and engaging, facilitating and managing people to help shift-heal-transcend human-organisational problems for God to solve. Where today’s 21st century management practitioner and organisation theorist generation have the Balanced Humanity SCENT, intelligence-led policing of organisations and management theory weaves what Wheatley illuminates,

In organizations where people trust and believe in each other, they don’t get into regulating and coercive behaviours. You can’t open up an organization to people you don’t trust. And you can’t open it up if you’re locked into a belief that people aren’t assuming responsibility that only you are. (1997:3.)

Likewise, people won’t invest in or open up to an organisation they don’t trust because ‘good people in a bad organisation will move on’ [35]. Police co-researchers are beginning to reflect on why police generally don’t trust outsiders. They are also pondering why they have to rely on outsiders for management-related problem-solving.

[35] I recall this quote from a Bachelor of Health Administration Management of Organisations Unit in the late 1980’s but I don’t recall its source.
Constructivist existentialist-hermeneutic-phenomenological-critical theorists can stretch the fabric of epistemology to consider modes of being as SCENT-intelligence-led modes of organisation. Mindsets are gradually being swayed that stifle presenting and receiving the Christian gospel as an alternative paradigm (for developing epistemology about 'modes of being as modes of organisation').

Balanced Humanity intends to offer an alternative zone for safe learning.

Engaging Christian epistemologies within constructivist Balanced Humanity offers a rich weave that embraces ideographic methodologies in this thesis. SCENT-intelligence-led action research can tackle the wedge of alienation that occupies the intersubjective gap of 'to-be-or-not-to-be' and lift the blinds to illuminate the darkest of organisations. Choosing this anti-positivist research paradigm has opened the door for engaging ideographic research to help police with their problem-solving and constructing a planning-in-action research framework.
Engaging ideographic research

Planning-in-action research
Positioning Action Research
Positioning Parabolic Action Research
Positioning Grounded Theory
Positioning Christian Action Research (CAR)

Constructing a dialectical intelligence of praxis and orthopraxis

Posturing modes of planning-in-action research

Engaging modes of Methodology

Planning writing-in-action research: the sacred, profound and mundane

Learning Conclusion
God said, “Before I formed you in the womb I knew you, before you were born I set you apart…”
(Jeremiah 1:5a NIV).
Jesus said,

But seek (aim at and strive after) first of all His kingdom and His righteousness (His way of doing and being right), and then all these things taken together will be given you besides.  

(Matthew 6:33 amp.)

The radical humanist-interpretive philosophies in storyline two provide a densely woven fabric for choosing a research paradigm. This third storyline draws together the various 'planning phases' of this research project of doing and being right as the above scripture says. Even though the thesis project solved some organisational 'problems', it was not overly successful from an action research perspective. I have chosen to present this and subsequent chapters as my story or engagement with the action research 'phases'. This chapter introduces research process and unifies it to practice.

Planning research mode

Planning for action research, parabolic action research, grounded theory and a 'new shade' Christian action research (CAR) position or assume a participatory, collaborative and emancipatory framework of research positions. Planning-in-action research is not a prescriptive exercise because it could mean planning not to plan; it could mean planning not to engage something; it could mean planning to do what comes naturally; or it could mean planning to allow the project to unfold or emerge unhindered.
An action researcher brings values, biases and personal attributes to organisational problem-solving. Therefore, what relational co-researching roles are played in the discovery of learning and what heuristic pathways aid research discoveries style praxis-orthopraxis and modes of planning-in-action research and writing-in-action research.

Planning for research rigour, ethics, validity, carefulness and scrutiny fashion engaging modes of methodology where emergent challenges of ideographic research are illuminated. The learning conclusion shows how constructivist radical humanist potentiality conditions the wellbeing of ideographic research and helps people to improve and create their occupational craft, and liberate potentiality.

**Engaging ideographic (qualitative) research**

Positivist misuse of 'qualitative' research and what Connell and Nord call “quicksand” (1996:411) terminology, may be avoided by acknowledging subjectivist and constructivist qualitative research as ideographic or what I call 'a graphic construction of ideas' that 'show and tell' social realities. Ideographic research is essentially existentialist in nature. Macquarie maintains,

> Existential philosophy marks a transition from the interpretation of knowledge as objectification to understanding it as participation, union with the subject matter and entering into cooperation with it. (1972 in Margerison 2004:8.)

**Balanced Humanity** mentioned in storyline two recognises a preoccupation with quantitative methods has led to positivist reductionist tendencies to *reify* or objectify organisational artefacts. *Wo-man*-made artefacts or what I call 'organisational facts of art' such as structure, people's attitudes, role situations, power, conflict, deviancy, efficiency, and effectiveness... have been measured under the guise of 'qualitative methods' (prescriptive, shallow surveys...). This has
been done at the expense of reifying or divorcing people from their true identities in shaping-sculpting their craft.

Problem identification in anti-positivist radical humanist-interpretive thinking organisations starts with stories, everyday experiences and knowledge of ‘insiders’ as they create their craft\(^{36}\). However the researcher’s intersubjective struggle of self-deception can cloud observation, self-critique and mislead others. Because of this struggle, competing realities within social science render it difficult to decipher a meaningful methodological framework for viewing organisations. It is for these reasons I leave nomothetic (quantitative) methods for the natural scientists and focus wholly on ideographic research for this project.

Kurt Lewin is widely known for coining the term ‘action research’ but because it means different things to different people, it doesn’t have a concise definition. Action research is a practical process involving iterative cycles of fact finding, planning, acting, observing, and reflecting (Dickens and Watkins 1999); and generating local theory (Bunning 1995 and Redman 2004). Borrowed from de Cock’s context, Argyris and Schön describe it as action or organisational intervention and research or theory building and testing (paraphrased, 1989 in de Cock 1994:796, emphasis added).

\(^{36}\) Burrell and Morgan (1979), Susman and Evered (1978) and Coghlan (2003) are instructive.
Action learning is closely related to action research. For Margerison action learning is, "Essentially existentialist... [which] pursues the further understanding of people and projects. We are not studying something at arm’s length, but rather arm in arm. We study it in order to change it for the better" (2004:7). Bunning’s action research marries Margerison’s existentialist subjective, collaborative and change-oriented view:

Action Research is an essentially self-managed process of collaborative and rigorous enquiry, action and reflection which, through a series of cycles of these activities, is intended to improve the situation being addressed and, at the same time, develop the skills and insights of the individuals doing it. (1995:2.)

As a novice student action researcher, I chose to combine an experiential learning model and an action research model. Figure three places observation (to raise awareness or consciousness) central to action research. I couldn’t (? shouldn’t) separate observing from acting, reflecting, concluding and planning the next
revised action... because observing is inherent to all these things, not unlike the praxis of action and research or problem and ‘solving’.

It is not intended as a ‘new’ hybrid/pluralistic model; it’s just what worked for me as a beginner to sow, grow and reap better knowing and understanding. As Kelly maintains, “Choose an action research method that best brings understanding to your learning and research process” (1996:1). I call the key features in this cycle the Observant A.R.T. of Planning.

It doesn’t matter where you begin in the action research cycle. The primary cycle precedes second, third, fourth... iterative cycles. The key posture (or stance) of action research is iterative (cyclical), explorative and diagnostic as a problem solving intervention; and its mode (or manner) is subjective, collaborative change.

**Positioning explorative and diagnostic postures of action research**

I found the iterative or cyclical posture of action research helpful for delving (exploring) diagnostically deep into the condition of my sponsor organisational situation or ‘problematic’. I discovered the explorative posture of action research also abounds in scripture as it relates to observing and understanding (concluding) a problem before planning an intervention strategy. For me diagnostically, this profound scriptural truth shows although I am living today yesterday’s decisions, today’s interventional decisions determine and inform my tomorrow’s management practice.

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37 For instance Deuteronomy is constructive for remembering the past (retrospective), reviewing the present (introspective) and revealing the future (prospective) and the importance of teamwork (NIV 2001:192 and Deuteronomy 32:30) for transcendental problem solving.
Positioning subjective, collaborative change modes of action research

A key mode of action research is what values and assumptions the researcher brings to the research. Kelly captures how action researchers require positivism and interpretivism to be rejected,

> Positivism demands that the researcher becomes an objective or disinterested observer of the situation [action researchers will not adopt this position]. The interpretivist researcher finds a more intimate vantage point for observations and attempts to determine 'real' objectives and motivations of the players, without influencing those objectives and motivations; action researchers intend to influence the situation being studied... [and] formulate theories from their own practices, and develop those theories/practices through action and reflection (1996:9 italics not in original).

In Kelly’s hands, the sociological dimension of regulation or status quo does not sit well with the change modus operandi of action research whereas the radical change dimension of radical humanism action research sits well. According to Kemmis, "Change and collaboration with research participants" (in Gabel 1995:2) are essential to all action research. Therefore shared thinking, feedback and generating ideas are crucial38. As organisational storytellers, we developed closeness or professional intimacy for sharing stories and engaging critical thinking. This does not mean however, that as the ‘chief action researcher’ I could not engage solitary thinking to glean organisational stories.

38 Action research like cooperative inquiry is not designed for 'artificial' laboratories or individualism; it's designed for cooperative, dialogic people “facing everyday issues [and liberating your] own and other people’s creative intelligence” (Reason in Letters 1999:248).
What I call *parabolic* (metaphoric-imagery-storytelling) action research assumes a respectful conveyancing of ideas posture to embody trust and liberate potentiality. If the whole iterative action research cycle is not considered, then organisational stories are merely skimmed and become devoid of conceptual density and real meaning. Creating interesting stories need to be intelligible and understandable, truthful rather than inventive, practical and have a change-oriented, happy ending (paraphrased, Denning 2001) for people to shape, sculpt and re-create their craft. But as Denning observes, “one is never entirely sure what the audience’s reaction to a story will be because so much depends on what the listeners themselves bring to it” (2001:50).

**Using metaphors and imagery**

Morgan provides a helpful, deeply insightful metaphor framework for diagnosing and understanding organisation issues by asking the question, “what if we think about organizations as machines, organisms, brains, cultures, political systems, psychic prisons, flux and transformation, and instruments of domination?” (1998:280). These are useful constructs if it’s realised that organisations are really none of these things. Rather, organisations are many things to different people.

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39 Schein notes “the client generally doesn’t tell the full story until the helper is trusted to be helpful” (1995:18). This held sway in this CAR project but police became trusting.
40 We tend to see things *not* as they are, but as we are (Meyer and Maxwell 2006 and Hirshfield 1997 in Denning 2001). Apostle Paul is instructive because people tend to accuse others of what they’re guilty of themselves (Romans 2:1 NIV).
In planning mode, CAR-ers constructed parabolic action research with metaphrasing, metaphors, imagery and stories. We wove a beautiful, picturesque tapestry of different coloured threads, textures and patterns created with loving, caring skill when sharing stories. I found weaving an organisational tapestry can also be an art form, perhaps a spirit-soul-body wo-man-created artefact.

Metaphors helped us to discuss the undiscussable, see familiar and unfamiliar things differently and understand things in new ways and from fresh perspectives. Morgan (1997 and 1998) helped us see that metaphor and imagery were especially useful for delving into the more unconscious or less rational aspects of corporate culture and finding shared meaning and understanding where words ‘fail’ to generate deep insight.

**Using storytelling as parabolic action research**

Halifax says “story-telling is the most ancient form of education” (1993 in Sweeney 2001:57). Reason and Hawkins observe the importance of storytelling and the power of narrative in creating meaning for a diagnostic organisation intervention (1988 in Cherry 1999). As mentioned earlier, action research abounds in Scripture, as does parabolic-metaphoric-imagery storytelling.

We used metaphor and imagery to illustrate a parable or a short story that uses familiar events to illustrate ethical parallels. We found parabolic storytelling crucial for generating deeper meaning and understanding. As the ‘chief’ CAR-er, I couldn’t be really sure about ‘what is going on here’, unless I delved deeper into sense-making.

41 The parable of the sower (Matthew 13 NIV); reaping what we sow (Galatians 6:7 NIV); getting sawdust out of others eyes when we have a plank in our own eye (Matthew 7:1-5; Mark 4:24-25 NIV) are just several examples that help parabolic action researchers consider organisational intervention strategies for dealing with sowing and reaping seeds of thought, judging (and gossiping about) others and discernment.
My use of grounded theory as a sense-making (rather than ‘making sense’) posture supports action research. Redman (2004) agrees, “grounded theory is not a competing approach to action research, it fits beautifully… with wide application for solving problems”\(^{42}\).

The central tenet of grounded theory as action research sense-making is, theory must **emerge** from (or be grounded in) the data (or emerge from the phenomenon or experience) from which it’s derived\(^ {43}\). Glaser and Strauss birth the notion, “Theoretical knowledge can be generated from specific contextual information and data collected from people within a certain context (e.g. an organization)…” (in Santos and Zuber-Skerritt 2007:118). Therefore, theory is a product of theory interpretation thus hermeneutics\(^ {44}\), it has conceptual density (Redman 2004) and it is subjective in nature.

Grounded theory’s sense-making posture led us into a conceptually and hermeneutically dense search and re-search… of research by leaving a trail of data embedded or grounded in iterative cycles of hermeneutic-action research discovery. We placed emphasis and value on the process of discovery and generating meaningful

\(^{42}\) According to Redman (2004) and Dick, earlier grounded theory thought is more objectivist and prescriptive by “forcing data to fit the existing theories” (1997). Later more subjectivist grounded theory thought allows theory to emerge from data, which is reflected in my work here.

\(^{43}\) Dick (1997) draws attention to integrating the subjective and objective where co-researchers invest the theories with their own values and meanings since they gain objectivity in a pragmatic manner by being tested against reality through action. So to be objective requires subjectivity and vice versa.

\(^{44}\) Ferguson, Wright and Packer (2003:293) are instructive.
theories where grounded theory harnesses, “an insider view of the people, groups, organizations or cultures being studied” (Santos and Zuber-Skerritt 2007:118).

This delving search (research) posture also helped us inform our practice (action) and to look again, and again, and again... (research) not unlike Husserl’s phenomenological rigour. Therefore I found its ‘traceability’ posture crucial for this planning-in-action research ‘phase’. I used six grounded theory processes (the first four are overlapping, simultaneous processes)⁴⁵ for organising and managing organisational data:

- I observed and collected data by talking to and questioning people. People use rhetoric and metaphoric language when telling stories.
- Note taking captured data and observations immediately after collection and helped reveal hermeneutic immediacy of consciousness.
- Coding stored thoughts through writing key features and mapping notes in the margins of note taking to connect concepts.
- I wrote memos, note and drew diagrams when theories started to emerge (Memoing)⁴⁶.
- A stage of sorting began when further data were added to emerging theory so that clear ideas could be communicated.
- This sorting process guided documented communication.

Then I used Pandit’s approach for sense-making organisational data as phenomena.

According to Pandit there are three key elements of grounded theory,

Concepts are the basic units of analysis since it is from conceptualisation of data, not the actual data per se, that the theory is developed. Categories or grouping of concepts, which are more abstract. Propositions are generalised [conceptual] relationships

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⁴⁵ Chamberlain and Kerlin 1995; Dick 1997; Sankaran 1997; and Redman 2004 are instructive.
⁴⁶ Strauss and Corbin define memos as “written records of analysis related to the formulation of theory” (1990 in Sankaran 1997:2) and Corbin says memos are written “by the analyst for the analyst” (1986 in Sankaran 1997:2). I extend this notion to ‘emails to myself’ because of geographical distance between my work and home email addresses.
between a category and its concepts and between discrete categories.  
(Pandit 1996:1-2.)

According to Redman, “the test of grounded theory is not what the solution is; it’s the change in people, what the theory leaves behind” (2004). I found these processes were useful for discovery, experimenting, discerning meaning and triangulating or testing multiple ways of observing something. This sense-making posture is explored in storyline six and it delves deeper in storyline seven when I construct a ‘Grounded CAR Theory (CART)’ by 'depositing a deposition' into organisational phenomena.

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Positioning

Christian Action Research (CAR)

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I chose to construct a Christian shade of new meaning for action research when encountering earlier and later organisational hostility. In terms of practical application, it is crucial to be led by God-the-Holy Spirit in partnership with God-the-Father through a daily relationship through Jesus, God-the-Son. Therefore CAR is about prayerful, doxological relationship rather than religion. According to Joy Dawson, “Jesus’ methodology is simple: repent, follow, go tell everyone” (2007).

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47 Writing-in-action research below explains this precept.
48 Meyer contends, “Sitting in a Church on Sunday doesn’t make you any more a Christian than sitting in a garage makes you a car. You must know God everyday” (2005b; 2007c).
49 In this light, Jesus is the ultimate teacher-impeacher-preacher.
I did not impose CAR on others as it’s personal (optional) and for publishing my research. It is a process using caring Christian values and principles which are embedded in ‘God’s Redemptive Plan’ (the Bible). In the context of planning-in-action research, my CAR inspiration is deeply embedded in Scripture; it has a role in planning and securing a safe anchor for CAR-ers; and it has closeness or propinquity to radical humanism.

**Receiving Scriptural Inspiration**

When *inspiration* relates to scripture, it is *God*-breathed, “But there is [a vital force] a spirit [of intelligence] in man, and the breath of the Almighty gives men understanding” (Job 32:8 amp). Inspiring or breathing God’s air space may be beyond logic, reason... but it is grounded in Scripture,

> In Greek, *Theos* means God and *pneu* means dynamic movement of air, to breathe or emit a fragrance... projection of emotions, such as anger, courage or goodwill. But when *pneuma* is translated fully, it means life, force, life-force, energy, dynamism, and power... the force to sustain creation... *Pneuma* is God’s very **essence and fragrance** within His Word [Scripture] (paraphrased, Renner 2003:298-299).

Apostle Paul speaks of the “fragrance of God’s knowledge” in 2Corinthians (2:14 NIV). *Essence and fragrance* are like literal-beautiful perfume, the *scent* or *spirit* of God in human beings where people literally ‘smell of God’. When my spirit-soul-body countenance, condition and disposition echoes and resonates this fragrance,

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50 Although I did not plan to discuss Christianity, where co-researchers felt ‘safe’ to ask me the sorts of delving questions that people are literally dying (spiritually) to ask, God-the-Holy Spirit equipped me not to overpower or shrink from sharing Gospel Truths.

51 2Timothy 3:16 is instructive. The Hebrew word *neshāmāh* (breath) transliterated in Greek is *theōpneustos* or God-breathed (Tenney 1967:380). When we speak God’s Word, it conveys to me the idea of ‘speaking Grace over God food for thought’.

52 Jakes (2006) explains the Hebrew word for *forgiveness* is expiration, which is of course part of the breathing cycle. In planning-in-action research mode, a prayerful-breathing-cycle-meditation for CAR-ers could be, ‘breathe in God’s Love; breathe out forgiveness’ - such freedom!
it’s a manifestation of where my head-space has been delving in scripture. (CAR-ers ought to plan for this in their CAR projects!)

In storyline two I explain knowing and understanding as intelligence. When I come to know and understand this divinely-inspired breathing cycle in spirit-soul-body, it becomes God-gifted (lowercase) scent-intelligence, a precept or ‘preceptual’ seed for what I call (uppercase) ‘SCENT-intelligence’, a conceptual seed explained below and throughout this thesis.

**Receiving Spiritual Gifts**

Scriptural inspiration also relates to spirit-soul-body phenomena such as rhema, dreams-visions, and other God-given gifts of the spirit which like action research, have an emerging, discovering nature. I’m sure there are more sophisticated explanations of rhema but it transcends worldly understanding. For me, rhema is a beautiful Holy Spirit-human spirit phenomenon where thoughts, ideas, visions and/or dreams are heart-planted while I’m literally breathing God’s airspace and engaging intercessory prayer (praying for others when prompted).

Personally, rhema is usually accompanied by a scripture that, when it’s deposited into my spirit, I sense a ‘spiritual quickening’ that triggers a response of going to the Word of God to check it out! God will also use other people and the natural (physical realm) to confirm and validate my rhema, dreams and visions. It’s not unusual for scriptural deposits and further dreams and visions to emerge later in gradual ‘increments’ as my spiritual awareness grows or an ‘open spiritual window’ of opportunity is revealed for the taking.

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53 Because I took the vision to several people I trusted at the time, Scriptural advice is invaluable, “Keep the matter [of interpretation] to myself” (Daniel 7:28 amp) and “Guard the good deposit that was entrusted to you – guard it with the help of the Holy Spirit >
The whole (somewhat daunting) 'step' vision revealed to me during this research project is, "Gather the scattered flock of Christian police (Ezekiel 34:11 NIV) in joint prayer (Deuteronomy 32:30 NIV) to rebuild and restore the walls of Jerusalem (society-community) through Operation Nehemiah (Nehemiah 2:17-18 NIV) and help liberate the oppressed through special liberty (Psalm 146:7; Luke 4:18 NIV).

Planning and securing a safe anchor for CAR-ers

If Christianity does not sit comfortably with my beholding audience, the C for Christianity may also be interpreted as Caring, Creative... CAR-ers in this research. There are eight beautifully perfumed ‘planned’ or preceptual scent-intelligences of CAR which I planned on a daily relationship basis:

- SEEK
- SECRET SPACE
- SHADOWY PLACE
- SURRENDER TO GOD'S SUPERVISION
- STILLNESS AND SOLITUDE
- SILENCE
- SAFE SPIRIT-SOUL-BODY STRONGHOLD
- SCENT SOLUTIONS FOR TRANSCENDING SECULAR PROBLEMS

who lives within us" (2Timothy 1:14 NIV). For me, guarding the deposit means protecting it in my spirit-heart from negative ‘fleshly’ thoughts, will and emotions (soul). It might also mean protecting the divine deposit further with formal intellectual property ownership as I sensed a prompting to do.

Christian COPS or Christian Cops Offering Prayer Services) is explained in storyline eight. In true action research style, my planned role was to ‘merely’ facilitate the establishment of Christian COPS as a powerful group of intercessors and walk away unnoticed without generating a dependency.

Although I didn’t understand the vision initially, it gradually revealed itself as the project progressed (storyline eight refers).
For me, seeking God first (Matthew 6:33 NIV) is crucial\textsuperscript{56} to rest and recreate or re-create in a secret\textsuperscript{57} dwelling space (Psalm 91:1 NIV) and a shadowy place underneath God’s wings (Psalms 17:8-9, 36:7, 57:1 NIV). It is in this protective place that I surrender to God’s supervision (Romans 12:1 NIV) so He can provide for stillness and solitude (Psalms 37:7, 46:10 NIV); silence (Zephaniah 3:17 NIV); and a dwelling for safe pasture (Psalm 37:3 NIV) and a safe spirit-soul-body stronghold (Psalms 23, 37:39 and 91:1 NIV).

These seven postures shape my day-to-day countenance-condition-disposition for securing an eighth posture: God-gifted scent and SCENT solutions for transcending secular problems (Nehemiah 2:17-18 and Psalm 146:7 NIV). It consequently emerged these CAR constructs have a natural propinquity to radical humanism.

By planning to allow our research journey to emerge, I did not take lightly, a well-canvassed Christian notion: New level new Devil! It is not just some ‘catchy’ rhyme. Renner, in his interpretation of scripture, alerts Christians to plan and prepare for attacks from the spiritual enemy, particularly if we are spreading the Word of God’s Truth (2003:884-891).

Planning-in-action research is prudent. Therefore embedded in this CAR plan, is a framework for informing ‘right’ thought, ‘right’ action and ‘right’ research, or a dialectical intelligence of praxis and orthopraxis.

\textsuperscript{56} Jesus says to “seek and you will find” (Matthew 7:7 NIV).
\textsuperscript{57} Christianity is not secretive; rather it is transparent and open. The notion of secretive relates more to the dark spiritual realm of cults and the occult. The secret space-place is where a praying Christian takes he-r spirit-soul-body to have a private chat with God. Joy Dawson says, “Don’t just seek [God], keep looking until you hear His voice and He tells you what to do” (2007). The Bible tells us Jesus always withdrew and prayed (Luke 5:16 NIV).
Constructing a dialectical Intelligence of Praxis and Orthopraxis

Writers attribute the concept of *praxis*, essentially meaning 'action' to Aristotle's writings\(^{58}\) but I'm unconvinced that Aristotle actually makes this claim of originality. Investigating ethical and political life as a *practical* science, Aristotle treated “ethics from the perspective of man's knowledge and action for the sake of some good” (Macropaedia 1, 1978:1170). Burrell and Morgan contend, “More than any other critical theorist, Gramsci stresses the importance of 'praxis' - the unification of theory and practice” (1979:290).

In storyline two I explain knowing and understanding as **intelligence**. Therefore, intelligent action as the right action builds 'a dialectical intelligence of 'praxis and orthopraxis' for planning-in-action research mode. According to Ferguson, Wright and Packer traditionally the concept of praxis is,

> The application of theory or socially innovative human behaviour...
> Theology usually emphasizes orthodoxy, *i.e.*, right belief or conceptual reflection on truth. Political theology balances this with an emphasis on action (praxis) and right action (orthopraxis)... Knowing and doing are dialectically related... (2003:527).

The abstract concept of Aristotle and others concerning human action\(^{59}\) or praxis and orthopraxis pre-exist as Biblical truth precepts. Praxis and orthopraxis are as old as the *inter-relating knowledge and actions* of Adam and Eve, Cain and Abel

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\(^{59}\) For in-depth discourse about prudential, deontological, axiological and tautological ethics and moral philosophy concerning human action, see Macropaedia Volumes 1 (1978:1166-1170) and 6 (pp 978-984).
(Genesis 2-4 NIV), the Decalogue of the Ten Commandments, social responsibility, justice and mercy... (Exodus 20-23 NIV). .

These Biblical roots are reinforced in Apostle John’s Gospel, where ‘wrongdoers shrink from the knowledge of Light or truth because their conduct (action) is exposed’; ‘But he who practices truth [who does what is right] comes out into the Light...’ (adapted from John 3:20-21 amp). Santos and Zuber-Skerritt define praxis dialectically as, “the interdependence and integration - not separation - of theory and practice, research and development, thought and action” (2007:124). Therefore doing (action) and knowing (learning-research) and understanding (a building block of intelligence) are dialectically related.60.

Contextually, praxis and orthopraxis in my thesis builds on Marx’s (atheistic) ideology of justice for the oppressed and alienated because it has remarkably strong chords with my Christian beliefs of liberating human potentiality from actuality61 through prudential discernment. I use this dialectical action-research intelligence to plan for the consequential considerations of doing what is right. Just as important is doing no harm62 to my corporate sponsor, co-researchers and ideographic research as a field of collaborative-cooperative-emergent inquiry.63. Praxis and orthopraxis are therefore crucial for posturing ‘right or good’ planning-in-action research.

61 For further discourse, see Ferguson, Wright and Packer (2006:413-414), Susman and Evered (1978:595) and Aristotle’s Tracts on ethics and politics (Macropaedia Volume 1, 1978:1170).
62 Storylines four and nine consider doing no harm in a Hippocratic Oath context.
63 In storyline eight, I question Heron’s occult venture into cooperative inquiry because of the apparent harmful consequences his research participants report (in Reason 1988).
Action Sight Seeking

I see action research as a sight seeing or sight seeking journey, offering fresh creative ways of seeing organisations holistically (or as a critical theory subjective-objective totality). I found the research characteristics of discovery using questioning and reflective and generative sight for ‘perceiving and recognising and discerning and correctly knowing’ are scriptural (paraphrased 1Timothy 2:4 amp)\(^64\). These characteristics are the nature of ideographic research and form my basis for planning-in-action research.

Combining the (audacious) use of hermeneutics (such as 'a ha' epiphanies), phenomenology, parabolic metaphor, imagery, grounded theory and CAR can break through the barriers of what I call ‘mentioning the unmentionable’. Actively and vividly unmasking (seeking), revealing (seeing) and constructively critiquing sources of alienation, can re-create existentialist-phenomenological modes of being and organisation in a fresh ideographic way. To borrow Bob Dick’s ‘signature’ expression, "speaking only for myself..." and invent my own saying:

“I daresay speaking of audacious...”

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\(^64\) These are such centuries-old-fashioned, beautiful ways of seeking and seeing and yet over the past few hundred years or so since positivism was reborn, we seem to have lost sight of seeking, looking and observing.
Illustration three: Action Sight Seeking for Researching

The Huh? Hmmm… a ha… and oohhh… of Action Sight Seeking

Planning - Foresight
A contemplation - oohhh...

Acting - Insight
an awakening - Huh?

Huh? Did I hear you say messengers are actually shot?

Reflecting - Hindsight
A curiosity - Hmmm...

Hmm. What do you mean I have an attitude? Of course I have one!

Concluding - New Sight
A revelation - a ha...

A ha… Now I see the light!


Engaging a talking, thinking partner pig metaphor to release potentiality.
Seeking, looking and seeing are in the eyes of the beholder as you might notice various modes of being and organisation in illustration three. The next four pages or so are dedicated to this light-hearted organisational pig as we walk together to discover the nature of action see-k-ing because it assumes or positions a number of research postures.

Posturing the nature of discovery (planning foresight)

Starting in planning-in-action research mode, foresight is future oriented and creates what I call ‘heart-soul space’ and ‘dreams and visions space’ for planning to contemplate practical organisational concerns in a collaborative, cross-pollinating manner. The nature of discovering our living and working environment holistically, requires observing and interacting with our self and research participants where phenomena embedded in modes of organisation systems emerge unassisted and unhindered. Action researchers need to plan to process or reflect on ‘oohhh’ moments.

In discovering ourselves Drucker advocates, “To succeed in this world, we will have to learn first, who we are” (2000:11). It is crucial for an action research to seek, look, discover and help ourselves first so we can help others do the same for learning. The importance of ‘insider’ knowledge to “enhance… capacity and capability for learning” (DiBella 2001 in Coghlan 2003:451) helps discover the totality of the organisational environment. We can safely plan to discover and conclude these things in a CAR project.

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65 Hiley (2003) is instructive. I delve deeper into the ‘oohhh, huh? Hmmm, oohhh’ nuances in storyline four.
Schein’s method of process consultation warns of “interviewing consequences” (1990:58) so it’s ‘prudent’\(^{66}\) to exercise planning foresight and consider questioning techniques as potential consequential considerations. Planning to act on a problem in organisational research doesn’t want Morgan’s (1997 and 1998) ‘killer bees’; it wants his ‘cross-fertilising bumblebees’ for questioning insight and finding shared meaning.

**Posturing the nature of questioning (acting insight)**

Planning for acting-in-action research mode recognises often the best research, insight and learning occur where ignorance underpins questioning and what Argyris calls “discussing the undiscussable” (1982:14). Organisational research doesn’t want a situation of shooting the messenger or what I call ‘awakening huh?’ moment. It wants suspended judgement (agnosticism) or ‘intentional balanced ignorance’ and insightful, delving questioning into the message for meaningful theory generation.

Redman (2004) and Zuber-Skerritt emphasise the importance of ignorance where, [Action] learning is least appropriate when the task and situation are known. It is most effective when faced with new tasks/problems in unknown situations and when both the problems (or opportunities) and the social situation are most complex. (Zuber-Skerritt 1995:10.)

Discerning and transforming information into knowledge (learning) and using experience (action) and ability for questioning insight (action and learning) create what I call ‘mindspace’ to awaken researcher interests. This progression raises consciousness about biases and actions to engage reflective hindsight.

\(^{66}\) Eikeland’s (in Reason and Bradbury 2001:149) concept of ‘prudence’ is not simply the ability to discriminate, understand and assess a situation correctly in descriptive terms. Prudence also requires *phrónēsis*, an *ethical mode* of methodology, which is discussed below.
Posturing the nature of reflecting (hindsight)

Planning for reflecting-in-action research mode is essential to avoid ‘leaping to conclusions’ and instead reflect on our actions. Hiley, reflecting on herself as a research practitioner, advocates “doing what comes naturally and then stopping to think about it” (in Cherry 1999:129). Reflection and critical self-reflection in this respect are crucial to this nature of research and they require courage. Gergen and Thatencherry note the importance of radical humanist writers in “extending the horizons” (1996:369) of critical self-reflection.

Smith, commenting on ‘reframing issues’ states, “one skill all consultants need is the capacity to examine the questions lurking beneath the question” (1990:412). This also holds sway for finding meaning within meaning within meaning… Hindsight creates what I call ‘quiet-space’ for processing ‘hmmm’ moments (Hiley 2003); generating reflective curiosity, imagination or what Morgan calls, Imagin-i-ization (1997); and creating space for creativity in organisational research.

Posturing the nature of generating meaning (concluding new sight)

Planning for concluding-in-action research mode is crucial for generating meaning for new\(^\text{67}\) sight. The generative theory of Gergen and Thatencherry encourages “scholars willing to be audacious, to break the barriers of common sense by offering new forms of theory, of interpretation, or intelligibility” (1996:370). New or intimate sight nudges the boundaries of traditional research intelligence for generating meaningful ‘a-ha, now I see the light’ theories and for using “unconventional approaches or ideas” (Giugni 2006:35).

\(^{67}\) Hill (2007) maintains the word new in Greek means intimacy, which is what an action researcher does when planning to engage phenomena: s-he plans to get intimate with the research.
Generating new, intimate sight requires what I call ‘revolutionary-revelationary breathing-space’ to emancipate epiphanic, inspirational thinking and sense-making. It requires seeking, looking and seeing with new-intimate, deeply delving spirit-soul-body eyes and not just our physical eyes to generate meaningful organisational intelligence (knowing and understanding). The nature of this research also requires ‘seeking-looking-seeing’ with new spirit-soul-body senses of hearing, smelling, tasting, feeling, knowing, understanding, intelligence...

New sight is also generated through our sixth cognitive sense of intuition (the mind, will and emotions); our seventh spiritual sense (the ‘heart strings tug’ or ‘gut feeling’ of discerning wisdom of right and wrong, true and false); and our eighth Absolute sense (an ultimate transcendental knowing, the metaphysical realm). New, concluding sight is a key self-disciplined observational data-phenomena collection or what I call, ‘harnessing’ method of ideographic research.

**Planning for good research**

Modes of planning-in-action research can be gleaned from action research practitioners who have published organisational problem ‘solving’. The first consideration in this context is to decide what constitutes ‘good’ action research. As a general snapshot, Peters and Howard advocate good research as:

Rigorous, systematic, integrated, focused... using appropriate research tools, and openly addressing research bias... grounded in theory... accessible to all sorts of people and engaging people (those doing and reading the research)... to use imagination and creative thinking... being part of the research dialogue... leaving questions not answers... rather than proving a theory, generating, developing and applying one that researches practice... communicating useful material to managers and soliciting useful material from managers and focusing on diagnosis

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68 1Thessalonians 5:23 (NIV) is instructive.

69 See storyline four.
rather than prescription, asking the right questions. (Paraphrased 2001:596-598; Stenbacka 2001 also illuminates.)

In discovering key modes of good research we engaged client and researcher roles and action research 'phases'.

Posturing client and researcher roles

Because action research is collaborative and emergent, traditional (expected) 'terms of reference' were inappropriate for informing the corporate sponsor client about the nature of the research project. Instead, I offered an overview of the action research approach as a framework for getting started and proceeding. Friendly and non-prescriptive 'rules of engagement' or team learning characteristics (respectful listening, dialogue and research governance that embody trust and data protection/security...) helped research roles. I initially negotiated sponsor briefings but these were quite rare.

My ultimate role was to "walk away without being noticed and without creating a dependency" (Redman 2004) and that was achieved for the first part of the journey. My researcher role also meant influencing modes of research, purpose and research outcomes. The concept of "fitness for purpose—does the tool fit the job?" (Bouma 1996, Redman 2004, Dickens and Watkins 1999) was also central for my research purpose. Morgan asks, "Does the research paradigm fit the phenomena being investigated, and is it consistent with the researcher's understanding of the 'reality' to be investigated?" (1983 in Cherry 1999:58.)

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70 This is also relevant when communicating University thesis ethics clearance information requirements. Key elements of my experience with the university ethics clearance process match the views of Sankaran, Hill and Swepson (2006).

71 In 'choosing' respective roles, the work of Champion, Keil, and McLendon (1990) is instructive.
In previous writings I advocate a “mutually safe, respectful and trustful zone for research and learning” (Smith 2004a) when negotiating respective roles. Bunning notes the importance of establishing a group of co-researchers that are “inner directed, developmentally orientated, reflective and effectiveness oriented” (1995:4). We achieved these roles in the earlier part of the research journey. But when this safe zone deteriorated in the mid to latter research journey, I wasn’t afraid to abandon the project when it didn’t feel right. (Redman 2004 and Zuber-Skerritt 2004 agree.)

I pondered abandoning the project mid-research because of an autocratic (and somewhat secretive) environment. Schein illuminates, “democracy has to be learned... [especially when] we try to impose empowerment on employees who have grown up in an autocratic environment” (revisiting Lewin [1939], reproduced 1997:8). Revans refers to members of action learning sets as “comrades in adversity” (1982 in Passfield 1996:22) and “colleagues in adversity” (1989 in Mead 1990:3) being in the same boat figuring out the solution to a problem together. These roles held meaning for me earlier but in the latter more convivial storytelling journey, it became ‘the same boat of mateship forging ahead’.

My role also involved teaching what I had learned from the literature. A crucial intended outcome of good action research is transformational learning. Bunning

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72 In a personal conversation with Ortrun Zuber-Skerritt (2004), she said if people aren’t treating you well by denying you access to information or meetings, ignoring telephone calls or email messages, or don’t appear to trust you... find a sponsor who will nurture and respect your skills and research. Ortrun suggested to just get started because it doesn’t really matter that much if you find out it’s the ‘wrong’ project. Simply write about your discovery of learning and re-engage yourself by looking again.
notes the desirability of reviewing current literature\textsuperscript{73} relevant to the situation in this way,

Because we live in a world created by our own perceptions, we are generally not aware of what we do not know. And so it is very easy to look at problem situations with the same set of assumptions, values and theories that caused the problem to arise in the first place. (1995:5.)\textsuperscript{74}

My role of meticulous diarising or journaling of learning points and participation in the 'research-learning set' (University syndicate or learning group outside the client system) helped me to unlearn old habits and re-learn new values. This meant I also needed to shed any authoritarian tendencies and become a partner, a reflective observer, a facilitator, an encouraging coach, a learner... and exercise humility and intentional ignorance.

\textbf{Posturing action research phases}

My starting point treated this action research project as a 'problem within a problem' to be solved and for me, the problem to be solved was problem-solving. This is a skeleton approach of progressive action research experiences\textsuperscript{75}.

\textbf{Acting mode was a starting point:}

- I looked or 'scouted' around for an organisation that could identify a real (potential) problem to be solved (particularly a problem organisational people have had difficulty solving). Both the organisation and the problem needed to 'fit' the nature of the research.

\textsuperscript{73} Susman and Evered note the “action researcher brings theoretical knowledge as well as breadth of experience to the problem-solving process and the clients bring practical knowledge and experience” (1978:597).

\textsuperscript{74} All of Argyris' work is instructive with respect to unawareness of unawareness, a feature of single loop learning. See also Reason (1988).

I made preliminary contact with someone of sufficient influence to get the project started. When my first choice of sponsor did not amount to anything, I scouted for another organisation.

**Reflecting mode:**

Entry into the organisation required establishing a mutually trusting and strong working relationship to do some preliminary problem and methodology exploration, observation, reflection and researcher and research data-material-phenomena security and protection.

**Concluding mode:**

I located the corporate sponsor (who authorised the project) and problem owner (the manager experiencing the problem) to discuss important issues such as access to people, their involvement in the research-learning set (group), interviews, mutual expectations and degree of support.

**Planning mode:**

I negotiated a contract or letter of willingness to support the research project bearing in mind that it's a real organisational learning and change process (that it's not an academic exercise).

**Observing mode:**

I observed responses or reactions to the project by reading people's body language, spoken language, nuances, organisational 'signals' or symbolism, rituals, willingness to be engaged...

**Subsequent acting, reflecting, concluding, planning and observing modes:**

I located people for establishing a research-learning group to decide how and where to collect data-material-phenomena and assess the organisational situation.

We gathered stories, metaphor, views about problems, observations and provided feedback as a group for unconstrained co-generative dialogue, local theory generation and action-thinking possible diagnoses.

We diagnosed problems and consequences and identified potential interventions and their consequences.

We planned how to implement interventions based on the diagnosis and the consequences.

We experimented and trialled solutions.
We analysed solutions, errors, what worked well and what didn’t. We reflected on generative theory and learning points and rebuilt the solution plan (this took several ‘trial and error’ cycles).

We implemented the solution through a ‘roll-out’ plan.

We evaluated the effectiveness of the action plan and decided what could be recycled and discarded.

This is not an exhaustive list.

All phases required critical review and reflection to secure *modes of methodology* integrity.

Methodology can’t be specified in advance because action research is an emergent posture. But engaging modes of methodology can *anticipate* rigour, ethical encounters, validity, carefulness, scrutiny and an encounter with data-material-phenomena that echo and resonate organisational countenance-condition-disposition (a mere sketch in this storyline). The importance of observation (a mode of methodology in its own right and a central feature of action research) may be couched in Bouma’s context of *naturalistic observation, phenomenological research* and *ethnographic research* (1996). These ways of observing capture an agnostic ‘what’s going on’ in this situation, ways in which social actors make situations meaningful and what constitutes a group’s cultural way of life.

Redman (2004) and Stenbacka (2001) advocate the importance of subjectivity in action research where the researcher’s own values and interacting become rich data, which Kelly (1996) argues as researcher bias. To glean rigorous insight into
existentialist phenomena, we need to look again and again. The iterative cycles of action research help to “look again” and again... to define the problem and its scope.

**Engaging rigour**

Rigour\(^76\) is crucial to action research. This ‘looking again’ in search of organisational truth required subjectivity (looking) and objectivity (looking again and again...). So this search for truth becomes what I call a rigorous ‘transjectivity’ Hegelian dialectic of looking back and forth..., moving along the subjectivity-objectivity continuum can construct a thesis-anti-thesis-synthesis.

Phenomenology (and as it name implies as we shall soon see) can be understood as a methodological concept. Brew commenting on Husserl's phenomenological research advocates rigour in this way:

> When you think you know, you should look again. Looking again is a way of minimizing self-deception. It means we are always in the process of coming to know. There is always the journey, never the destination. In looking again, we do not take our impressions as “true” or “the way things are”. We continually go around the experiential research cycle, progressively deepening our understanding. (2001 in Lippi 2003:65.)

This form of rigour allowed us a lucid, vivid, richly insightful, conceptually dense weave of knowing where we became fully immersed in data (we became phenomenal

\(^{76}\) Bunning (1995:6-7) highlights four ways of ensuring action research rigour:

- **Audiotape or video recording** co-researcher meetings for further reflection.
- **Explicit consensus** aids research process analysis because we don’t all see things the same way and it’s important to analyse commonality and divergence of views.
- **Triangulation** uses a variety of means and sources to examine the same data (different interviewees and interviewers for data provision and collection; different models to interpret data as one model can influence your answers; different methods to study a situation).
- **Reflexive critique**, which is derived from a subjective construction of social realities, allows the researcher to step back from the research, self-question paradigmatic biases and values honestly and non-defensively.
Engaging Ideographic Research: a dba story by Jennifer Smith 2008

data). This depth of knowing reached a point of ‘pure’ transcendental intersubjective intentional ignorance. The suspended judgement characteristic of phenomenology restricted attention to the "pure data of consciousness uncontaminated by metaphysical theories or scientific assumptions" (Macropaedia 1978, 14:273). Data 'purity' emergence has hermeneutic relevance because 'phenomenology' is constructed from the Greek concepts of phainomenon, logos and phainesthai.

*Phainomenon* means "that which shows itself from itself" and together with *logos*, phenomenology means "to let that which shows itself be seen from itself in the very way in which it shows itself from itself" (Macropaedia 1978, 14:213). The deepest knowing is a matter of *phainesthai*, "to show itself or to be in the light" (Macropaedia 1978, 8:739). (I'll revisit this very exciting notion in storyline seven.) Hermeneutically, the deep knowing of phenomenology proceeded from intentional ignorance (agnosticism), observing and understanding the action research situation, and its rigorous condition. Rigour and intentional ignorance are therefore ethical choices.

**Engaging ethics**

The rigorous conditions of action research and grounded theory allowed data-material-phenomena traceability, disallowed 'unscrupulous opportunism' and permitted an ethical, prudent encounter with data-material-phenomena. As Eikeland illuminates,

The Aristotelian concept of *phrónēsis*... demands that you know the ethically right thing to do in a situation, deliberately choose to do it, and are able to justify it and convince others about the right means for achieving it. (Cited in Reason and Bradbury 2001:149, 150.)
Kahane commenting on being aware of mismatches between the world and our descriptions of it says, "Korzhiski was the first to coin the phrase "the map is not the territory" - and of the inevitable incompleteness and inaccuracy of our descriptions" (in Schein, Kahane, and Scharmer 2001:11). Dick raises the notion of 'the map is not the territory' also in the context that researchers "need to reflect on their own biases" (1997) that might hinder research validity and carefulness. We kept this notion very close when planning or mapping each research phase.

**Engaging validity, generalisability and carefulness**

Co-researchers were selectively (rather than randomly) chosen because they owned the problem and it was theirs to solve. Therefore, I adopted Stenbacka’s views concerning the importance of validity, generalisability and carefulness in 'high quality' qualitative (ideographic) research,

> The understanding of the phenomenon is valid if the informants chosen are part of the problem area and if the interaction between the researcher and informant gives the latter the opportunity to speak according to his/her own knowledge structures. (2001:555.)

Dick (1997) observes the generalisability of grounded theory since it emerges from local evidence and it is local understanding that builds the theory. Local theory is stated in general terms where it is tried and tested in other settings. When the notion of 'SCENT-intelligence-led policing' emerged, I tested its generalisability in the wider organisation through storytelling.

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77 High quality for Stenbacka means a systematic, careful and critical approach where the whole process is described to enable intersubjectivity. Analytical generalisation is generated when research participants are chosen rather than randomly selected and there are 'access stages', continuous reflection and eventual understanding (summarised, 2001:553 ff). See Heron (in Reason 1988 Chapter 2.)
Engaging parabolic storytelling needed carefulness. From a hermeneutic perspective, Johnstone advocates carefulness,

Language and articulation constitute narrative. Elements of narrative include the plot and reinterpretations of the plot; the identity of the characters and characters are also plots; points of view and distance between the talker and listener and vice versa; and interpretations (views and experience of the world). Narrative is not about disclosure; it is about respectful and trusting openness with others. If there is an environment of vulnerability, tell your stories or testimonies that embrace diagnostic questioning. (2004.)

Engaging research effectiveness and scrutiny

To borrow a computing term GIGO: Garbage In Garbage Out, what Passfield says of action learning is instructive for action research:

Many people who engage in action learning have an inadequate concept of what action learning is... [which in turn leads to] inadequate abstract conceptualisation... poor design of action learning interventions (active experimentation)... [restriction of] concrete experience... inadequate reflective observation, which in turn feeds back into poor conceptualisation of action learning (abstract conceptualisation). (1996:15, italics in original.)

What I call 'positivist-GIGO' can also contaminate action research effectiveness and hinder scrutiny that is true to action research. Dickens and Watkins note their research reality in organisations where, “the authoritarian culture which is paying for the action research project often overrides the emancipatory intent the project brings” (1999:230). This happened in my latter research. Action research was difficult to position in this positivist organisation as it was viewed as 'just another problem-solving methodology or academic exercise'.

The openness of action research is crucial for it invites, welcomes and permits scrutiny. Opportunities for scrutiny are provided in published work (journals, Doctoral theses, books), conferences, seminars and workshops. Scrutiny by
organisational insiders, especially within and outside the co-researcher group raised the importance of embedding informed decision-making in reliable, valid, traceable data-material-phenomena. Scrutiny by outsiders such as academic peers and Doctoral candidature assessors invites research examination and query.

The incommensurability between the anti-positivist-ideographic and positivist-nomothetic research paradigms needs to be highlighted for the purpose of inviting scrutiny. As de Cock notes, positivist methods cannot be used for assessing the scientific merits of action research (paraphrased 1994:796).

**Engaging general methodological challenges**

I found action research is a very time consuming, messy, demanding and behaviourally challenging mode of methodology. Organisational defensiveness\textsuperscript{78}, discomfort and attempts to discard the methodology impeded progress. The emergent openness and data ‘messiness’ of action research created angst, uncertainty and even dread, because I didn’t initially tolerate uncertainty. It was also challenging for my co-researchers who had busy, task-orientated regulatory/status quo preferences.

Our respective co-researcher agendas conflicted because this part-time action research project was conducted in the busyness of a fulltime worker setting. Client unwillingness to commit to data feedback tested negotiation skills, agnosticism, patience, humility and *writing-in-action research*.

\textsuperscript{78} Christian CAR-ers need to be aware that organisational face-saving routines or ploys are subtle forms of deception the spiritual enemy devises to make the visible invisible. Where organisational actors and CAR-ers become ambushed in such schemes, beware these subtle forms of idolatry.
Planning writing-in-action research: 
the sacred, profound and mundane

Knowing a potential beholding audience in the planning-in-action research 'phase' underpinned writing-in-action research. People I am writing for are a corporate sponsor, an 'editorial safety net' for drafting-crafting my thesis, an examination panel for submitting my thesis, Doctoral students, Christians and non-Christians, action researchers, practising managers-management practitioners, organisation theorists, those interested in intelligence-led policing (and others, or '...' dot-dot-dot!). I describe writing-in-action research as *sacred, profound and mundane*.

**Planning sacred writing-in-action research**

When writing-in-action-research is *sacred*, I maintain it reflects a language that is 'native' to the writer. First and foremost as a Christian, my *writing mode* of worship, praise and honour of God is for believing Christian CAR-ers and non-believer creative, caring action research carers who wish to know more about Christianity. In a sense, my writing style where relevant, is a *doxology* or *doxological*.

With due respect, I maintain the definition of doxology, "the offering of worship to God in 'wonder, love and praise', exalting him, glorifying him..." (Ferguson, Wright and Packer 2003:209), appears one-sided. What is *dialogue* called when *God answers* our daily prayers and questions in reciprocal 'wonder, love and praise'? Therefore, nudging the definitive boundary of doxology, I propose to invent the words, 'doxologue' or *doxologic exchange* for divine dialogue.

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79 Pronounced doxo-log-ik (rather than doxo-loj-ik).
Sharing Christian epistemology throughout this *collage of stories* (rather than traditional *chapters*) is comfortable and natural for me, not to mention scriptural, as I later discovered. What is known as the *Great Commission* (Meyer 2006b:1597 and Comfort 2006), Jesus said, “Go into the world and preach and publish openly the good news (the Gospel)...” (Mark 16:15 amp).

However in reporting research outcomes, I feel somewhat uneasy (disloyal?) about divulging policing ‘problems’. Barrett reports her organisational presence in an action research project as, “Threatening [to] colleagues and if you are seeking executive endorsement when publishing a paper, then it must be a positive story usually not close to the truth” (2004).

As an action researcher bearing the burden of hostility in unkind, unforgiving parts of the organisation81 I found writing-in-action research challenging82. But I believe respect, forgiveness, humanity, kindness and honesty far outweigh ‘a-positive-story-usually-not-close-to-the-truth’ notion. Bishop Jakes agrees, “True kindness isn’t afraid to look someone in the eye and tell them the truth, even if we know that this isn’t what they would like to hear” (2005:119). Borrowing from Spurgeon’s *candid context*83,

> Ho, ho surgeon, you are too delicate to tell the man that he is ill! ...You therefore flatter them; and what happens... they dance upon their own

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80 Ferguson, Wright and Packer (2003:209-210; 370) and their scriptural references are instructive.
81 Krim (in Reason 1988) reporting on ‘critical subjectivity’ in researching a hostile organisation is instructive.
82 This is where the inner beauty of action research and Wadsworth’s (2004a) notion of problem-healing blooms. The action research *process*, the *researcher* and writing-in-action *research* can help research participants heal their hurts before the final draft is written.
83 The original context accuses preachers of being “murderers” when they fail to warn of the reality of Hell and the implications for surgeons who fail to warn patients of danger. I borrow the context for illustrating implications for action researchers and Doctors of Business Administration who fail to warn of organisational ills because they do not wish to be unpopular or ‘rock the organisational boat’.
graves... Your delicacy is cruelty; your flatteries are poisons; you are a murderer. Shall we keep men in a fool's paradise? Shall we lull them into soft slumbers from which they will awake in Hell? Are we to become helpers of their damnation by our smooth speeches? In the name of God we will not. (Cited in Comfort 2006:62-63 italics in original.)

**Planning profound writing-in-action research**

I discovered when writing-in-action research is profound, it penetrates deeply into subjects or ideas like a stronghold of a person is deeply penetrating. The image below shows strong radical humanism roofing shelters this action research project. The conceptual density of a heaven-SCENT (forgive the fun-pun) framework of spiritual, cultural, emotional, networking (social) and traditional intelligences is sturdily constructed on a Christian action research (CAR) platform for police.

A firm and stable foundational Rock\(^\text{84}\) of wisdom is embedded in a fertile ground of liberating organisational truths and learning gleaned from inspiring, awakening Holy Scripture and deeply delving ideographic research methodologies. The aromatic scent of strategically positioned, 'fun-pun' cute critter imagery nudges traditional writing-in-action research boundaries. Various colours, fonts, informative headings, casual everyday language, storytelling writing style and 'shaped' paragraphs (as the next page shows) invite a page-turning 'what-happened-next' factor\(^\text{85}\).

\(^{84}\) In Christian epistemology, Jesus God the Son is known as the Rock (Psalms 18:2, 19:14; Isaiah 17:10; 1 Corinthians 10:4 NIV).

\(^{85}\) Wadsworth (2004b) is instructive.
I show throughout this collage of stories how *hermeneutic discovery creates or builds phenomenological meaning* where *imagining* allows phenomena to show itself in its quintessential emergent nature of showing itself. According to the Collins Dictionary, *imagine* means, “To form a mental image of; think, believe, guess; suppose; assume without foundation” (1999). If the writing-in-action process uses this English definition alone, imaginative, conjecturing, creative CAR-ers might be construed as skating on thin-dubious ice. But I believe imagining runs much deeper as the below quote and brief *sojourn*\(^{86}\) show. According to Ferguson, Wright and Packer,

\(^{86}\) Sojourns are part of everyday language to convey meaning and they reflect my particular idiomatic writing-in-action research style. So as not to detract from the hermeneutic-phenomenological construct below, traditional referencing is temporarily abandoned. The >
A biblically Christian conception of imagination will distinguish imagining from perceptual error... Human imagination is the source of metaphorical knowledge and the playfulness so important to anyone’s style of life (2003:331).

I invite you to imagine the petalled layers of a rose as creating (in Greek, ktisis or the act of building) different layers of meaning or in police detective terms, intelligence. Peeling these layers reveals that ‘imagine’ in Greek means meleto or “to care for”, “be diligent in” (1Timothy 4:15) or practice as a result of devising or planning, thinking or to ponder, “imagine” (Acts 4:25) or “to meditate” (Mark 13:11).

These layers of Greek meaning have re-constructed ‘imagine’ from something dubious to something diligent and caring. The verb ‘diligence’ means spoudazo “to do a thing, to endeavour” (Galatians 2:10) and the adverb means pugme, a metaphorical expression for “thoroughly” (in contrast to superficial). When you take a closer look at the shape of this sojourn, it has the allusion-illusion of a bejewelled writing-in-action research receptacle.

I mentioned in the previous storyline, hermeneutics is the theory of interpretation. Through the use of metaphrasing and metaphoric-parabolic writing-in-action research, words such as “dichotomania” (Smith 2004a), “SCENT-intelligence” and numerous others emerge naturally for the creative radical humanist action researcher.

My writing-in-action research style is mainly practical but it also accommodates metaphysics. Where police identify practical ‘problems for solving’ in storylines six and seven, deeper existential-phenomenological exploration enables further

< Greek references for this brief sojourn may be tracked in the Vine’s Expository Dictionary (PC Bible Version 4.2 2005 and KJV Bible).
hermeneutic interpretation on my part during the solitary thinking and writing-in-action research 'phases' of the project.

**Not planning mundane writing-in-action research**

I made an early and decisive choice to abandon mundaneness when presenting my work. I admit deliberately nudging writing-in-action research boundaries. You are likely to experience (if not already) some 'huh? Hmmm, oh ohh, what's this!' moments while reading my particular casual storytelling mode of writing.

**Mundane writing-in-action research**

With regard to mundane writing-in-action research, I contend research excellence could be lost, perhaps challenged (?) when it conforms to traditional language-formatting and publishing requirements (?) or reader-writer expectations. I do not (don't!) mean to appear disrespectful, but by way of example, I could not (couldn't) imagine anything more challenging or boring than writing, editing, reading or examining (!) a 60,000-word thesis that is formatted according to traditional thesis presentation: first paragraph line indented, repetitive non-serif font, double spacing, justified right-left page alignment, limited white space, long crowded paragraphs and academic sentences, repetitive black writing on white paper with an occasional figure/diagram/table to break the monotony, academically-'correct' language that does not (doesn't!) reflect everyday language and so on and so forth. In my view, traditional style is aesthetically and intellectually-spiritually displeasing and it stifles creative potential and divorces man (sic or perhaps sick) from everyday reality.

I am surprised that radical humanist action researchers have not (haven't!) nudged traditional language-formatting boundaries more prolifically (perhaps they have). It might be more accurate to say perhaps, with few exceptions, radical humanist

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87 For instance where police recognise cultural and traditional intelligences, more profound meaning, deeply embedded in organisational phenomena, uncovered other intelligences, which I construe as 'SCENT-intelligence'. Although a range of SCENT-intelligence-related phenomena such as SCENT-maturity, SCENT-DNA... also emerged while writing-in-action research, these things emerged from research findings (that is, they are not invented; rather they are radical humanism methodology constructs).
action researchers-writers have conformed to or not challenged traditional ways, perhaps boundaries, of presenting their research. Therefore, are anti-positivist action researchers really true to their radical humanist-interpretive paradigm; or are they allowing positivist-minded functionalist paradigm documentation expectations to oppress or alienate their creativity and potentiality? I invite you my beholding audience, to be the judge.

My writing-in-action research style uses an occasional ‘once-upon-a-time’ phrase; self-focused "I/my/our" and audience-focused "you" contexts; hyphenated words: e-man-ci-pate, profess-ional, see-king, know-wing, e-valua-tion; apostrophe words: don’t, couldn’t, can’t...; and gender neutral traditionally coloured fe-male pink-blue coded words: s-he, he-r, wo-man. My intentions are to relax not distract you my readers into true-story-novel-style prose and accustom you to reading everyday conversational, storytelling language.

You will notice a symbolic three dots '...' occasionally throughout these writings. This is not lazy writing because I will show you how this deceptively superficial '...' mundaneness equates to profundity. Police/organisational actors tend to describe workplace circumstances as a verbalised 'dot-dot-dot', 'blah-blah-blah' or 'de-de-de' nuance using hand-sign-countenance-body language to communicate “inverted commas”, 'etcetera', 'and so on', usually accompanied by 'knowing looks'... My co-researchers became accustomed to my grinning question, "what’s dot-dot-dot"?

88 One of my editors commented that my writing style triggered him into lounging into an armchair with a cup of coffee and reading the stories like a good page-turning true story. Wadsworth (2004a) is also instructive.
So-named 'picture' coloured bullet points (above), centred quotes and creative informative headings nurture writing diversity. I daresay speaking of audacious... perhaps engaging with the imagery and relating to the 'bubble thoughts' celebrate radical emancipatory change for writing-in-action research. I note in earlier action learning project work,

I don't expect my readers to engage with the metaphoric pig – unless of course you choose to do so (her presence is just some light fun for writing and reading a 20 000-word report).

(Smith 2005a:86-87.)

My sensing at the time of engaging the pig metaphor was 'no-one asked the pig what was her world truth'. Occasionally she has a view (sometimes offended, unmentionable or undiscussable), asks a question, or grounds me in the company's story if I wander off.

Importantly 'this little pig went to market to look at the company's market information management' challenge and brings what Meg Wheatley (in Flower 1993:8) advocates as 'play and laughter' to find good experimentation and answers.

(Smith 2005a:85.)

Imagery is more than light fun-pun; it is metaphoric-parabolic where a picture can tell a thousand words. You will notice the pig's countenance 'changes' according to each bubble thought. Sometimes imagery prompts a concept, triggers deeper interrogation or if it was discovered later, it reinforces a concept (like the elephant-in-the-lounge-room local theory in storyline seven).
Sometimes word boxes, colours and fonts house inspiration for research participant quotes, creative words and storytelling.

Word boxes and coloured, varied fonts are used in a similar way as italicised and bold font to highlight a concept.

(Just remember for editorial purposes, the Word Count tool may not detect the number of words in word boxes.)

Each stand-alone storyline also has a colour-conceptual theme.
Inspired by God's natural Kingdom (or Mother Nature) and the African cultural dress of the Ugandan Watato Children's Ministry (parentless Christian children), the colours used during the writing-in-action research process complement the fabric of weaving a rich and beautifully dense tapestry of storytelling.

What I call 'intelligence harnessing, cultivating and harvesting' in action research can be chaotic and daunting if you allow it. Capturing and organising research data-material-phenomena, ideas and theories, dialogic-doxologic memories, downloaded literature… was engaged through manual and appropriately labelled electronic files management, note taking and journaling. This is all part of the writing-in-action research process, which started early in the project.
On the surface it might appear trivial (perhaps gratuitous?) to mention electronic files management. But methodologically and through necessity, meticulous, prudent recordkeeping and adaptation-tolerance for chaos-messiness emerged because the ideographic research processes used in this project attract-generate myriad data-material-phenomena.

Learning Conclusion

Engaging (Christian) action research, grounded theory and parabolic storytelling as ideographic research architecture underpinned constructivist existentialist-hermeneutic-phenomenological **Balanced Humanity**. Collaborative problem solving, cooperative dialogic inquiry, emergent theory and knowledge generation from action seeking and critical reflection, conditioned the general wellbeing of ideographic research.

Sense-making data-material-phenomena, choosing what to include/exclude, writing research findings, and choosing and briefing an editorial safety net were not only methodological challenges, they were valuable parts of the journey discovery, the storyline and learning. They helped shape *planning*-in-action research. The consequent richness of rigorous deep conceptual delving aims to help people improve and create their occupational craft and liberate their SCENT-intelligence potentiality. This leads us to *acting*-in-action research.
STORYLINE FOUR
Mapping Ideographic Research Territory

Acting-in-action research

Action Being A Champion

Exploring the research territory

Collaborating with the territory

Engaging emerging action research

Bridging Reflections

Learning Conclusion
Apostle Paul prays,

You, …may have power… to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge…

Ephesians 3:18, 19 NIV
Apostle Paul wrote to Pastor Timothy,
[Charge them] to do good, to be rich in good works,
to be liberal and generous of heart, ready to share [with others].
(1 Timothy 6:18 amp.)

Storylines two to three have ploughed, cultivated and enriched ideographic research ground in preparation for acting-in-action research to help Northern Territory police with organisational problem-solving. Storyline four harnesses rich and sharing ways in which police co-researchers acted on the problems the organisation identified for solving. This chapter commences with the research approach followed by what actions we took over the life of the research. Mapping ideographic research territory requires what I call open mind-space for exploring research territory and collaborating with the territory.

The two workplace problems identified for solving were symptomatic of a deeper organisational issue concerning why police had difficulty solving their own management-related problems internally. Nevertheless, as co-researchers we dealt with these symptoms by acting on them as follow-through from our planning.

Acting-in-action research empowers us with skills for allowing organisational problems to emerge and unfold unhindered and for engaging a research design. What I call bridging reflections forms a link between acting and reflecting on the problems. The learning conclusion ponders a key question gleaned from the research, 'what did this ideographic research methodology leave behind'? To begin answering this question, we can 'action being a champion'.
What I call ‘action being a champion and action being a champion’ are about taking deliberate actions that leave people and organisations in better shape or a better condition than they were before a research intervention. The principles of ‘doing good’ and ‘doing no harm’ are based on a Greek hermeneutic construct, agathoergeo or ‘good works’ (Renner 2003:898). Together, they form a platform for sociological thinking: Balanced Humanity where being candid is without partiality or bias. To do good is also about being good, kind-hearted... or what I call ‘action being’.

Figure four: Action Being (Be-in-G): an existentialist seed

Action being is a ‘reaping what we sow’ principle for Christian, creative, caring, constructivist action researchers or CAR-ers (carers) choosing this CAR methodology. The two inspiring scriptures in the figure above relate to acting-in-
action research. By planning to allow our old condition to pass away by sowing seeds of being and re-creating or reinventing a new condition (2 Corinthians 5:17 NIV) is existentially acting for nourishing new seeds. Being strong and empowered existentially through God (Ephesians 6:10 NIV) is prayerfully reflecting on growing what we sow for concluding about reaping the fruits of what we sow.

When we sow or plant (action) a harmful or a good seed we can conclude we will reap or be/become (being) what we sow. For CAR-ers the notion of ‘Be-in-G’ also means to Be-in-God (or not to be in God if the co-researchers so choose). Therefore CAR-ers need to be mindful of what Schein calls "interviewing consequences" (1995:16) as an existential-consequential consideration of to-be-or-not-to-be for exploring the research territory.

Exploring the Research Territory

Exploring the territory visits the emerging project purpose and delving into the company territory of Northern Territory Police.

Emerging project purpose

The intended purpose of this project was to use action research and grounded theory to solve two traditional intelligence-led policing problems and help change police management practice. However what emerged during the research journey was the need for police to engage and solve their own problems relating to particular workplace behaviours. What I call Christian Action Research (CAR) and parabolic action research (metaphoric storytelling) were constructed for exploring and nudging the boundaries of a usually wary organisation to engage an outsider.
It was also hoped that policing 'new' territory might position action research in policing, position policing in action research and inform radical-humanist ideographic research theory from a Christian humanist (welfare of others) perspective.

The project offered fertile opportunity for three key things:

- **Empowering** police (and me) to learn to learn new research and management-related problem-solving skills.
- **Building** an authentic, seamless and cross-fertilising intelligence-led policing community.
- **Liberating** police from reliance on expensive outside consultants by investing in action research and action learning. (Smith 2005a.)

**Delving into company territory**

Policing is in the business of tackling and preventing crime and upholding law and order. Northern Territory Police is a public sector taxpayer-funded "company" (as it's affectionately known) of almost 1100 police "members". The Executive Leadership Group (Commissioner, Deputy Commissioner and Assistant Commissioners) shapes strategic business priorities and positions tactical direction.

Northern Territory Police Force hierarchical rankings are police auxiliaries, Aboriginal community police, constables of various rankings and sergeants of various rankings at line management level; and at executive management level, Superintendents, Commanders and Commissioners. While Northern Territory

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89 Appendix E shows a particular collage of policing deoxyribonucleic acid or "DNA". Northern Territory Police is part of a tri-service including fire and emergency services.

90 Police executives in this organisation are seen as commissioner rankings. Police Commanders and Superintendents are equal to executive officer levels in the Northern Territory public sector. Therefore, for the purpose of protecting co-researchers within this police group my thesis treats them as 'police executives'.
police serve and protect a community of about 200,000 ‘Territorians’, approximately 400 administrative and project staff (the Police Civilian Employment Unit, commonly known as “civilians”) and visiting consultants support police mainly ‘behind the scenes’.

Line managers depending on their job function do most frontline policing at the community interface. Sometimes executive managers have frontline exposure. About 26 percent of Northern Territory police are female and 74 percent are male. A wide harnessing or catchment net of research participants is another aspect of Balanced Humanity.

Uncovering police research territory
Northern Territory Police has an Operations Command (operational service regions include the Greater Darwin Region, Katherine and Northern Region, and Alice Springs Southern Region and what I call other ‘business portfolios’); and a Crime Command (major and organised crime, drugs and intelligence, and other business portfolios).

There are also other police business portfolios such as Human Resource Services (Police College, Welfare and Chaplaincy, and others); Ethical Standards Professional Responsibility Command; and other business support units. The company also has a close working relationship with the workplace union: Northern Territory Police Association.

Because police spouses carry some burden for their police wives/husbands work (particularly in small remote area communities), modes of being police can fashion

91 Regional police commands are also ‘mapped’ on the Northern Territory map on the page vii Abstract.
and condition spouses (and families) and vice versa. The Retired Police Association of the Northern Territory also forms an important element of collaborating with the company territory.

**Collaborating With The Territory**

**Harnessing co-researchers**

I literally immersed myself into seeking and harnessing currently serving and retired police at all levels, their spouses and civilians to strengthen, flourish, and liberate problem-solving. Currently serving police or co-researchers initially identified two so-described ‘intelligence-related’ problems they were facing and had difficulty solving. Together we sought executive police agreement to probe the problems; and work together to act on the problems and solve them.

**Discovering co-researcher territory**

What is widely known as ‘intelligence-led policing’, a concept developed late last century, is today a key mode of policing. There is no single definition of intelligence-led policing but according to Ratcliffe,

> Intelligence-led policing is the application of criminal intelligence analysis as an objective decision-making tool in order to facilitate crime reduction and prevention through effective policing strategies and external partnership projects drawn from evidential base. (2003:3.)

In this thesis I call this definition ‘traditional’ intelligence-led policing. Although two practical traditional intelligence-related problems were to be ‘officially’ solved, organisational challenges revealed why problem-solving required solving.
Delving deeper into organisational phenomena unmasked other intelligences as the *essence* of modes of domination. It soon became apparent that traditional intelligence was *symptomatic* of what I call 'a deeper organisational posture-countenance-condition-disposition’. So it is perhaps more instructive for the purpose of this CAR project, to redefine intelligence-led policing in terms of what I call *organisational SCENT-intelligence-led policing*.

You would recall from previous storylines, that *intelligence* means knowledge and understanding. In this thesis SCENT means *Spiritual, Cultural, Emotional, Networking* (social) and *Traditional* intelligences and the God-inspired aroma or perfume of CAR. Therefore, the project aimed to seek conceptual density into the SCENT-intelligence of policing in a diverse, highly dispersed public sector organisation. Mapping the SCENT-intelligence of policing territory required collaboration and reflection.

**Collaborating with co-researchers**

Executive considered the two ‘official’ projects ‘high strategic priority’. Sanction and tacit trust heralded expectations to get on with the problem-solving *without close* collaboration with my corporate sponsor and ‘problem owners’. Consequently trust and sanction constituted one collaborating reality. The other reality of collaboration was within the co-researcher teams and other police members with whom we interacted.

There were other opportunities (police meetings known as “prayers”, not the spiritual kind) to ‘report’ progress, which in turn ascended the chain of command to the problem owner (see below). Reflections were strong and dynamic. We shared reflections at each meeting and these were recorded in our journals and
later mapped in (grounded theory) memos as emerging themes or later theories. Dialogue with police storytellers provided opportunities for sharing methodology reflections, discussing contextual themes, adjusting theories and engaging emerging action research.

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**Engaging emerging action research**

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**Action Acting**

**Constructing a safe research zone**

Action acting is what I call 'constructing a safe research zone' by 'creating a safe discourse-listening space', 'creating a safe existential space', embracing emergent CAR-er roles and getting to know people. Obvious initial police wariness triggered me into constructing this research strategy. It also explains my engagement with organisational phenomena and the need to protect private, sensitive crime information. One key acting imperative was getting to know people to build trust.

**Creating a safe discourse-listening space**

In advocating a safe, respectful and trustful zone for learning, when constructing a safe learning zone to unlearn (and relearn), we must learn to accurately learn about silence and listen to what is not being said (Smith 2004d and 2005b). Hock comments on listening carefully to what people say, "a great deal more is revealed by what they do not say. Listen as carefully to silence as to sound" (2000:9). The figure below is both instructive and constructive.
According to Genat (2004), when a facilitator interacts with one other, it is a private relationship between two people. When a third person joins the interaction, the relationships become a mystery (second and third persons share a private relationship which is a mystery to the first person) and yet the whole relationship is 'public' to all three persons.

When privacy is practiced between two people, the mystery is maintained as ethical discourse where the third person literally 'minds their own business'. This phenomenon is reflected in the simplicity of figure three above and I liken it to 'creating a safe discourse-listening space'. When privacy is permitted to extend to all three people, it becomes a walk of trust and empathy of not transgressing each other's business. But interaction may not be so private when the multidimensional elements of hyperspace are considered.

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92 Clearly the phenomenon of a safe learning zone changes as the relational complexity of discourse changes.
Hyperspace, “having more than three dimensions…” (Collins Dictionary 1999) can be the space between interacting people as they communicate through low context language, high context language, and sensing the space through their biological and spiritual senses like gut feelings or intuition or transcendental knowing. As Genat insightfully advocates, “Sharing of culturally safe, shared space engages empathy - walk in the shoes of the storyteller” (2004). Creating a safe discourse-listening space is my first step in constructing a safe learning zone. This is part of hyperspace, but it can be further constructed. The second step is ‘creating a safe existential being space’.

Creating a safe existential space

When understanding and empathy occur through listening and openness to feeling the spirit, Johnstone beautifully advocates, “a presence of the divine - the space between people’s faces as they engage in narrative and listening becomes an ethical encounter” (2004). I liken this hyperspatial ethical encounter to engaging a safe zone for learning, sharing information, enhancing knowledge, and empowering others to grow ‘SCENT-fully’.

As co-researchers we became the research as co-subjects. Traditional thinking considers talking to your self is a sign of madness. But when I engage my spirit-soul-body in dialogic or ‘doxologic’ (loving) exchanges with God myself, my voice might be silent as my heart and soul speak. More often, my prayerful voice is thinking out loud while pondering actions.

In our research, we encouraged talking to ourselves and expressing nuances (sometimes exaggerated to reinforce a view). In action research and SCENT-intelligence, I suggest that not talking to your self is a sign of madness that can impact embracing emergent action researcher roles.
Embracing emergent action researcher roles

With the exceptions of learning to practice Schein’s process consultation (1988), facilitating the first few meetings and planning to “walk away unnoticed” (Redman 2004) I didn’t plan my action researcher role. The role emerged as my consulting intervention changed the research phenomena (Smith 2004c) and it did not become fully apparent until after I became immersed in sense-making the conceptual density of action research data (Smith 2005b).

For instance ‘I’ as a research phenomenon, was being facilitated (university group) as well as facilitating (police research teams). But an early heuristic of what my consulting role would entail was this:

“It is important to avoid a self-prescriptive role. Remain flexible and allow colleagues to choose their own heuristic path”. (Smith 2004d and 2005b.)

Our co-researcher roles93 varied according to:

- During early research meandering I adopted a hands-on role model, coach-teaching role as a novice guided by literature. This entailed making suggestions and facilitating brainstorming sessions. Co-researchers initially adopted reflective observer and (insider) technical advisory roles.
- When our experiential learning grew, co-researchers facilitated themselves and I started to edge away ’unnoticed’.

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93 Champion, Keil, and McLendon (1990) are instructive.
The more organisational phenomena emerged, the more ownership co-researchers had for the problem and solution. As I grew more reflective observant, I became deeply immersed into the action research process.

How strongly we shared a strong partnership responsibility for results and learning reflected our keenness to contribute skills. Mapping ideas using software, knowing where to go for data, keeping track of ideas so they didn’t get lost, and practicing questioning insight highlight the flexible and reflective dynamics of the partnership research role.

Getting to know people

Building trust through formal interactions

Research, administrative and executive leadership group meetings were important vehicles for observing workplace management. Workshops provided further opportunities for ‘getting to know you’ and widening the network (social) intelligence. Several workshops were videotaped for the production of a Digital Video Disk (DVD) learning product.

Interviews were structured only to the extent of introducing myself, explaining my presence (‘police wo-man X suggested I talk to you about... or it has been suggested that... what do you think?’) and following up group research issues. My approach varied according to how well we knew each other and data sensitivity. Thus interviews were generally unstructured.

Because police conduct ‘electronic records of interview’ with criminal stakeholders, note taking replaced the ‘discomfort factor’ of audiotaping and videotaping interviews. I spent a few minutes before the end of each interview to share and clarify any misunderstanding or misinterpretation. What co-researchers didn’t want included was deleted from my notes.
We managed formal identity protection by gender-specific pseudonyms and mutually deciding whether or not what was shared could inadvertently reveal identities. After I transcribed my handwritten notes electronically very soon after each dialogic exchange, I shredded most original notes. I later discovered shredding original notes was unwise because of home-personal computer and electronic files backup challenges during the thesis writing phase.

Documents given to me were mainly public documents (annual reports, business plans and glossy brochures). They were useful for providing historical context but bore little resemblance to everyday policing and their challenges. Accessing departmental files and correspondence provided insight into emerging challenges.

Building trust through informal interactions

Chatting in corridors, outside the building (cigarette smoking grapevine), cafeteria, 'over coffee or lunch' in a shopping centre, at the weekly office morning tea (or lunch), and at 'farewell parties' were important interaction opportunities for getting to know a broad range of organisational players.

Chance interactions were also useful for identifying values and spirit-soul-body conditions (especially morale/postures, or how we carry ourselves and what is revealed in our countenance); delving deeper into problems; triggering action research cycles; and discovering what I call a "rainbow and circle of wisdom" (Smith 2004d and 2005a).

Creating my own safe refuge

Discovering a rainbow and circle of wisdom

Mother Nature’s awesome asset: the ‘rain-bow’ is a ribbon or seven rays of light after a rainy storm, refraction upon refraction, and reflection upon reflection. I
invite you to imagine twin rainbows as a rainbow of wisdom and a circle of wisdom and visit a spiritual ‘intelligence’ realm. I daresay speaking of audacious...

Harnessing my rainbow of wisdom

As a Christian or CAR-er, I found this is a crucial methodological process. Precious divine human beings form a synergy to help keep my feet grounded. This rich diversity of people with their respective idealist and realist faiths and spiritual preferences frame a tapestry of wisdom and SCENT-intelligence. My rainbow of wisdom is like a spirit-soul-body SMS (save my soul) text message or a lifeline within seven ribbons of light.

Rainbow: “a bow-shaped display in the sky of the colours of the spectrum caused by the refraction and reflection of the sun’s rays through rain or mist”. Spectrum: “the distribution of colours produced when white light is dispersed by a prism... seven colours are usually distinguished: violet, indigo, blue, green, yellow, orange, and red”. (Collins Dictionary 1998.)


GOD SAID a rainbow is, “a token or sign of a covenant or solemn pledge between Me and the earth” (Genesis 9:13 amp) and it is likened to, “the glory of God” (Ezekiel 1:28 amp). The bow is also part of a soldier’s weaponry or armour (Tenney
1967), as are arrows. I invite you to look with *spiritual eyes* at these rainbow images below.

**Image two: meta-physical rainbows of wisdom**

These same-day photos, taken on my property outside Darwin, Northern Territory Australia 1992, are the same rainbows. Notice the various *dimensions* of this rainbow imagery and how the darkness of the top image 'nudges out' the darkness of the image below. Notice the *vividness* of the trees and nature around the rainbows.

*Imagine* the 'sounds' of humbled silence as *God's Truth emerged* that day.
According to my ‘radical-revelationary-revolutionary’ humanist interpretation, the facilitating white light or sun’s rays is the protective armour of *God-the-Father*, the rain or mist is the vaporous inspired breath of *Jesus-God-the-Son*, and the *shadow* or darkness behind the rainbow (top image) is a secret space-place, an existential ‘knowing’ and the manifestation of *God-the-Holy Spirit* living within all Christians. The safety of God’s shadow nudges out darkness and brings light (lower image) and vividness to our existential modes of being.

Because the Holy Bible or Word of God is a Book of divine knowledge, it forms an epistemological *spectrum*. A *prism* of seven (key) God-inspired Christians ‘scentfully’ *disperse* the Word of God in my research: Bishop T.D. Jakes (USA); *Bible Teacher Joyce Meyer* (USA); and Pastors Joel Osteen and Jentezen Franklin (USA), Ray Comfort (USA), Reinhard Bonnke (Germany) and Rick Renner (Russia).

There is no hierarchy of importance in this rainbow of wisdom as they are equally beautiful threads of colour for weaving a rich tapestry (Smith 2004d and 2005a) of SCENT-intelligence. For a CAR-er, God is as close as an inspiring breath and prayer.
Harvesting my circle of wisdom

Identifying a group of critical friendships or a circle of wisdom is a crucial part of the methodology to help me navigate the CAR journey. *(Actually it's a fancy, totally audacious way of admitting: 'as a novice I needed all the help I could get'!)*

My circle of wisdom is a group of people (but we don't meet as a group, I constitute the commonality) who feel safe in a respectful, trustful zone of shared learning and 'leaping through loops' or cycles of action research. The posture of this circle of wisdom emerged and re-emerged from the iterative re-search experience and it's no less and no more important than a rainbow of wisdom. It's not a static circle of wisdom; it is dynamic because it changes over time.

“We need a critical friend, a privileged space for sharing knowledge” (Stringer 2004).
Because it’s a *circle* of wisdom, there is no hierarchy: each has information, knowledge, and wisdom to share as *cycles* of wisdom. We are all leaders and we share mutual honour and respect for one another because God didn’t design us to have dominion over each other. Each member is an equally beautiful colourful thread weaving a dense tapestry of ontological, epistemological, and human nature ‘knowings and understandings’ or intelligence.

Forming my circle of wisdom are: Dr. Murray Redman (learning coach); Assistant Commissioner Mark McAdie (Northern Territory Police – problem owner)\(^{94}\); police co-researchers (Northern Territory, interstate and overseas); various pastors; Paul Manuell (DBA colleague, ex police officer and now consultant)\(^{95}\); authors (personal selection of ‘critical literary friends’ found in my Bibliography); and my first cousin Barbara Luebbers (Deputy Principal of a primary school who knows about action research and *mother* of a currently serving interstate police member).

*Cruising the research territory*

*Harnessing intelligence*

What I call harnessing intelligence\(^{96}\) is like casting a net over the energy and potential power of an action research data catchment area. Because you aren’t really sure where the net will actually fall, action research data can be daunting if you allow it. Therefore, capturing and organising data-material-phenomena, ideas and theories can be engaged through meticulous manual and electronic files management, note taking and journaling.

\(^{94}\) Appendices F and G refer.  
\(^{95}\) Appendix H refers.  
\(^{96}\) Appendix I refers.
Cultivating intelligence

What police call intelligence cultivation is preparing fertile information beds for promoting the growth of useful crime/offence-specific knowledge and building profiles about criminals (offenders) especially repeat offenders or recidivists (Smith 2003a, b and c). Traditional police intelligence cultivation builds 'stories' about crime patterns, 'hot spots' (current high crime areas), offenders' 'crime methodologies' or modi operandi, and crime and criminal networking intelligence.

Cultivating organisational intelligence-led policing in this action research context is like the traditional policing context. But it is more about preparing police as fertile action research information sources to liberate their wisdom about organisational stories, SCENT-intelligence profiles and organisational modi operandi.

Harvesting intelligence

What I call harvesting intelligence involves gleaning stories and views from organisational actors about their workplace challenges and observing them at work. Harvesting intelligence is also immersing yourself in organisational data-material-phenomena for discerning and sense-making themes, connecting ideas, building bridges of reflection and reaping the fruits of conceptual density.

What I call 'significant others' in the organisation, outside the organisation such as literature, other police departments and private sector companies are elements of intelligence harnessing and harvesting also. Obtaining insider advice about identifying and interacting with co-researchers who could enlighten me about what they thought constitute the company's challenges was done through dialogic research, which gave me 'leads' to other 'players' in both projects.
Action Reflecting

Engaging reflective discourse

Engaging sponsor and problem owner dialogue

Although I initiated reflective communication numerous times, securing face-to-face dialogue was uncommon. Each preferred internal memos, telephone and email discourse. I occasionally presented emerging challenges and potential solutions as perceived by the co-researchers. Encounters were relatively formal pre-arranged and very brief and both executives appeared to be passive observers (as opposed to interventionists).

Engaging reflective DBA and Circle of Wisdom discourse

As an action learning set, my DBA colleagues initially met weekly as “comrades in adversity” (Revans 1982 in Passfield 1996:22) and “colleagues in adversity” (Revans 1989 in Mead 1990:3). This is what I call ‘babes in the woods’. Not only was the DBA learning set coming to grips with action learning as an unfamiliar research situation, we were trying to help our corporate sponsors also (Smith 2005b).

This group was a vehicle for experimenting in the social space of our respective research projects and it provided a relatively ‘safe zone’ for muddling through the maze of research choices before being ‘let loose’ on our corporate sponsors. Although our meetings were opportunities to share insights into methodological challenges, practice questioning insight, test ideas and theories, and practice action research-learning cycles, we did not mature as a group.

As a novice action researcher, harnessing a broader circle of wisdom helped me glean deeper insight into action research-learning. Engaging dialogue with

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97 Appendix J refers.
members of my circle of wisdom was by telephone and email whenever the need arose\textsuperscript{98}.

\textbf{Reflective co-researcher discourse}

We met frequently and formally at weekly and ad hoc meetings. We also met informally through chats over coffee, in the corridor, car park and so on. We shared sense-making of organisational challenges and ideas, suggestions about research pathways; we merged stories for storytelling; and found useful workplace parabolic metaphor.

\textbf{Reflective dialogue with self}

Long distance travel by road and by Police AirWing and commercial flights between regional and remote communities provided opportunities for self-reflection, self-dialogue and constructing ideas gleaned from action research data-material-phenomena. (If you don’t feel comfortable talking to your self in the presence of others, you might wish to try talking into an audio tape device.)

\textbf{Diagnosing organisational challenges}

What I call individual and collective ‘intelligence sense-making’ was shared at co-researcher meetings, workshops and during dialogic exchange outside meetings. We used metaphoric interpretation for ways of seeing and not seeing (Smith 2004b) and discussing the undiscussable of policing. We also used grounded theory as a methodological tool for shared sense-making and for designing and implementing what I call a group advocate (safety net) procedure or gap for protecting methodological gaps in the safety net.

\textsuperscript{98} Appendix K refers.
Exploring sense-making

What I call ‘first generation’ grounded theory has three key sense-making elements: concepts, categories, and propositions which help define the problem, its scope, its phenomenological depth and its solution. According to Pandit concepts are, “the basic units of analysis since it is from conceptualisation of data, not the actual data per se, that the theory is developed” (1996:1 italics not in original). So grounded theory concepts are potential indicators of a phenomenon. The second element of grounded theory is categories or grouping of concepts, which are more abstract.

When intelligence sense-making delves even deeper, grounded theory categories start taking shape. Categories are “generalised [conceptual] relationships between a category and its concepts and between discrete categories” (Pandit 1996:2). Thematic categories position themselves as deeper (or higher) forms of knowing the lay of the land. You start knowing that you know that you know...

What I call ‘second generation’ grounded theory has a three-element formula, “in situation S1, to produce outcomes O1, O2..., try actions A1, A2...” (Dick 1998) which leads to another situation S2, O..., A... This appears to be a problem-solving posture close to action research and valuing trial and error, which requires a group advocate (safety net) procedure.

Applying sense-making as a group advocate procedure

We used a gap or group advocate99 (safety net) procedure for honing deeply-delving discernment questioning insight skills. Applying this advocate procedure

99 It is like a nurse being a patient advocate (helping a patient ask a doctor questions s-he may not think to ask) and it is not unlike the so-described “devil’s advocate” procedure outlined in Reason (1988).
means asking probing questions. 'Is this the real (whatever that means!) problem or a symptom of dis-ease'? 'Are we launching into diagnostic mode too soon'? 'Is the map the territory'? 'Is this data our business and constructive or is it destructive gossip'? Questions such as these raise the 'safety net' notion 'perhaps the really real problem is still emerging and continually evolving'.

This form of sense-making gives meaning to acting-in-action research and what I call 'an organisational posture-countenance-condition-disposition phenomenon' by:

- **Searching** a frame of reference: do organisational actors 'slump' or stand tall in their workplace? What affects or doesn't affect posture? Why?
- **Reading** and **framing** organisational 'countenance': what do the private and public facial expressions of organisational actors reveal? Why?
- **Diagnosing** what's at the heart of the human organisational 'condition'. Are they proud to call themselves police? Why? Why not?
- **Discerning** whether the organisational story reveals a healthy authentic community or an inauthentic community of dis-ease. Are police 'true to their real selves'? What is true, what is real: authenticity or 'inauthenticity'?
- **Delving** into organisational personality: what is the normal 'disposition' of organisational actors? Do they have a propensity to be aggressive-passive, kind-unkind, happy-sad and why?

*These are some questions. More about this phenomenon later.*

**Trialling solutions**

Trialling solutions on small groups of local police and then widely dispersed police and asking for helpful improvements generated vigorous, candid and constructive
and destructive feedback. Because grounded theory is emergent, further sense-making enables the refinement of trialling experimental solutions and casting the safety net procedure further for drawing conclusions.

**Action Concluding**

**Discovering research milestones**

Four key milestones drew conclusions about this overall action research. The first milestone occurred during a face-to-face conversation and subsequent email conversations with my circle of wisdom. Commissioner Karl O’Callaghan West Australia Police planted the seed of cultural and emotional intelligences as nationwide policing challenges (storyline nine and Appendix U refer). This notion gave birth to the milestone of *multiple intelligences* of intelligence-led policing.

The second milestone of *SCENT-intelligence* soon followed as I delved deeper into research phenomena and found other intelligences (to me, SCENT looks better than CENTS!). I started to delve into the action research environment with new spiritual eyes, ears, nose (for smelling the scent afresh), intuition and so on. This milestone was communicated to my corporate sponsor after grounded theory sense-making revealed SCENT-intelligence as a deeper truth than what police initially identified as the ‘problem to solve’ (Appendix J).

I realised SCENT-intelligence-led policing is really about policing ourselves and Northern Territory Police became an ideographic research vehicle to observe the ontology and epistemology of human nature in a particularly challenging workplace.

*My corporate sponsor and problem owner have been very tolerant and gracious*  

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100 Some ideas are not meant to survive. For instance if a 'bad' solution choice is not working or hindering progress, then don’t fear destroying or discarding it or reserving it for later scrutiny if appropriate.
about this milestone. In being so, I have emancipatory freedom to allow organisational data-material-phenomena and methodology to emerge unhindered.

The third and fourth key milestones emerged after a particularly challenging engagement with a hostile situation. My resulting hurt and retaliative reactions led me to construct a research vehicle or CAR to introduce Christian epistemology as another posture of researching SCENT-intelligence. Rather than abandon the second formal project, I used its travel opportunities to harvest organisation-wide storytelling. The concluding milestone was acknowledging the imbalance in police culture literature where mainly the shadowy side of policing is canvassed.

**Action Planning**

**Seeking executive-led research direction**

One Executive Leadership Group meeting assisted internal protocol and procedure planning (loosely research-related). Other planning opportunities were utilised on an ad hoc basis and through formal internal memoing\(^\text{101}\). Because both projects were deemed to be of strategic importance, planning was considered warmly. We never presented a plan without highlighting positive and negative company implications or without contingency organisational safety nets.

**Attending workshops**

Workshops were crucial opportunities for police Territory-wide to meet as one group to confirm and challenge theories, develop ideas, and brainstorm solutions. Small workshops were interesting for growing and gleaning SCENT-intelligence in a relatively relaxed atmosphere. One workshop was filmed as an action research-learning experience and the DVD product formed part of a learning package.

\(^{101}\) Appendix \(L\) refers.
Planning at workshops

Planning discussion workshops were held in Alice Springs and Darwin. Pre-workshop plans originating from co-researcher dialogic data were then presented to executive for authorisation. The executive-endorsed plans were re-presented to workshop participants for the purposes of imparting executive-led sanction and assisting problem-solving ownership.

Action Observing

Having pit stops is standing still

What I call ‘stopping and standing still’ is deliberately getting away from the busyness and for some, overwhelming chaos and the messiness of action research cycles, data-material-phenomena harnessing, cultivating, harvesting and sense-making. Stopping and standing still is crucial in CAR methodology.

I noted previously, “stopping and standing still is where the CAR-er doesn’t look or go backward, forward, sideways, upward or downward searching for or re-searching data” (Smith 2004d). It’s like having a pit stop, a rest, a vacation to vacate the mind, recreation or re-creation. It’s like re-filling your spirit-soul-body with a prayerful, fruitful meditation of love-joy-peace-patience-kindness-goodness-faithfulness-gentleness-self-control (Galatians 5:22-23 NIV).

Helping or not helping

Co-researcher/co-subject self-evaluation is another form of observing in an acting-in-action research context. A role of a critical theorist CAR-er is to unmask and reveal sources of alienation in such a loving, gently assertive and kind
way that people know what they are breaking free from and to what they are being liberated.

Perhaps even more challenging for CAR-ers and as Meyer teaches, "Sometimes the way to help people is not to help people. Bailing people out all the time is not helping people" (2006c). I found it crucial not to generate an inappropriate dependency between myself and co-researchers. To ensure a CAR-er is not adding to the problem of organisational problem-solving by generating a dependency, having pit stops, standing still and deciding how best to help require deliberate acts of self-control and generating an appropriate dependency on God.

Reflecting on acting-in-action research

Finding and securing field research

Getting started in an action research project can take a leap of faith because of apprehension or 'fear-factor'. In apprehending fear Meyer says, "You can't learn to walk on water like Jesus did unless you get out of the boat and take a step of faith" (2007a). Initially, I felt out of my depth. Initial action involved 'gathering data' or reading 'sufficient' literature about action learning-research to gain some understanding and 'confidence' to approach a potential corporate sponsor.
Böhm says, "Consulting is an encounter with fate" (2003:27). In searching for a 'buyer' of my [free] consulting services, I felt the realities of self-organised rejection in the consulting world. Böhm captures the essence of how, "The 'flexible' often self-employed consultant constantly has to 'offer' her- or himself on the market. In this sense, one is bought as consultant just like the prostitute is picked up on the street corner" (2003: 27).

This first learning underpins the importance of the corporate sponsor of an organisation choosing a real problem that needs solving and allowing the research methodology and 'solution' to emerge - the essence of action research and grounded theory. The problems were not the real problems. This also highlights the importance of what Schein (1995:16) warns, “The clinical consequences of gathering of data...”. In my context this relates to discovering and engaging the real problem of unbecoming behaviours which aren't solvable by anyone except by God.

Sharing views and trialling and implementing solutions

Sharing interpretations about trial solutions and feedback was done through reflection at meetings, impromptu discussions, emails, mapping and re-mapping.
ideas for finetuning solutions. Other forms of evaluation were gathering views at the solution trialling and implementing stages for both projects. One key change was to showcase our first team problem-solving project at an executive forum. Implementing the second project solution (a learning package; Smith 2006 refers) was a simple exit meeting with the executive problem owner which was distributed Northern Territory-wide. The package aimed to help operational and crime police with particular community policing; and help ‘trainers’ oversight police recruits and in-service learning at the Police College.

*Role playing* the key stakeholders (‘troops and bosses’) was an important safety net for evaluating whether or not our diagnosis was accurate and the proposed solutions would be safe for organisational players, organisation image, acceptable to and accepted by police executive. Questioning insight can form an *empathic* theatrical stage of role play:

- How do other police jurisdictions manage particular police procedures: would they tell us?
- Will ‘this or that’ come back to haunt executives or co-researchers? If so… back to the drawing board!
- What are the consequences if we go this way or *don’t* go that way?
- Does the chief CAR-er understand the practical process leading to a solution (*content*)? (Does s-he need/want to know?) Do co-researchers understand the action research process (*context*) leading to the practical solution?

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102 Smith (2005a) and Smith, Setter, Smith, Short and Evans (2005) refer.
103 It was my intention this approach would help refocus their emphasis from ‘training and testing’ police for career promotion to ‘learning and preparing’ police for promotion. I raised this notion with police executive in 2002 when I was previously consulting and it had been implemented to some degree. The police executive problem owner saw this learning package as a “role-model” blueprint for change.
Are the problems mapped and the solutions framed adequately and intelligibly for future reference, for informed decision-making, and for implementing and evaluating the solutions?

Receiving a policing CAR

CAR does not mean imposing Christian epistemology or risking self-righteousness in the workplace. It does not mean preaching what is commonly known as 'Bible-bashing' sermons about sin or what awaits non-Christians in Hell, all Christians in Heaven and the judgement day that awaits all humans (Apostle John's Book of Revelation). CAR does not mean being religious (advocating Church dogma or symbolism). It does not mean preaching Christianity or bragging about a personal relationship with God (although it's worth bragging about!).

Rather, CAR is a vehicle for positioning action researchers with spiritual preferences. It is on the same spiritual continuum as that described in Reason (1988)\textsuperscript{104}. Whereas Reason's ventures in cooperative inquiry reflect the dark realm of the spiritual continuum, CAR is intended to reflect the light realm of the spiritual continuum and illuminate how we can gently and kindly critique sources of domination, alienate alienating inauthenticity, and liberate potential.

Christians and those with other spiritual preferences realise the importance of finding peaceful solitude for prayerful meditation and getting close to God. All Australian Police jurisdictions have a Police Chaplain and Welfare arm as a police

\textsuperscript{104} The holistic medicine and altered states of consciousness ventures in cooperative inquiry are instructive.
refuge and most have a Christian Police Association where police and their associates engage intercessory prayer\textsuperscript{105} as bridging reflections.

\textbf{Liberating police with open and welcoming CAR dialogue}

When Christianity surfaced in discussions, several police commented, ‘Aaah, I couldn’t quite put my finger on it. That must explain why police wo-men X-Y are like they are’. Some Christian police ‘came out of their closet’ and declared boldly, ‘we go to the same Church’. Some stopped hiding their Bible at their workstation, some took their Bible to meetings (including Executive Leadership Group meetings) and some spoke freely and unashamedly about using the Bible as a blueprint for personal and (now) organisational problem-solving. Some took time to ‘stand prayerfully still’ during their hectic work schedules. However we all know we are employed-paid to be working employees and not Bible preachers in our workplace.

\textbf{Influencing other change}

Time and anecdotal evidence although far less tangible, is best told as co-researcher testimony. Various police said they noticed the impact of my presence while around other police. Behavioural change manifested as opening doors for me and their police peers and altering their normally rough language (swearing stopped). We all knew this was temporary change but some (especially the ladies) commented that I should stay around for another project.

\textsuperscript{105} As storylines three and eight show, during the research I was led to establish \textit{Northern Territory Christian COPS: Cops Offering Prayer Services}. Deuteronomy shows, “where one in prayer can send 1000 to flight, two in prayer can send 10,000 to flight” (paraphrased, 32:30 NIV) is one foundation Scripture. Like other police jurisdictions, the group shares email prayer requests for spiritual-soul-body support. We are now linked with other Christian police internationally through the police British Home Office and nationally (and other NT and Australian prayer networks).
The action research project intervened in a number of key challenges facing
Northern Territory Police using constructivist radical-humanist methodologies and
**Balanced Humanity** ideology. Cross-fertilising research teams harnessed,
cultivated and harvested organisational intelligence through cooperative and
collaborative inquiry, parabolic action research storytelling, grounded theory
sense-making and a 'brand-new' CAR, a Christian vehicle for liberating joint
consultative-diagnostic potential. It is hoped the idea of CAR will lift the blinds
on spiritually dark police literature and allow light to illuminate the spirit-soul-
body kindness and gentleness of policing.

Before emerging challenges were communicated to police executive, we developed
a group advocate procedure as a safety net. This safety net protected our role as
executive thinking partners and it protected executive decision makers.
Executive research direction sought when required, led to further iterative cycles
of reflective discourse and problem-solving across a significant portion of the
company.

A key question gleaned from the research is 'what did this ideographic
methodology leave behind'? The answer is it left a map for changing how problem-
solving is engaged by mapping ideographic research territory. This map of change
has resulted in new police awareness about problem-solving. This is acting-in-
action research. Now we can take a closer look at reflecting-in-action research.
STORYLINE FIVE

A reflective and reflexive CAR

- Reflecting-in-action research
- Emerging CAR Principles
- Unmasking the reflective research character
- Liberating reflective research tools
- Revealing consequential considerations
- Learning Conclusion
A Christian’s freedom in chains:
Pray also for me, that whenever I open my mouth, words may be given me so
I will fearlessly make known the mystery
of the gospel, for which I am an ambassador
in chains. Pray that I may declare it fearlessly as I should.
Apostle Paul (Ephesians 6:19-20 NIV)
Christian action research (CAR) harvests a special kind of peace as a spiritual fruit from Jesus, God-the-Son,

Peace I leave with you; My [own] peace I now give you and bequeath to you. Not as the world gives do I give to you. Do not let your hearts be troubled, neither let them be afraid. [Stop allowing yourselves to be agitated and disturbed; and do not permit yourselves to be fearful and intimidated and cowardly and unsettled.]

(John 14:27 amp.)

This is a very powerful scripture for reflecting and Meyer invites us to “read it several times, then take at least five minutes to meditate on it and let it soak in” (1995b:3). Finding a safe, neutral zone for reflecting and avoiding lop-sided or biased thinking is the nature of Balanced Humanity. These scriptural invitations capture this reflecting-in-action research storyline in a nutshell. If we choose to allow peace into a CAR project, then that’s what will happen; or we can freely allow ourselves to choose other options and like-consequences.

This storyline postures reflecting-in-action research phases over the life of the project so it reflects on our actions in storyline four. CAR and radical humanism tend to emphasise unmasking alienating modes of being and dominating modes of organisation. As a consequence, dominating this storyline are a set of emerging CAR principles for unmasking reflective research character, liberating research tools and revealing consequential considerations. The learning conclusion echoes and resonates the positioning of reflecting- between acting- and concluding-in-action research modes to help us avoid side-stepping reflection and reflexivity.
Reflecting on the research journey reveals three key emerging reflecting-in-action research principles that add further value to the CAR project:

- **Unmasking reflective research character** reveals reflective and reflexive action research postures.
- **Liberating reflective research tools** and their capability empower creative reflection.
- **Revealing key consequential considerations** that impact the research environment prepare us for delving beyond organisational superficiality.

These principles emerge as a research journey in the “CAR” illustration below. In this illustration, the doctor of business administration (dba) action learning set and the police action learning set (pals) represent the initial phase of the project and the police action research team (part) was the outgoing (or parting) phase. Murray Redman, alias "a guiding coach light" is like a 'journey destination' for supervising my thesis writing. He played a gently facilitative, sounding board, non-prescriptive, sometimes teacher role.

The multiple 'transparent' circles at the centre and surrounding the co-researcher groups represent dialogically transparent storytelling groups of co-subjects. The same circles reflect iterative cycles of action research and dialogic exchange, assumptions we bring to the research, theories and concepts that colour our perceptions, and data-material-phenomena messiness\(^{106}\).

\(^{106}\) Dick warns researchers to be careful about allowing our assumptions to colour the interpretations we develop (2000). In critical theory terms this phenomenon could be a >
The broken one-way arrow between 'me' as 'Chief Researcher' and corporate sponsor represents infrequent and broken communication. The two-way multidirectional unbroken (mainly crooked) arrows between the main circles ('me' as

<wedge of alienation. Data messiness, diverse assumptions and our perceptions can be a negative research experience for those who don't (or choose not to) tolerate uncertainty that well (another wedge of alienation). In this respect, the action research process can change the researcher. However when perceived as a beautifully dense weave of what Dick calls “epistemological emergence” (2000), then diversity surrounding uncertainty intolerance could be welcomed and celebrated.
'Chief Researcher', co-researchers, circle and rainbow of wisdom and guiding coach (light) represent fairly strong interactive collaboration as well as the non-linear nature of action research.

The crooked arrow depicts a crooked path between the initial 'pals' research and the subsequent 'part' research. Storytelling mode of research filled the time gap.

During the latter 'part' of the research, we needed to interact with people from other public sector organisations. These people became hostile when challenged, ignored our views, devalued our concerns and made unilateral decisions unfavourable to police. This sent a wave of hostility and messenger shooting through the police hierarchy. I reacted badly to being bullied and shot. I became somewhat ‘public servant and police-intolerant’ and made no attempt to repair fragile relationships. My responses became milestones for re-developing CAR as protection for working in a challenging environment and for salvaging the project.

Therefore, the larger converging circle is the spirit-soul-body aspect of CAR\textsuperscript{107}. Outside and within the busyness of the CAR journey are large circles representing God and His guiding, enveloping presence over this CAR vehicle. God’s Word (reading and studying the Bible) and Prayers\textsuperscript{108} were kept close to me as the Chief Action Researcher (CAR-er or carer) because my retaliation was not what God called me to do and be.

Outside the busyness are restful, calm retreats of stillness, safety and peace for getting to know God in my daily relationship with Him (Psalm 91 NIV); getting to know my co-researchers; getting to know my spirit-soul-body being; and for unmasking reflective research character.

\textsuperscript{107} Studying scripture (hermeneutics) and words in their Greek (New Testament) meaning helped discern emerging data-material-phenomena as will become apparent in the thesis.

\textsuperscript{108} Jesus says, “…whatever you ask for in prayer, believe (trust and be confident) that it is granted to you, and you will [get it]” (Mark 11:24 amp).
Unmasking reflective research values

I reiterate the emergent nature of ideographic research is characteristic of how traditional action research, CAR, parabolic (storytelling) action research and grounded theory are shaped. Consequently, these modes of research unmask the nature or character of radical humanist research within a non-prescriptive, participatory, collaborative and emancipatory framework.

Generating self-reflection

I needed helping before I could help others to help themselves. So self-reflection and self-policing helped me realise that I couldn’t be the expert with the answers. Looking outside my paradigmatic square of clear direction and being task-focused helped me become more serving- facilitative-and leadership-oriented. I learned to ask deeply delving questions and offer fresh new perspectives for stale old problems and problem-solving. I discovered a role of teaching co-researchers new research methods for finding creative, constructive, caring and innovative solutions, and daring boldly, audaciously to go where others in this local policing environment haven’t ventured.

During reflection, I discovered my own SCENT-intelligence-led leadership and policing by embracing personal spirit-soul-body challenges as traditional police detect, apprehend, correct, reduce and prevent crime SCENT-intelligence:
spiritual, cultural, emotional, networking (social) and traditional (SCENT)
intelligences invited traditional intelligence-led policing re-thinking.

Generating thinking partnerships

To assist with collaborative cross-fertilisation of ideas, we found it important to
selectively (rather than randomly, as occurs in positivist research) select a wide-
ranging group of organisational co-researchers to participate in the inquiry
process. People who don’t normally work together helped cross-fertilise ideas and
perspectives. Each stage of the action research was negotiated with key players.

CAR liberated thinking partnerships at all levels of the organisation. As self-
proclaimed executive-thinking partners, we freed ourselves from aggression and
adorned ourselves with ‘brave acts of humility’\(^\text{109}\) by rising above our circumstances
as resumed the research in storytelling mode. Partnering empowered police
normally unexposed to executive leaders, or whose views might be undervalued or
unheard and it provided a platform to showcase their problem-solving talents.

Generating shared and balanced problem-solving ownership

We discovered that resorting to sanction invites ‘chain-of-command’ bureaucratic
interference, hindrance and what I call ‘problem-solution-ownership theft’. I
shared with co-researchers earlier self-advice, “I am my own challenge and my own
solution…” (Smith 2005a:5) to help us take ownership of problems and ‘solutions’. Much of the research unmasked modes of domination and revealed sources of
alienation so we needed to find a balance of researching both the shadowy and
light-filled sides of problem-solving. We realised, where human nature tends to

\(^{109}\) Senge and Joni (2005) and Wheatley and Crinean (2005) are instructive.
consider the negative side of work life (problem orientation), action research helps balance a solution orientation.

**Generating orderly peace in chaos**

Even if we are tolerant of uncertainty and disorder, it is helpful in any project to intentionally remove our spirit-soul-body selves from the busyness of data-material-phenomena for “standing still, rest and solitude” (Smith 2004d:21). Sometimes police (people generally) are so busy they are busy being busy. Police now realise they take little time to be still, relax and reflect on problem-solving which is just one organisational phenomenon central to this research. It takes time to shift a mindset. Realisation is the first step; taking the next step of being still, relaxed and reflective beyond the life of this project remains to be seen.

*Stillness, rest, and solitude* shape what I call a ‘powerfully quiet Psalm 46:10 moment’: “Let be and be still, and know (recognise and understand) that I am God” (NIV). Finding quiet solitude and resting in God’s enveloping presence “restores your peace so you can hear His voice” (Jakes 2005:96). To hear Him, God quiets and rests your spirit-soul-body, “The Lord God is in your midst… He will quiet you with His love” (Zephaniah 3:17 NKJV).

I advocate, if we don’t wake up and occasionally remove ourselves from the ‘noise’ of life, we can lose our ability to listen; if we don’t listen, we won’t hear; if we don’t hear, we won’t learn; if we don’t learn, we won’t be teachable; and when we aren’t teachable, we render ourselves un-helpable, unchangeable, unhealable, unpeaceable... Opting for peace can empower the Christian, creative, caring, constructivist, ‘chilled’ or cool (slang for relaxed), coping... action researcher or CAR-er (pronounced carer) for unmasking emergence research characteristics.
Unmasking emergence research characteristics

I came to know about the phenomenon of emergence through epistemological emergence. But I did not really understand emergence until research data-material-phenomena and research pathways actually emerged through methodological emergence.

Phenomena show themselves (situation emergence) during the iterative cycles within cycles of action research. Research data... and pathways show themselves "responsively and flexibly" (Dick 1998), spontaneously and unhindered (don’t force phenomena to fit theories or vice versa), and existentially, hermeneutically and phenomenologically or what I call ‘the propinquity of action research’.

Emergence requires some of the research values and characteristics described above, understanding research tools and their capability described below and adopting what I call a 'sight see-k-ing' frame of mind (illustration one in storyline three). Emergence is not unlike taking the scenic route when touring with/without a map. Also emergent, is the notion of generalisability.

Unmasking generalisability characteristics

Unwrapping generalisability

I found generalisability a difficult notion to understand in ideographic research. Perhaps questions can help unwrap how I came to know about generalisability.

[^111]: I shall revisit the emergence characteristics of heuristic hermeneutics and ‘the propinquity of action research’ in storyline eight. The propinquity or nearness in time, place and relationship of action research to the emergence phenomenon and radical-humanist epistemology can be framed according to the action research cycle, which by nature allows issues to emerge.
Are conclusions drawn from ideographic research applicable, universal, transferable or generalisable to other organisations or other action research settings? Would an ideographic action researcher want to 'entertain' generalisability? Isn't generalisability a nomothetic or quantitative research quality concept? Possibly!

Dick entertains generalisability in this context:

Suppose the research identifies a relationship between two variables. Then generalisability is the extent to which that relationship applies to the same variables in situations... The relationship can now be regarded as approaching universality. But think a little more closely at that... (1999#3.)

Upon reflection, because the methodological emergence phenomenon is about data showing itself, each research situation, action, outcome and issues by definition will be different or ungeneralisable. For example, my co-researchers raised notions like 'we couldn't have done this without the new officer-in-charge (or me the facilitator); 'we wouldn't have been allowed to do this years ago or even before this action research project [spend time reflecting on our reflections]'; and 'at least we can reflect under the guise of calling it a meeting'.

Therefore, if action research couched in methodological generalisability terms is dubious in one organisation, how can action research be generalisable or transferable to other organisations? Action researchers have experimented with the model of action research so it is depicted as a progressive cycle and not a circle\textsuperscript{112}, presumably to avoid circular argument notions of 'vicious circle' or 'going around in circles'. Action research is not unlike a 'Slinky'.

\textsuperscript{112} Zuber-Skerritt (1995) is instructive.
\textsuperscript{113} I liken research cycles to the different but equally beautiful coloured, iterative cycles of a 'Slinky' where there is a beginning and end. Notice in the image how at the end of each slinky loop a new colour forms and there is a marked element of reflection.
Revealing generalisability in problem-solving

Would it be generalisable to conclude that if particular phases of the action research cycle are omitted or skipped, the researcher will encounter problems with problem-solving\(^{114}\) that could erode action research integrity? For instance if researchers grip the ‘acting-concluding’ mode and skip or side-step the reflecting and planning modes, then there is a risk of ‘jumping to conclusions’. Excuse my fun-pun, but if gripping, skipping, side-stepping and jumping are the only thinking CAR-ers exercise, then ‘reactive (rather than proactive)’ and flawed research might result.

Although reactivity might be desirable for emergence reasons, it could also be undesirable if it threatens a safe zone for research learning. Reactive research can be where actions are driven by conclusions without thought to planning or reflecting where acting becomes re-acting. Pro-acting incorporates the pro (meaning forward) or planning mode. Pro-acting becomes a safety net where consequent quick answers, snap judgements, simple fixes and so on risk undermining research integrity, safety and wellbeing.

\(^{114}\) Passfield (1996:15) is instructive.
Therefore, generalisability in ideographic research might be relevant where co-researchers are selectively selected, where the complete action research cycle is iterative, and where epistemological emergence is unhindered. Are these generalisable principles of action research relevant or dispositional\(^{115}\) for understanding research tools and other emerging research principles told in this storyline?

**Liberating reflective research tools**

This CAR journey provided an opportunity to discover and experiment with a range of ideographic research tools within a rich, fertile bed of radical-humanist-interpretive epistemology. Liberating reflective research tools and their capability empower creative reflection.

**Liberating tools for empowering reflective observing**

**Observing and capturing observations**

Observing happens in everyday life but we are not necessarily conscious of it happening (unawareness and unawareness of unawareness or 'second nature'). Observing-in-action research (storyline seven) is similar but as we grew 'SCENT-fully' as co-researchers and co-subjects, we become aware of our unawareness, aware of our awareness, and eventually unaware of our awareness, which is also second nature\(^{116}\).

\(^{115}\) See storyline nine for an evaluating-in-action research perspective.

\(^{116}\) 'Emancipating consciousness' in storyline six constructs these notions further.
In the *act of observing* when engaging dialogue for example, it was not only low context or verbal-spoken language we were observing. We were also observing high context non-verbal body language and nuances (Nsk, sighing sounds, ers, arhuh, arhum...). We also needed to self-observe our observing because the notion of 'seeing-hearing is believing' can have its pitfalls.

While *reflecting*, we not only observed ourselves reflecting, we could reflect on observing our own *reflective countenances*. We consciously concealed our thoughts so they weren’t manifested in body language when diplomacy was required. We consciously revealed our thoughts in support of ideas or we consciously remained neutral or agnostic (no view).

We observed *concluding* moments or epiphanies as defining moments. As storytellers we asked, ‘Are the countenances of individuals reflective and conclusive of *organisational countenance*?’ Concluding observations may not always portray reality because of glib or deceiving ‘appearances.

For instance, is this ‘emotional intelligence pig’ angry, fearful, shameful, offended, grieving, thoughtful, task-focused-concentrating, protective, cynical, epiphanic, defensive, feeling poorly/unwell...? Perhaps s-he is role-playing? All these ideas are speculative but ‘the pig’ knows if we *must* know. Like organisational people, sometimes they just need space and a place to process things without others probing and speculating judgementally (necessarily *and* unnecessarily).
Harvesting observations

The old sayings 'first impressions count' (often forevermore) and 'mud sticks' are rampant in police and they hinder self-policing and internal problem-solving where some police cannot work together. I believe all these sayings including, 'truth is in the eyes of the beholder' or conversely 'don't judge a book by its cover', constitute observational baggage, self-ambushing traps, and often adorn our reflecting. Alcorn says, “We need to listen with our heart and not our head” (2006).

Reflectively planning to observe SCENT-fully again and again delved deeply and richly into our research situation. We observed others and ourselves in how we engaged our next action research cycle and we observed others reflectively observing us. Sometimes we knew when we were being observed and times when we didn't know that we didn’t know.

Observations were harnessed and harvested through metaphoric imagery and research events such as stories and storytelling, formal and informal dialogue, chance interactions and so on. Although observations are shaped during research events, many were shaped afterwards. Recording observations afterwards as journal entries tended not to detract from my research roles of participant observer and conceptual constructor.

Liberating tools for empowering conceptual construction

How is CAR a metaphoric, conceptually dense vehicle for action research? CAR is scriptural but it does not represent Christian exclusivity because it is for people with spiritual preferences generally:

117 Appendix I alludes to a phenomenon of harnessing-cultivating-harvesting intelligence.
Let each one of us make it a practice to please (make happy) his neighbour [fellow humans] for his good and for his true welfare, to edify him [to strengthen him and build him up spiritually].

(Romans 15:2 amp.)

The figure below shows CAR is scripturally, SCENT-fully and sociologically constructivist rather than 'destructivist'. CAR is a particular conceptual construction in its infancy and founded from four cornerstones or building blocks. This conceptual construction came about during personal reflection about how I engaged with and responded to challenging organisational phenomena. It is constructed as a safe refuge for CAR-ers in challenging environments.

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118 Action sight see-k-ing is outlined in storyline three, action Be-in-G is covered in storyline four, action thinking is explored in this storyline five and action knowing is explored in storyline six.
Action Sight See-king is phenomenologically planning to seek and see with spirit-soul-body eyes of insight, hindsight, new sight and foresight. For those with spiritual preferences, see-king is about seeking the King (God) first in everything.

Action Being or Be-in-G is existentially acting or being our self and constructing the hero or champion inside us. For Christians, it is discovering who we are existentially in Christ God and who He is in us. It is also a spiritually revelationary and revolutionary moment of ‘to be or not to be-in-God’ and being what He called us to be and do.

Action Thinking or Think-King is hermeneutically reflecting or thinking about research phenomena. For those with spiritual preferences, action Think-King is prayerfully reflecting with or on God the King. For a Christian, God’s King-Dom or domain is Christendom, the domain (do mainly) of Christians.

Action Knowing or Know-Wing is epistemologically concluding by soaring on the wings of an eagle or the wing of a prayer to greater heights of knowing God. Transcendence is literally rising above our worldly circumstances. Action knowing embraces epiphanic moments of revolutionary revelation not unlike the ‘gestalt switch’ of a paradigm shift or spirit-soul-body conversion.

Grounded in this phenomenon of ‘conceptual construction’ is the key for why I am deeply inspired by Hiley’s beautifully insightful heuristic hermeneutic action research approach, “curiosity (hmmm...), revelation (a ha...), and contemplation (oohhh...)” (2003:10). If we consider awakening, awareness, consciousness, or openness to research emergence as huh? and if we consider CAR as a vehicle for
observing the HUM of action research (AR) or 'AR HUM' then Hiley's approach can be further constructed:

- Curiosity: hmmm...(Reflecting).
- Revelation: a ha...(Concluding).
- Contemplation: oohhh...(Planning). (Smith 2005a:96.)
- Observing: AR HUM. (Storyline seven delves deeper.)

The key for me in this conceptual construction is wakefulness, alertness, discernment... The Action Think-King cornerstone of CAR requires Wis-Dom (the domain of wisdom) for reflecting.

**Liberating tools for empowering Action Thinking**

King David says, “The reverent\(^{119}\) fear and worship of the Lord is the beginning of Wisdom and skill... good understanding” (Psalm 111:10 amp). To activate action thinking (think-King), we need to surrender our old ways of thinking or practice reflective reflexivity. Sharing co-researcher reflections and interpretations about organisational problems, trial solutions and feedback enable reflective reflection and reflexive Action Thinking.

The self-explanatory figure below shows how action thinking or think-King empowers us to surrender and share our reflections creatively and constructively without offending\(^{120}\) and to enlighten others (1Corinthians 14:3). A beautifully

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\(^{119}\) Christians know this reverential fear means profound respect rather than being afraid of God.

\(^{120}\) “A happy heart is good medicine and a cheerful mind works healing, but a broken spirit dries up the bones” (Proverbs 17:22 amp). Therefore, it is wise to be mindfully mindful that our humour is not at anyone else’s expense. Jakes warns, ensure your creative humour is >
A Reflective and Reflexive CAR: a dba story by Jennifer Smith 2008

rich, 'I daresay speaking of audacious...’ enjoyable CAR shapes a reflexive climate of 'mentioning-the-unmentionable, thinking-the-unthinkable, discussing-the-undiscussable and doing-the-undoable' reflecting-in-action research and preparing for questioning 'sight' and re-framing issues.

Figure seven: Action Thinking (Think-King)

Honing questioning ‘sight’ and reframing issues skills

Zuber-Skerritt (1995) identifies questioning insight as the realm of action learning (and action research). Building on this, I identified in storyline three acting-insight, reflecting-hindsight, concluding-new (intimate) sight and planning-foresight. Smith, commenting on 'reframing issues' says, “One skill all consultants need is the capacity to examine the questions lurking beneath the question” (1990:412). These skills help find meaning within meaning within meaning... to generate deeper, richer meaning. Questioning sight and how we ‘get it’ hand-in-hand with reframing issues and the way we construct CAR questions.

< constructive towards a solution rather than adding to the problem (paraphrased, 2005:130-131). Such is the nature of Balanced Humanity.
Reflecting on Questioning Sight

The essence of questioning sight is I believe, knowing validity or authenticity where valid-authentic questions lead to valid, resonant sight and flawed questions lead to flawed sight that does not echo organisational countenance-posture-condition-disposition. Going to the information source to either authenticate or dismiss information helped us manage communication distortion, limit flawed sight, and preserve research validity. I invite you to consider the following examples.

When Christians pursue (acting) insight, (reflecting) hindsight and (concluding) new sight they have a propensity for asking a somewhat enculturated (planning) foresight question, ‘[to produce outcomes x, y…] what would Jesus do in situation X, Y…’? But the word ‘would’ immediately flaws, breaches or ‘inauthenticates’ the question and can unwittingly lead to speculation with a consequent risk of misinterpretation (and missed interpretation), inauthenticity and flawed sight. Speculation is by nature invalid, inauthentic guesswork.

When insightful CAR-ers ask ‘what did (or didn’t) Jesus do’, the question leads us to sight (or cite) the Source (God’s Word). This question embraces validity and authenticates a factual account of what Jesus actually did in situations X, Y… to produce outcomes x, y… Asking co-researchers what did or didn’t they do (and why?), invites validation and authentic stories which express who they are in life and what they actually do, at work.

This certainly doesn’t mean that ‘what would/wouldn’t you do’ ought not to be asked. Knowing validity is also about knowing timing. What-did-you-do-type questions are I believe, particularly authentic when cultivating or constructing

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121 Comfort (2006) is instructive.
reflecting *hindsight*. Consequently, what-**would/wouldn’t**-**you-do-type** questions are helpful when insight, *hindsight* and new sight shape and reframe *foresight*.

The framework of questions at Appendix M is an *example* of questioning sight. The framework *starts* with surface questions as *icebreakers*, *progresses* to “mentioning the unmentionable”, *delves* gradually deeper into “discussing the undiscussable”, and *ends* on a note of healing\(^{122}\) questions and uplifting, praising and thanksgiving comments.

*Icebreaker* questions shaped ‘what-type’ questions: “what did you do or think...” for raising and deepening co-researcher self-awareness. *Progressively* mentioning unmentionables delved deeper into self-management and social awareness with ‘what-**how**’ questioning: “what has changed... how did the change come about; how did that change you”?

*Delving* deeper questioning framed ‘how and why’ understanding from responses to previous questions: “... explain how the consequences of going down this path or not going down this path showed themselves and why...” *Endnote* commentary and questioning built/healed confidence and reinforced how co-researcher contribution helped research discovery.

**Reflecting on Reframing Issues**

We found the importance of observing and reflecting on non-verbal clues and became fluent in emergent body language. This meant framing and reframing questions as facial expressions and movements, body position, use of hands, legs, feet and so on emerged as ‘SCENT-ful’ heuristic signposts. It was also important to observe and reflect on various tones of voice regarding what is being said/not

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\(^{122}\) Wadsworth (2004a) also refers to healing in action research.
said and how it’s said/not said. Listening to the silence was helpful for pondering covertness.

It was prudent in the questioning sight and reframing issues modes of research, for co-researchers to drive research interventions. Taking stories back to the storyteller helped ensure the experience was captured, re-questioned, reframed and re-understood. Opportunities for researcher transformation as well as self-realisation also emerged. Although these issues were different for different research situations, they raised awareness for seeing old things in different, imaginative and creative new ways.

Liberating tools for empowering imagining and creating

Wadsworth encourages action researchers to be more expressive and ‘page-turning’ by using rich pictures, ‘thick description’, more colourful informative headings and so on to invoke curiosity and a ‘what-happened-next’ factor in their narrative (paraphrased, 2004a). Giugni advocates, “Nurturing imagination and fostering creativity in an organisation” (2006) (and as Wheatley maintains) requires “play and laughter” (in Flower 1993:8) and fun to find good experimentation and innovative answers.

But it can take courage, confidence, sometimes audacity to not only be imaginative and creative but to also communicate imagination and creativity. It took what I call ‘a weave of discouragement-courage-encouragement’ for me to step outside my comfort zone to practice the notion: I daresay speaking of audacious… without being or feeling too self-conscious/foolish. Franklin (2006) encourages us to be unusual but not abnormal in our creativity.
Duncan (2007) believes God wants us to go beyond conventional thinking in our creativity and not do what others are doing. This means imaginative, creative people take risks and require flexible organisational leaders to freely accommodate unconventional approaches or ideas. This also applies to generating image-making and mapping.

**Generating image-making and mapping**

Morgan (1997) would like us to use 'Imagin-i-zation' in generating thought-provoking metaphoric organisational images. This can be done for co-researcher briefings, interviews, sense-making data-material-phenomena and reporting results. Feeling fresh and reinvigorated from an action research storytelling conference and experimenting with Redman's (2004) idea of using abstract metaphorimagery of the research at its current stage, I ‘tested the waters’ with police executive. As a tool to discuss emergent findings I designed a metaphoric map of the Northern Territory containing organisational issues-related symbolic imagery (meta-meta-metaphor) like the Abstract introducing this thesis. (Although requesting feedback, I settled for silence without worrying or speculating!)

**Generating figures and diagrams**

Flow-charting emergent issues generated ideas and potential solutions. Some of the figures and diagrams served as a starting point for discussions, generating lively (sometimes risking destructive) debate\(^{123}\), presenting complex ideas where words sometimes ‘fail’, sense-making phenomena, re-searching shared meaning, and ‘imaginising’ and creating organisational metaphor and parabolic-metaphoric storytelling. Our understanding of research processes matured as a result of

\(^{123}\) *Reservations and Meeting Challenges* in storyline nine articulates a warning.
depicting these processes as diagrams and *practicing* the processes. We also used figures and diagrams as educative and experimental tools (Appendix N refers) to problem-solve and report results.

**Generating metaphor and storytelling in parabolic action research**

Nossiter and Biberman in their study of organisational culture, explore the use of metaphor and storytelling, amongst other things “to get at the more unconscious or less rational aspects of corporate culture” (1990:13). Because organisations and organisational problems can be seen and understood in many different ways, we can be limited by our imagination. Morgan warns, “Limit your seeing and your thinking and you limit the range of action. Limit your range of action and limit your effectiveness” (1998:299).

Imaginative, creative metaphors helped us to find ways for “discussing the undiscussable” (Argyris 1995:24), dealing with discomfort, diagnosing problems and framing and reframing problems and solutions. But we were also mindful in using this method of research, to practice due diligence of not misrepresenting the organisation with images that may offend leaders, managers, workers, or themselves and other stakeholders (Smith 2004d).124

Storytelling is also a form of parabolic-metaphor or moral-of-the-story research that co-researchers engaged to communicate deeper SCENT-intelligence realities. Speaking in parables (Jesus did this) also requires SCENT-fullness and deep sensing without being too abstract.

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124 Some of the imagery used throughout this work originated from police co-researcher discussions and brainstorming ideas.
Reflecting on metaphoric deep sensing as local theory

We used metaphoric interpretation for harvesting and sense-making phenomena, reporting project outcomes] and acknowledging a range of questions I raised previously:

What types of metaphors are there to understand? What are the strengths and limitations of metaphors? If metaphors create insight (seeing), they also distort (not seeing) organisational realities. Metaphor is therefore empowering and disempowering. What types of metaphor are useful and not useful in understanding organisations and from whose perspective? (Smith 2004b:1.)

Verbal metaphor is virtually second nature in our everyday language and here is an entrée (mainly co-researcher-generated\textsuperscript{125}) gleaned during the research.

Describing police culture generally, particularly its family orientation:

- We are just one big happy family until the ‘you know what’ hits the fan and then everyone dives for the bunkers. Things can get messy!
- Don’t trust the new guy until you’ve checked him/her out. They must ‘prove’ themselves before they are trusted as part of the group. Often the proof is realised when the new officer backs up another officer in the field.
- Don’t get too close to the police culture. It’s like a whirlpool (or whirlwind) that will suck you in so deep you’ll never get out. (This was said on numerous occasions.)

Engaging us and them sub-cultures:

- Us bosses them troops or us troops them bosses; us blokes them sheilas (vice versa); us coppers them public servants (vice versa).
- Stand and fight for the ‘cause’: “sisters together” (usually the police women’s cause and sometimes the gay and lesbian cause).
- They only see the big picture (or small picture).

\textsuperscript{125} Appendix O also refers.
Describing and managing hostility, betrayal and interpersonal skills:
- Shooting the messenger and shooting from the hip (frequently used).
- Just get up and dust yourself off: "youlberitemayt" attitude.
- His reaction was apocalyptic or like a hammerhead shark.
- Don’t rock the boat or we’ll all fall in the drink. Sometimes it was a matter of steadying the boat because we are all in the same boat (like comrades in adversity).
- Gleaning deeper insight into the impacts of hostility, betrayal and interpersonal skills, I was often directed to "so-and-so who is in the sin-bin (or 'in Coventry') at the moment: s-he could do with a friendly face and listening ears". This suggests the sin-bin-Coventry might be a temporary stay (or perhaps a temporary stay of execution)!
- Mud sticks (used frequently) or you think you are cleaned up (reformed, transformed…) and 'they' (others) let mud stick.

Describing and managing information and communication:
- Communication inertia is like talking to or hitting a brick wall.
- Dropping a bombshell (unexpected or expected but unwanted information): I needed that (news) like a hole in the head.
- Information management is like multiple silos of information that are mirror images of the parent (main database).
- If I tell you x,y,z I'll have to either shoot you or marry you.
- I'll give you the drum (reinforcing imparted information). The name of the police newsletter is The Drum.

Responding to meetings and organisational change:
- Hurry up we can’t be late for prayers (a meeting).
- I got the cuts (chastised) at prayers this morning.
Change is likened to sitting inside the calm eye while a cyclone (also whirlwind) rages around you. We are waiting to get sucked into the chaos. It’s about time some one (rarely-never ‘me’!) changed this or that!

Describing work challenge priorities:
- Likened to a juggling or balancing act.
- We are flying by the seat of our pants.
- Tug-of-war for resources (also mind games).
- You get no thanks if or when you spill your guts (complain).

With some exceptions, these metaphors could be generalisable to any organisation. Other metaphors are evident as imagery throughout this work and in storytelling.

Reflecting on parabolic storytelling as local theory
We found stories around virtually every organisational corner. Reason and Hawkins (1988) observe the importance of storytelling and the power of narrative in creating organisational meaning for a diagnostic intervention. Yoland Wadsworth (2004a) asks people to craft their stories, share them, reflect on them and then share them as local theory. Yoland encourages messy stories, as they are sometimes better than heroic endings. Giugni (2006) encourages happy endings.

I hadn’t really pondered the notion of ‘story-messiness-being-better-than-heroic-endings’. Although people generally like ‘happily-ever-after’ stories, not all organisational stories are happy or heroic. Often stories are tyrannical and villainous. Therefore, Wadsworth’s notion is important because it reflects the often messy, unappreciated, unheroic reality of work life, which brings us closer to authenticity. But what is authenticity or validity? What is the ‘true’ story?
Besides the enjoyment, shock value, and sometimes (oftentimes) embellishment, which can render truth as evasive, why do people tell stories?

There were times I had distinctly sad impressions police told stories as cries for help but in telling their stories, police feared reprisal. Some hinted, asked, and urged me to tell (and not tell) their stories. The reasons for not telling stories were found in verbal metaphors or local theory: “shot messengers, hammerhead sharks”. Witnessing testimonial stories with full non-interfering or non-hindering attention was crucial because the stories were theirs to tell/not tell.

Both the stories and storytelling were telling about the storytellers. What was happening (to police and me professionally and personally) in the organisation at the time that added urgency to some requests to tell (not tell) their stories? What was emerging as diagnoses and solutions? Why did organisational actors exhibit or tell me they sensed relief and burdens lifted from their shoulders after they told their stories?

What interventions were they asking of me? Why couldn’t/didn’t they feel empowered to intervene? Why did they need/want an outsider (like me) to tell their stories and why couldn’t they tell their own stories? Is it my business to tell their stories and tell whom? Am I generating a dependency as a ’spokeswoman’? How should/would I tell their stories?

Exploring contextual answers to these questions and marrying storytelling to radical-humanism epistemology were just as (if not more) interesting as the stories’ content. Police therefore became phenomenal character-sub-plots in a play and answers to these questions will become apparent.
Revealing consequential considerations

Revealing a map: ‘Is the map the territory?’

I found it prudent to always have the question ‘is the map the territory’ hovering beneath the surface of what I call ‘consequential considerations’. Schein’s process consultation “interviewing consequences” (1988:16) can be likened to ‘looking before you leap’ as a CAR-er. Reflecting on my research presence and research processes in the company also became crucial consequential considerations.

The reflection, “the map is not the territory” (Korzybski in Dick 1997) has what I call ‘a boundary-related frame and a diagnostic frame’. Not only did it help questioning sight and reframing diagnostic issues, it helped the harnessing mode of action research. Questions such as, ‘how much leeway should/could I “allow” co-researchers (or myself)’, ‘should they (I) be reigned in’, and ‘are they (am I) going off on tangents’ were important considerations for balancing epistemological emergence, research ownership and drawing manageable research boundaries.
But who draws manageable boundaries? Every now and again I needed to remind myself that I was an organisational 'guest'. Therefore as a visiting researcher I became conscious of balancing delving into research territory that wasn't my business and 'testing the waters' for discussing emergent issues, particularly research vagueness. Using grounded theory as a gap or group advocate (safety net) procedure (storyline four) was particularly useful when research vagueness manifested,

The [organisational] 'patient' feels something is wrong but doesn't know what or perhaps she is reluctant (or afraid of interviewing consequences) to say what's wrong. Conversely, sometimes the 'patient' uses the research consultancy as an opportunity to air deeper problems. (Smith 2005a:77.)

Where 'shooting organisational messengers' became problematic, I tried to be prudent by considering the possibility of being utilised or worse exploited, as a messenger. (That's exactly what happened in the latter part of the journey!) Upon reflection, as a CAR-er I needed to be more mindful of the importance of prayer and clothing myself with "God's full armour" (Ephesians 6:10-20 NIV), rather than presenting myself spiritually naked as a potential (and actual) "sacrificial scapegoat“ (Leviticus 16:10 NIV).

Schein maintains, "One of the most obvious difficulties is the assumption that the consultant can get accurate diagnostic information on his own" (1988:8). Where and what we delved into and didn’t delve into was a boundary-consequential consideration negotiated as co-researchers/co-subjects.

Heeding Schein’s warning: "The temptation to put on our stethoscopes and to launch into a diagnostic intervention is overwhelming" (1990:60), two constant underlying questions became my traveling companions.

First “had my research colleagues correctly identified the 'sick area'? Second, “is the map the territory”? (Smith 2004d.)
Therefore, it soon became apparent the 'problems' of managing information reports and developing volatile substance abuse prevention procedures for educating police were symptoms or underlying pathologies with deeper causes. It's like saying a person is diagnosed with cancer when cancer is a manifestation of a deeper cause: the real diagnosis, such as chronic and toxic stress. The same may be said about diagnosing authentic/genuine organisational pathologies. In this project, the real diagnoses were problem solving problem-solving and unmasking, revealing and emancipating organisational SCENT-intelligence-led policing.

As the Chief CAR-er I also needed to draw reasonable boundaries concerning reading and including literature as data-material; when to close the field research door; and when to focus fully on writing. Crucial to these consequential considerations, was building confidence, team skills mix and networks.

**Building confidence, team skills mix and networks**

**Building confidence**

Although I was reasonably familiar within and with the company, some police were wary of my presence, particularly when covert information was being discussed. This was most evident during workshops involving crime command. Their wariness was expected and understandable as consequential considerations because it is also second nature for police to serve and protect police.

Building confidence was therefore crucial so organisational actors could sense service and protection in sharing deeper thoughts about their workplace. I found it useful to be open yet careful about writing during all phases of the research.

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127 I used generic language to cloak my corporate sponsor for the first project. 'Merryl' a co-researcher asked while reading my notes, "Is this about police? It sounds like us but >
Empathy was crucial for building and preserving trust and confidence where co-researcher identity and corporate sponsor data security were protected.

It was therefore important to communicate that note-taking, data, impressions, and so on reveal nothing that could be specifically traced back to the corporate sponsor or their business or individuals if data were inadvertently misplaced. It was also important to communicate to the sponsor that the research and researcher had been cleared through an independent ethics clearance process.

Building confidence did not stop until after the last word of the research project was written and it didn’t stop with the corporate sponsor. For instance I needed to build my own confidence for writing about Christian epistemology and this was done through prayer and pastoral consultation. To build my corporate sponsor’s confidence about publishing data, I invited editorial feedback. In building balanced confidence, it was also important to build team skills mix and networks.

Building team skills mix and networks

This was done in a similar way to selecting my rainbow and circle of wisdom. The scriptural teaching, “Wherefore by their fruits ye shall know them” (Jesus in Matthew 7:20 KJV) shaped building team commitment and networks. What Jesus means by fruits in this scripture is “moral character, personal actions, or what is inside a person” (Renner 2003:403) or disposition. What fruits are helpful in action research and how do you know? Networking with executive police helped me learn how to find team players.

< it could be about anyone”. My problem owner liked the notion ‘www.copro@serve.com’ for cops (co) protect (pro) at (@) your service (serve) dot com information management company’ as a covert project leading up to my thesis.

128 Appendix P refers.
Building team skills mix

I was looking for team people who would be supportive and committed through ‘thick and thin’. I sought balanced-thinking, loyal, perseverant police who could help me discern thick, deeply woven data-material-phenomena in good data harvesting times as well as help with sense-making surface, thin data during lean data harvesting times.

We needed to be able to work creatively, independently yet collaboratively, flexibly and task focussed in different ways, with different people and in different places. Building skills mix led to a vast network of police in search of organisational data-material-phenomena, research participants and in the initial research stage, a future action research team.

Building networks

I mentioned in my closing comment at Appendix I there was another eager action research team forming unsolicited to solve a problem of company mentorship. The point is, often the police network found me through their informal communication grapevine. However tempting it was to run with an eager group, eagerness was short-lived and team commitment and networking couldn’t be built on eagerness alone.

As ‘networking’ suggests, it required work to cast a net. The eventual police action research team added an important loyalty-betrayal element to the notion of networking. Members of our team were required to step outside policing. Other police warned us about specific abusive, punitive, bullying tactics we were likely to and did encounter. Initially I allowed these ‘repeat offending’ tactics to ‘wash over me’. But the blatant disrespect got the better of me so I disengaged police from the outside group and successfully recommended its dismantling.
In preserving networks there were times when I needed to cut recidivist (repeat offender) bullies loose in a prayerful, kind and gently assertive way. Pruning networks and our selves from wedges of alienation disentangled burdensome yokes of oppression and liberated us to focus on problem-solving.

Because the posture of ideographic research is an emergent process, by nature it shapes reflective reflexivity, un masks reflective research character, liberates research tools for empowering creativity, and reveals consequential considerations. Even while writing about reflecting-in-action research, aspects of these ideographic processes continued to emerge.

I have introduced CAR as a vehicle for transporting SCENT-intelligence to a safe zone of healing problem-solving. The notion of ‘consequential considerations’ reinforces how a CAR-er or research consultant must preserve trust in serving and protecting an authentic research community.

Reflecting-in-action research knits an important safety net between acting-in-action research and concluding-in-action research. This reflective storyline builds a bridge to the context and content of concluding-in-action research where we became dialectically ‘on the SCENT of intelligence-led policing’ and nudged Balanced Humanity.
On the SCENT of intelligence-led policing

- Concluding-in-action research
- Emancipating the consciousness of knowing
- Unmasking modes of policing and organisation
- Liberating on the SCENT of intelligence-led policing
- Concluding beyond organisational superficiality
  Learning conclusion
Apostle Paul speaks of the “fragrance of God’s knowledge” in 2Corinthians (2:14 NIV). *Essence and fragrance* are like literal-beautiful perfume, the *scent* or *spirit* of God in human beings where people literally ‘smell of God’. When my spirit-soul-body countenance, condition and disposition echoes and resonates this fragrance, it’s a manifestation of where my head-space has been delving in scripture. *Jennifer Smith (2008:59-60).*

Therefore, we can smell of death or we can be the fragrance of life (adapted from 2Corinthians 2:16 NIV).

*This is the essence of ‘on the SCENT of intelligence-led policing’.*
Storylines two and three show that when God breathes-speaks, from His mouth comes the fragrance or scent of life; and knowing and understanding mean intelligence. When God-the-Holy Spirit gently nudges our human spirit (2 Corinthians 1:22, 5:5 NIV), He is tugging at our heart strings, whispering to our conscience and lovingly reminding us to condition and polish our personal intelligence-led policing. This God-inspired construct of intelligence is a beautiful essence for concluding-in-action research.

On the SCENT of intelligence-led policing is not unlike how actors in a play perform on a stage in a theatre of life. Occasionally forgetting our lines ('problem?') requires 'prompting' with cue cards or ad-libbing (solving) because the 'play must go on for our audience'. Concluding-in-action research decorates a theatre stage for unmasking and revealing dialectically, the spiritual, cultural, emotional, networking (social) and traditional int intelligences of Northern Territory Police which can hinder and help problem solve organisational problem-solving.

The participative and observant postures of Christian action research (CAR) and grounded theory allow issues to emerge through broad and deep harvesting of organisational intelligence. Jointly immersing ourselves into organisational phenomena is such a vividly saturated process for delving beyond organisational superficiality and becoming intimate with modes of policing, it echoes and resonates organisational countenance-complexion. To draw any constructive and helpful conclusions, 'emancipating the consciousness of knowing' is crucial.
Revealing Action Knowing (Know-Wing)

In previous storylines, Christian, creative, constructivist, caring, chief and now concluding action researchers or CAR-ers (pronounced carers) know to actively seek shelter in the shadow of God’s omnipotent-omnipresent wings and partner with His omniscience. The figure below shapes these ideas into action knowing as a SCENT-intelligence partnership.

Figure eight: Action Knowing (Know-Wing)

I am shaping the idea that when acting-in-action research, we tried to suspend judgement, become intentionally ignorant or what I call ‘agnosis’. When reflecting-
in-action research we were surrendering (and surrendering to?) a diagnosis. As CAR-ers we delved deeper beyond the mask or façade of organisational superficiality. We embarked upon an “inner journey as a rite of passage” (Lash 2002:45) into the “inner theater” (Kets de Vries 1994:78)\(^{129}\) of our modes of being and organisation to unmask and reveal ‘truth’ (whatever that means). Truth about our organisational essence or professional SCENT-intelligence was not always comfortable, but we often used a well-known saying, ‘the truth shall set you free’.

As a consequence of this so-journey or sojourn-ey, we cultivated a higher or epignostic form of SCENT-intelligence. According to Renner, epignosis is a compound Greek word epi meaning “upon” and gnosis meaning “know”, the Greek word for “knowledge” (2003:403), form the foundation of epistemology. In practical terms, epignosis is an intuitive knowing that you know that you know...

*Concluding-in-action-knowing epignosis* harvested the idea of prognosis and what planning was required to re-consider or re-search the cyclical acting-reflecting-concluding-planning-in-action-knowing research process. In CAR terms, prognosis could mean, ‘will an organisational theory or conclusion survive or die’; ‘will organisational condition get better or worse if we CAR-ers do or don’t intervene’?

Revolutionary-revelationary action knowing also harnessed ‘agnostically-diagnostically-epignostically-prognostically’, observing and partnering. To help problem-solve workplace difficulties we had *fallen* into, “So too the [Holy] Spirit comes to our aid and bears us up in our weakness” (Romans 8:26 amp) and renews our strength so we can rise up with wings like eagles (adapted from Isaiah 40:31 NIV).

\(^{129}\) Yancey (1990:67) is instructive.
Apprehending my professional fears

The higher transcendental ‘know-Wing’ conveyed in the first founding scripture of action knowing shows the Holy Spirit comes alongside us in a supernatural, collaborative solving partnership. The idea of an ‘executive’ action knowing partnership really takes shape when, “Labouring together [as God’s fellow workers]...” (2Corinthians 6:1 amp) brought team results of finding and communicating organisational truth. This is not unlike evangelising. These elements of action know-wing also mould the delving nature of Balanced Humanity.

Christians are either comfortable or have reservations and fears about evangelising. ‘J. John’ maintains Christians must apprehend four basic fears about evangelising, “fear of being inadequate [lack of scriptural knowledge], fear of losing reputation, fear of rejection and fear of [being] hypocritical” (2006:8-9). I didn’t impose my Christianity onto co-researchers, so the Holy Trinity aspects of CAR were personal while other aspects were shared.

The Bible warns that fearing people is a dangerous self-ambushing trap, “The fear of man brings a snare, but whoever leans on, trusts in, and puts his confidence in the Lord is safe and set on high” (Proverbs 29:25 amp). I took refuge in partnership with ‘The Chief Executive Officer’ or God-the Father, God-the-Son and God-the-Holy Spirit. Although God is authority, He doesn’t domineer or oppress; rather, we follow His lead when we choose to surrender and invite Him to lead us and become problem-solving partners.

This observing-solving partnership also meant co-researchers were working together in an action knowing or know-Wing, cooperative partnership, or sunergos.

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130 Senge and Joni advocate, “You tell the truth, even if the truth puts you out of the job of advising” (2005:2). I agree. Even if team results meant I ‘take the fall’ or sacrifice ongoing work, communicating organisational truth is imperative as is the kindness with which it’s communicated. (Storyline nine refers.)
The Greek word *sun* means you are *connected* to someone else and *ergos* means a singular, solitary worker (paraphrased, Renner 2003:565). When compounded, ‘sun-ergos’ suggests the connection of individuals’ intelligence for boldly or *audaciously* liberating our ignorance, and intelligence, wisdom and awakening.

**Liberating Ignorance**

Ignorance in this research journey means to *intentionally* suspend belief-disbelief-unbelief judgements or become agnostic and be open-minded. Placing our worldviews in brackets or aside helped liberate personal and organisational SCENT-intelligence from bondage. It required objective (intentional) subjectivity (ignorance) and subjective (judgement) objectivity (suspension).

Emancipating the consciousness of *knowing* intentional ignorance, allowed *sensing* where phenomena showed themselves in the very ways they show themselves. Intentional ignorance meant epistemological *tolerance* but it didn’t mean abandoned our paradigmatic assumptions. This is the beginning of *balanced* ignorance or **Balanced Humanity**. We needed to consider balanced ignorance in the context of *intelligence*: knowing and understanding there are things we *didn’t know* (and perhaps things we didn’t *need* to know?).

**Liberating Intelligence, Wisdom and Awakening**

Renner believes, ”Wisdom is *special insight* not naturally attained” (2003:39). Meyer advocates, ”Wisdom is the right use of knowledge” (2006b:922). Building on this, I advocate wisdom is applying SCENT-intelligence where we *knowingly have* and are understanding of the scent and S.C.E.N.T. of humaneness. *Wise* understanding in this context is being *empathetically* (Proverbs 2:2 amp) and *compassionately* understanding of people and not being wise in your own eyes (Proverbs 3:7 amp). CAR is not just about team thinking. *Awareness* of wisdom and solitary thinking are also important for concluding-in-action research.
Figure nine: an ontological consciousness of knowing

Unconsciousness and Unknowing

Unawareness of unawareness
- Mindless
- Mindfully Mindless
- Second Nature
  Mindlessly Mindful

Unawareness
- You don't know
- You know that you don't know

Awareness of unawareness
- Mindfully Mindless
- Mindful
- Mindfully Mindful

Awareness of awareness
- Inspired by Argyris 1985
- You know that you know, that you know

Deep Consciousness and Knowing

Inspired by Redman 2006
The figure above shows some ontological consciousness of knowing dynamics: various existential states of unawareness and awareness, second nature of being unconsciously unknowing, through to deeply consciously knowing, are dynamic with another second nature of being mindlessly mindless through to being mindlessly mindful. All two-way arrows in this figure indicate balanced consciousness, awareness, knowing and mindfulness are changing, fluctuating and deepening phenomena. The vertical-diagonal stretch arrows depict an elastic tension or bipolar force and relatively wide gap between unknowing unconsciousness and deeply conscious knowing.

The horizontal cross-bowed arrows show a different 'fine-line' flexible, bending tension and relatively narrow gap between states of awareness, mindfulness and knowingness. What I call 'surface tension breakthrough' (emancipated awakening) at mid-point is depicted by a 'penetrable-porous-osmotic' broken line. The notion that truth is relative and in the action 'sight see-k-ing eyes', of the 'Be-in-G', 'think-King', 'know-Wing' and observing beholder, is represented by these elastic-stretching and flexible-bending dynamics where 'new' and intimate truths replace the old. Relative truth can dawn slowly or as quickly as flicking on a light switch not unlike a gestalt conversion.

When deeply comatose or unconscious of our attitudes and behaviours, we are so unaware we are unaware of our unawareness and mindlessly mindless and unknowing. Characteristic of this second nature state of oblivious being is repeating mistakes we don't know are mistakes and our attitudes and behaviours remain unchecked. Organisationally, collective states of unconsciousness, unawareness, mindlessness

131 New means new in this context but based on Hill’s (2007) construct, new and intimate can be interchangeable where indicated throughout this thesis.
and unknowingness keep us in what I call and will revisit in storyline seven, ‘SCENT-bondage’.

The left side of figure ten below is a different portrayal of figure nine above. It represents a phenomenon where consciousness and awareness surface and mistakes surface where they are detected and corrected. But because we are still unaware, we don’t change our attitudes and behaviours. We remain mindless and repeat the same mistakes. This dynamic creates a ‘cross-bowed tension’ where ‘sufficient’ (whatever that means) awareness detects and corrects mistakes but unawareness dominates not knowing what causes mistakes. At this point, we are sufficiently mindless and don’t use our stretch capacity to delve deeper and bring issues to the surface.

Figure nine and the right side of figure ten show that as our knowing deepens, awareness is heightened; mindfulness is brought to the surface of our subconscious or unconscious-conscious intersubjective, ontological-epistemological...
'space'. When we *breakthrough the surface tension* the gap narrows and a window or door of opportunity opens. We become mindful about our mindlessness, learn from mistakes and adjust our attitudes and behaviours when our consciousness, mindfulness, awareness and knowing break the surface tension.

This emancipatory surface tension breakthrough can mean revolutionary-revelatory epiphanic understanding or *concluding-in-action research* or a *shift in personal and organisational collective awareness*\(^\text{132}\). It could herald a profound, *innovative* breakthrough or it might mean abandoning our old ways of shaping beliefs, truths and realities and allowing new-intimate thinking and actions to transform and position us\(^\text{133}\). It is the beginning of 'savvy-ness' or knowing *and* understanding the need to delve deeper into our inner theatre of being to unmask, reveal and liberate our SCENT-intelligence selves.

This shift or breakthrough of awareness, consciousness, mindfulness and knowing is essential for SCENT-intelligence-led maturity and growth. Dynamics are triggered by myriad variables including the human, organisational and CAR-er condition and state of being when forming intelligence and concluding-in-action research.

Once our human or CAR-er condition became *savvy*, consciously aware of our awareness, mindfully mindful and knowingly knowing, then our attitudes and

\(^{132}\) Senge, Scharmer, Jaworski and Flowers recognise awakenings as *faith in spiritual traditions* (2004). Various models of action learning-research refer to the concluding phase as theorising, understanding and revelation. In CAR, I liken these awakenings to *action knowing*.

\(^{133}\) Romans 12:2 (don’t conform to this world but transform by renewing our mind) is instructive. The Bible’s aptly named Book of *Revelation* reads like a classic radical-humanist and CAR style awakening of concluding-in-action research. This thesis looks beyond the first three anti-Christian meanings of humanism and delves into its fourth sense: “interest in the welfare of others” (Collins Dictionary 1998).
behaviours changed to prevent-minimise mistakes. It didn’t really matter if we made mistakes because we consciously, mindfully or knowingly experimented with trial, error and learning at this point of awareness. This higher form of epiphanic savvy-ness also shaped our inherent gift of discernment and broke through our self-defensive barriers so we epignostically knew how-when-why we impact-affect other people.

This holistic dynamic continued until deeply conscious, mindlessly mindful, aware and knowing became our second nature. Attitudes and behaviours were renewed, vividly intimate and they became a theatre stage of wisdom for personal-organisational SCENT-intelligence-led policing. Underpinning emancipating the consciousness of knowing from a CAR perspective is tolerating and respecting where people are at on their SCENT-intelligence-led policing walk or life pilgrimage.

Unmasking grounded theory to reveal phenomena

How I selectively use grounded theory as a sense-making posture allows concluding-in-action research to emerge in a dialectic fashion. Grounded theory allows phenomena to show themselves phenomenologically and unhindered. Deeper consciousness, awareness, knowing and mindfulness unmask and reveal conceptual-categorical-propositional density. In earlier storylines I explained the traceability element of grounded theory process. Unmasking modes of policing and organisation
set the stage for revealing organisational phenomena in grounded theory research fashion.

**Unmasking sources of alienation in research terms**

Northern Territory Police acted as a theatre for researching the ontology and epistemology of human nature from a radical-humanist CAR perspective. SCENT-intelligence-led policing isn’t just about policing police; it’s also about SCENT-intelligence-led policing ourselves and our organisations. Intelligence-led policing in this respect was showing itself as a barrier to why police had difficulty with internal management-related problem-solving.

Because of the nature or essence of radical-humanist critical theory, specific research findings are likened to organisational wedges of alienating modes of domination that must be unmasked and revealed with a view to radical change. Wedges of dominating alienation in this sense are reified or objectified organisational ‘things’ such as wo-man-made organisational artefacts.

Artefacts, or what I call art-e-facts and ‘facts-of-art’ are human constructs that can self-ambush people, divorce them from reaching their true potential and imprison their role identity within inauthentic modes of being and organisation. In radical-humanist eyes, wo-men must be liberated from this reification so ‘problem solving organisational problem-solving’ can also be emancipated. In these respects, CAR-ers are not unlike artisans crafting their skills or gift of discernment.

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134 The prefix ‘e’ means away (emancipate, elope...). Therefore ‘e’ as an infix in art-e-facts in this sense could also mean that the notion ‘art away from the facts’, is taking away or hiding-masking organisational truth. CAR-ers must be alert to organisational artefacts when searching for truth.
The journey into the inner theatre of policing starts centre stage by wading into and immersing ourselves into a pool of organisational phenomena. This is also a starting point for the traceability of research data-material-phenomena and sense-making posture of grounded theory process.

**Unmasking what fashions and conditions police**

Because modes of policing and organisation form a phenomena pool, I'll delve deeper into these complexities as grounded theory concepts-categories-propositions later in this storyline. What fashions and conditions the nature and modes of being police sets the inner theatre's stage scene. My storytelling voice is dominant to protect the 'cloaked voices' of police co-subjects.

**Unmasking disposition, posture, countenance and condition**

The disposition of Northern Territory Police\textsuperscript{135} Force is para-military-like\textsuperscript{136} in its bureaucratic organisation. Police posture and countenance show through as formality (standing tall to attention-chest expanded posture, abrupt tone of voice, impartial-'like' countenance, saluting, sirs and ma'ams...). Hierarchical chain-of-command communication channels and authoritarian protocols and procedures (or "General Orders") condition modes of policing and organisation. What I call 'organisational complexion' echoes and resonates ruddiness or healthy outdoor glow.

\textit{CAR-ers tell me police work in 'uncertain-certainty' where they can be hurt/injured when dealing with a predictably unpredictable public. They also work in 'certain-uncertainty' where they face potentially harmful even fatal situations when dealing with unpredictably predictable criminals.}

\textsuperscript{135} Appendix Q provides a snapshot of policing DNA.  
\textsuperscript{136} Niland (1996), Brown and Cooper (1996) and Austin (1996) are instructive.
Detective ‘Jane’\textsuperscript{137} says, “Sometimes you know that you know that you know... when a spiritually dark person or criminal crosses your path”; while street-savvy ‘Colleen’ admits, “Sometimes you don’t know that you don’t know...” When experienced remote area police like ‘Drusilla and Leigh’ tell me they watch each other’s backs in this uncertainty-certainty context, it is [spirit-soul-body] literal!

Media dramatise policing through good and bad news stories. Far from the media ‘hype’, finding ‘truth’, discerning wisdom and cultivating criminal intelligence are challenging. Police ‘members’, not unlike ‘family members’ or members of a social club, readily admit they are engaging criminals, potential criminals, informants and distressed victims in an environment of fear, covertness, rumour, deceit, lies, partial relative truths, speculation and theories.

In order for police to protect the community from society’s criminal elements, exercising power or force is important. Police can conceal fear or show bravery through controlled calmness and impartiality. But I have noticed there is a fine line between the calmness of police impartiality and ‘indifference’, a no-win human condition of policing (see spiritual intelligence below).

It is widely acknowledged by CAR-ers that, "Policing can be frustrating and unrewarding". Prosecutorial, crime command and operational police, and crime victims and community bystanders (also co-researchers) agree that policing can be thankless work when recidivist (repeat) offenders’ counsels expertly navigate the justice system while crime victims bear the burden.

\textsuperscript{137} Being a male-dominated profession, police CAR-ers (co-researchers) had creative ‘alter ego’ freedom to choose their own \textit{fe-male} pseudonyms (with fun-pun results!).
Policing is widely perceived as ‘twenty-four-seven’ work, whether a member is on recreation leave, on or off duty. We police wives can vouch for that and this is my own testimony.

‘Once-upon-a-time’, it seemed I saw more of my police husband on the six-o’clock television news emerging (alive thankfully) from a protracted armed hostage negotiation situation, evacuating flood victims and restoring basic needs in townships during a ‘State’ Emergency, protecting environmental rights protesters from themselves... You leave the home light switched on and are there for them; dinner prepared; uniform ironed.

To protect the community or to protect people from themselves, policing requires an authoritative-authoritarian blend for exercising what is conventionally known as ‘police discretion’. Where upholding the law, restraining someone and detaining or denying personal liberty calls for oppression and force, police are in discretionary and ‘mandatory’ (legally-bound) positions of controlling authority. Hence the traditional and current name Police Force. This controlling authority-force phenomenon is challenged by complainants. It is also challenging for police when discerning between criminals, regulatory offenders (road traffic infringements...), crime victims, members of the public and work colleagues becomes blurred.

Regarding career enhancement and job promotion, police research participants sense more management-oriented learning opportunities. As if policing is a rhetorical ‘life sentence’ as opposed to a ‘calling’, Intelligence Officer ‘Carol’ quips,

Welcome to the reality of being in the right-or-wrong place at usually the wrong time. ‘Jules’ interjects, sometimes you just keep your head below the bunker and do your time, especially in a small remote area bush station. Peacemaker ‘Jill’ calmly balances these views, we come alongside each other in difficult [negative media exposure] times.

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138 CAR-ers also interviewed me as a police wife-widow for my stories.
139 During the research, wives admitted a ‘deep-down’ enculturated fear of police (especially a friend) attending their home or workplace, to bear bad tidings about their police husbands.
Emergent policing-management issues meshed in organisation phenomena are so ingrained they saturate organisational countenance-complexion strongholds, which form a platform for grounded theory concepts, categories and propositions. The portraiture of this comment will unfold as the fabric of the notion ‘strongholds’ or what Argyris calls “organisational defensiveness” (1982 and 2002) unfolds with further delving-diving into the phenomena pool. These emergent strongholds can hinder organisational problem-solving if they are not engaged by problem owning police for problem-solving.

Marrying grounded theory and Hegelian Dialectic

When organisational phenomena emerge, they are fashioned or mapped and constructed as grounded theory concepts. (Therefore, grounded theory concepts are not the actual data per se.) At least two concepts are conceptually mapped or grouped into categories. Further sense-making constructs at least two categories to form a (single) grounded theory proposition. On face value, this process might appear like ‘making sense’ or inductive-deductive reasoning, but a deeper ‘sense-making’ truth will emerge because it unmask how local theory is harvested.

An interrelating praxis of action-research is problem-solving, which I believe commands a posture of balance. To glean deeper research data-material-phenomena saturation, I experimented with the balancing nature of Hegelian Dialectic to unmask and interrogate deep organisational truth. The balancing
fabric or theatrical costume of dialectic clothes a thesis with an anti-thesis, and a synthesis or higher (or deeper) truth.

Table four: Marriage Portrait of Grounded Theory and Hegelian Dialectic

| Phenomena Pool | Faith, values, rituals, symbols, experiential and programmed learning, other mysterious and not-so-mysterious conflicting, contradictory dichotomous things are phenomena that shape belief systems and secure mindsets in our lives. |
| Concept Construction | Grounded theory concepts | Phenomena form concepts of belief, disbelief and unbelief that gain a foothold in knowing and understanding (intelligence). What we accept, reject, dismiss shape categories. |
| Category Construction | Grounded theory categories | Concepts form categories of a dialectic thesis (belief), anti-thesis (disbelief), synthesis (new thesis of grounded belief), anti-thesis (unbelief), and a higher synthesis (ultimate strongly grounded belief). Knowing and understanding these things form a stronghold for organisational intelligence. |
| Proposition Construction | Grounded theory proposition | Dialectic grounded theory categories shape a proposition of what grounds our ultimate theories and belief system as organisational disposition (or personality) and organisational intelligence. Spiritual, Cultural, Emotional, Networking (social) and Traditional intelligences are crafted in this storyline as a series of dispositional propositions contributing to local theory. |

The table above is a simplistic portrait of how I shaped a grounded theory and Hegelian Dialectic partnership for unmasking symptomatic mindsets-footholds-
On the SCENT of Intelligence-led Policing: a dba story by Jennifer Smith 2008

strongholds-dispositions to diagnostically reveal organisational condition.\textsuperscript{140}

*Phenomena* are ‘sufficiently’ prolific they shape organisational *mindsets*. Mindsets are so strongly apparent they gain *conceptual footholds* in the organisation. Footholds grow into *categorical strongholds*, which in turn sculpt *propositional organisational dispositions* (organisational natures, personalities or essences).

Using grounded theory as a sense-making posture in field research is different to using it for writing-in-action research. I have trialled several ways of writing grounded theory research outcomes and I think the following ‘organisational theatre-character plot-design’ might be helpful. This process is where *Balanced Humanity* forms its shape in Hegelian Dialectic.

First I create a *place* in your spirit-soul for a particular seed of intelligence; then with utmost respect, I gently shape your spirit-soul *space* by constructing dialectically, grounded theory phenomena-concepts-categories, which reveal organisational actors and ‘scripts’ as sub-plots; and finally a single proposition delves deeper into the organisational ‘mindset-foothold-stronghold-disposition’ before creating another mind-place for shaping subsequent seeds of intelligence.

\[\text{\begin{tabular}{c} \includegraphics[width=2cm]{brain1.png} \includegraphics[width=2cm]{brain2.png} \\
\end{tabular}}\]

During this ‘spirit-soul-placing-shaping’ process, I encourage you to exercise your freewill to ‘read between the lines and wander-ponder’ beyond the parabolic-storytelling tip of this organisational iceberg in preparation for storyline seven which delves deeper metaphysically. I start with the gentleness of a lamb and boldness of a lion by creating a mind-place for *liberating spiritual intelligence*.

\textsuperscript{140} Appendix R shows this partnership figuratively. Storylines seven to nine delve deeper into other reasons why I constructed this particular sense-making methodology.
Liberating Spiritual Intelligence

Local theory

Releasing Grounded Theory Phenomena
Police are known for truthfulness when imparting information (thesis) but not always (antithesis). A higher synthesising truth is the need for compassion and constructive empathy where truthfulness can be a relative, timing issue. CAR-ers agree, this timing issue requires heightened consciousness, respect for all levels of consciousness and knowing and understanding when to reveal and when not to reveal good and bad tidings-information... Emerging from these phenomena are grounded theory concepts: a mindset of heart-felt intelligence, awareness, respect and kindness.

Releasing Grounded Theory Concepts
Intelligence implies a capacity for gleaning deep understanding of existential ‘truth’ and a capability of questioning insight into multiple levels of consciousness, awareness of others and a capacity for transcendence (thesis). Police have this capacity-capability but not everyone exercise these things (antithesis). A higher synthesising truth is a capacity-capability for exercising wisdom, insightful perspective, maintaining people’s privacy and confidentiality, an ability to listen and comfort with chaos, dichotomy, paradox... in searching for world truths.

According to the discernment of CAR-ers ‘Betty and Sue’, “truth is a paradox and the daily ‘lot’ of policing. Policing can be isolating and a lonely calling. It is difficult when people’s stories diverge when communicating the ‘truth’ through their eyes”.

Respect and kindness are virtuous behaviours and police are known for forgiveness, gratitude, humility, compassion... (thesis). How could police 'get on with the job' if they harboured grudges or reacted uncontrollably or vindictively to every person who insulted, offended or spat-kicked-bit-struck... them? Police are human and understandably, not all police have grown spiritually and fruitfully in this regard (antithesis). A higher synthesising truth is despite these 'behaviourally-challenging odds', police show their commitment, dedication, faith, impartiality... when serving and protecting the community.

In a sense, policing can be isolating where police isolate themselves and the community also isolates police. Members of the community can also isolate or perhaps insulate (?) them selves from police as these testimonies show,

According to Police Trainer 'Mary', "police are trained to be impartial by treating everyone equally and not reacting to insults". However some observers such as community victim 'Nanette' and 'Lesley' view police impartiality as "indifference" (this term was used frequently), because they perceive police treated them equally as if they were criminals.

"I'm left serving time while the offender is free to re-offend and police hands are tied because of differing truths". "I won't be interacting with anyone and I don't care how self-isolating that is for me because I'm comfortable with being left alone and unhindered". "I felt so powerless and disempowered when police told me it was my word against theirs [the perpetrator]". "Why would I report the challenging behaviours of a stranger?" "What more evidence do police need? I have bruises as proof".

Numerous research participants conclude how organisationally isolating it is to work in the policing environment. Police are also powerless and disempowered victims of perpetrators when they lack substantial evidence, the kind of evidence

141 My cousin Barbara Luebbers (from my circle of wisdom) says of her police son, "Ever since he was a small child his disposition was calm in the face of adversity. This serves him well when facing an abusive person".
that will hold sway in a court of law. ‘Connie’ a general duties police officer says, “When I talk to victims, it can help ease their burden to let them know I believe their story. But my police powers are disempowered through lack of evidence or it’s one word against another with no verifying witnesses”.

In my CAR-er view, I advocate an opportunity exists for police leaders to redefine or reinvent the meaning of impartiality where all stakeholders are treated by police with equal kindness and respect regardless of whether they are a criminal, colleague, community victim or community member. All these stakeholders have a spiritual need for kindness and respect where spiritually-dark behaviours could be a cry for help concerning the global human condition142.

The truth is all human beings are spiritually-impoverished in some way-shape-form and at some time or other travelling our life journeys. Emerging from these concepts are grounded theory categories: a foothold for discerning spiritual paradox; and being comfortable with being alone without being lonely.

**Releasing Grounded Theory Categories**

When God and His Kingdom of Light secure a spirit-soul-body foothold, “The Lord also will be a refuge and a high tower for the oppressed, a refuge and a stronghold in times of trouble…” (Psalm 9:9 amp). Christian police internationally know and understand this foothold as a thesis and it is obvious to casual passers-by that police are gifted artisans in their calling to serve and protect. Northern Territory Christian COPS (Cops Offering Prayer Services), a group established during the research know and understand another foothold (antithesis). Satan (alias the

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142 Yancey (1990:69) is instructive.
spiritual 'enemy', devil...) and his princedom of darkness can be a stronghold. If we allow it, the devil can gain a foothold as disease or 'dis-ease'.

Police are human and not immune to this foothold and neither are criminals—offenders, the people police are engaging virtually every day. But what are the impacts of spiritual crime on victims? Who are the victims? I noted in my journal,

> Although I'm welcomed courteously during this research, on occasions I notice an organisational phenomenon where some police and civilians treat each other harshly. When CAR-ers also note the mediocre way in which police and civilians treat each other, a member of my circle of wisdom counter-notes, "In other words, police [and civilians] treat each other as if they are criminals"! I hadn't considered the phenomenon in this somewhat sobering light before. Does this mean police (and people and organisational actors generally) are being used by the spiritual enemy as unknowing tools to chisel and erode our authenticity? Or are we victims of ourselves and each other? What can we do to spiritually police or detect and apprehend ourselves?

Emerging from these categories is a grounded theory proposition: a stronghold for spiritual intelligence.

**Releasing Grounded Theory Proposition**

Spiritual intelligence is a grounded theory proposition and it means different things to different people. Constructing further, I advocate spiritual intelligence acts as a stronghold or refuge to house a predominant belief system and epignostic knowing. The notion of 'truth' grounded in a belief can become a stronghold, good or bad. Like temporary scaffolding, a spiritual stronghold can be built, dismantled and rebuilt not unlike a belief system so it becomes a disposition or personality of an organisation.

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143 Appendix S shows this spiritual phenomenon as 'an unwelcome third party'.  
144 Zohar and Marshall (2000) and Vaughan (undated) support the afore-mentioned spiritual intelligence characteristics.
Revealing a local theory belief-disbelief-unbelief stronghold

Contributing to this grounded theory proposition is police empowerment to exercise discretion. Discretion empowers police to exercise personal judgement over enforcing or not enforcing the law. Police discretion resonates from a central stance, observing a reflection of an action, a judgement or conclusion and a plan to decide the act of discretion. According to candid police superintendent 'Agatha', "Police discretion is a significant responsibility and not some flippant, cursory dot point in a job description or [legislative] Statute". Well put!

Police discretion requires astuteness, wisdom, discernment, empathy, compassion and knowing and understanding (intelligence) when and when not to “relax the letter of the law”\(^{145}\). Naturally police have a forgiving, 'second-chance' nature so ordinary people in the community can continue their life journey. But if people are exhibiting risky behaviour or 'dancing with death', then police can choose to enforce the law. Police Trainer 'Donna' advocates, “Their conditioning helps police exercise discretion well even in the face of danger when there is limited time to ponder”.

From my 'front-row-seat' vantage point within the inner theatre of policing, I see police as ordinary people being extraordinary (thesis) and media news stories (truth) sometimes show they don't exercise discretion so well (antithesis). I have noticed however, police generally seem highly aware of the consequences of making snap judgements and speaking before their heart and mind are equipped with knowledge and understanding or intelligence (synthesis).

\(^{145}\) During the research I heard this 'oath' read at a Police Graduation celebration and during a 'police prayer' on Police Remembrance Day.
During the research I observed police are quick to acknowledge mistakes and apologise gently, which require courage, meekness and humility. In my view, these are strengths of character dispositional to policing.

In a crime or unfortunate accident context, sometimes what police hear, see or sense with physical-emotional-spiritual senses is so 'unbelievably' wicked or horrendous, they cannot believe their eyes, ears... Likewise in their hearts, police are sometimes reluctant to believe, or they disbelieve, or they reject as incomprehensible, another person's reality or relative truth of inhumanness or misfortune. Sometimes police stories are also my stories as a former nurse working closely with police.

Former remote area police officer 'Yvonne' jogs my memory, “Remember that terrible night shift and traffic accident back in 19... when you asked me to find the deceased victim's severed limb... I couldn't believe my eyes when I looked up into a tree and saw... He must have been a human catapult...” Sometimes tragedies find their way into media news stories, 'even the toughest police, couldn't believe the horror of this accident, brutal murder, rape, beating, (whatever)'.

Sometimes police legitimately don't know what or aren't willing to believe, disbelieve or unbelieve because they have not yet acquired 'adequate' or 'relevant', 'beyond-a-reasonable-doubt' evidentiary knowledge to form intelligence. Just because police are unable to believe may be a situation of a not-yet-discovered 'truth' or there are conflicting, believable stories, which can render the notion of truth evasive.

These research findings place 'knowledge' and 'understanding' in an ontologically-epistemologically precarious position because what we are, know and believe are
not necessarily ‘factual’. Because we tend to see things the way we are, human constructs of reality may be ‘art-e-factual’ not unlike the deoxyribonucleic acid (DNA) baggage of a mind-place for liberating cultural intelligence.

Liberating Cultural Intelligence

Local theory

Releasing Grounded Theory Phenomena

Conventional wisdom acknowledges policing is a male-dominated profession\textsuperscript{146}. Masculinisation or defeminisation of policewomen and civilian work colleagues is a visible characteristic as if it’s imprinted on their spirit-soul-body mode of organisation (thesis). On one side of the coin, police as organisational characters appear autocratic, tough, ‘rough-and-ready’ in the way they speak, walk and behave generally and yet willing, quick and able to protect and serve. Conversely or ‘coin-versely’ a warm, nurturing, kind and gentle fatherly-motherly-family-oriented portrait balances the police image (antithesis).

A higher synthesising truth is knowing and understanding these ‘imprints’ or professional characteristics shape a necessary synergistic intelligence for engaging people from all walks of life. I unabashedly unmask my CAR-er bias and liken police to ‘rough diamonds’. Diamonds in the rough are still precious gems or hidden treasures waiting to be saturated-tumbled, sorted, cut, polished and presented in a rich velvet show case.

\textsuperscript{146} According to Renner, “Homologia is the Greek word for profession [where] homo means one of the very same kind and logos means words” (2003:313). In this context, profession means police speak the same language and to the unsuspecting listener and perhaps unforgiving ear, police culture can be confronting, challenging and misconstrued.
Like any family group, police show characteristics of a happy, loyal and loving family and a moody, disloyal and dysfunctional family. Therefore, emerging from these phenomena are grounded theory concepts: a *mindset* of professional DNA, *police image*, *intelligence* and *loyalty*.

**Releasing Grounded Theory Concepts**

Police are easily recognised by their motor vehicles, uniform... and these organisational artefacts form professional and personal spirit-soul-body DNA or culture. Police wear uniforms according to their type of work or occasion. Full uniform with hat, buttons, name badge, epaulettes, insignia and police service bars and medals require attention to detail. Radio, mobile telephone and accoutrements: firearm, gun holster, baton, torch and so on all have their place. Being weighted down with these 'necessities' or tools-of-trade could challenge existential reality or they can become an *extension* of 'reality'.

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Annual Report 2004

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Annual Report 2004
Dialectically, this aspect of police culture can work for or against the reality of a police wo-man’s existence. A higher synthesising truth indicates it is clear by their lovely, warm posture and countenance in these images above, the police uniform is a deservedly proud but possibly vulnerable part of their culture.

Because police engage the spiritual realm of lightness and darkness, policing can be a challenge for their spirit-soul-body survival. 'Maggie', a 'well-seasoned’ operational-frontline police officer says, "Policing is often dangerous and stressful where members must expect the unexpected".

A CAR-er can learn from any media news coverage that engaging and managing criminals (some armed with dangerous deadly weapons), and drug-affected, disturbed, violent people (some bite, scratch, kick, punch and spit) is everyday work life for most police. Challenging even the toughest experienced regional-urban-remote area police are, "exposure to health hazards [body fluids, chemicals, fumes, smells...], and witnessing horrendous sights [victims of violent, deadly crime and motor vehicle accidents, other accidents]" ('Sally').

Although well trained at the Police College by equally tough 'street-community smart' police to deal with these often abusive environmental situations, fear for personal safety can manifest as hostility and toughness as part of their conditioning. New police recruits already have a particular human condition147, which becomes a self-fulfilling prophecy of enculturation or an organisational foothold.

147 Niland, commenting on the domineering, patriarchal nature of policing says, “The people who are attracted to be police officers are men and women who want to serve others, make society safer, show courage and enjoy adventure, and they want to exercise power over others” (1996:8). It is this highlighted ‘want’ that I sense is left ‘wanting’ in much of what I call ‘police deviance literature’ and it is an emergent issue in my research context.
Police work in an environment that demands a blend of toughness, warmth, and compassion. They not only require sagacity or discernment, but also perspicacity or acute discernment: sensitive to details, penetrating insight.

Emerging from these concepts are grounded theory categories: a foothold for cultural discernment and authenticity-inauthenticity.

Releasing Grounded Theory Categories

As a police wife-widow I know, and I know that some people especially police (and offenders) ‘know that they know…’ when they see police (wearing street clothes) by the way they talk, walk, sit, stand, dress, and look at others… ‘Mary’ a Police Trainer says, "When police recruits are "inducted" [or perhaps ingrafted] into the culture, they are told policing is not like popular television shows that dramatise policing”. Whether or not this is the extent of formal police culture training remains elusive but many police agree informal experiential induction is 'on-the-job'\(^{148}\).

In my mind space-place, 'Kulture' is about mode/s of being police, Knowing the way things are done and not done, how things are and not acted out, what is done and how it’s done to exist and survive in a particular workplace. The notion of 'Kultural Knowing' also raises awareness of agnostic-diagnostic-epignostic-prognostic organisational wellness and sickness. Our spirit-soul-body is “fearfully and wonderfully made” (Psalm 139:14 NIV) by 'God-the-Master-Designer' to be a valid, genuine, authentic ‘community’ of wellness, which we must police personally, professionally and organisationally.

\(^{148}\) Policing is widely known as 'the job'.
When sickness hinders wellness over time, we could attract the label 'invalid' (phonetically, 'invaleed'). The spirit-soul-body notion of 'invaleed' (invalid) suggests we are invalid (phonetically, 'in-valid') or lacking validity, genuineness, authenticity...

Organisationally, cultural hindrances that muddy the life waters of 'authentic community' include time, money and people management, insufficient money or police to cover shiftwork and project work, inability to problem-solve, judgemental or prejudicial attitudes-behaviours, authoritarian management styles...

A dialectic is when loyalty, disloyalty and 'unloyalty' within the policing community, authenticates or validates (thesis) and 'inauthenticates' or invalidates (antithesis) the company image, each other and personal-police-selves. As a higher synthesis, a genuine or authentic community of police is readily apparent where police show deep commitment, empathy, compassion, mateship, support... towards each other and stakeholders.

An inauthentic, invalid (in-valid and invaleed) or non-genuine community of police- in the guise of stress, fragile gossip-ravaged relationships, intolerance of mistakes, messenger shooting...- is also apparent as various forms of betrayal. Organisational disloyalty where information is leaked to outsiders attracts 'Joanne's' executive comment, "police is leakier than a sieve". Emerging from these categories is a grounded theory proposition: a stronghold for cultural intelligence.

**Releasing Grounded Theory Proposition**

Cultural intelligence\(^{149}\) is not new but as a grounded theory proposition it was born from what I call 'Kultural DNA information'. Human DNA holds unique genetic-hereditary information about a person that is transmitted from one generation to

the next. Organisationally, this is enculturation and genetic inheritance. **K** is for Knowing that you **K**now that you (epignostically-concluding) **K**now... what constructs, 'destructs' (destroys) and reconstructs organisational DNA. A cultural stronghold is what gives an organisation its **disposition** or personality.

**Revealing a local theory authentic-inauthentic police community stronghold**

Cultural intelligence is **grounded** in 'authentic-inauthentic police community' dialectic. As a spirit-soul-body 'totality', a person is an authentic-inauthentic **community**. What we wear and how we clothe ourselves physically, emotionally and spiritually either authenticates or inauthenticates our existence.

**CAR-ers allude to the notion that when police don't remove the façade of their police vehicles, uniform, accoutrements, image... they could risk allowing a stronghold to determine their disposition rather than emancipate their freewill to voluntarily construct their world realities. Arguably, people generally could voluntarily allow themselves to be determined by the 'culture' of a uniform, organisational disposition...**

When we remain **true** (authentic, valid or genuine) to each other and ourselves, especially in times of need, we are loyal authentically compassionate human beings being **humane**. When we betray or become blind, deaf, unfeeling, distasteful, untrue... to others and ourselves, we can become fallen, disloyal-inauthentic, mediocre human beings being human. When we remain blind or deaf... we risk blindness of our blindness (hence the negative notion, 'blind-leading-the-blind'), deafness to our deafness, insensitive to our touch...

**CAR-ers maintain, when we remain indifferent, we are unloyal to others and ourselves. This authentic-inauthentic community gives humankind another spin,**
where our emotions and emotional intelligence can be liberated to reach for our potential or poisoned and thus impede our potential.

**Liberating Emotional Intelligence**

**Local theory**

**Releasing Grounded Theory Phenomena**

I mentioned in storyline two that this pearl-pig image does not mean ‘throwing pearls to swine’ (Matthew 7:6 NIV) or portraying police as pigs (as they are sometimes unkindly inferred). Rather, in prophetic dream language, a pearl and pig represent respectively, “spiritual truth [and] ignorance [amongst other things]” (Goll 2006:233). Ignorance is intentional agnosticism or placing our emotions in brackets as a spiritual gift of self-control or diplomacy as adept police do.

Conventional wisdom acknowledges that any police member can be called for duty at short notice and like any shift worker, police work double shifts and are called for duty on rostered days off. Not only is this adaptiveness and readiness (thesis) to respond to the call of duty inherent in such professionals, it’s a community and legal “Good Samaritan Act” expectation. Understandably, not all police choose to be so ready and available to commit more time because of family-personal commitments (antithesis).

A higher synthesising truth is the freedom and confidence to choose without burdensome guilt, a strong sense of self-worth and capability of declining-accepting graciously and knowing and understanding personal strengths and limitations. Emerging from these phenomena are grounded theory concepts: a
mindset of knowing and understanding (intelligence) the mind, will and emotions, self-awareness, accurate self-assessment and willingness to adapt and change.

Releasing Grounded Theory Concepts

I advocate God gave us tears-tear ducts as an emotional cleansing mechanism or natural spirit-soul-body detoxification process (thesis). I also advocate crying is a sign of emotional maturity or surrender. However many of us have been raised to bury, run away from, and/or feel ashamed of or embarrassed by our feelings where crying can be viewed as emotional immaturity (antithesis). This latter 'syndrome' is sometimes called the 'stiff-upper-lip' and it can inhibit our potential.

Showing countenances of mixed emotions police trainers 'Lyn' and 'Florrie’ exchange dialogue, “During police training significant emphasis is placed on hiding and burying our emotions in dealing with the many challenges police encounter on a daily basis. The trouble is we don’t have a good cry in private or in the safety of another colleague’s presence. Instead we harbour feelings. I feel better after a good old-fashioned cry”. Ethics and Professional Responsibility officer ‘Esmeralda’ observes, “Police can find solace in a bottle [of liquor] or gambling. Where addictions impact their work performance, it can lead to a complaint against police and so starts the downward emotional spiral into a pit of despair”.

A higher synthesising truth for police is recognising when, how and why their mind, will and emotions shape their battlefield; and training themselves to take authority over emotional triggers and embrace a more tranquil view of life. Emerging from these concepts are grounded theory categories: a foothold of emotional discernment and self-control (a spiritual-emotional fruit).

Releasing Grounded Theory Categories

The daily lot of a police wo-man is mixed emotions of righteous anger and joy, sadness and happiness... ‘Sharon’ is a big, burley and beautifully tender-hearted
‘cop’ and s-he says with sadness tinged with affection, “I appreciate my family particularly after I’ve plucked a kiddie [child] from domestic strife” (thesis).

Criminal Intelligence officer and CAR-er ‘Beth’ readily admits, “Police also need to apprehend themselves when their ego (thinking and pride) manifests as defensiveness, self-righteousness and inapproachability”. This is what I call ‘unteachability, unhelplability and insurmountability’ (antithesis). Occasionally we all need saving from ourselves and our negativity.

My journal entry: I maintain that when we are awake we can listen; when we listen we can hear; when we hear we can learn; when we learn we can be teachable; when we are teachable we can be helplable and healable; and then we have ability for transcending what appear to be insurmountable life-work circumstances. Although CAR-ers see these phenomena in police, we also see a negative dimension of the continuum.

However a higher synthesising truth is police have a proactive bias towards action, strive to do better and have an aggressive (in a positive sense) or enthusiastic desire and optimism for professional integrity. Emerging from these categories is a grounded theory proposition: a **stronghold** for emotional intelligence.

**Releasing Grounded Theory Proposition**

Emotional intelligence$^{150}$ is a grounded theory proposition constructed from a consciousness of knowing and understanding how to engage and manage our mind, will, emotions, intellect and feelings. A dialectical stronghold of emotional intelligence shapes organisational **disposition** as organisational dis-ease, ease and unease.

$^{150}$ Goleman, Boyatzis and McKee (2001), Boyatzis and van Oosten (2002) and Green (2004) are instructive.
Revealing a local theory dis-ease, ease and unease stronghold

CAR-ers liken this dialectic stronghold to a vicious circle within police. We all make what appear to be ‘unforgivable’ mistakes occasionally but what dis-ease barriers blind, deafen and harden us to forgiving people’s ‘trespasses against us’? Why do organisational characters feel at ease with the notion that other people are so unworthy of humanly love they ‘deserve’ to be outcast sine die or ‘without a day in sight’ for forgiveness?

What is uneasy about the fact that hurt people hurt people or dialectically easy about loved-loving people love people? What dialectic dis-ease makes it uneasy to forgive ourselves so we are at ease with forgiving others? Unforgiveness was a major hurdle that members of a prospective police action learning set couldn’t (wouldn’t?) transcend in order to work with particular colleagues to problem-solve organisational mentorship. The group’s inability to forgive colleagues and their unwillingness to self-reflect ultimately caused the premature death or ‘still birth’ of this group in its infancy. To their credit, they acknowledged they were not ready to be good mentors and they currently lacked courage and commitment to problem-solve this aspect of their workplace.

Australian police executives nationally send ‘senior’ officers to a Sydney-based police college for what is formally known as leadership learning-training. Conventional police wisdom informally refers to this ‘rite of passage’ as, “to become [as if they weren’t already!] officers and gentlemen” (and presumably ‘ladies’). I like to think of this college learning as ‘emotional intelligence grooming’ where nationally-collegial counterparts share fellowship and in-so-doing, can acknowledge the valued investment they are afforded by police leaders.
Various writers believe that central to police workplace hostility, is a deep-seated machismo *patriarchal dominant gender bias* against policewomen that triggers masculinisation (or defeminisation) of policewomen\(^{151}\). I suggest emotionally enculterated police hostility is *'dis-ease at ease with unease'*.

'Joan', a civilian suggests, "Harboured hostility might be considered a manifestation of deep hurt and unforgiveness. Police build protective barriers which expose their vulnerability". Sergeant 'Ruby' commenting on emotional intelligence and what I call 'acute-on-chronic organisational stress' maintains, "Police can be so busy being busy they don't take time to *sense* when people are trying to help them. Sometimes *pettiness* about the person/s trying to help police hinders their emotional intelligence, or police just don't want help.

No organisation is immune to or at ease with acute-on-chronic workplace stress-related disease, unease and premature death (physical death of a person and organisational death). Each layer of sudden (acute) stress builds upon pre-existing layers of old (chronic) stress until organisational stress is so compounded it affects interpersonal relations. Police therefore face an emergent inter-relating mind-place of *liberating networking (social) intelligence*.

**Liberating Networking (social) Intelligence**

**Local theory**

**Releasing Grounded Theory Phenomena**

The notion that human beings are not designed to be alone is as old as Adam and Eve (*Genesis 1:27-28 NIV*). We are designed to have relationships in our dance

\(^{151}\) Austin (1996), Niland (1996), Brown and Cooper (1996), and Harrison (1998) are instructive. However none of these apparent 'ethno-police-centric' authors (this is not a criticism) make no connection between macho-defeminised police hostility and enculturated civilian work colleagues (especially women). A deeper truth will emerge.
and theatre of life. I think it’s highly visible and noticeable that police are networking-oriented because they rely on information from others (thesis). However we can become imprisoned within our relational life roles such as gender wo-man roles, wife-husband roles, sexuality roles, police-work roles, self-perceived superior mentor-inferior-mentee roles… (antithesis).

A higher synthesising truth is these dance-inner theatre-like roles affect our modes of being and organisation as we go about our ‘normal’ business of influencing others, partnering, inspiring and guiding our colleagues, knowing and understanding ourselves and others, helping ourselves and others improve performance…

Emerging from these phenomena are grounded theory concepts: a mindset of knowing and understanding (intelligence) ourselves and others, nurturing relationships, influencing change and initiating change.

Releasing Grounded Theory Concepts

Casting a net over organisational social intelligence takes work. Networking requires social awareness, negotiating agreement, resolving disagreement and building relationships (thesis), things that police do relatively well. ’Robyn’ a Continuous Improvement police member advocates, “Police generally have a ‘can-do’ attitude of putting personalities aside for getting the job done”. Taking an active interest in understanding, recognising and meeting others’ needs is sometimes not well understood by individualist police or so-described “non-team players” who don’t embrace organisational or collegial consequential considerations of their actions (antithesis).

Detective ‘Sally’ notes, “There are times when policing is ‘every man for himself’. But police [individuals] are becoming more discerning and mediocrity-intolerant about how the actions of some police affect the policing and company image”. When I witnessed police trainer ‘Kerry’ suggesting a procedural impropriety to a
closely-knit network of small community regional police, I couldn't help but be impressed when he-r training session was spontaneously and collectively apprehended. It appeared to me in this situation that the admirable force of the police force held sway as what I call, 'a detective-corrective-protective networking (social) intelligence'.

A higher synthesising truth is organisational awareness where police acknowledge and utilise workplace politics as necessary relationships for creating and synergising a shared vision. Well-seasoned Constable 'Karen' says, "Over the past five years or so there is increasing pressure to watch your own back and each other’s backs. Because police are more willing to expose wrong in the ranks, and especially where gossiping is detrimental, we are demanding [commanding?] truth". Emerging from these concepts are grounded theory categories: a foothold for networking (social) discernment and sharing a police image vision.

Releasing Grounded Theory Categories

This inner theatre of policing reveals that police generally have humility to admit their failings (thesis). CAR-ers admit 'feeling powerless to change some of the negative and isolationist characteristics of their networking and social realities'. It is well-known police tend to socialise with each other and admit feeling at ease working without (but increasingly with) outsiders (antithesis).

My personal space-place in police was somewhat unique because I am a police widow and ex-workplace consultant for police. Some police don't consider me as an outsider but they don't consider me as an insider because of my propensity to treat police as a 'rank-less' or equal and seamless community. Although police sometimes reluctantly admit outside help is useful, they can view these admissions as weaknesses or downplay them as 'challenges'.

A higher synthesising truth is, taking pride and aspiring to be good professionals is highly visible yet humbling in police. When police show confidence in their colleagues and themselves, healthy pride quietly glows in their countenance-posture and I find it humbling to witness. But when egos and prides are bruised, neither humility nor meekness are apparent – the nature of human nature. Emerging from these categories is a grounded theory proposition: a stronghold for networking (social) intelligence.

**Releasing Grounded Theory Proposition**

Networking (social) intelligence is *dispositional* when organisational actors recognise a stronghold of pride or excessive self-esteem is overridden by taking pride in what we do and vice versa. Organisational and individual countenance and complexion resonate when conscious ego (thinking) breaks through the surface tension of the struggle between egoist conceit and humility or a consciousness of one’s own failings and unpretentiousness.

**Revealing a local theory pride, humility and meekness stronghold**

When remote area police officer ‘Lynda’ smiled with a hint of cheekiness and called me a “what-would-you-know academic” (in a practical policing world), it was said with humble and humbling pride, meekness, admiration and professional affection (thesis). However police generally considered academically qualified researchers as less valid (in-valid?) for their self-perceived pragmatic environment (antithesis). Yet what I observed is an organisational ‘gap’ or a lack of research capacity and research career pathway for police.

A higher synthesising truth is, because police generally have a proclivity for not recognising when so-called academics could be experienced management practitioners, I believe they risk underestimating their ontological-epistemological
breakthrough stretch capacity. When facilitated, police exhibited surprise, thankfulness, relief and humility when practical solutions emerged from my 'what-would-you-know academic research status'. Yet CAR-ers admitted that police can’t seem to self-facilitate organisational management problem-solving; they cannot admit this short coming; and instead they became ambushed in a blaming pattern152.

It is well known humility and meekness are confused with weakness when in fact they are strengths. Humility willingly offers others a place in your world and it is strength under discipline, a sign of self-control. Meekness (or gentleness) is one of the spiritual fruits, which is an ability to be tough and tender (Galatians 5:23 KJV, NKJV). People confuse bashful, shy, timid introverts as meek. Meekness is the attitude or demeanour of a person who is, “forbearing, patient, slow to respond in anger… self-controlled in the face of insults or injuries” (Renner 2003:539).

Humility and meekness are alive and well in Northern Territory Police and their bashful reluctance to admit ownership of these ‘fruits’ in effect reinforce them. These extraordinary spiritual fruits typify their work performance but police rarely know, realise or understand it as their networking (social) intelligence DNA.

Humility and meekness also presented a networking (social) intelligence challenge where workplace gossip and gossipers blinded, deafened, dumbfounded and hardened listeners and calloused their hearts. There is a proclivity for organisations including police, to trivialise gossiping and its destructive impacts.

152 These views were cited quite frequently during the research and obvious in internal memorandum documentation.
Although organisational actors convinced themselves they authentically “meant well” when ‘reporting perceived (or deceptively-intended) poor performance’ to a workplace supervisor, most of us know gossiping is wrong. Yet despite our inauthentic virtues and sense of righteousness or self-righteousness, we all do it. Often we just can’t help ourselves. Gossiping and failing to police and apprehend it cuts deeper than a double-edged sword. Those whom nurtured and invested in networking (social) intelligence strengthened a mind-place of liberating traditional intelligence.

**Liberating Traditional Intelligence**

I pause for a reflective-diagnostic intermission to assimilate the fragrance of this inner theatre of policing. The inner theatre of policing is about police and policing modes of policing. To draw a simile, concluding-in-action research is also about pre-setting the stage for policing diagnosing-in-action research.

Drawing upon Schein’s ‘Doctor-Patient’ model of consultation (1988), traditionally when a patient presents to a doctor (of medicine, business...), they complain of symptoms. Applying he-r skills, the traditional ‘doctor-of-whatever’ delves deeper to discover signs (often undetectable by the patient) that support the symptoms, investigates further, makes a diagnosis and ‘prescribes’ treatment. Sometimes a role reversal occurs where the signs and symptoms are relatively obvious and the patient presents an accurate self-diagnosis.

In a traditional grounded theory context, a proposition is a methodologically inductive-deductive, diagnostic end-point. However a pro-position or forward
looking position can also be an obvious self-diagnosed starting point for the CAR-er to shape a prognostic consulting intervention. An 'obvious' (whatever that means!) proposition 'grounded' in the organisational data-phenomena pool is not unlike a water lily floating in its glory on the surface of a pond supported by its concealed anchoring stem...

I believe the additional beauty of ideographic research is its reflexivity where the methodology can adapt to accommodate phenomena emergence. In this situation, the traceability element of grounded theory can be reversed where the proposition is traced back through categories, concepts and organisational phenomena. As a novice 'grounded-theorist-of-sorts' it took me significant time to ponder-conclude this traceability reversal notion (the self-ambush of the 'borderline' inductive-deductive thinking mode of grounded theory?).

In this research project, the generation, collation and general management of *Information Reports* or "IRs" as police prefer to call them, were reported to me as the presenting (symptomatic) 'problem'. With the benefit of hindsight, a 'sick' criminal intelligence system formed an organisationally self-diagnosed propositional starting point. However in my novice eyes, I didn't realise or see it that way because I expected a grounded theory proposition as an end-point.

It didn't take long for traditional intelligence (how we come to know and understand things 'traditionally') to emerge as a basis for concluding that organisational problem-solving became the real problem to be 'solved'. In my novice hands, grounded theory also became my methodological problem-puzzle to be solved through a solitary thinking and 'guiding coachlight' (academic supervisor) partnership. Answers to both problems-puzzles lie in organisational phenomena. In hindsight this research 'twist' is constructing local theory from local theory.
Local theory

Releasing Grounded Theory Phenomena

Major changes over the past six years have redirected Northern Territory Police. A new executive leadership group arranged an independent organisational review and the reorganisation of some police functions have particularly impacted the Professional Responsibility and Ethics Command and the Continuous Improvement Program. These things have in a sense, brought police and civilian colleagues together for team problem-solving (thesis).

The decentralisation of central intelligence officers brought crime and operational commands police together for cultivating criminal intelligence. The move towards cross-fertilising teamwork is creating the notion of 'seamless policing' but like any change it is also creating anxiety and suspicion (antithesis).

A higher synthesising truth is the inter-relating impacts of a number of organisational challenges have had on what I call, 'police business continuity and inertia'. 'Obvious' challenges include bureaucratic formal chain-of-command communication; a 'dichotomous-dichotomy' of seeking sanction-using initiative and reactivity-proactivity; a proliferation of telephone calls and email messages remain unanswered and therefore meetings unrealised; and tighter controls on how and what information, knowledge and intelligence police can and cannot access.

Emerging from these phenomena are grounded theory concepts: a mindset of information accessibility, knowledge management, intelligence management and organisational change versus business inertia.

Releasing Grounded Theory Concepts

What I call 'gated police office communities' within the already gated police community (thesis) means police can no longer casually wander into or physically
access intelligence-restricted areas through open office or unlocked door configuration (antithesis). In addition, tighter security of particular database interrogation confines police security access clearance to a 'need-to-know-basis' rather than a 'right-to-know-basis'.

These changes in information access have created what police call 'information silos'. These silos or individual and unsecured police databases, constructed by well-meaning police in an attempt to consolidate and protect information, exacerbate traditional criminal intelligence sharing-security; create anxiety about police power; and offend police whom have traditionally had access as a perceived 'right' to know criminal-crime-related information.

Compounding these access issues is the company restructure a higher synthesising truth. 'Betty', an intelligence analyst likened her work unit to the "eye of a cyclone. The rest of the company restructure is whizzing around while police are waiting with bated breath to be dragged into the chaos of uncommunicated information".

What 'Betty' refers to in this higher synthesising truth is the uncertainty, fear and perception that the work unit will be disintegrated and swallowed by the organisation restructure. This 'truth' is presumed-assumed by organisational actors because of the lack of communication management and resulting wariness. While some police were initially wary about my presence and the timing of my presence (some perceived I was part of a negative 'de-structure'), police executive saw my presence as welcome and timely.

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Maguire and John (2006) are instructive.
Emerging from these concepts are grounded theory categories: a foothold for traditional discernment and change management.

Releasing Grounded Theory Categories

Traditional intelligence is how we come to know and understand organisational things through information, its distribution and communication (thesis). Information-intelligence management has been hindered by what police perceive as vicious circles of communication and vaguely delegated and unsupported project problem-solving (antithesis). CAR-er ‘Anne’ is better at explaining this dialectic,

Our boss receives an Internal Memo from a higher-ranked boss ordering a job to be done. Occasionally impulsivity and eagerness to please gets the better of us where we rush in to solve the problem and we stuff it up [make mistakes]. The trouble is, frontline policing decision-making and using initiative are different to project management and problem-solving at the police management level. Sure we have training and assessment centres but management-wise, because we’re not project managers, we feel inadequate and ill-equipped. So when an order is given to problem-solve something management-related, fear of failure takes hold, we start burying our heads in the sand and hope the problem project will go away or be reallocated or we’re posted elsewhere. If we seek help, a rebuke often results and so starts a vicious circle of communication to get on with the project without direction. The communication gap seems to be widening where stand-offish silence reigns.

To avoid this vicious circle syndrome and to save face, the problem gets placed in the “too hard” basket to deliberately stall its progress or to feed the myth that we work better under pressure. Eventually someone like yourself comes along and fixes the problem with expert ease and goes. Except this time it’s different. You’re telling us we’re the experts and helping us to help ourselves. Essentially you’re role reversing police by apprehending and detaining us where we have to stop being busy and invest time for thinking and reflecting about how to solve the problem. The main change is moral support to equip us to problem-solve our own problems. This is a new way of thinking for us old-fashioned coppers and in a sense we have this new freedom and equality we don’t quite know how to handle.
'Anne's' higher synthesising truth shows police executive are sanctioning police with a new freedom-equality to problem-solve when they may not be ready and perhaps unequipped to deal with this important paradigm shift. I suggest this sign of organisational change is not unlike Kuhn's 'prescience' upheaval of a paradigm shift. But there are three key emergent issues for police:

- **Recognising** that letting go, discarding outdated ideas and 'cultural nuances' and the 'labour pangs' of re-birthing a new reinvented organisation are not always (ever?) smooth sailing.
- **Understanding** the dynamics of change of rocking the organisational boat and upheaval are normal and not a poor reflection of police leaders or their police crew.
- **Steadying** the organisational boat and helping those who have fallen overboard to continue the voyage require SCENT-leadership and executive leadership thinking partnerships at all organisational levels.

Emerging from these categories is a grounded theory proposition: a **stronghold of traditional intelligence**.

**Releasing Grounded Theory Proposition**

My notion of ‘traditional intelligence’ emerged from recognising a police paradigm shift where upheaval or what I call ‘organisational rifts’, procrastination, business inertia and impulsivity are key features. Natural responses to paradigm shifting shape organisational disposition as a stronghold.

**Revealing a local theory paradigm shift stronghold**

Reticent of a traditional police paradigm, seeking sanction through chain-of-command communications is a mutual expectation of leaders and police. However the shifting police paradigm expects police to use their management initiative
without seeking sanction. The issue here is executive leaders and police are still discovering these expectations because of unresolved information-knowledge-communication-intelligence management.

A salient feature of this police paradigm shift is a strong, visionary executive management team. Task delegation is crucial for empowering police learning when navigating an environmentally stormy climate of change. Therefore critical issues facing the organisation are delegated to police while the police executive leadership group is steering the organisational boat. Paradigm shift phenomena place tension on organisational seams.

Traditional police paradigm positivist epistemology sees bureaucracy as a necessary part of organisational life while hierarchical structure is a mode or way of organising people and communication channels. Formal chain-of-command communication in policing sets the stage for information-knowledge-communication-intelligence management rifts.

When police don’t recognise task delegation (‘orders’) as sanction, they unwittingly de-authorise themselves by not using their initiative and seeking sanction through chain-of-command communications. When sanction is reiterated, expectant leaders wonder why project problem-solving is stalling. Unaccustomed to new freedom and expecting help because they are unsure how to project problem-solve\textsuperscript{154}, procrastination causes non-urgent projects to become urgent.

Unmet expectations create a rift-tension on both sides of the organisational ‘fault line’ where some police see their company as a ‘sinking ship’. My earlier concluding-in-action reading revealed, “The organisational ‘Titanic ship’ might not be sinking.

\begin{footnotesize}\textsuperscript{154} Police who know about the intelligence-led policing CAUSE problem-solving model (Appendix E) do not apply it and cannot relate it to project problem-solving.\end{footnotesize}
It might be a mechanistic organisation re-inventing itself, where rough waters and calm waters are parts of the journey" (Smith 2005a:6).

Where project deferment to the Continuous Improvement Program team is successful, a co-dependency is unwittingly generated that could sink this organisational ship. If project deferment is unsuccessful, further procrastination and a sense of helplessness manifest as the project lands in the 'too-hard basket'. Finding an outside workplace consultant to help exacerbates project delay155.

A full, so-described 'vicious circle' appeared when the project time deadline loomed, the now stagnated task became 'ultra' urgent, and impulsivity exploded like a minefield where I got caught in the explosion156. However when short-term police project teams were specially formed and facilitated, decision-making was savvy, responsible and project problem-solving capacity was liberated. This brought me joy as a CAR-er to share the joy of self-satisfaction in the authentic countenance-posture-condition-disposition of organisational SCENT-intelligence-led policing.

Although these grounded theory SCENT-intelligence-related local theory propositions are dispositional of police complexion-countenance, their portraiture unmasks organisational condition on face value or apparent worth or value, as opposed to real worth. Therefore, deeper delving is required not unlike how and

155 Both action learning-research projects presented this way.
156 Morgan's "Gulf" (1997:159) and Argyris' "defensive organisational barriers" (1995) are instructive.
why police interrogate a person of interest to detect, apprehend, reduce and prevent crime.

I liken this phase of concluding-in-action research to finding pieces of an organisational jigsaw puzzle before the whole picture is apparent. I believe concluding-in-action research commands the CAR-er to conclude that when you think you know you have reached a conclusion, you ought to delve deeper.

In my view, grounded theory propositions as methodological end-points represent fruits of the problem. However a pro-position also invites the CAR-er to delve beyond organisational superficiality and go deep to the roots. In storyline seven, I liken this methodological phenomenon to ‘depositing a dispositional deposition’.

The context of concluding-in-action research highlights the importance of intentional ignorance, intelligence, wisdom and awakening for emancipating the consciousness of our knowing. Emergent balanced or dialectical SCENT-intelligence-led policing propositions as local theory show both the shadowy and light-filled sides of policing. Police are led by visionary, paradigm shifting movers and shakers who are challenging the comfort-challenge zones of policing.

A marriage of grounded theory and Hegeleian Dialectic has interrogated deep organisational unconsciousness and brought issues to the surface. SCENT-intelligence-led policing represents surface tension breakthrough. The praxis of
problem-solving is solutions are embedded in problems but it’s not that simple. Police face myriad complex problems relating to spiritual, cultural, emotional, networking (social) and traditional issues of human nature that hinder their capacity for problem-solving. Therefore, before solving can begin, central to my particular iterative CAR cycle is observing-in-action research.

“*I daresay speaking of audacious...*” Concluding-in-action research has birthed or liberated SCENT-intelligence-led ‘born-again policing’ and it prepares the path for what I call a hermeneutic heuristic ‘AR HUM’ of observing-in-action research. The door of ‘on the SCENT of intelligence-led policing’ is open for deeper interrogation and *nudging the boundaries of policing new territory.*
Nudging the boundaries of policing new territory

Observing-in-action research

Unveiling deeper interrogatory 'echomethodology' mode of observing-in-action research

Nudging the boundaries of policing new and liberating territory

Releasing the potentiality for lighting the way to organisational truth

Re-birthing SCENT-intelligence-led 'born-again' policing stories

Liberating potential for organisational problem-solving

Learning Conclusion
King Solomon says,
“As water reflects a face, so a man’s heart reflects the man”
(Proverbs 27:19 NIV).

Therefore, as a wo-man’s heart reflects he-r spirit-soul-body being, so too does it echo and resonate the countenance, complexion, posture, condition and disposition of he-r organisation-workplace-life space
(Jennifer Smith 2008).
When the Lord answered Job out of the whirlwind and said,

Who is this that darkens counsel by words without knowledge? ... Declare to Me, if you have and know understanding... Have you explored the springs of the sea? Or have you walked in the recesses of the deep? Have the gates of death been revealed to you? Or have you seen the doors of deep darkness? ... Have you comprehended the breadth of the earth? Tell Me, if you know it all.

Where is the way where light dwells? And as for darkness, where is its abode?

(God in Job 38:1-2; 4: 16; 17; 18; 19 amp.)

Embedded in these scriptures are warnings for action researchers about carefulness in searching for and revealing organisational 'truth' (whatever that means). God's inspiring Word whets the appetite with spirit-soul-body food to awaken and deepen our knowing and understanding (intelligence) the importance and carefulness of deep data interrogation. Observing in God's context shows lightness is a living or dwelling pathway and darkness is an abode or place.

I advocate that because observing is central to Christian action research (CAR), it embraces all acting, reflecting, concluding and planning phases as an enlightened pathway for searching, finding and revealing organisational truth. In this storyline, to deepen and strengthen our intelligence, when we think we know and understand organisational truth, we must look again, again and again... Even then we cannot observe, discern, know and understand all. Hence the importance of humility, (what I call 'intentional') ignorance and human fragility or intentional brokenness-breakability.
The sculpture of the beautifully perfumed and protective Old Testament scriptures above serve as ageless reminders that observing-in-action research using radical humanist harnessing, harvesting and sense-making tools is a metaphysical craft. Earlier storylines show this thesis looks beyond the superficiality of the first three anti-Christian meanings of humanism and delves into its fourth sense, "interest in the welfare of others" (Collins Dictionary 1998).

Radical humanism in a Christian light means looking and observing beyond the aroma of human nature, delving into the invisible (?) spiritual realm and becoming radically revelationary-revolutionary about preparing for change (see 'problem-solving' in next storyline). In this storyline I use Christian-radical humanist epistemology as a methodological 'melody' and marriage celebration between Christian teachings and secular management for:

- Unveiling what I call 'echomethodology' for observing-in-action research.
- Nudging the boundaries of policing new (ideographic research and organisation management) and liberating territory.
- Releasing potentiality for lighting the way to organisational truth.
- Re-birthing SCENT-intelligence-led 'born-again' policing stories.
- Liberating potential for organisational problem-solving.

Unmasking which organisational songs are being sung or played can reveal the aromas and flavours of organisational posture, countenance, condition and disposition. Therefore, the flavour of this aromatic-melodic storyline continues with an "I daresay speaking of audacious..." hermeneutic heuristic observing 'Ar hum'nuance from a song:

*A frog went walking on a summer's day,
AR HUM AR HUM...*
The flavour-melody of this Action Research (AR) Hum (Hum) storyline is a deeper and specifically balanced interrogation of spiritual, cultural, emotional, networking (social) and traditional \textit{SCENT} intelligences as if they are pieces of an organisational puzzle. These organisational puzzles contribute to why police have difficulty with problem-solving.

By delving deeper, I am inviting you into a sociological space of 'nudging the boundaries of policing new methodological and organisational territory'. This storyline reads like an unfolding 'fantasy-factasy' drama.

The relatively \textit{shadowy essence} of existentialist-hermeneutic-phenomenological and critical theory methodologies for unmasking and revealing alienating modes of domination \textit{resonate and echo} an observation vantage point for what I call 'echomethodology'. Renner says echo means "to have, to hold, to possess, or to ...

\footnote{157 Because these symbiotic radical humanist methodologies are synergistically resonant of each other in a balanced manner, their marriage could be likened to what I call 'echomethodology'. My embryonic notion of echomethodology is about observing the}
"keep" (2003:89). Echomethodology in this sense gives co-researcher data-material-phenomena ownership added emphasis. Observing and observability in echomethodology require 'imag-i-cal immersion'. This is a complex 'twofold' concept: imag-i-cal and immersion.

Unveiling imag-i-cal research

Imag-i-cal is a word I invented\textsuperscript{158} for personally stretching beyond the data\textsuperscript{159}; immersing myself in-side the phenomena; leaping into the magic of imagination for conceptualising conjecture; and gleaning the ethics of using imagery, parabolic 'fantasy-fantasy' stories, and metaphysical-metaphoric-metaphrasing research tools... Popper reckons conceptual leaping of the imagination or conjectures herald "significant advances in knowledge" (1968 in Susman and Evered 1978:598).

\textit{I use the imaginative deception of illusion-allusion-delusion to find, construe and tell deeper ethical or 'imag-i-cal' truths.} The imag-i-cal process lures the researcher into the invisible realm where visibility becomes more vivid and lucid or in-visible deep inside phenomena\textsuperscript{160}. This process goes beyond the many masks of organisational superficiality and taps into and reveals deeper workplace truths.

\textit{< ethics and authenticity of everyday spoken (low context) and body (high context) languages as 'visibly invisible' echoes of our spirit-soul-body posture and human condition. As echomethodology unfolds throughout this storyline, you might find it's not too dissimilar to the observability element of a range of interpretivist ethnomethodologies (see Burrell and Morgan 1979:247ff). In a sense, my nascent echomethodology is hermeneutic and orthopraxy in nature.\textsuperscript{158} I was inspired by Morgan's 'Imagin-i-zation' (1997) and using imagery to observe meaning.\textsuperscript{159} Figures nine and ten (surface tension breakthrough storyline six) and narrative refer.\textsuperscript{160} I craft vividness and lucidity as phenomena for delving into phenomena. Vivid is used in its full Collins Dictionary senses: "colourful, illuminating, saturated (see storyline nine), pure, true to form, impacting, vigorous, full of vitality" (1998). By lucid I mean phenomena are readily understood or clear because they shine or glow (adapted from Collins Dictionary 1998) vividly or phenomenologically in the deep recesses of interrogation. When the >}
Ethical imagining and creating are therefore useful as effective research tools for evaluating research authenticity (storyline nine) and being reflexive to and refining methodological processes such as grounded theory (see below). What I call ‘socio-methodological constructs’ are also useful for scrutinising phenomena immersion.

**Engaging research immersion**

Even if you are uncomfortable with the notion, I gently invite you to ‘quietly’ rest your spirit-soul-body and imagine a pool or body of water. On the surface it looks peaceful but there might be undercurrents; conversely the surface looks turbulent but deeper waters might be peaceful and still. Initially we are stepping into the unknown unknown or perhaps known unknown of deepness.

When you immerse yourself the water flow is displaced. When new intimate currents emerge, you sense (see, hear, smell, taste, feel, know, understand…) warm and cool water flows as they change direction. In action research, the act of immersion also triggers emergence. It’s like immersing yourself into a pool of fascinating, swirling, constantly changing, emerging organisational phenomena (Appendix N alludes to this).

Put another way, because Christian, Caring, Creative, Conjecturing, Careful… Action Researchers or CAR-ers (pronounced carers) are stepping into organisational ‘skin’ we are not distant observers. When we immerse or deposit ourselves agnostically or with intentional ignorance into phenomena, we become phenomena where empathetic immersion emerges as an organisational spirit-soul-

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< invisible becomes visible, “darkening counsel by words without knowledge” is avoided because the “springs of the sea” and “recesses of the deep” (Job 38:1-2, 16-17 amp) have been explored vividly and lucidly.

161 Hill (2007) maintains the word new in Greek means intimacy, which is what an action researcher does when engaging phenomena: s-he gets intimate with the research. Therefore, ‘new territory’ in this storyline is intimate territory.
body embodiment. We see with organisational eyes, hear with organisational ears, feel with organisational touch or sensitivity, *walk in organisational shoes*...

Radical humanist-interpretivist CAR-ers go beyond 'skin deep' or face value and *deposit* ourselves into phenomena to help organisational people take control and shift, heal and transcend their problematic circumstances rather than be determined by them. When CAR-ers continue delving deeper into organisational truths, they bring light into the darkest of organisational recesses.

**Delving Deeper**

Delving into deeper truths is like an 'I-swear-to-tell-the-whole-truth-and-nothing-but-the-truth' *deposition*, "the giving [depositing] of testimony on oath [and] the sworn statement of a witness used in court in his absence" (Collins Dictionary 1998). The 'sworn statement' is that of co-researchers as organisational 'witnesses' where the partnering Chief CAR-er can use their testimonies in observing and writing-in action research modes in their absence\(^{162}\). The CAR-er also becomes a testimonial organisational witness.

> Whereas organisational façade-countenance might appear calm on the surface or merely skin-deep, undercurrents can drag you down into darkness or lift you to the safety of light like this spiral image.

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\(^{162}\) Absence in this context has different meanings. In this project, what was jointly diagnosed with co-researchers was in their absence, subjected to further triangulation and deeper discovery with subsequent co-researcher storytellers. Observing-in-action research mode also occurred during 'solitary' thinking writing-in-action research mode in the absence of co-researchers. These processes involved consultation with my guiding coach light (academic supervisor) and circle of wisdom (storyline four) and re-immersing *myself* into documented research phenomena, journal entries...

I advocate organisational defensiveness echoes and resonates organisational condition and from a Christian perspective, the spiritual enemy will hinder the CAR-er from unmasking and revealing truth. For these reasons I delved deeper by nudging the methodological boundaries of grounded theory.

Nudging the boundaries of grounded theory

Not unlike puzzle solving, traditional grounded theory is a traceable and explicit sense-making process of shaping organisational phenomena, concepts and categories into a proposition. Hermeneutically a pro-position is a favourable forward-looking planning position. Therefore, a proposition is proposing some thing for future consideration-action.

A singular grounded theory proposition is traditionally and explicitly a situational end point and implicitly, a starting point for delving deeper. I found traditional

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163 Pandit (1996), based on the subsequent or what I call '1G and 2G or first and second generation' work of Corbin and Strauss is instructive for clarifying some initial confusion I had about using grounded theory.
grounded theory methodology is only implicit about finding more phenomena to
generate further concepts, categories and propositions. Dick explores an iterative
“formula... in situation S, to produce outcomes O1, O2... try actions A1, A2...”
(2000:1), or what I call ‘3G grounded theory’. As a novice I found these initial
grounded theory generations methodologically constraining\textsuperscript{164} as if they needed
emancipating.

Celebrating a grounded theory and CAR marriage

Grounded theory by nature has a reflective-reflexivity factor. The
intergenerational “discovery, creativity, triangulation (amongst other things)”
(Redman 2004) elements of grounded theory process are designed to craft ‘what
if’ questions\textsuperscript{165}. For instance ‘what if this methodological constraint wasn’t here’;
‘so what if we nudge grounded theory boundaries, delve deeper and see what
happens’; ‘what if a partnership between Christian action research and grounded
theory is crafted’; ‘what if I proposition grounded theorists by depositing a
deposition into grounded theory as ‘4G grounded theory’ to find deeper, vividly
lucid in-visible truths’?

Depositing a CAR deposition into grounded theory

I intend to nudge the traditional boundary of grounded theory propositions by
crafting a ‘Grounded Christian Action Research Theory’ (Grounded CART) and
depositing a deposition. The figure below delves deeper into this methodological
partnership as a form of discovery, creativity, saturation, triangulation...

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{Grounded-CART-Depositing-a-Deposition.png}
\caption{Grounded CART: Depositing a Deposition}
\end{figure}

\textsuperscript{164} Reservations and Challenges in storyline nine explores this further.
\textsuperscript{165} The narrative is formatted according to process: \textbf{bold} - \textit{grounded theory}; \underline{underlined} -
Christian (action research); and \textit{italics} - action research.
I commence in observing-in-action research mode. I propose the central Christian-action research process of observing is like immersing yourself into a pool of imag-i-cal grounded theory phenomena.

Phenomena emerge from the pool into a zone of reflecting and crafting diagnostic grounded theory concepts.

Grounded theory categories emerge when concluding becomes a higher epignostic form of knowing, rendering them propositional.
Then a **prognostic grounded theory proposition** heralds further **planning** for delving into deeper truths.

At this methodological juncture, I propose a new (therefore intimate) and explicit grounded theory process of depositing\(^\text{166}\) a **deposition**. Inspired by Apostle Paul, the Holy Spirit 'marks' chosen ones for future inheritance by making a deposit into our human spirit (paraphrased and adapted from Ephesians 1:14 NIV). In a Grounded CART context, an intergenerational deposition marks or sets aside organisational inheritance. The flavour of this notion will emerge further.

**Depositing a **prima facie** face-value 'sworn statement' requires a deliberate **act** of becoming temporarily **agnostic** or suspending judgement so a deeper **evidentiary** testimony can unfold.

**Starting from a new-intimate 'ground zero' position means the proposition transforms into an **agnostic deposition**, which is deposited into the **phenomenal pool** for further iterative cycles of CAR-grounded theory.

Because being immersed inside the organisational phenomenal pool and surface tension breakthrough are becoming relatively familiar for the CAR-er, the invisible becomes vividly and lucidly visible.

**Once CAR-ers sense the 'puzzle' is solved and no more pieces are to be found or there is no further 'judgement' to be gleaned, they now own rigorously**

\(^{166}\) According to Mounce’s Expository Dictionary **deposit** means, “pledge, guaranteeing what is to come” (2006). What is being pledged or guaranteed is deeper testimonial. Apostle Paul urges us to, "guard the good deposit that was entrusted to [you] - guard it with the help of the Holy Spirit who lives within us" (2Timothy 1:14 NIV). In other words, organisationally-professionally, exercise prudence and keep the testimonial as a safety deposit for future generations.
saturated research findings that resonate and echo organisational posture, 
countenance, condition and disposition or personality.

At this point the solved puzzle requires a new agnostic 
starting point because it is now reshaped or repositioned as 
an organisational problem. To liberate human potential the 
problem is shifted, healed and transcended through 
further 'Grounded CAR Theory (CART)' cycles.

This 'Grounded CART: depositing a deposition' places the CAR-er literally 'on the 
scent' of nudging organisational problems and hearing which organisational tune-
song is being played, sung or hummed - the Action Research AR HUM. I am 
reminded that again my storytelling voice is dominant to protect cloaked police 
voices and to reveal how solitary thinking and writing-in-action research modes re-
engage organisational phenomena.

Unifying the deposition research process as praxis
Storyline six maps a process where 'SCENT' intelligences emerge as a series of 
grounded theory propositions married to a series of Hegelian-inspired dialectics 
for retelling stories in a balanced way. When further sense-making reveals much 
deeper vivid truths, depositing or pledging these propositions or pro-positions 
(transformed from a solved puzzle) become a deeper, balanced SCENT-

167 Problem 'solving'-shifting-healing-transcending is explored here and in storylines eight and nine.
168 The Epilogue-Prologue Exegesis shows I was introduced to first-person research post-
thesis examination. Therefore, Coghlan (undated: post-2002) and Reason and McArdle 
(undated: post-2005) are instructive.
169 In defining pledge Mounce’s Expository Dictionary says, “All Christians should 
understand that the Holy Spirit... is living inside them and is empowering [pledging] them to 
exercise his gifts and to live for God” (2006:520). Because the Holy Spirit pledged or 
deposited SCENT-intelligence into my human spirit, in this storyline I am re-depositing it 
into the imag-i-cal pool of organisational phenomena to reveal more SCENT-intelligence-
related storyteller depositions (gleaned from notes and observational journal entries).
intelligence-led policing deposition or an organisational ‘problem’ (whatever that means: a problem for some is liberty for others).

Human nature or the human condition may be ‘problematic’ but I advocate it’s not some thing to be solved by other ‘mere’ humans. Because SCENT-intelligence is about ‘human condition embedded in life-organisational circumstances’, I advocate it’s unsolvable. However CAR-ers can help people (‘the’ human race) police and shift their human condition to a space-place of healing so we can at our own pace, rise above or transcend life-organisational circumstances.

SCENT-intelligence portrays a life journey and celebrates human diversity. Adopting an agnostic SCENT-intelligence position temporarily de-positions or deposes these intelligences and deposits them back into the phenomenal pool for observing further SCENT-intelligence-related phenomena. Therefore, delving deeper into in-visible truths surrender the methodological context and research findings content of this storyline to metaphysical-metaphorical metaphrasing.

Figure twelve: Metaphysical being and knowing observing-in-action research

170 According to Mounce’s Expository Dictionary, God is described as “the ultimate promise keeper” (Rom. 9:6-8), a constant “teller of the truth” (Tit. 1:2; Heb. 6:18); “invisible” (Col. 1:15-16)” (2006:298). When a Christian draws close in relationship with invisible God, the more visible He becomes. He has a fascinating way of revealing research vividness, lucidity... as organisational truth and His Glory as Ultimate Truth.
We are spirit-soul-body human beings (explored below). Metaphysical observing-in-action research requires CAR-ers to go beyond what we see physically with the *naked eye*. ‘Clothing’ our eyes spiritually and metaphysically helps us see the nature of reality and how we think about this world in a more holistic way. Newly clothed eyes means CAR-ers see things more intimately. *CAR-ers see and read spirit-soul-body phenomena and local theory, stories... in the posture-countenance-condition-disposition of organisational ‘musicians, singers, actors...’*

A key essence of action research is the *generation of local theory* that can contribute to practical ‘solutions’. SCENT-intelligence depositions are embedded in local *stories, theories*, and organisational *impacts* and re-emerge as solutions for transcending or rising above organisational circumstances.

**Crafting stories as local theory**

Yoland Wadsworth asks people to *craft* their stories, share them, reflect on them and then share them again as *local theory*: she encourages *messy stories*, as they are sometimes better than heroic endings (2004b). I am somewhat relieved about Yoland’s words of encouragement because these notions *naturally emerged from* this research and helped me *observe with greater confidence and tolerance for uncertainty*. But I hadn’t really thought about the notion of ‘story-messiness-being-better-than-heroic-endings’ before writing about it.

Although people might prefer ‘happily-ever-after’ stories, not all organisational stories, theories, impacts and solutions are happy or heroic. Stories are also
tyrannical, villainous and messy. Therefore, Wadsworth’s notion is important because it reflects the often messy, unheroic, unappreciated reality of work life, solutions... and can bring us closer to a more valid, authentic, resonant truth.

There is a story around virtually every organisational corner.

**Re-telling ‘once-upon-a-time’ stories**

I use vivid metaphoric imagery to tell ‘once-upon-a-time’ stories where police might or might not ‘live happily ever after’. To enhance parabolic storytelling-in-action research mode and to assist emancipating the consciousness of our knowing for Balanced Humanity thinking, I use grounded theory-CAR traceability headings. However Grounded CART agnostic-diagnostic-epignostic-prognostic ‘clues’ are apparent. The majority of this storyline is me reflecting on the policing environment, stories and storytellers telling their stories.

An audaciously aromatic vignette of dialectic-metaphysical-‘imag-i-cal’ stories provides thought-provoking food for nourishing observing-in-action research. These local theory-stories frame a series of SCENT-related ‘factors’ (although not referred to as such) which contribute to a higher-deeper form of SCENT-intelligence-led policing. All these factors represent the mindsets-footholds-strongholds-dispositions of organisational condition. Each SCENT-related factor is created from a relevant S.C.E.N.T. intelligence proposition-deposition and each reveals balanced sources of dominating alienation and liberating human potential.

SCENT-intelligence-led policing is dramatically and parabolically *metaphrased* to observe it as a series of critical issues impacting police because organisational

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171 What I call ‘imag-i-cal’ in this storyline is a radical humanist art form for invoking the extra-ordinary power of metaphysical-metaphoric observing for conjuring conceptual density. The notion of imag-i-cal used in storyline nine is a more imagination-ethical encounter in action research.
'solutions' are embedded in organisational problems. Observing-in-action research and SCENT-intelligence form a recipe for nudging the boundaries of policing new territory for radical humanist action research, Christian action research, grounded theory and policing organisations. I daresay, speaking of audacious...

Huh? Awakening SCENT-bondage

Releasing Prognostic-Proposition-Planning

Once upon a time actual Northern Territory Police detectives ‘Thelma and Louise’ and their fe-male alter egos were ‘agnostically-diagnostically-epignostically-prognostically’ observing a potential spiritual intelligence crime scene of judging and discouraging others.

Releasing Agnostic-Deposition-Acting

Awakened by the propensity for enculturation to reify itself as imprisoned liberty, they approached the shadowy and light sides of policing SCENT-bondage with the boldness of a lion and gentleness of a lamb.

When observing, judging and discouraging others' minor failings we can be blind to our own major failings. How can we agnostically observe a speck of sawdust in
another person's eye without being aware and knowing we have a plank of wood in our own eye? Not one to mince His words, Jesus exclaims in discussing-the-undiscussable mode, "You hypocrite, first take the plank out of your own eye and then you will see clearly to remove the speck from your brother's eye" (Matthew 7:3-4 NIV italics added).

Releasing Diagnostic-Concepts-Reflecting

In other words, to provide a diagnostic lamp for our feet in spiritual darkness (adapted from Matthew 6:22 NIV), we must first open and awaken and see with deeply observing-eyes. This early research discovery helped us co-researchers understand we must first help ourselves prognostically before we could help others help themselves. 'Switched-on' organisational police and CAR-ers can raise the blinds so light can pour into the dark recesses of organisations.

Observing-in-action research can fling open the cell doors of our imprisoned liberty and release us from SCENT-bondage darkness. What does the organisational countenance of this metaphoric image portray?

Is 'Lady Liberty' looking out from within her imprisoning mode of dominating alienation or is 'Master Liberty' outside looking in at people in their imprisoned realities? Is imprisoned liberty a trapped reflection of an intergenerational former, current or future self? Are police trapped in the imagery of their uniform, accoutrements, cars, police vehicles...? Are police imprisoned in their roles?
We can allow a cognitive, spiritual wedge of alienation to blind us from the unseen light and dark realms of our workplace and the ways in which we create our craft. Police is a particularly vulnerable craft concerning enculturation and what I call ‘SCENT-DNA’. Simplistically, DNA is genetic-coded information at a molecular level.

Christian COPS (Cops Offering Prayer Services) 'Priscilla and Esther' epignostically know that spiritually-genetically, our SCENT-DNA is pre-determined\(^{172}\) to enjoy an enculturated SCENT-bondage with God in freedom from the dark spiritual realm. When yoked with God's Kingdom of Light, we are bonded with a powerful thinking partner who transcends all understanding.

Because the Holy Spirit’s fingerprint is embedded in the human spirit or heart and when His DNA is implanted in our thinking soul, it means we have direct access to God as the ultimate Chief Executive Officer and His 'open-door' policy for dialogic or doxological exchange. Criminal Intelligence police wo-man 'Edna', a CAR-er, likens policing to “a calling” and what I call a SCENT-calling or potentiality-stretching opportunity of choice.

\(^{172}\) God said, "Before I formed you in the womb I knew you, before you were born I set you apart..." (Jeremiah 1:5a NIV).
When by choice SCENT-bondage bows to CENT-bondage, we ‘sell’ our soul, mind, will and emotions to the devil’s (alias the enemy) dark spiritual realm for a price. Bondage can become an encouragement-courage-discouragement tug-of-war, fingerprinted on our spirit-soul-body.

Releasing Epignostic-Categories-Concluding
CAR-ers and Christian COPS epignostically know that although Angels hover unpretentiously offering courage and encouragement, they will intercede with almighty power. We also understand spiritual dangers of demonic predatory prowling forces sniffing out the weak, isolating us from the strong, and dragging us into dark shadowy elements to discourage and devour us.

We allow CENT-bondage to deceive us with financial-budgetary lies and betrayals to do, reflect, conclude, plan and observe wrong and sinful things. An early research diagnostic is “when we betray others we are betraying our selves. When we show defensiveness in our workplace, it is as if the spiritual enemy is trying to conceal [organisational] truth” (CAR-er ‘Betty’). When we erode others’ joy and peace, we erode and estrange our spirit-soul-body selves from authenticity.

I remember visiting a relative who was dog minding. The dog’s daily habit of chasing and jumping and barking at its own shadow was overwhelming until its exhaustion forced it to stop. The faster the dog pursued its shadow, sadly the more exhausted it became.

Sometimes unintentionally people do that. We chase, bark and jump at our own shadows but we don’t achieve anything; we fall down exhausted, get up hardened and do it all over again, day-after-day. We often don’t recognise - re-cognise or

173 Earlier co-researchers wanted to drop the ‘spiritual’ from SCENT-intelligence. In retrospect, this ‘want’ represents a research manipulation attempt. Possibly related, the unintended price this group paid was ‘premature death’ as a problem-solving team.
diagnose our shadow, hear our barking or re-member chasing, jumping, exhausting and hardening ourselves.

Because police work closely with 'hardened criminal elements of society', they admit epignostically-prognostically there is a risk their hearts could harden and manifest as criminal enculturation. Jesus asks, "Are your hearts hardened? Do you have eyes but fail to see, and ears but fail to hear? And don't you remember?" (Mark 8:17, 18 NIV). If we choose to turn around and look back at our shadow, we live today by yesterday's decisions that could affect tomorrow. Wherever there is light there is always shadow.

Wo-men are free to choose their intersubjective possibilities and communicate their decision through actions. Lightness-Darkness is a crucial dichotomous choice between two sides of the same reality relevant to our modes of organisational policing.

Organisational actors who stepped over the SCENT-boundary into CENT-territory are discouraged people who have lost respect for others and themselves. Meyer and Maxwell agree,

Discouraged people lose perspective quickly... attitude change lifts people up and out of discouragement. Failure is part of life but you haven't failed until you stop trying. When we fail, fail forward and fall forward rather than backward. When we mess-up, backup, look up and rise up. (2007.)

SCENT-intelligent observing-thinking partners championed enlightened SCENT-bondage. It took courage to transform discouragement into encouragement and recognise the consequential impacts of stepping over the SCENT-CENT-boundary. CAR can help police interrogate a SCENT-crime scene for fingerprints and DNA.
CAR can help police walk through failure, public outcry, suspicion and a SCENT-impoverished image police face when some choose to nudge these boundaries. Co-subject police readily admitted they need to apprehend themselves.

Hmmm Apprehending SCENT-baggage

Releasing Prognostic-Proposition-Planning
Observing SCENT-baggage can transcend our worldly, secular understanding. But through the ‘AR, HUM’ eyes of a wild-looking duck, preconceived organisational culture notions can be apprehended. We all have baggage like this wild-looking cultural intelligence duck but looks and appearances can deceive.

The cultural baggage of a wild-looking duck.

Guilt, fear, oppression, unforgiveness, scepticism, impatience, hostility...

Releasing Agnostic-Deposition-Acting
We need to be agnostically observant about not carrying excess baggage as a wedge of alienating fear preventing us from reaching our potential. Letting go of excess baggage, setting it down and walking away is something we need to observe about observing ourselves as CAR-ers. Last year I faced and apprehended a fear.

I disturbed a snake inside my house and it emitted a pungent odour (fear, anger?) while defending/hiding itself. When the snake man apprehended the snake, it attacked aggressively. He thought the snake might be inside my house looking for
frogs and mice escaping from plague proportion cane toads! AR HUM AR HUM...
Anyhow that evening, I heard a televised warning for mango pickers to “leave sleeping snakes lie”. I have since smelled that same odorous warning while picking my own mangoes. Although I didn’t see the snake in the mango tree there was no mistaking its unique pungent scent. It was as if the Holy Spirit had prepared my intelligence by nudging my human spirit for calm retreat.

Sometimes organisational intelligence interrogation is a matter of being in the right place at the right time observing with all our physical and SCENT-intelligence-led policing senses. The smell of defence can mask things like ‘hiding’, workplace fear, anger, grief, bitterness, trespasses and other cultural baggage, which can hinder problem-solving and change. Agnosis (agnosticism) is thus important for CAR-ers.

Commander ‘May’ says, “Confronting situations, keeping the peace, and apprehending criminals who carry dangerous weapons and disturb our peace require a mutually protective, tough police demeanour”. It is understandable why frontline police need to carry SCENT-baggage. But CAR-ers agree that police managers far removed from frontline policing and years after frontline policing exposure cling so tightly to their enculturated baggage. A common police catchcry is, “when was the last time s-he made an arrest”?

Releasing Diagnostic-Concepts-Reflecting
Police executive ‘Zelda’ maintains, “Deeply ingrained intergenerational police enculturation can hinder willingness and capability to change”. According to operational police officer ‘Mercedes’, “Apparently it sets a ‘bad’ example if police managers are not seen to be tough, rough and ready”. Deeper interrogation has found a new policing “frontline” of briefcases, technology and assertive, discerning ‘customers’ as purchasers of police services.
Police are becoming mindful about SCENT-baggage hinderances and their impacts. Good SCENT-baggage intelligence recognises excess baggage can cause anxiety, stress, profane language, unforgiveness, petty jealousies, gossip, the rise and fall of fellow workers... that clearly and subtly impact those around us. Generally police were protective of me “picking up police baggage and getting too close to the whirlwind/pool”. Deeply discerning of serving and protecting all research stakeholders, these gentlefolk police led by example.

“Police culture will suck you in like a whirlwind and you’ll never get out”, heralded an ominous warning from operational and intelligence analyst police ‘Sally and Gina’ (and other police) to keep a close vigil on myself. Interrogating the issue of enculturation was crucial observing-in-action but it also required leaping into the whirlwind where God is (adapted from Job 38:1 NIV)!

Bad SCENT-baggage intelligence leaves hinderances to fester unchecked, like a “cell that loses its social identity reverts to blind, undifferentiated cell division, which can ultimately threaten the life of the larger organism” (Senge, Scharmer, Jaworski and Flowers 2004:3). This describes the anarchic process of cancer constructing a stronghold. Organisationally, an infected few can affect how police holistically are
perceived as lacking discernment between stakeholder criminals, members of the public, victims and work colleagues.

Police who perceive assertive (non-criminal) stakeholders are challenging their legitimate controlling authority could risk two key things. When engaging stakeholders, police could risk missing the whole story when they impart body language signals of scepticism, impatience and discouragement. This mutually self-ambushing trap can risk exacerbating an already tense situation, frightening stakeholders into not reporting things to police and leaving them feeling helpless, vulnerable and unprotected.

Releasing Epignostic-Categories-Concluding

Because of the apprehending nature of policing, some could 'put noses out of joint'. Police either know this epignostically or don't know it. If police do know it, they are either reluctant or lack humility to admit it. Alternatively, when SCENT-baggage is apprehended or challenged, police noses can become 'disjointed' where self-righteousness and disproportionate defensiveness can manifest.

Overt audiotaping, commonly called 'electronic record of interview' is generally used for capturing criminal and eyewitness testimonies according to police members generally. According to 'Jade, Hilda and Robyn' traffic control police, covert audiotaping can be used amongst other things, for capturing unsuspecting so-named 'offenders' who have allegedly breached regulatory law such as road traffic law. When covert audiotaping of unsuspecting non-criminal stakeholders is discovered and perceived as a breach of human rights or it attracts media attention, old paradigm police thinking could be challenged.

Some police say covert audiotaping is used as protection in case a complaint against police is lodged. A Queensland road user challenges this traffic police practice as
a so-described ‘revenue-raising, point-scoring trick’. Stefanovic reports, “police use covert audiotaping to manipulate or coerce an admission of guilt so it can be used as evidence against unsuspecting road users in a court of law” (2007).

When technology is used for coercive and manipulative means to an end, our ontological-existential and epistemological-knowing being can suffer. Technological determinism\(^\text{174}\) can become what I call ‘hegemonic determinism’ that dominates our work life role and private-public spirit-soul-body demeanour, alienates us from our true selves, and robs our authentic potentiality. Therefore, we first need to take authority over excess baggage by apprehending it, which is what the assertive or determined duck could be doing. It is possible the imag-i-cal duck is having a good talk with he-r SCENT-baggage and detecting 'SCENT-maturity'.

Releasing Prognostic-Proposition-Planning

The countenance of this imag-i-cal pearl-of-wisdom pig is intended to portray he-r determination for detecting SCENT-maturity and emotional intelligence. SCENT-immature people allow emotions to cloud judgement and generally see the negative more than the positive aspects of work and life.

\(^{174}\) Burrell and Morgan refer to ‘technological or structural determinism’ within objectivist functionalist organisation theory (1979:218-219).
can help turn these things around.

Releasing Agnostic-Deposition-Acting

Suspending judgement, it is a well known deposition in Christian epistemology, we are a spirit, we have a soul and we live in a body. How we act impacts our spirit-soul-body. Our conscience lives in our heart-spirit and our personality lives in our mind-soul-emotions. Meyer and Stache observe,

We need to slow down and take the time to think about what we are thinking about. Our emotional soul life can turn our spiritual and physical-body life around. But we continue to gamble with our lives. (2007.)

In re-creating their craft, some police are changing their tune by taking time to observe intelligence-led policing as a maturing process. Detecting SCENT-maturity can be emotionally upheaving, which Jakes calls, "He-Motions, even strong men struggle" (2004) or in my language, 's-he-motions'. Dichotomous changeable emotions craft SCENT-maturity: love-hate, happiness-sorrow, humour-sarcasm...

Releasing Diagnostic-Concepts-Reflecting

Police humour-sarcasm is not unlike what other professions use for emotional survival to deal with workplace challenges such as death, unsightly injuries and criminal wickedness. Sarcasm is generally considered a lower form of wit but it can also portray anger. In this respect, some police are shaking off old habits-images and observing the importance of crafting a serving-protecting mode of SCENT-maturity.
Using imag-i-cal illusion for observing in action research can unmask and rescue us from deluded realities. The following metaphysical-metaphorical story is gleaned from deep sensing environmental police phenomena. It alludes to an inner struggle between our conscience and will (Romans 7:21-23 amp) and liberation (Psalms 146:7 NIV). Some imagination and a sense of fun endeavour to capture a deeper interrogation of this SCENT-maturity sojourn.

Image four: transcending alienation and liberating potential

A Larger Than Life Safety Net

Releasing Epignostic-Categories-Concluding

We are an island rising out of a dangerous, pathological sea of angst and dread and bad faith. This dread-full sea has flesh-eating predators that will eat you alive or worse, lock you in a death roll, store you on a know-ledge (a secret ledge only they...
know) and deny you a decent burial. AR HUM, what lurks beneath the surface? Is it Existentialist Sartre’s ‘Other, hidden death of possibilities’?

The reality of six wo-men is one wo-man totality being, totally be-ing. He-r objectivist ego and second-self subjectivist alter ego as whole ego nudges society, workplace boundaries or whatever y-your heart desires (because the alter ego could be y-your life in brackets). The public-private self walks a thin blue-khaki beat of ‘transjectivity’ that meets at the mid-point of intersubjectivity.

The soul wo-man ego-alter ego spirit wo-man tug-of-war is struggling against world realities (distracting abstractions usually). The inner struggle for freedom is showing as bad faith and its ripple effect attracts those alienating sharks and false crocodile smiles in our world. Some of this totality (the ‘oh oh’ fright-flight-flight physical body) senses impending looming doom. Bad faith is a horrifying responsibility that haunts the very existence of man (Denchu 2002:3).

But wait, there’s a gap in the stream of consciousness as ‘we’ reach the end of our tether and the rope snaps. The wedge of alienation reifies itself. Our surface tension breakthrough is an, ‘Oohhh nooo, mid-air pride-comes-before-a-fall moment’. Gloom-doom-loods and the gap gets bigger and bigger... the rift becomes a gulf. There’s nowhere to turn, run or hide, so it seems!

The intersubjective consciousness is a ‘minus one plus one equals zero’ no-thing, a deep recess door-of-darkness-void. But no-thing-ness is some-thing. It’s a dialectic synthesising truth, a heightened awareness, a phenomenal epiphany. It’s a gap-filling looming gloomy doom, it’s the moment of descendent truth; the dreaded fall, it’s lost freedom to liberate our potential and fulfil our destiny. It’s the existential-gap between to-be-or-not-to-be and being; it’s inauthenticity, the point of escaping re-ality.

But that’s other people! Y-your intersubjectivity of course is different; we can choose SCENT-maturity. It’s the open door of our heart, the eye gate of our soul, an emancipatory breaking through the yoke of darkness, the pathway of Light. It’s another possibility of rising above our circumstances, and reaching for authenticity and liberating potentiality. Our egos and alter egos allow us to suspend judgement and let our selves be.

Our point of intersubjectivity frees us to transcend what Hegel calls an ultimate, absolute knowing truth where we are at one with God. This is a spirit-soul-body space-place of love, joy and peace where we take authority over aromatic SCENTs. We choose a sea of calm and other incidental transcendentals that are not
distracting abstractions. Knowing *when* we fall, there is a larger-than-life, all-embracing safety net where God and others wait patiently to help us help ourselves.

Often our problems appear like the 'sky is falling in' but in the global scheme of things, they are 'mere distractions'. Detecting SCENT-maturity is a window/door of opportunity for inhaling SCENT-aromas.

**Oohhh Correcting SCE N T-aromas**

**Releasing Prognostic-Proposition-Planning**
Correcting SCENT-aromas requires conscious *inspiring, observing and allowing* others a place in our organisational airspace. Police are recognising *how we talk to* each other and *what we say about* each other has long remained unchallenged as a form of destructive workplace behaviour and *networking intelligence*. One only needs to walk through an organisation to smell the fragrances or aromas offices and corridors emit.

**Releasing Agnostic-Deposition-Acting**
I advocate the dichotomous 'but'-saying, 'sticks and stones may break my bones *but* names will never hurt me' is conceptually shallow. The *truth* is, names do hurt and
they stick just like people allow mud to stick. Although the saying 'once a criminal always a criminal' locked in a vicious cycle because of one never-ending mistake or life choice tends to hold sway, this need not be the case if we temporarily suspend judgement as the next storyline shows. (I'm not suggesting that criminals don't spend time incarcerated for their wrongdoings. I am suggesting we give criminals a second chance while they are incarcerated.)

We needed to be conscious or wary of slipping into an observing research mode of "a self-ambushing trap of dichotomania" (Smith 2005a:13). "Dichotomania" (Smith 2004a) describes what I call 'repetitive choice-decision traps and choice-decision solutions'. Every day we engage a 'mania' of dichotomies where either-or choices trap us when neither, both, or other things are also choice options.

I self-reminded and remembered to observe and interrogate organisational stories like a coin has multiple sides. A coin looks different depending on how you handle it, look and see it, and whether or not it has retained mint condition. Perspectives are numerous, yet we nourish secret whisperings from the organisational grapevine at the expense of other possibilities.
Releasing Diagnostic-Concepts-Reflecting

In every workday life we are generally mindless, unknowing and unaware about the organisational air we breathe (inspire and expire). Becoming mindful, knowing and aware of what is occupying organisational airspace can help correct or maintain SCENT-aromas.

Breathing difficulty can manifest when wo-man-made organisational artefacts (or facts of human art) become air pollutants. The smell of toxicities such as oppression, fault-finding, tale-bearing, gossiping... can alerts us when ‘artefactual’ wedges of alienating domination are inspiring and metastasising our organisational airspace. Unless organisational pollutants are removed or resolved by clearing-cleaning the air, breathing space can become embarrassed (hindered, impeded) and people could permanently expire.

SCENT-aromas affect our whole spirit-soul-body being, security, morale, confidence and patience... The rejection or acceptance of our self-imposed truths and realities determine our freedom of lightness or imprisonment of darkness.

When we are continually sick or experience dis-ease or unease, or well and experience ease in any part of our organisation, organisational countenance shows. Police wo-man’s inner struggle with masculinisation, defeminisation and being human is not unlike an identity crisis. Because not always saluting or addressing senior police as “sir” or “ma’am” breaks down police rank-barriers, some view this as disrespectful - another identity crisis.
Man is living in a physical (body) prison. In his flight from anguish, he tries to escape into the relative freedom of his mind. But he finds bad faith because his mind is a "psychic prison" (Morgan 1997, 1998). His conscious ego surrenders to his self-imposed constraints of living the belief and reality of his dark role-identity shadow.

The mouse is free to come and go. Choosing to keep the reality of her shadow behind her (she knows it's always there), she sees the light as her truth; she sees alienated man in his solitary confinement. She can step back outside the prison cell whenever she pleases. She might be the man's alter ego or good faith transcending anguish. She might also be a liberated prisoner of hope.

A role identity crisis can also loom when critical issues are sidestepped as so-called 'police family business [or] secret men's business', despite the fact that others are impacted. Police co-researchers report defensive, "apocalyptic" overreactions,
amid accusations of scaremongering ("the sky is falling in") where messengers are shot and sent into the wilderness as *slanded* scapegoats\textsuperscript{175}.

**Releasing Epignostic-Categories-Concluding**

Stoop observes this sidestepping phenomenon,

> You are as sick as your secrets... family secrets are like the elephant in the lounge room. Eventually the elephant grows and takes over the room, spraying its waste on everyone and making it impossible for anyone else to be in the room. Still, no one ever talks about the elephant. (Cited in Jakes 2004:16.)

A SCENT-aroma 'elephant' is the smell of gossip in police. Gossip is like a pathogenic space occupying lesion that robs and chokes organisational airspace creating an asphyxiated condition. What God the Holy Spirit thinks of gossiping echoed by what police think, deepens data interrogation. Gossip "betrays confidences" (Proverbs 11:13, 20:19 KJV) and "a malicious man... harbours deceit" (Proverbs 26:24 KJV). It is "deadly poison" (James 3:8 KJV), "corrupt communication" (Ephesians 4:29 KJV)... Gossip means in Greek, "phalous, something that is stinking or... rotting" (Renner 2003:453), or what I call, 'SCENT-stench'.

When gossiping and faultfinding are used as oppression, they could be viewed as what I call 'SCENT-crime'. I see SCENT-crime as a form of corruption that hurts people, blemishes people's views, erodes integrity, destroys trust and kills relationships. Where management responses do not include approaching the victim for validation and investigating both the gossippers and faultfinding motives, then SCENT-crime denies people natural justice and is organisationally ambushing. Particularly detrimental is the harm brought to the victim's reputation when they

\textsuperscript{175} Argyris is instructive in his (1982, 1995 and 2002a and b) accounts of organisational defensiveness and barriers to discussing the undiscussable...
are humiliatingly transferred to other parts of the company or a contract is not renewed and income-earning capacity is harmed (frequent storytelling emergence).

Often people cannot, will not, or do not think to accept, where a person is at in their walk of life and work life. Unless forgiveness occupies this wedge of alienation, when an unjustly attacked-slandered worker is cast out or leaves, managers could forfeit inheriting future skills from the 'released' worker. Police also risk organisational suffocation where unresolved SCENT-smell overpowers beautiful SCENT-aromas.

**Ar Hum Re-forming SCEN-transforming**

**Releasing Prognostic-Proposition-Planning**
The notion of SCENT-transforming is alerting and reassuring police they could be experiencing a traditional intelligence paradigm shift where upheaval and reformation are part of the process. Good information-communication-intelligence management can help people breakthrough the surface tension of a transforming phase of policing history.

Once upon a time Queen Victoria gave London's police detectives a rose whenever they solved a crime. Symbolic of police intelligence today, is a rose. I borrowed the rose to signify "peeling back the layers of human nature" (Smith 2005a). The word "peeling" is a cloaked reference to England's Sir Robert Peel, the founder of modern policing and the earliest "peelers" or police 'Bobbies'. The idea of SCENT smells the fragrant rose of police intelligence. The rose is also symbolic of Jesus Christ and His Church.
Releasing Agnostic-Deposition-Acting

What I call ‘organisational-rifts’-rebirth are, I suggest, signs and symptoms of breaking through paradigm shift struggles. Obviously not all police are making or accepting a paradigm shift, which requires an unlearning-re-learning-re-enculturation process. Organisational rifts are both embarrassing (impeding/hindering, not unlike respiratory embarrassment) and liberating information-communication-intelligence management as the image below shows.

Image six: Reforming SCENT-transforming Paradigm Shifting-Rifts

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Releasing Diagnostic-Concepts-Reflecting

The ‘old policing paradigm’ image shows police information-communication-intelligence management at all levels of the organisation are a tug-of-war tension, which can fail to generate meaningful dialogue. The illusionary ‘second level’ without alluding to any particular organisational level, shows information-

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176 The main features of ‘rifts’ are not too unlike ”deep-seated cleavages”, (Burrell and Morgan 1979:368) and “The Gulf” theory (Morgan 1997). But rifts in this paradigm shift context are fundamentally different.
communication-intelligence does not flow freely up, down, across and out-into the company.

What I call 'isolationist island communities' within policing is like a tension of breaking-closing ranks where 'silos of information' or individual databases embarrass information-communication-intelligence cross-fertilisation. The initial phase of the research journey was spent tearing down these information silos strongholds to liberate information-communication-intelligence flow.

The image shows stakeholder communities are having a tug-of-war trying to breakthrough into police communication flow. On the right-hand side is a dark force barrier: reporters of crime information are imprisoned in their expectations that 'old paradigm' police will control, dominate and generate more problems than they are intended to resolve. On the left-hand side is a light force breakthrough by 'new paradigm' police, nudging the boundaries of community partnership policing.

These phenomena can generate secrecy, anxiety and feelings of being left out in the cold as rebirthing impacts. Rift tension can strain or break friendly relations where silence prevails... Silence can be construed as standoffish unanswered telephone calls and email messages, lack of cooperation and business inertia177.

177 Deputy Police Chief Hillman maintains inertia often pervades large organizations like ours (paraphrased, 2005:43).
Releasing Epignostic-Categories-Concluding

This overprotective police climate cultivates ‘technological determinism’. Rather than leave the ‘island community’ to visit another, technological dialogue determines and dominates as virtual reality. Because police individually spend conservatively four hours or more managing myriad electronic dialogue on an everyday basis, they forfeit face-to-face team problem solving that could collectively take one or two hours.

A salient feature of new paradigm policing is breaking through information-communication-intelligence barriers into community engagement. Community debriefings and new crime-specific task forces are paradigm shifts in traditional intelligence-led policing. However it could be argued this is ‘back-to-basics’ policing. Community stakeholders told me that ownership of problem-solving is shared when police consult about crime detection, correction and prevention. Where communities are divided or rifted over sensitive and sometimes covert police engagement, police are visiting communities to clear the air.

Dialogic exchange between police and community people invites mutual learning about how and why police execute their serving and protecting role in a particular fashion. Smarter dialogic exchange is covert police overtly visiting communities to stealthily empower and enrich SCENT-impoverished stakeholders. The policing paradigm shift is like reforming and transforming SCENT-DNA and liberating potential for organisational problem-solving.
SCENT-intelligence-led policing sets the stage for reforming and transforming organisational problem-solving. The figure below shows *conforming* is an act of staying within our **old form**, condition, frame or stronghold of being. *Informing* is reflecting on our inside self our self. Informing ourself about our conformity becomes fertile ground for transforming ourself. *Transforming* arises from concluding, revelations or epiphanies. We transform or renew our modes of existing by tearing down strongholds. Transforming leads to *reforming* where we plan for a new condition or stronghold, and a **new form** of re-conforming.
Re-conforming is intentionally alienating our old self and starting afresh through the renewing, transcending or rebirthing of our spirit-soul-body. A new re-informing heralds re-transforming, and re-reforming. Our new paradigm brings a new cleansed condition-posture-countenance-disposition, starting afresh and constructing a new and better stronghold. This iterative cycle of reforming-transforming action research is radical change.

Apostle Paul urges, "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is - his good, pleasing and perfect will" (Romans 12:2 NIV). This scripture shapes radical humanism in my Christian hands.

When reforming SCENT-transforming, we 'strip ourselves of our former corrupt and delusional nature, constantly renew our spirit-soul-body, regenerate our new nature and speak truth amongst ourselves' (adapted from Ephesians 4:22-25 amp). This scripture shapes what I call transjectivity in my Christian hands. When we come alongside one another in helping, kindly, humanly love and give that bit extra care and interest in welfare of others, we become Good Samaritans (Luke 10:25ff). This scripture shapes radical humanism in my Christian hands.

Nudging the boundaries of policing casts the Christian action research net wider to harness new territory including Balanced Humanity. My storytelling voice is dominant throughout this storyline as an illustration of how I engaged observing and writing about organisational phenomena from more visibly-invisible spiritual-
metaphysical and practical management consultant perspectives. Using illusions of imag-i-cal data interrogation can unmask allusion and liberate organisational artefacts from delusion. This observing-in-action research interrogation process is not unlike how police detect, solve, correct and prevent crime and interrogate a 'person of interest' or in this case, 'phenomena of interest'.

When we serve and protect our selves ourselves, we are also serving and protecting others around us. We are not only stretching for our potential; we are also helping others reach and liberate their potential. Air freshener can cover up SCENT-related ambushes. But opening windows of opportunity allows organisation cross-ventilation to flow as 'Synergising Other Solutions' (SOS) for ambushing the ambush of our old policing paradigm takes us to the next storyline, solving-in-action research.

AR HUM AR HUM...
STORYLINE EIGHT

SOS Ambushing the Ambush

Solving-in-action research

SOS: Shifting, healing, transcending and solving problems

SOS: Saving Our Souls - CAR

SOS: Saluting Our Solutions: Subjective-Objective-Subjective

SOS: Synergising Other Solutions

Learning Conclusion
God-inspired spiritual solutions for secular problems:
“I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be more fruitful…

Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me…”

Jesus (in John 15:1-2, 4 NIV).
Jesus said,
Take My yoke upon you and learn of Me, for I am gentle (meek) and humble (lowly)
in heart, and you will find rest (relief and ease and refreshment and
recreation and blessed quiet) for your souls. [Jer.6:16.] For My
yoke is wholesome (useful, good-not-harsh, hard, sharp
or pressing, but comfortable, gracious,
and pleasant), and My burden is light
and easy to be borne.
Matthew 11:29-30 amp.

Traditionally action research seeks to solve problems. My echomethodology
outlined in storyline eight aims to delve beyond organisational superficiality into
deeper truths of spiritual, cultural, emotional, networking (social) and traditional
SCENT intelligences. The purpose of echomethodology is to bring or shift to
the surface, in a Balanced Humanity way, phenomena which echo and resonate
organisational fabric. Sometimes organisational fabric is torn and it requires a
process of shifting-healing-transcending for God alone to solve. Resonant of a
torn global human condition today are secular problems requiring spiritual
solutions. The devil tries to keep us under our circumstances and God helps us rise
above them.

This storyline calls for a series of 'SOS' approaches for Saving Our Souls, Saluting
Our Solutions and Synergising Other Solutions for ambushing organisational
problem-solving ambushes. This thesis hopes to position Christian Action Research
(CAR) and SCENT-intelligence-led policing for policing organisations and preventing
spirit-soul-body 'crime' by ambushing the hurtful ambushes of human nature. More
audacious initiatives such as Operation Nehemiah, Special Liberty®, SCENT-
intelligence leadership and Christian COPS (including Operation Ezekiel) posture
steps of faith for constructing wider community partnerships.
Overcoming barriers to problem-solving

The emergent nature of this Balanced Humanity-CAR consulting intervention shifted problems towards a dialectic solution for raising organisational awareness; then there was another shift to a space of healing so co-researchers could rise above or transcend their organisational circumstances for liberating their potentiality. Redman (2004) suggests action research shifts problems; Wadsworth (2004a) advocates action research heals problems; and I propose action research transcends problems through a shifting-healing-transcending-solving process.

Co-researchers in Revans’ eyes are, “comrades in adversity” (1982 in Passfield 1996:22) and “colleagues in adversity” (1989 in Mead 1990:3) where no hierarchy or perceived ‘experts’ is the peer norm. In other words we co-researchers were all in the same boat problem-solving together but this can be self-ambushing.

Stepping outside the boat of adversity

Although issues emerging from each phase of the iterative action research cycle informed the next phases for problem-solving-in-action research, some co-researchers couldn’t see what others could. When co-researchers don’t acknowledge paradigmatic imprisonment trappings of “being so immersed in a situation we can become blinded” (Blunt 1997:346), problem-solving can be ambushing. Sometimes fear, misery and a dysfunctional approval addiction become our zone of comfort, safety and ease. We don’t feel comfortable unless we feel uncomfortable. We also feel discomfort until we gain others’ approval.
Conversely, sometimes we get excited about how we have changed and feel the need to tell people. But Bishop Jakes says,

We don’t have to scream from the rooftops how much we’ve changed - our actions speak louder than words. Still certain people may try to lock you into an old role or to define you by a past mistake. These men and women display their own insecurities when they won’t let you transform yourself and move on (2007).

There were organisational costs where short-term thinking ambushed longer-term problem-solving. A problem for this (any) organisation is, when people do change for the better but they are being locked into a past mistake, they are literally stepping outside the boat of adversity and moving on. Consequently, the organisation forfeits harvesting the mature fruits that changed people bring forth. Northern Territory police were choosing to resign as a solution for 'escaping' modes of alienating domination while 'reluctant others' chose to stay and not solve anything because of self-perceived disempowerment to seek betterment.

Meyer contends, "We can’t learn to walk on water like Jesus did unless we first get out of the boat... God turns up when we do step out of the boat" (2007a) of adversity. We can take a step of faith to stop beaching ourselves. Schein, Kahane, and Scharmer contend, "It’s very hard to get people to stop, reflect, and look at what’s really going on" (2001:8). So some companies take workers on off-site bonding retreats to ‘workshop issues’. Schein warns of the traps,

Companies force their employees to climb trees all day and reveal personal stuff to one another at night... These bonding activities seem like a coercive way to shame somebody into being as open as he can be and then getting him to spill his guts... but the camaraderie can come at a cost to the individual. (Cited in Coutu 2002:7.)

Therefore, one of our co-researcher ‘rules of engagement’ was what was said behind closed doors (private) stayed behind closed doors. I advocate we can
choose to remain imprisoned in this ambushing boat of miserable, dysfunctional fear with others moaning and groaning about the past and current situations. Or we can choose to confront and ambush these ambushes by stepping outside the boat, confessing our faults and taking authority over them in a loving way. Moving forward with God as an executive-thinking partner is a life-liberating decision.

**Stepping inside the boat of mateship**

Co-researcher discourse about solving-in-action research helped us position our thinking partnership as *armour bearers*. We began recognising an old paradigm as a negative heuristic when it no longer supports our SCENT-intelligence growth. Some spirit-soul-body-searching questions helped us recognise our self-ambushing condition to first help *solve* our selves before we could help others solve organisational problems. We did this by checking our spiritual, metaphysical armour and learning to ask ourselves self-policing questions.

- How SCENT-intelligent is our armour?
- How healthy or not so healthy is our armour?
- Is our armour used for a good cause?
- Do we keep our armour in good shape?
- Do we have chinks or damaged bits in our armour? (Smith 2005c.)

A Christian action researcher or CAR-er (carer) knows not to present themselves, as an executive thinking-problem-solving partner, to their workplace spiritually naked. To do so is spiritually unethical,
To be strong and to stand firm against the devil’s schemes [wedges of alienation], we put on the helmet of salvation [to save our souls—synergise other solutions or SOS], the belt of truth [to recognise and inform well], the breastplate of righteousness [justice and ethics], and shoes of peace [to apprehend misleading reports]. We take up the shield of faith [protect company executives, others and ourselves] and the sword of the spirit [truth], which is the word of God [higher truth]. Our true freedom of speech is bound in God’s spiritual chains [the truth sets us free]. (Adapted from Ephesians 6:10-20 NIV.)

Answers to the problematic nature of human nature are found in the Bible. We cannot ‘solve’ people, but God can as these equally important spiritual warfare and prayerful virtues show:

Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.

Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish each other with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:12-17 NIV)

**SOS Ambushing the Ambush: a dba story by Jennifer Smith 2008**

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**Saving Our Souls**

**Positioning Christian Action Research: (CAR)**

Previous storylines show CAR problem-solving phases are sub-cycles of the action research cycle: action sight seeking, action being; action thinking; and action knowing. These sub-cycles will become more apparent as *Saluting Our Solutions.*
**Action Sight Seeking**

When we *lack* some thing, it usually means a deficiency, shortfall or scarcity. According to Christian epistemology, “If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him” (James 1:5 NIV). When planning to *ask* for some thing, we are *seeking* to make a request to fulfil a want or need. Renner believes, “A lack of "wisdom" is the most devastating kind of deficit… for wisdom has the answers, the solutions, and the principles” (2003:735) needed for problem-solving.

Action sight see-k-ing is when you *ask of*, or *seek* the Lord God (King) with spirit-soul-body *sight* you will *find* Him (adapted from Deuteronomy 4:29 amp). In CAR mode, when seeking the Kingdom of God *first* (Matthew 6:33 NIV), we are *prayerfully asking* for planning-mode-foresight, acting-mode-insight, reflecting-mode-hindsight, and concluding-mode-new sight.

We have prayerful authority to *expect* to get what we demand to meet tangible needs. When Apostle James tells us to ‘ask’ God for wisdom, “God isn’t *suggesting* that we come to Him for wisdom; He is *commanding* us to do so!” (Renner 2003:735, my italics). The authority to *seek the King* in this context shapes action being.

**Action Being**

Action Being is the doing/acting mode of CAR (we are what we do–we do what we are). Emancipating the consciousness of our knowing requires co-researchers to be *wise* when immersing our selves into SCENT-phenomena and problem-solving research mode. Wis-Dom *ideologically*, is the do-main (doing mainly) condition of being-human-being. Because *condition* means, “a particular state of being or
existence [or] situation with respect to circumstances" (Collins 1999), we can consider the domain of the human condition. The human do-main or condition in solving research mode is conceived from human beings being (action) humane (being).

Wisdom is defined as “the ability or result of an ability to think and act utilizing knowledge, experience, understanding, common sense, and insight... enlightenment” (Collins Dictionary 1999). Wise is defined as, “prudent; sensible” and the suffix Dom means, “state or condition e.g. freedom and domain e.g. Kingdom, Christendom” (Collins Dictionary 1999). Wisdom is the domain, condition, or state of being wise.

This part of CAR cruising the territory forms a deeper sub-sub-cycle of solving-in-action research and it is constructed from scriptural parabolic storytelling:

- **The Parable of the Sower in Matthew 13.** Planning the scattering and survival of the seed we sow are crucial existential matters of ‘to-be’ on good fertile ground where it can be nourished and grown to fruition or ‘not-to-be’ on barren soil. PLANNING.
- **Spiritual Gifts in 1Corinthians 12.** Nourishing action research seeds with spiritual gifts of wisdom, knowledge, faith and discernment requires teamwork. ACTING.
- **Warning Against Falling Away in Hebrews 5:11-14.** Growing what we sow requires nurturing for survival; otherwise a workable idea/solution dies. Falling away from meticulous, rigorous and ethical intelligence cultivation, reflecting and reflecting on our reflections... and being reflexive to our action research are consequential considerations for REFLECTING.
- **Life By The Spirit in Galatians 5:16-26.** Getting immersed in organisation culture without abandoning your own values and without ‘going native’ is intelligence harvesting. Sowing fruits of the spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control is reaping the fruit of CAR. CONCLUDING.

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178 Culture shock (Hickson and Pugh 1995:255) and cultural conditioning (Hofstede in Pugh 1990:474) are instructive.
**Action Think-King (Thinking)**

When we stand still, rest and prayerfully reflect in the King’s presence, we are in essence, or specifically ‘in-essence’, breathing God’s airspace and life force. He raises our consciousness about the importance of and need for wisdom in problem-solving research mode. Balanced wisdom is also important. King Solomon candidly warns, “A [self-confident] fool has no delight in understanding but only in revealing his personal opinions and himself” (Proverbs 18:2 amp). A solution might be “The condition of an enlightened mind is a surrendered heart” (Lawrie 2007).

What is enlightenment and how do we surrender our heart? Enlightenment and surrender are not unlike an empathy walk where storytelling and role-playing cast an important safety net for problem-solving-in-action research. Evaluating whether or not our diagnoses were accurate, proposed solutions were safe for the organisation and acceptable and accepted by police executive were keys to enlightened co-researcher action thinking.

**Action Knowing**

Action knowing helped discern the things we needed to understand for problem-solving. Renner maintains, “Education gives you information and facts... wisdom gives you principles, solutions and answers” (2003:735). This is where my rainbow and circle of wisdom awakened and synthesised my seven senses to see an enlightening eighth sense of higher knowing (faith) or epignosis. Epi means above and gnosis means knowledge.

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179 I advocate our five biological or physical senses of seeing, hearing, smelling, tasting and touching; our sixth cognitive sense of intuition (the mind, intellect, will and emotions); and our seventh spiritual sense (the ‘heart strings tug’ or ‘gut sense’ of discerning wisdom of right and wrong, true and false); pre-empt our eighth Absolute sense (an ultimate transcendental knowing, the spiritual, metaphysical realm) of knowing God.
When we know what to do or have a situation-solution under control, today’s expression “I’m on top of (or on) it” captures epignosis. When compounded, epignosis constructs the idea “to come upon or to happen upon some kind of knowledge... making a discovery” (Renner 2003:403). This is classic action research emergence, radical humanist hermeneutic-phenomenology and Balanced Humanity knowing. To be intentionally agnostic and to build a diagnosis and prognosis, good sense making in solving-concluding-in-action research needed to be epignostic and conveyed the emergent idea Action Knowing.

**Action Observing**

Our life on earth is temporary and organisational life can be likened to a temporary assignment of table waiting in a restaurant. A restaurant no matter how grand, large or small, is noted for its food quality, table waiting, service and cleanliness amongst other things. The point is, a restaurant too, fills a temporary need of food and people come and go based on its reputation.

When a new restaurant opens, there is an awakening huh? People out of curiosity (hmmm) come and sample the food, beverage and table service. If everything is to the customer’s liking they conclude (aha), they will come back and plan (oohhh) to do so and eat there again. Organisational life can be like that where people come back and sample the food and service.

**Harnessing CAR problem-solving**

The figure below constructs CAR cornerstones further. I designed a similar figure-diagram during the initial research journey (Smith 2005a:110) to show how any phase of the cycle could trigger new heuristic observing and conceptual

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180 Diagram two: CAR Exegesis (page xxvi) also refers.
density before returning to the core cycle. In true form of conceptual construction, rather than destroying or abandoning the concept, its shape grew.

Figure fourteen: Harnessing CAR problem-solving
Central to the figure above is observing and the heuristic nuance AR HUM. The unbroken clockwise arrows represent the core iterative action research cycle. The two-way dashed arrows show a temporary triggering of new CAR sub-cycles from the hermeneutic heuristics of awakening huh, curiosity hmmm, revelation a ha, and contemplation oohhh. The smaller double-ended arrows represent heuristic pathways or 'sub-sub-cycles' where co-researchers delved deeper into conceptual density.

The small boxes represent us co-researchers engaging in action sight seeking, action being, action thinking and action knowing as they went about meeting with other small groups of co-researchers we wouldn't normally work with to cross-fertilise ideas, construct concepts and so on. As a form of data triangulation and saturation (more about this in storyline nine), this dense weave of epistemological emergence brought new ideas back to the core action research cycle for conceptual sharing, shaping, reshaping... and constructing, reconstructing... for solving things we were capable of solving.

Saluting radical humanist action research propinquity

The propinquity or nearness in time, place and relationship of action research can be framed around problem-solving in context with the emergence phenomenon and radical humanism-interpretive ways of coming to know. The illustration below shows an emerging propinquity of action research for shaping problem-solving around ontological existentialism, epistemological hermeneutics, and phenomenological human nature.
Illustration six: an emerging propinquity of radical humanist action research

Existentialism  Hermeneutics  Phenomenology  Action Research

  introspective  -  awakening (huh?)  -  new sight  -  act

  retrospective  -  curiosity (hmmm)  -  hindsight  -  reflect

  circumspective  -  revelation (aha)  -  insight  -  conclude

  prospective  -  contemplation (oohhh)  -  foresight  -  plan

state of being
(existing)

state of awareness
(knowing)

state of consciousness
(seeing)

state of researching
(learning)

Ontology  Epistemology  Human Nature  Methodology

Courting radical humanist action research

Acting on a research problem or question focuses on the present; reflecting highlights the past; concluding builds a bridge between the past and present to the future; and planning emphasises the future. The centrality of observing these phenomena is emergent and time neutral, yet encompassing.

Ontology is the study of our existence or being. Because Existentialism is about our state of being (we do things to be or vice versa), it is the realm of ontology. The acts of being and doing are about the emerging present or existential-ontological emergence.
A sense of knowing (or not knowing) and state of awareness (or unawareness) and how we gain knowledge or how knowing and knowledge emerge, (epistemological emergence) are the realm of epistemology. Hermeneutics is about everyday language (spoken, unspoken, ritualistic, symbolic…) and how we get to know professional language (hermeneutic emergence).

Phenomenology is about conscious experience or the emergent state of the consciousness phenomenon or phenomenological-human nature emergence. Human nature is a phenomenon and it is the realm of phenomenology.

Engaging radical humanist action research

Action research acting

Existentially, we are human beings acting out our lives: searching, re-searching, emerging and re-emerging. When we use our senses to examine and analyse our thoughts and feelings, we are in effect sense making our existence. We are being ontologically introspective by looking within. But to be an introspective, existing being, we need to be awake.

When we awaken, we become epistemologically knowing and discover a heuristic signpost: ‘huh, what’s this’? Hermeneutically, we discover or are conscious of seeing some thing ‘new’ for the ‘first time’. Phenomenologically, this is seeing a new phenomenon or having new sight for problem-solving.

Action research reflecting

When reflecting, we are searching/re-searching our actions. Existentially, we are be-ing retrospective or looking back at the past. Hermeneutically, we are curious,
‘hmmm, what was that’? When engaging *hindsight phenomenologically*, we are raising our consciousness to take a closer, deeper look in problem-solving mode.

**Action research concluding**

Concluding builds a bridge between the past and the present and the future. Because we have acted and reflected on a problem or research question in the *past tense*, we have drawn a problem-solving conclusion in the present.

*Existentially, we are being ontologically *circumspect* where (hopefully!) we have a new state of being discreet, cautious and prudent... The defining *hermeneutic* ‘*aha*’ moment or revelation brings about a new epistemological state of awareness or knowing. ‘Suddenly’ or progressively an epiphany brings *insight* and *phenomenologically* our human nature experiences a new state of consciousness, seeing and gleaning insight in problem-solving mode.

**Action research planning**

Planning our next actions emerges. Our new state of being is ontologically *existential* because we have become *prospective*, looking towards our future. We utter a *hermeneutic* ‘*Oohhh*’ as we *contemplate* a new epistemological knowing.

*Phenomenologically, because we have acted and reflected on a problem or research question and drawn conclusion/s, we now have a new state of consciousness. We see with ‘new’ eyes and now have *foresight* for problem-solving. Observing a time neutral-encompassing *’ar hum’* draws these phenomena together for getting out of our research boat and positioning a problem-solving CAR in policing.*
Saluting Our SCENT-intelligence-led leadership

“It's not easy to alter engrained behavior even when that behavior is clearly counterproductive - but fortunately for the health of our organizations, it is possible” (Argyris 1982:5).

Honing our skills

SCENT-intelligence leadership presented a collective personal and business competency and responsibility to awaken, harness and cultivate organisational change in a climate of busyness, even creating in chaos. Senge, Scharmer, Jaworski and Flowers “had all experienced extraordinary moments of collective presence or awakening, and seen the consequent shifts of large social systems” (2004:1).

Learning to problem solve varied from situation to situation and from level to level of the police hierarchy, and it is not solely related to our skills. I believe it also involved freedom to learn, knowing what to learn, where to find help for learning and a willingness of people to help themselves and others to learn.

CAR-action research is best done through teamwork but it is useful for self-research. My co-researchers cultivated a non-hierarchical set of 'righteous
attitudes and behaviours’ to build humility, courage, integrity, compassion, humour, passion, and wisdom into our healthy SCENT-fully-awake teamwork:

- Our 'round table' approach empowered 'rankless-equality'. Keeping the conversation alive required knowing when to facilitate, when to observe, when to coach, and when to support.

- Humility and ignorance were valued, our collective skills formed a marriage and we left our egos outside the door. This took courage.

- Respectful listening was essential. We avoided interjecting others while ideas were being communicated (without monopolising air time).

- We tried to avoid being judgmental and destroying others’ ideas. This took compassion and helpful building on ideas. Our governing attitude was to recognise that disrespecting others constitutes disrespecting your self.

- Withholding information could be more destructive and disempowering to the one who withholds the information whereas sharing information was empowering. Our governing attitude was recognising that sabotaging others meant sabotaging your self. It was still acknowledged in sensitive instances, to balance the need to know and the right to know particular information.

- Our zone of learning was trustful and safe. Each team member knew what was very sensitive inside our circle stayed inside the circle, where it was safe as ‘women’s business’. We knew that betraying others was akin to betraying your self.

- Our problem-solving approach valued trial and error. Some research practitioners advocate the best learning occurs when mistakes are made, to trigger further action research-learning cycles. Learning was fun and we could laugh at ourselves.

- Co-researchers valued self-organising, self-managing and self-triggering of initiative without resorting to seeking sanction. We were hungry for this challenge in a culture that reinforces a chain of command bureaucracy.
At the end of each team meeting, we allowed time (when we remembered or had time) to explore how well or not so well the team engaged respectful dialogue and listening. This process provided opportunity to reflect on ourselves and discover how we feel (relaxed, confident, frustrated, annoyed, bored... and what triggered those feelings).

We recognised that once team members participated in a solutions-driven group like this, we could spread the learning to other areas of the organisation so it becomes a learning organisation. It's about learning to learn, helping to help, and becoming aware of your awareness for breakthrough learning.

We also recognised that a team approach facilitates cross-pollinating ideas and seamless policing.

(Reconstructed from Smith 2004d; 2005a; and 2005c.)

In Balanced Humanity fashion, we placed our objectivity on the table and surrounded it with our subjectivity as a cyclical research SOS: Subjective-Objective-Subjective way of problem-solving (see diagram one:xxiv).

Sharing our skills

Another key challenge facing police is problem-solving in a climate of change. Constructing an organisational problem-solving platform required identifying local environment inhibitors of change and influencing change. Police and civilians think they are a ‘problem-solving-learning organisation’ simply because they have a strong training ethic or accredited College training. The self-explanatory table below was a starting point for discussing problem-solving.
During the earlier part of the research journey, another way of sharing our skills was identifying organisational proponents and opponents of change and ‘fence-sitters’. As proponents of change we made small organisational improvements. Once fence-sitters (storytellers ‘waiting in the organisational wings’) saw results they joined the change-proponents group. When this happened, change opponents join the fence-sitters group and watched. This cycle is intended to repeat itself until the change-proponents group grows larger and the other two groups shrink.

What Zuber-Skerritt calls a ‘Daisy Chain’ (2004), I call a ‘cascading effect for cultivating action research teams’. Although it was designed for liberating SCENT-intelligence and breaking through dependency-generating bonds, I don’t believe it amounted to anything after the field research.
Petals of the centre ‘daisy’ represent core co-researchers for solving problems. The facilitating chief action researcher teaches and facilitates the principles of action research-learning-CAR where appropriate. Each petal-person then branches out to form her own teams using the initiating chief action researcher as a guiding coach light where required. The idea is to avoid generating a dependency on the facilitating chief action researcher or other team-set members.

Liberating CAR partnering

Four problem-solving opportunities frame liberating CAR partnering in policing organisations, positioning police in CAR and partnering SCENT-intelligence-led
policing in the wider community. The figure below is a skeletal partnering framework. Each problem-solving opportunity is explained below.

Operation Nehemiah

Police-Church partnering is not new. In Old Testament days the prophet Nehemiah and his men rebuilt the walls of Jerusalem with one hand while holding a sword in the other. Another example is Temple police who arrested Jesus on religious leaders' orders (Gospels of Matthew, Mark, Luke and John).

In recent times, the British Home Office (police) and police in Kentucky, Texas and Georgia (USA), Dubbo, New South Wales and suburban-Melbourne, Victoria are partnering with local Christian Churches for engaging community stakeholders...
to help combat crime. Operation Nehemiah is not yet accepted by Northern Territory police but it has potential partnering application in line with Directions in Australasian Policing 2005–2008 (Australasian Police Ministers' Council 2005).

A desired 'in-principle' purpose of Operation Nehemiah is sharing an environmental understanding of policing community governance and Christians policing spiritual governance (Haggai 1:1 NIV) to enhance intelligence-led policing. The desired outcome is Government and Christian churches working in partnership to reduce and prevent SCENT-crime by serving and protecting the community.

A possible step vision at Territory/State/National levels is,

- **Partnering** Government Agencies and Christian churches (Ezekiel 34:11).
- **Engaging** the community (Romans 13:1-5).
- **Rebuilding and restoring** people and society (Nehemiah 2:17-18).

Local Police-Church partnerships would vary between local crime patterns-hot spot policing and pre-existing Church community engagement imperatives. Local Police-Church partnering could include,

- Prayer networking (Sunday worship, electronic networking for instance Christian COPS: Cops Offering Prayer Services...).

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181 Personal dialogue with Christian police network and email message 4 June 2007 (anonymous/undated CNN broadcast from Pickering). Formality of the partnering is unknown.
182 Police call some of their formal operations by name such as Operation City Safe... In this case, Operation relates to Police (and other restorative justice authorities, Romans 13:1-4 NIV) and Nehemiah relates to Christian churches in Australia. Operation Nehemiah is based on rebuilding the walls of Jerusalem (serving and protecting society) and God's endorsement for various projects (Nehemiah 2:20 NIV).
Annual (September) Police Remembrance Day Service; annual (June)
Thanksgiving Day (for armed forces including police).

Informed consent crime referrals, safe housing and action research-
learning.

Police-Christian forums:
- Restorative justice (such as special-liberty® see below).
- Youth (juvenile offender and non-offender) initiatives (build on existing
  police-community projects and church ministries).
- Other: joint publication of crime research, local community newsletters...

Special Liberty®

The practical problem-solving-healing approach of special-Liberty®\textsuperscript{183} (Smith
2005b) is designed to walk arm-in-arm with CAR-action research-learning. The
CAR aspect of special-Liberty® is not about imposing religion and Christianity\textsuperscript{184}
onto people. It is intended to be a crime reduction-prevention-restorative justice
opportunity. The actual SCENT-element of CAR triggers what I call action-
SCENT-healing for troubled-hurting perpetrators, crime victims and police.

Co-researchers agree there are limited Northern Territory restorative justice
opportunities for perpetrators. I maintain perpetrators are generally overlooked
as victims of their self-imprisoning dark modes of spirit-soul-body being.

\textsuperscript{183} Appendix T refers.
\textsuperscript{184} Religion can be construed as judgemental self-imprisoning dogma and church rules and
regulations that can hurt people. Christianity is a choice and it is about helping people have
a relationship with God-the-Father, God-the-Son Jesus Christ and God-the-Holy Spirit.
In crime reduction-prevention mode, special-Liberty® is designed to help change perpetrator behaviours or actions by changing their attitudes through self-research and learning. In restorative justice mode, it is intended to help perpetrators and their families develop SCENT-maturity to overcome community-family rifts.

In empowering-healing mode special-Liberty® is designed to encourage crime victims and supporters seek police for help rather than see them as the enemy. It can also help crime victims change their situation (action) and to be changed (learning) by breaking the vicious cycle of suffering in silence and the fear of perpetrator threats. By nurturing SCENT-intelligence, special-Liberty® is designed to empower victims to learn to report crime to police, testify with confidence in court and commence their healing process in a relatively safe zone for learning.

In organisational SCENT-crime problem-solving mode special-Liberty® is designed for healing police work performance requiring supervisory or professional responsibility and ethical standards command interventions. The same design-process intentions hold sway for police who have been investigated for, and where it was found, a complaint against police was justified.

Special-Liberty® is so-called for four key reasons.

- It is special liberty in the sense that it can offer perpetrators spirit-soul-body healing while jailed and/or special conditional liberty from imprisonment.\(^{185}\)

- It is special liberty because special teams allow crime co-researchers and complaints against police co-researchers to

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\(^{185}\) One of the aims of this project is to position special-Liberty® as an ongoing crime reduction, crime prevention, and restorative justice program.
emancipate fear-helplessness-procrastination by problem-solving harmful attitudes and behaviours.

It is special liberty in the sense that it offers a SCENT-intelligence opportunity for liberating new ways of thinking, respecting others and ourselves, and releasing humane human potentiality.

A desired outcome of special-Liberty® is to liberate the direct and indirect victims of crime (families, communities and perpetrators) for re-engagement as SCENT-transformed members of the family and community. (Revised from Smith 2005b.)

**Christian COPS**

Christian COPS (Smith 2006b) or Cops Offering Prayer Services is an intercessory prayer group of Northern Territory police. Although we are a group, we don’t meet as such. Christian police worldwide pray specifically for the safety and wellbeing of current and retired police and their families and crime situations. The global coordinator is the British Home Office Christian Police Association and some Australian Christian Police Associations are now linked.

Other Northern Territory and Australian Christian networks also pray for the general safety and wellbeing of police and governing authorities. Christian prayer networks worldwide are also using the power of prayer to fight crime in the spiritual realm. For some, unmasking and critiquing sources of alienation are a

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186 Our founding scripture is where one in prayer can send 1000 [dark forces] to flight, two in prayer can send 10,000... (Deuteronomy 32:30 NIV).
negative, perhaps a bit too radical, too spiritual, too 'whatever' topic\textsuperscript{187}. However the reason I am detailing the Light-Dark spiritual-intelligence continuum holds a threefold warning.

First, the dark spiritual realm surrounding all of us, especially criminals, shadows and endangers police work. Second, some action researchers-cooperative inquirers are unknowingly (or worse knowingly) delving into the dark occult possibly without realising the consequences for themselves (and their co-researchers)\textsuperscript{188}. Third, spiritually intelligent Christian police know and understand the unseen realm they are engaging in spiritual problem-solving mode.

In the interests of SCENT-intelligence-led problem-solving, God’s 'organisation chart' has a relatively flat structure of the Archangel Michael (Jude 9) and a host of angels who serve God and us humans (Tenney 1967:39). Through prayer, worship... we have direct access to the 'Divine Chief Executive Officer and His open-door policy'.

Although no match for God, the devil, a fallen spiritual being (Tenney 1967:755) also has 'organisation structure'. In descending order there are principalities (highly ranked, powerful evil beings), powers (demons with delegated authority), rulers of darkness (soldiers or troops) and spiritual hosts (evil spirits)\textsuperscript{189} (adapted from Ephesians 6:12 NKJV and Renner 2003:398-399).

\textsuperscript{187} Meyer says, "Sometimes I think I understand things and then I gain consciousness. For some people the spiritual realm is more real than the physical realm" (2006a).

\textsuperscript{188} See Reason (1988) for examples.

\textsuperscript{189} Hero'n’s cooperative inquiry venture into 'altered states of consciousness' using ritualistic occultism to 'function awarely in the physical and non-physical worlds simultaneously' (paraphrased, in Reason 1988:183-184), invoked satan's organisation. Hero'n describes "bizarre activities for... disarming us [from the physical world; my note: more than they realise!]... [sensory manifestations causing] considerable agitation and distress... did rather distract us from rigorous reflection... pathological states... brief >
In maintaining only God is big enough to take control, Maxwell highlights a leadership principle of resting and caring, “[When] We care; He rests. God allows us to mess up our situation. He cares; we rest. When we release control to Him, we find peace” (2002:1204). I believe people generally are somewhat intolerant when we mess up our situation. Franklin adds, “Satan uses emotions to impede people, our biggest stumbling block. Only God can get inside people and change them. Self-pity is satan’s greatest reward. Your greatest freedom is to be free from your self” (2006).

Born from Christian COPS, Operation Ezekiel seeks to gather the scattered flock of Christian police to step out into a career pathway of problem solving in school based police initiatives. The title School Based Constable is somewhat constraining as a career pathway. The role would need to change to School Based Police with a higher ranking of at least Brevet Sergeant, wider education, problem-solving and crime reduction-prevention responsibilities and oversighting-coordination of police-church partnerships. This would require a step of faith by police leaders.

In problem-solving mode, we can take authority over our life storms and command peace and joy. But we need to step outside our boats. In other words, to be free from the wedges of alienation that inhibit us from reaching for our full potential, we need to alienate our selves from our old alienating selves, rebirth our spirit-soul-body and harness SCENT-intelligence-led policing partnering.

< semi-psychotic episodes... considerable upheaval... an emotionally distressing experience with a warrior” (pp 185-186, 193-194). In 2007, I initiated cooperative inquiry with Mr. Heron. After exchanging initial emails about the Light-Dark spiritual realm continuum he has fallen silent for whatever reason.
SCENT-intelligence partnering

The large, self-explanatory one-page figure below is an inter-organisational problem-solving framework shaping *Synergising Other Solutions*. At the core is team formation and community-Government-Church partnering can form at any phase of the problem-solving cycle.

*Operation Nehemiah* represents a *planning* phase for an inter-departmental Police-Justice and Christian Church *partnership* to reduce and prevent crime. *Special-Liberty®* is *acting* on community engagement partnerships for empowering perpetrators and victims to report and engage crime and healing. The Christian aspect of action research is actioned only where appropriate or requested, but C can also mean careful, caring, creative and so on.

*Christian COPS* and general policing are *reflecting* on problem-solving current ways of detecting, investigating and solving crime. *SCENT-intelligence leadership* is *concluding* alternative ways of reducing, preventing and researching crime and reporting and publishing crime research.
Figure sixteen: harnessing SCENT-intelligence partnering

- **ACTING**
  - Special Liberty®
  - Police-Church community engagement for reporting, engaging and healing crime
  - Police learning to solve, reduce and engage workplace challenges.

- **PLANNING**
  - Operation Nehemiah
  - Partnerships for reducing and preventing crime

- **REFLECTING**
  - Christian COPS policing
  - for detecting, investigating and solving crime.

- **CONCLUDING**
  - SCENT-intelligence-led policing
  - for reducing, preventing and researching crime and reporting and publishing crime research.

- **Multiple Circles of Wisdom**
  - Critical Friendships
  - Action Learning (AL) Sets
  - Action Research (AR) Teams
  - Christian Action Researchers (CARS)
I believe the soul of an organisation shows its true countenance by the way it helps people learn and embraces problem-solving change. Sometimes problem-solving, learning and change are imposed by a training mode of organisation. A strong training ethic or accredited College training does not necessarily equate to a problem-solving-learning organisation.

Does the mode of organisation accommodate transformational learning for problem-solving? Are people permitted and nurtured to 'not conform to the pattern of this world and transform through the renewing of their mind'? In the earlier part of the research, Northern Territory Police provided a relatively safe haven and opportunities for problem-solving-in-action research.

During the latter research journey, ostensibly professional fear and challenging workplace behaviours were unconducive for welcoming change of this problem-solving nature. However innovative policing-DNA is nascent, fertile territory for positioning a strategic 'SOS' framework to combat crime and help people evaluate and help themselves in any police jurisdiction.
Storyline nine
open inspection for property valuation

evaluating-in-action-research

reshaping new wave evaluation criteria

peeling the evaluation onion

unveiling reflective evaluation

releasing potential for organisational learning and change

transcending my personal circumstances: discovering a PEARL of wisdom

unmasking reservations and meeting challenges

learning conclusion
Jesus said,
“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matthew 13-16 NIV).

To God’s Glory.
Evaluating-in-action research

A Psalm of David:
I will praise You, God, with all my heart, and I will tell people about the wonderful things You have done for me. I will rejoice in You and be in high spirits!
(Adapted from Psalm 9:1, 2 Meyer 2006b:821.)

A real estate approach peels numerous layers of evaluating the postural properties of contemporary twenty-first century action research. For the purpose of this storyline, real estate property owners are co-action researchers and my beholding-evaluating audience. There are sound, pre-existing benchmarking standards for evaluating action research as a vehicle or car for exploring ‘organisation’. But this storyline invites my audience to step away from traditional action research evaluation.

Evaluating-in-action research might mean, ‘what does the beholding evaluator take away from this Christian action research (CAR) in the form of emancipatory spiritual, cultural, emotional, networking (social) and traditional SCENT intelligences? Do SCENT-intelligences echo and resonate organisational posture-countenance-condition-disposition? If organisational disposition has the ability to be evaluated as an anti-positivist construct, I propose this thesis is evaluated in terms of dispositionability alongside generalisability.

To build trust, confidence and organisational and personal learning and to avoid any untoward surprise discoveries, ethical-imaginative action researchers are transparent about shortcomings and flaws in terms of reservations (problem) and meeting challenges (transcending). Because Christian radical humanist action research epistemologies and grounded theory methodology have been married, I suggest open inspection calls for ‘new wave reshaping evaluation criteria’.
Reshaping new wave evaluation criteria

When SCENT-intelligence-led policing modes of being and organisation, the shape or 'sound wave' or what I call a new wave of evaluating action research (EAR) could be changing. Evaluation conjures the notion of releasing the valuation of ideographic research properties or emancipating ideographic research criteria. This does not mean traditional twentieth century action research evaluation criteria are unworthy or to be discarded.

Christian radical humanism epistemologies naturally construct unmasking and liberating dimensions. Parabolic action research adds an ethical 'moral-of-the-story' dimension for evaluating the sculpting of knowledge and meaning for generating local theory. Traditional grounded theory boundaries are nudged as a depositional and dispositional sense-making posture.

The table below shows what might be a constructivist shift in professional (cultural) action research language, which I'll walk you through as we venture deep into this open inspection storyline. Views concerning why positivist or nomothetic constructs ought not to be used for evaluating anti-positivist or ideographic research projects are subsequently framed as reservations and meeting challenges.
Table six: shifting nomothetic-ideographic research language

<table>
<thead>
<tr>
<th>Research paradigm element</th>
<th>Nomothetic Quantitative</th>
<th>Traditional EAR Qualitative</th>
<th>New wave EAR? Ideographic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sampling</td>
<td>Random</td>
<td>Selective-</td>
<td>-Emergent, Harnessing</td>
</tr>
<tr>
<td>Subject/Object</td>
<td>Respondent</td>
<td>Informant</td>
<td>Co-researcher/co-subject</td>
</tr>
<tr>
<td>Findings</td>
<td>Data-</td>
<td>-Material-</td>
<td>-Phenomena</td>
</tr>
<tr>
<td>Method</td>
<td>Collecting</td>
<td>Generating-</td>
<td>Christian, Caring,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Cultivating, Harvesting</td>
</tr>
<tr>
<td>Understanding</td>
<td>Analysis</td>
<td>Making sense,</td>
<td>Sense-making-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>theorising, concluding</td>
<td>Epignosis-Hypostasis</td>
</tr>
<tr>
<td>Knowing</td>
<td>Rigor-</td>
<td>-Validity-</td>
<td>-Authenticity, Echoing,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Resonance, Condition-</td>
</tr>
<tr>
<td>Applicability</td>
<td>Generalisability</td>
<td>-Generalisability</td>
<td>Dispositionability?</td>
</tr>
</tbody>
</table>

Susman and Evered (1978); Stenbacka (2001); Smith (2007)

For evaluating shifting ideographic research evaluation, I propose a framework for answering questions such as ‘To God’s glory, did this Christian radical humanist-CAR project’,

- **Unmask** organisational modes of domination (through selectively chosen, emergently harnessed co-researchers/co-subjects)?
- **Reveal** wedges of reification or alienation (by understanding research findings through theorising, concluding, and sense-making data-material-phenomena)?
- **Release** the beatification or potential of human nature (through generating, Christian, caring, cultivating and harvesting research methods)?
- **Transcend** problem-shifting-healing-solving (through rigorous, valid, authentic knowledge that echoes and resonates a generalisable, ‘dispositionable’ organisational condition-countenance-disposition)?
Before such a framework can be cultivated and understood as an evaluating-in-action research concept, it might be helpful if the beholding 'evaluator' surrenders to the 'I daresay speaking of audacious...' nature of this research. Morgan illuminates, "To understand the situation, [the beholder] has to learn to "peel the onion" and move to progressively deeper levels of understanding" (1997:309). The situation to be 'known and understood' in this context is delving into the deep treasure troves of 'peeling the evaluation onion'.

I suggest the onion-peeling notion for evaluating a research question, 'does this Christian (or Caring, Careful, Creative...) action research project Authenticate and Resonate the Condition-Countenance of policing and transcend organisational problems?' This question frames the CAR Condition-Countenance as a research approach that vividly lucid echoes and resonates Christian radical humanism in search of God's Ultimate Truth.

**Christian action research: liberating potential**

**SCENT-intelligence and CAR**

**Conceiving and birthing CAR and SCENT-intelligence**

The infant CAR was born from the perfumed seeds\(^\text{190}\) of SCENT-intelligence-led policing the immediacy of organisational problems and their transcendence. The

\(^{190}\) All Christian aspects of this CAR journey are scripturally inspired or 'seeded'. This means ideas emerge when reading the Bible, prayerfully meditating... Not all action >
idea of SCENT-intelligence became the essence (perfume-scent) of organisational personality (storylines six and seven). It has since become apparent that SCENT-intelligence energy drives a police CAR for policing and evaluating organisational and personal ontology, epistemology, human nature and methodology. Perhaps it’s ‘SCENTology’, a human nature principle of being humane and kind for humankind?

**Evaluating SCENT-intelligence or ‘SCENTology’**

Is *SCENTology* a new or intimate social science for transcending human problems? *SCENTology* is an alienating SCENT-reification and a liberating SCENT-beatification or SCENT-beatitude. Storylines two to eight show how SCENT-intelligence-led Christian or Caring... Action Researchers (CAR-ers pronounced carers) champion shedding of anxiety, fear, anger or whatever else is troubling and preventing people from realising love, joy, peace... and reaching their potential. These spirit-soul-body wedges are shown in storylines five to seven to be distracting abstractions that impede modes of SCENT-intelligence leadership, organisation and being.

**Evaluating CAR**

The essence of Christian epistemology is forming a relationship with the Holy Trinity through God’s Word, worship, praise and honour or in my idiomatic

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*research is about team thinking; it is also about thinking in *partnership with God* and *solitary thinking.*

191 Appendix U provides a building block for evaluating SCENT-intelligence. Storyline seven shows the word ‘new’ in Greek also means intimate.

192 Storyline three defines reification in terms of *wo-men* divorcing or objectifying themselves from their authentic reality where it becomes a barrier or wedge of alienation that hinders us from reaching our true potential. Storylines six to seven describe these reifying realities as SCENT-intelligence-related organisational problems.

193 The Beatitudes of Matthew (5:3-12NIV) are instructive. I advocate beatitude is to be at with our attitude or be-at-titude.
hermeneutic 'divine-dialogue' language, doxologue. Evaluating the postural property of CAR and using it for mainstream organisational leadership-management research must therefore reflect Biblical and Godly principles:

- Every Scripture is "profitable for instruction... correction of error... training in righteousness" (2Timothy 3:16NIV). Effective correction of errors or problems must be courteous and gentle in accordance with scripture (paraphrased 2Timothy 2:25NIV), which is why this doxological collage of stories has been filtered through a series of editorial safety nets.

- It seems fitting in a CAR context, that Archangel Michael (Jude 9NIV) is known as the "Patron Saint of Police" (National Police Memorial 2006)194.

- Conscious effort was made throughout the project to ensure God's Word was not imposed195 or misconstrued. It needed to be applied appropriately and effectively196.

- In a doxologic context solitary thinking is somewhat oxymoronic because in essence, we are dialogically forming an executive thinking, prayerful relationship-partnership with Almighty God that defies description and transcends understanding. Therefore, does a Holy Spirit-human spirit relationship-partnership elude-escape worldly-secular evaluation?

194 A Biblical interpretation and my allegoric meaning of policing is journalled at Appendix V.
195 Although CAR methodology was used during the project and writing this thesis, Christian epistemology was not imposed on co-researchers. The ideas of Christian COPS, Special Liberty® and Operation Nehemiah (storyline eight) represent innovative starting points to transcend police culture challenges and engage community crime management.
196 My group advocate safety net and editorial safety net procedures (storyline four) harnessed these notions. Smith (2005a), rainbow-circle of wisdom methodology in storyline five, all storylines and Appendix O also refer.
Having a close daily relationship with God and standing still in solitary form a balance between working-thinking in a team, solitary thinking and engaging group intercessory prayer and solitary prayer.

**Authenticity: shifting rigour and validity**

Given the methodological posture of this project, evaluating authenticity must be reflective and reflexive\(^\text{197}\) for journeying into social space. Therefore, an evaluating-in-CAR framework will include validation of the research tools for journeying into and discovering social space and validating organisational stories and storytelling; triangulation for revealing wedges of reification; confirmation for releasing human potential; and imag-i-cal immersion for scrutinising the phenomenal treasures and riches of the human spirit-soul-body.

**Validation: gleaning organisational posture**

**Choosing and using research tools**

Justifying the justification of choosing and using valid ideographic methodology and imagery emerges from the front cover page. Playing with ideographic research instruments for listening to organisational songs are authentic when CAR-ers are consciously awake to listen, hear, learn and validate what music or tune is being played. I noted previously,

> Attempting to play a musical instrument in a philharmonic orchestra is meaningless without appropriate preparation, authentic shared meaning, skilled capability, willingness and trust. Also important is the notion of dismantling the metaphoric facade when the research is over (paraphrased, Smith 2004b:12).

\(^{197}\) Redman’s (2004) notion of problem-shifting is relevant where delving into conceptual density uncovers the changing-shifting nature of the problem, which in turn requires methodological reflective-reflexivity.
Validating organisational stories and storytelling

'Striking the right chord' (Morgan 1997:310; Ruiz undated:1) is important for using radical humanist-interpretive research tools to illustrate ‘other roads to the truth’ and shared understanding.

Storylines three to seven capture research-workplace social constructions by using metaphysical-metaphoric metaphrasing, imagery, ritualism, symbolism, myth, role play, critical reflection... to validate and revalidate organisational stories and storytelling. Used wisely, these research tools are creatively valid ways for 'getting to know you', self reflecting and seeing other people and old problems in new ways, not unlike Schein's "empathy walk" (1996:69).

Triangulation: unmasking alienation and liberation

The triangulation process uses multiple sources of information, deep sensing and marrying methodological processes (storylines three to seven). Triangulating data-material-phenomena is crucial for verifying (and rejecting198), scrutinising and sense-making problems and sculpting 'solutions' (storylines six to eight).

Engaging multiple information sources

Emergent local stories, theories and solutions were gleaned from 372 diversely positioned research participants. Individual and group meetings were held with police (and their spouses) of all rankings within Northern Territory Police, the

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198 Rejecting in this context ought not to be confused with the positivist falsification process; see saturation-precipitation below for clarification.
Police Association\textsuperscript{199} (workplace Union) and interstate and international police. Police administration staff, crime victims, community members and retired police and their spouses were also interviewed. The table below is a project triangulation snapshot.

<table>
<thead>
<tr>
<th>Research Element</th>
<th>Initial Action Learning Project</th>
<th>Subsequent Action Research Project</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research Participants $\Omega$</td>
<td>77</td>
<td>295</td>
<td>372</td>
</tr>
<tr>
<td>Interviews $%$</td>
<td>100</td>
<td>71</td>
<td>171</td>
</tr>
<tr>
<td>Teams-Workshops $#$</td>
<td>4</td>
<td>21</td>
<td>25</td>
</tr>
<tr>
<td>Group Sessions $@$</td>
<td>47</td>
<td>48</td>
<td>95</td>
</tr>
</tbody>
</table>

$\Omega$ includes all formal and informal contact; $\%$ 1-3 participants interviewed for 30 to 90 minutes; $\#$ teams comprised 4-6 people meeting weekly for 1-3 hours over 3-5 months, formal workshops comprised 4-30 participants meeting once for 2-6 hours; $@$ at least 6 people attended once-only group sessions for 1-2 hours.

The formal field research was an intermittent journey from June 2004 to July 2006. My informal research journey spans twenty-five years as a police wife-widow and former police civilian employee-workplace consultant.

**Deep sensing: revealing organisational condition**

Research communication-knowledge-intelligence management was cultivated through formal-informal dialogic exchange and discourse (storylines four to five) and harvested by reading stakeholder high-low context language and deep

\textsuperscript{199} A Police Association representative was an earlier co-researcher.
sensing\textsuperscript{200} organisational posture and countenance. Formal groups and workshops in Alice Springs, Katherine, Darwin and various remote communities helped deep sense and triangulate the \textit{deep-water complexities of policing}.

I was \textit{accepted} (with rare exceptions) as an organisational member rather than a visitor. I found myself being \textit{enculturated} and \textit{experiencing-sensing} actual phenomena firsthand. Essentially these are other forms of \textit{vividly lucid} triangulation. Police intelligence literature is another authenticating form of triangulation.

Another form of authenticity was \textit{unsolicited} data-material-phenomena unfolding as a collage of stories. Informal, unsolicited or \textit{spontaneous confirmation} strengthened triangulation because it is unexpected, unprompted and unscheduled. This generally happened through informal interaction (storyline four).

\textit{Marrying processes to deepen SCENT-intelligence appreciation}

Marrying what I call '3G' (third generation) \textit{grounded theory} to Hegelian Dialectic process formed authentic triangulation \textit{balance}. The balancing thesis-antithesis-synthesis elements of Hegelian Dialectic by nature form a natural partnership with \textit{locally embedded} grounded theory phenomena-concepts-categories-propositions\textsuperscript{201} to form \textit{local and generalisable theory}.

\textsuperscript{200} Deep data interrogation and scriptural metaphoric references for exploring deep organisational recesses (storyline seven) are about leaving the comfort zone of research \textit{superficiality} and delving deep into organisational phenomena. Members of my rainbow of wisdom (storyline four) note numerous examples of Jesus using the natural-physical realm to explain the spiritual realm. The story of Luke (5:4-7NIV) teaches us that Jesus' Disciples didn't catch any fish because they were fishing in shallow waters instead of fishing deep waters where there were abundant fish (Meyer 2007:b). In this sense, deep-sea fishing is like organisational deep sensing.

\textsuperscript{201} Storyline six refers.
Nudging boundaries further by ‘depositing a deposition’ as ‘4G’ grounded theory and marrying it to CAR methodology deepened a rigorously robust appreciation of SCENT-intelligence. Parabolic action research struck a balance of practical research, storytelling and local theory. This marriage portraiture allowed the problem solving-shifting-healing-transcending phenomenon to show itself existentially-hermeneutically-phenomenologically-critically-Biblically, lucidly and vividly.

The marriage portraiture appears to sit well with the overall storyline, ‘on the SCENT of intelligence-led policing: nudging the boundaries of policing new territory... The marriages are framed in storylines six to seven as a series of propositional dialectical continua and depositions to sculpt SCENT-intelligence-phenomena. Marrying these processes deepens or ‘confirms confirmation’, ‘triangulates triangulation’, ‘saturates saturation’ and ‘precipitates precipitation’.

Confirmation: transcending problems

Confirmation—in-CAR

The process of confirmation revisits specific organisational actors-players to revalidate emergent themes and stories, and it gives people a special liberty® voice for rethinking and transcending problems. Electronic and face-to-face dialogic exchange with Christian and other caring police, currently serving and retired, and their spouses, balanced and confirmed views.

202 Storyline seven marries what I call the ‘4G sense-making posture’ of grounded theory phenomena-concepts-categories-propositions-depositions to CAR as a ‘Grounded CAR Theory (CART).
203 Figure six (Founding CAR in storyline five) and its narrative show a deep form of triangulation in these respects.
204 Storyline eight refers.
205 I asked a range of currently serving and retired police two particular balanced questions (amended appropriately for wives and widows). First, ’what makes/made you >
Organisational confirmation

Dialogue with the corporate sponsor (rare) and problem owner (relatively often) contributed to the confirmation process. Given the two-year span of the project, fresh faces appeared on the CAR scenery (operational police in group sessions, including new police recruits and police throughout commands). Because fresh faces added fresh untainted perspective, confirming emergent issues and themes deepened and strengthened notions of organisational reality, a validating-confirming-authenticating process in its own right.

Scrutinising and refining methodological processes

Six reforming (action seeking) foresight opportunities were provided before commencement of both phases of the project and six informing (action seeking) hindsight opportunities were provided after both phases of the project for scrutinising-refining methodological processes.

Reforming-foresight

Planning-mode forums invited reforming-foresight in terms of where and how the project was travelling into organisational social (later SCENT-intelligence) space:

- Police executive (sponsor, problem owner and others) were engaged in critical reflective-reflexive discourse at research journey milestones.
- Outside scrutiny by the Charles Darwin University (CDU) Ethics Committee before research commencement and by my funding-provider before

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206 Appendices E, F, K and I refer.
commencement and during the second phase of the project were important opportunities for methodological process feedback\textsuperscript{207}.

Co-researchers scrutinised research findings and refined methodological processes\textsuperscript{208}.

The Police Chaplain and external pastors authenticated, validated and confirmed CAR as reflexivity to methodology processes\textsuperscript{209}. My rainbow-circle of wisdom, in itself a reflective-reflexive process, also served a similar purpose.

Briefings and workshops papers (mostly penned by me to suit chain-of-command communication requirements) provided scrutinising-reflexive opportunities for project direction\textsuperscript{210}.

My guiding coach light and student doctor colleagues (CDU action learning set) met to specifically share and critique methodological issues concerning our respective action learning-research projects. This was a forum for experimenting with problem solving problem solving\textsuperscript{211} and action researching action research.

**Informing-hindsight**

These forums provided opportunities for retrospective scrutiny-reflexivity:

- Quarterly police Operation Performance Review\textsuperscript{212}.

\textsuperscript{207} Appendix W refers. Appendices F and O also refer.

\textsuperscript{208} Appendix H refers.

\textsuperscript{209} Placing observing at the centre of the action research and later CAR cycle, adding a deposition to grounded theory and using CAR (including group intercessory prayer) and SCENT-intelligence as research methodologies represent key reflective reflexive changes to the research process.

\textsuperscript{210} Appendix X refers as well as appendix K.

\textsuperscript{211} Figures one and two (storyline three), six (storyline five), seven (storyline six), twelve and fourteen (storyline eight) and accompanying explanatory narrative refer.

\textsuperscript{212} Smith J, Setter, Smith A, Short and Evans (2005) refer.
Action learning seminar presentation for CDU students and staff.
Informative website, email feedback address, educational DVD and workshop tools and reports for corporate sponsor and problem owner\textsuperscript{213} invited feedback.
Outgoing report for my independent funding-provider\textsuperscript{214}.
Safety net procedure for editing the Christian methodological process and police research findings\textsuperscript{215}.
Publishing this methodological process in relevant journals or at conference proceedings for academic peers and Doctoral candidature assessment invites research examination and inquiry.

\textbf{Imag-i-cal research immersion: delving into deeper truth}

Data-material-phenomena \textit{immersion} and \textit{scrutiny} were crucial for engaging ethical encounters, validity, prudence and carefulness. In storyline three \textit{imag-i-cal} relates to conjuring the magic of imagery for \textit{writing-in-action} research whereas in storyline seven it relates to delving deeper into interrogation mode of \textit{observing-in-action} research as a scrutinising, \textit{imagination-ethical} encounter. For \textit{evaluating-in-action} research, imag-i-cal is more a \textit{magical-imagination-immersion-in-action} concept relating to research authenticity, resonance and condition-countenance.

\textbf{Resonance: liberating rigorous familiarity}

Embedded in the question, ‘does collective consciousness echo and resonate\textsuperscript{216} familiarity and generalisability or what I propose, \textit{dispositionability} are criteria for evaluating a sympathetic, vibrating AR HUM undertone of action research.

\textsuperscript{213} Smith (2006) refers.
\textsuperscript{214} Appendix W refers.
\textsuperscript{215} Storyline three, Appendix O and Reservations and Meeting Challenges below refer.
\textsuperscript{216} Morgan (1997) is instructive.
**Collective consciousness**

This action research work was prompted by a collective consciousness or resonance of police organisations to practice 'intelligence-led policing'. This heuristic signpost triggered a sojourn-ey into what kinds of intelligences police practice, to not only serve and protect the wider community they police, but also to serve and protect themselves as an authentic community of police.

The collective consciousness notion grew from police intelligence-led policing stories into ‘organisational SCENT-intelligence-led policing’. Sculpting organisational stories required understandable, truthful (rather than inventive), practical and change-oriented narrative for people to re-create their craft. It is within this narrative framework the perfume of SCENT-intelligence echoes and resonates familiarity.

**Echoing and resonating familiarity**

I advocate echoing and resonating familiarity is in the holistic spirit-soul-body senses of the sensing-beholder. My reading-beholding audience will know and understand when they have an awakening, acting moment 'huh? So there's a name for this phenomenon'? Perhaps you might have a curiosity reflecting moment 'hmmm that's interesting; I hadn't considered x, y or z in that light'. Perhaps my reading audience might experience an epiphanic concluding moment 'aha that's what I sense in my workplace'.

You might utter in planning mode 'oohhh, we could action research SCENT-intelligence or try CAR in my workplace'. An observing 'ar hum, I know what s-he means because I see that in police or in my organisation' moment is experienced
when relating to any phenomena or imagery highlighted in this project. If my reading-beholding audience is prompted or compelled to emancipate their creative writing-presentation style from traditionalist Doctoral thesis styles, then these pages echo and resonate radical humanist liberty, as does the echomethodology (storyline seven) illustration below.

The self-explanatory (retrospective) illustration resonates and echoes the emergent deep sensing nature of this CAR journey. At the end of the project more phenomena (heuristic pathways) were continuing to show and confirm themselves. (All the ideographic methodologies in this project resonate and echo these emergence and deep sensing phenomena.) Most of the research journey shaped storytelling and conversation.

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217 Did you smile or frown when you ‘read’ the condition-countenance of the imagery or phenomena? If you know the song, ‘A frog went walking on a summer’s day ar hum ar hum’ did you hum or sing? Did your imagination take a conceptual leap into the rose petals or onion layers for constructing deeper existential-hermeneutic-phenomenology-critical meaning?

218 Writing-in-action research in storyline three and below refer.
Illustration eight: The slinkiness of echomethodology

**June 2004**

**SUPERFICIAL PHENOMENA HARVESTING**

Information management
Communication management
Unanswered emails and telephone calls

Traditional intelligence management
Emotional intelligence management
Unawareness and awareness
Reorganisation and decentralisation
Seeking sanction-differing expectations

Cultural intelligence management
Gossip-pettiness
Masculinisation-defeminisation
Business stalling and inertia

**Initial action learning project**

Spiritual and Networking (social) intelligences management
Scapegoating
Procrastination
Communication rifts
Oppression
Tug-of-war tensions
Vicious circles
Paradigm shift

SCENT-intelligence

Problem of problem solving
Messenger shooting
Pride-humility-meekness
Blurred criminal-public-victim-colleague discernment
Authentic-inauthentic community
Isolationist police office (gated) communities
Impulsivity
Hostility, forgiveness, hurt
Hegemonic determinism

**Grounded CAR Theory: deposing a deposition**

**SCENT-related issues:**
- bondage
- baggage
- maturity
- aromas
- transforming

**CAR**

**Discipline-related issues:**
- complaints
- behavioural fines
- peer investigation
- career fears...

**No innovative crime-police research stream or career pathway**

** Organisational ‘turnover’**

**Sick Building Syndrome**

**DEEPER COUNTEANCE AND RESONANCE**


? Plans to break the silence through Operation Nehemiah and special liberty?

End of project
Generalisability and ‘Dispositionability’

If SCENT-intelligence-led policing is construed as a contribution to knowledge and understanding of the human language-condition, then it possibly resonates a meaningful, useful and generalisable\(^{219}\) framework for shifting-healing-transcending-solving organisational problems. If SCENT-intelligence-related phenomena (storylines three, six to eight) echo and resonate organisational disposition (usual temperament or frame of mind) as human conditions, then they have the ability to be offered as 'dispositionability' constructs for evaluating anti-positivist research.

Because SCENT-intelligence-related phenomena echo and resonate the ontological and epistemological space-race-pace of human nature, they might be generalisable and dispositional ('dispositionable' or able to be recognised as disposition) alongside what I call SCENTology and SCENT-literacy\(^{220}\).

In generalisability and dispositionability terms, I suggest organisational SCENT-intelligence-led policing resonates and echoes organisational modes of human condition-countenance and posture\(^{221}\). In that light, I believe Northern Territory Police isn’t that different to other policing organisations or organisations generally or dispositionally because SCENT-intelligence is also about who and what we are and where we are at within our sojourn-ey or race of life. Therefore, the

\(^{219}\) This is distinct from Mead's functionalist symbolic interactionist-reference group 'generalized other' theory which explains, "The emergence of self through interaction" (Burrell and Morgan 1979:79, 92 and 113) and the "individual's consciousness of the attitudes of the whole community, the generalized other" (Micropaedia 1978 IV:461).

\(^{220}\) Storyline six notes homologia means speaking the same professional language (or organisational culture). SCENT-literacy therefore, is the ability to sense, read, write and use organisational SCENT-intelligence language proficiently.

\(^{221}\) Appendix U and storylines six and seven weave SCENT-intelligence as a general, meaningful and useful theory.
generalisability and dispositionability of SCENT-intelligence-led policing is about
gleaning the condition-countenance of the human race.

**Condition-Countenance: revealing organisational truth**

The notion of condition-countenance involved the harnessing, cultivating and
harvesting of organisational SCENT-intelligence until phenomena were saturated to
the point of precipitation. When human disposition, posture (how people carry
themselves), countenance (facial expressions) and overall condition (happy-healthy;
sad-sick; determined...) showed themselves in their true light, organisational
phenomena became so saturated, they manifested as 'rain' (precipitation).

Reaching this joint diagnostic point meant co-researchers had ownership of the
problem to solve-shift-heal-transcend it using a cleansing beatification\(^{222}\) process.

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\[^{222}\] I call this a spirit-soul-body detoxifying or shifting-healing process for releasing
beatifying human potential for transcending organisational problematicstes (circumstances).
These beatifying blessings or organisational state of wellness include meekness, humility,
mercy, peace, justice... (Beatitudes of Matthew 5:3-12NIV and storylines six to seven refer).
It is an unlearning process to make way for new learning.
Saturation and precipitation

Using evaluating-in-action-research imag-i-cal immersion, the informal-formal processes of intensive-extensive dialogue, group discourse, informing, confirming... are not unlike rain cloud or skin perspiration formation. Recurring phenomena become 'hot'\(^{223}\) and laden with condition-countenance heaviness (saturation). Organisational wedges of alienating reification are then unmasked or show themselves (manifest) as organisational research rain or they drip with sweat or perspiration (precipitation)\(^{224}\).

These types of 'hot' research findings survived and found their way onto the 'agenda' for transforming into a cooling shifting-healing-transcending phenomenon. When rainfall or phenomena precipitation stopped because no further data-material-phenomena could be gleaned, it meant natural closure for that particular heuristic pathway.

Conversely, some conceptual seeds didn't grow or bear fruit because reporting-in-action research is not just conveying what someone has 'said' or 'feels' as an acute-on-chronic emotion. Emergent heuristic pathways that might lead to more conceptually dense phenomena but were found to be 'cold trails' eventually fell away, dried up or didn't survive. Likewise, when a potentially important issue was exaggerated, unfounded, contradicted, or did not amount to anything, the heuristic was deemed a cold trail and abandoned. This is not unlike how a heavily laden rain cloud literally dissipates into thin air when it doesn't amount to anything\(^{225}\) or body cooling arrests perspiration and the skin dries-cools.

\(^{223}\) Somewhat simplistically, this is not unlike 'hot-spot policing' where police patrol the most likely (hot) geographical locations (spots) criminals are likely to commit crimes.

\(^{224}\) Storylines six to eight refer.

\(^{225}\) When this phenomenon is short-lived or relates to emotionally-charged research data-material, it is metaphorically known as a 'storm in a teacup' or in Feyerabend's language, "a puff in a teacup" (1985:285).
Given the two-year time span of this project, there was ample time for each phase of the iterative action research cycle to inform the next phase and recheck, reconfirm and refine emergent stories\textsuperscript{226}. Co-researchers, corporate sponsor-problem owner and other editorial safety net members were informed they could not change organisationally embedded research findings or theory construction because they were emergent. However their views regarding ‘kind, caring and balanced expression of telling the stories’ were invited and welcomed.

**Ownership of problem-solving**

Organisational research findings ownership is like harnessing a rain catchment area (storyline four). As the project unfolded, the research catchment net was cast further over the organisation as I interacted with a more diverse cross-section of police and civilian staff. Once data precipitation occurs or organisational phenomenal rain falls, co-researchers capture (own) it not unlike harnessing rainfall in a tank or reservoir.

Building a safe zone for researching and learning (storyline four) forms a platform for re-educating co-researchers to look at old problems in new (intimate) ways, unlearn old attitudes and relearn new attitudes. These re-educative, emancipatory postural properties herald significant ownership. Key examples of ownership emerged gradually where co-researchers openly trusted me with confidential information (it was their data-material to share). Ownership was more apparent when co-researchers no longer required facilitation and they presented their own findings to their chosen audiences.

\textsuperscript{226} The iterative, informing and collaborative nature of this process is illustrated in the imagery ‘mapping intelligence territory’ on page vii and the ‘slinkiness of echomethodology’ (illustration eight above); and various storylines illustrating action research cycles, figures and narrative.
Without invitation, organisational actors approached me and generated discussion through emails, research team meetings, 'unrelated' group training sessions and informal chance interaction. These spontaneous encounters provided opportunities for questioning, identifying and checking emergent issues and themes.

**Unveiling reflective evaluation**

Project effectiveness must also be judged according to the beautifully synergistic methodological *postures-properties* of radical humanist action research, grounded theory and parabolic storytelling upon which the project was based. *Writing-in-action* research is also an important part of reflective evaluation.

**Radical Humanist Action Research**

- Underpinning action research is its capacity to identify real organisational problems and with the help of organisational partners, to solve-shift-heal-transcend problems in meaningful, practical ways. Ample evidence for evaluating this statement is supplied in storylines three to five (methodological processes used for gaining commitment and identifying problems) and storylines six to eight (research findings and solutions).

- Action research generates local theory. It is grounded in local stories, experience, phenomena and it reflects local needs. Local theories abound in my candid and audacious writing style, the imagery and the research findings and solutions in storylines six to eight.

- The postural-properties of emergence depicted in all storylines allow a continual process of coming to know and understand an ongoing destination of
policing police modes of being and organisation. We are not studying some thing at arm’s length; rather we are walking arm-in-arm.

The re-educative and emancipatory roles of the existentialist-hermeneutist-phenomenologist-critical theorist are to unmask modes of domination\(^{227}\), reveal wedges of dominating reification and liberate human potential. Storylines five to eight provide ample evidence these roles were fulfilled.

Action research has explorative and joint diagnostic postures-properties. These processes are explored in storylines three to seven in terms of conscious co-researcher effort to liberate and transcend problems rather than generate a co-dependency.

We used a ‘round table’ approach where group member equality nurtured a shared cooperative-collaborative outcome. Our governing attitude was a shared leadership-partnership. An idea of how effective action research really is, is to ‘walk away unnoticed’ (Redman 2004). As my police circle of wisdom became more cognisant and savvy about helping themselves, I did walk away unnoticed.

Comments such as ‘I didn’t notice you had gone’, ‘you should see what we’re tackling now...’ are music to my ears because it means my aim of walking away unnoticed came to fruition.

It means I am little more than a passer-by, a fellow traveller, and a co-tapestry weaver who has not generated a co-researcher dependency.

\(^{227}\) Comfort’s Christian writings also endeavour to “unmask sin [as spiritual oppression]” (page 26); and show “concern for eternal welfare rather than proselytizing for a better lifestyle while on this earth” (2006 Kirk’s commentary on page 49 italics added).
The reflective and reflexive postures—properties of action research are further explained by actual action learning set and action research team reflections and their follow-up at Appendix Y.

**Grounded Theory**

The richness of deep organisational treasure troves is discovered as *thought mapping* brings ideas, notions and potions to life (storylines four to seven and appendix V). I noted in earlier writings, "The real beauty of grounded theory is you can become wonderfully immersed and engaged in an incredibly rich, colourful and densely woven tapestry of data" (Smith 2005a:22).

Because of my radical humanist 'I-am-my-own-grounded-theory' tendency to 'nudge boundaries', I have harnessed, cultivated and harvested grounded theory as a *depositional sense-making* posture—property.

**Parabola Storytelling**

*Parabolic storytelling* is really an interface between the Biblical parabolic storytelling that Jesus used to teach his disciples sound and prudent life principles and 'fantasy-factasy' storytelling I used in this project.

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228 Storylines three to six show how this emerged to a point of 'depositing a deposition' as a 'Grounded CAR Theory (CART)' (storyline seven).
Because research participants needed to feel safe for storytelling, meticulous and fully executed action research cycles helped construct safe research and learning zones. Storylines three to five show ample evidence how this was achieved and storylines six to eight show candid research outcomes and ways to transcend problems.

Parabolic-metaphoric-imagery storytelling is a respectful conveyancing of ideas posture that liberates potentiality (and some 'light-heavy audacity') for conveying the stories of police.

There are occasions (especially storylines six to seven) where you might sense moods as I remember or re-member police members’ heart felt tears, joy and burden-lifting relief of their storytelling.

**Writing-in-action research**

When faced with a 40,000 to 60,000-word thesis target, it initially appeared daunting. However the reality of 200,000 (perhaps more?) words is even more daunting. Tetenbaum’s notion of chaorder (storyline two) or ‘disorderly order-orderly disorder’ takes on new meaning when writing-in-action research. Wheatley explains, “Life seeks order in a disorderly way… mess upon mess until something workable emerges” (1994 in Tetenbaum 2001:25).

I found deeper reflections, finely tuned diagnostics, local theories, personal self-discoveries, rhema, hermeneutic interpretation… emerged during the actual writing ‘phase’, which in reality is an ongoing process (storyline three).
For a CAR-er, writing-in-action research can be a doxological or ‘divine dialogic-doxologic’ process (storyline three). What I call fantasy-factasy is an example of how existential-hermeneutic-phenomenological-critical theory interpretation uses fantasy (the conjecturing, allusion-illusion-delusion of storyline seven) to interrogate further, the ‘facts’ or deeper truths embedded in the data-material-phenomena of storyline six.

After the first round of reporting-presenting research outcomes (‘practical solutions’) to an organisational Operational Performance Review forum, co-researchers reported being encouraged by ‘surprised looks’, ‘nods of approval’... Comments such as, ‘how did you blokes come up with this’, ‘how on earth did you glean such depth’, ‘this is really comprehensive [and] very impressive’ strengthened evaluation.

My personal aspirations of writing (and/or co-writing with police and others) action research papers for conferences (and possibly journals/books?) might bear fruit.

The entire writing-in-action research process took almost four years. As part of a personal and organisational learning and change journey, it took 12 to 18 months to sort organisational stories and theories, craft-draft-re-draft storylines and rescue electronic files from viruses.

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229 In doxology, "A truly doxological theology will give due emphasis to both the Scripture and the power of God" (Ferguson and Wright 2003:210).
230 Appendix Z illustrates reflective fantasy-factasy writing-in-action research (amongst other parabolic things).
231 I took extensive leave from my workplace consultancy business to study and write for this professional Doctorate. There appears to be a current collective consciousness concerning lost electronic files and the need for adequate files backup.
The salient feature of this ideographic research journey is the positive, radical and healing learning change in (storytelling) co-researchers’ attitudes and behaviours. Here are some things we discussed along the way.

**Growing Awareness and Consciousness**

**Ignorance and Humility**

Although it can be difficult to acknowledge ignorance and humility, it didn’t take us long to discover these things. The very nature of CAR took care of that. It is not smart to be ignorant but it is smart to recognise and acknowledge our own ignorance. It is even more enlightening to exercise intentional ignorance or suspend judgement in a Balanced Humanity way. Knowledgeable humility is forgiving others for past hurts. Wise humility is forgiving your self. Enlightened humility and being true to your self and others, is “forgiving those who have trespassed against you” (Genesis 50: 17NIV).

**Self-awareness and discovery**

Knowing others is wisdom but knowing ourselves is SCENT-intelligence. We started to recognise, tolerate, and accommodate not only our own learning preferences, but also others’ preferences. Knowing what impact we have on ‘organisational others' is the start of SCENT-intelligence-led maturity. Our governing attitude of ‘going with the flow’ rather than constraining and limiting self-learning and the learning of others helped us allowed phenomena to emerge.

232 Throughout the research project, the co-researchers and I specifically discussed ‘learnings and organisational impacts’. Appendix Y elaborates.
and show itself unhindered. It was an awesome realisation of ‘letting go’, surrendering control, and allowing ourselves to be helpless, delightfully surprised, and guided in a more relaxed, less anxious process.

**Surface Tension Breakthrough**

Kahane captures our experience of breaking through the surface tension of learning, "helplessness, servant leadership, humility, respect … these are the key" (Schein, Kahane, and Scharmer 2001:17). Raising our self-awareness and respecting organisational SCENT-intelligence helped position us as leaders so we could nurture other leaders as executive thinking partners at every level of the company.

**Liberating new (intimate) thinking**

**Disinterest then curiosity**

Initial (then subsequent, after project completion) disinterest manifested as unanswered telephone calls and email messages, e-mails deleted unread and non-attendance at meetings. Then curiosity grew as ‘word spread’ about our pragmatic approach to ‘solving’ real problems in real work situations. Almost tangibly and suddenly co-researchers and other observers no longer perceived the project as ‘just some academic exercise’.

**Sharing responsibility**

Sharing the responsibility of becoming intimate with challenges and their transcendence is a team building-strengthening, seamless policing exercise. Reflecting on all sides of a coin encourages greater tolerance of diversity and builds new thinking capacity into our selves.
Intimate reflecting: knowing the condition of the flock

An early learning was realising the impact so-described 'police DNA' (or SCENT-DNA, an aspect of cultural intelligence) has on organisational actors. Knowledgeable communication is recognising how we talk to each other and what we say about each other, and wise communication is doing it. Enlightened communication is engaging hyperspace and cyberspace respectfully. Respecting others in dialogue is respecting your self.

King Solomon says, "...be sure that you know the condition of your flock; give careful attention to your herds..." (Proverbs 27:23NIV). So, knowing not only the condition of your 'proverbial' flock and giving attention to your herds, it is also spiritual 'awakeness' knowing your own condition, and giving yourself attention.

Conceptualising Abstractions

Listening to phenomena

When conceptualising abstractions, we are amongst other things, listening to phenomena. Knowledgeable listening is listening with all our natural and spiritual senses. Wise listening is listening to silence, to what is not being said. Enlightened listening is hearing and knowing and understanding when to speak or act and when not to speak or act.

Learning new language

Just as policing (including organisational policing) means different things to different people, the same could be said for action research and the respective language. We took care to not take our own organisational and research language for granted because we recognised our steep learning curves of policing the policing (organisational) landscape.
Morgan asks the question, “what if we think about organizations as machines, organisms, brains, cultures, political systems, psychic prisons, flux and transformation, and instruments of domination?” (1997:280, 1998:304). These are useful constructs to the extent if it is realised organisations are really none of these things. Rather, organisations are many things to different people.

**Deeper delving and interrogating**

Delving into what ‘…’ or dot-dot-dot, “etcetera” actually mean, immerses CAR-ers into the conceptual density of organisational spirit-soul-body SCENT-space or in everyday language, the 'nitty-gritty of the job'. Learning or diagnosing what chronic-toxic build-up actually requires detoxifying becomes a crucial mode of problem solving-shifting-healing-transcending that is not unlike police ‘interrogating’ a person of interest.

**Speculating and conjecturing**

Police are accustomed to smelling a pleasant organisational SCENT-intelligence perfume. Triggered by wo-man-made artefacts like humaneness, respect for privacy, caring-cooperative action research teamwork, organisational air we breathe is like an ‘oxygen hit’. Our second nature is subconsciously aware, we know the scent and we continue being inspired as mindlessly mindful, knowingly knowing and aware-fully aware co-workers/co-researchers.

**Liberating self-sanction and initiative**

**Short to long-term performance**

Transcending problems ‘in-house’ makes economic sense. Our capabilities as a research leadership team achieved breakthrough performance as we broadened our understanding of issues that are crucial for long-term policing (and budgetary)
performance. We opened windows of opportunity to solve practical company problems in-house rather than rely on expensive external consultants. We saved the police budget hundreds of thousands of dollars by working within our own and grant funding resources.

**Seeking self-sanction**

We realised taking initiative and responsibility for our professional growth does not require sanction. We are all leaders in a serving role. Post-project comments herald change, 'some very good initiatives have come out of the Criminal Intelligence Unit since this project', 'can you teach us how to use this [action research] process, 'members are more inclined to problem solve now'... Some of the more practical research outcomes have become part of the company's in-service and orientation training programs²³³.

**Self-liberation and ownership**

It's incredibly liberating when constructivist creativity and 'speaking of audacious...' moments emerge for informing management practice (and ideographic research practice). Research breakthrough occurs when confirming, refining and re-sculpting stories equip key organisational players with confidence, courage and other key skills to diagnose and transcend their own problems.

There are numerous examples of ownership as police spontaneously started problem solving. Groups of problem solvers are now circulating throughout the organisation. Some police are forming 'action groups' and seeking executive sanction for problem-solving projects that require budget outlays. Traditional training classroom settings are making way for new thinking, round table dialogic exchange and facilitative learning. *Experienced police together with new recruits*

are creating a learning climate for exploring police procedures and learning is shared through DVD and other technological products.

**Growing involvement**

**Apprehending wariness**

We found it useful to be meticulous in establishing a safe learning zone in response to initial wariness. We could then mention unmentionables and discuss undiscussables in a safe and respectful learning space. The beauty of these ideographic research processes is, our observational and diagnostic skills are being honed while helping us to consider consequences before consequences occur (without hindering the emergence factor of action research).

**Having fun**

Schein “dismisses the popular notion that learning is fun; [he] focuses instead on the guilt and anxiety associated with radical relearning” (in Coutu 2002:2). This is true, but problem transcending is rising above those circumstances, having fun and making deliberate pun with role-play, imagery... to nudge boundaries for not only organisational learning but also personal learning.

**Transcending my personal circumstances and finding a PEARL of wisdom**

I enjoyed this awakening sajourn-ey into uncertainty. Heuristic signposts revealed smooth and bumpy roads and welcomed pit stops for epiphanic reflection about trial and error, successes, audacity, essences-scents, pearls of wisdom...
My PEARL of wisdom for becoming a SCENT-intelligence-led CAR-er is a sacred shell of 'Participation, Encouragement, Activation, Reflection and Learning'. To become a PEARL of wisdom I needed to:

- **Participate** in the client-sponsor organisation, share my learning needs in search of common ground, and stop being an outsider consultant expert.
- **Encourage** myself to step out of my shell and craft an audacious, interrogatory storytelling framework.
- **Activate** or energise myself for transcending my circumstances.
- **Reflect** on new-intimate ideas and radical humanist-interpretive research experiments and graciously trust and accept feedback-guidance.
- **Learn** by tearing down my stronghold of fear and uncertainty, and reconstructing my SCENT-intelligence-led policing story.

My personal S-C-E-N-T-intelligence-led policing is framed around an audaciously candid:

- **Sojourn-ey** of escaping my personal 'Alcatraz Prison'.
- **Connecting** with my dialectical strengths and limitations.
- **Emancipating** the spiritual fruits of God's spiritual gifts.
- **Nudging** my life road destiny-destination.
- **Transcending** my personal circumstances.
Sojourn-ey of escaping my personal ‘Alcatraz Prison’

In this CAR project, I discovered a sense of self-imprisoning\(^{234}\) spiritual uneasiness\(^{235}\) needed tackling before I could craft my escape or rise above-transcend my circumstances. Perhaps the notion escape my craft (profession and boat of circumstances) is a significant learning concerning what I was escaping from and to in spiritual intelligence terms.

Releasing spiritual uneasiness

For most of my life I have sensed spiritual uneasiness\(^{236}\). Once upon a time I feared rejection and disempowerment and sought popularity-approval-acceptance by trying to help-please people. I blamed myself for how others reacted-responded to me and welcomed self-solitary confinement. Revisiting personal journal entries, I found co-researching with respectful and considerate police and candid reflection shifted me from an uncomfortably uncomfortable dark crouching position, to sitting comfortably uncomfortable and being more self-accepting about who and why I am.

Life with Gary, my kind and gentle police officer husband was a loving-healing journey, but sadly a sojourn. Facing profound loss since Gary’s death in 2003 but now standing taller and comfortably comfortable about who I am-can-will be in Christ moves me towards living happily ever after (perhaps happily ever afterlife is more accurate).

\(^{234}\) I remember my ‘solitary confinement’ experience while touring the old Alcatraz Prison: in San Francisco USA. Although prisoners’ physical senses were deprived as torture (Smith 2004d:20), we can imprison our spirit-soul-body selves as a form of deterministic self-torture.

\(^{235}\) Sartre’s notions of angst and bad faith are instructive (Burrell and Morgan 1979:304).

\(^{236}\) Not unlike the overwhelming fear associated with Heron’s cooperative inquiry into altered states of consciousness (Reason 1988 refers) critiqued in storyline five.
Awakening responsibility and faith: me, myself and I

The initial discomfort and apprehension of becoming a ‘widow’ (and its label) and skeletal work, family and financial support compounded senses of hopelessness and uncertainty of not knowing what lay ahead of me in this thesis project and life generally. This self-imprisoning mode of being constructed an inward-focused ‘me-myself-I’ selfishness. It was time to wake up but in order to help others I needed to first help myself.

The iterative nature of the action research cycle was an awakening alarm bell. I constructed a ‘rescue remedy’ CAR methodology: healthy solitude and edifying reflection, daily prayer, doxologue with God, receiving His love, Christian fellowship and then helping and serving others.

Connecting with my dialectical strengths and limitations

Intolerance of mediocrity (noted by my referee\textsuperscript{237}) as a personal cultural intelligence, embraces advocacy.

Unmasking mediocrity

Various life sources of anger, mistrust, authority figure betrayal and a sense of righteousness reinforce my outspokenness and adversity to domineering-oppressive-abusive environments. As a critical theorist of sorts, unmasking sources of dominating alienation and building an emancipatory framework came naturally and easily for me in this project. Exercising silence, subservience and asking delving questions instead of making provocative statements took conscious self-control, humility, gentleness and kindness.

\textsuperscript{237} Ethics-integrity was the original context of my referee’s observation. It doesn’t mean I’m a perfectionist; far from it!
Detecting cultural underpinnings

My former nursing culture typifies an often subservient, patient advocacy role and an intolerance of mediocrity in the fragile life-death balance of critical care environments. Flowing into 'life-after-nursing' work, sometimes my task focused, passionate, opinionated and 'protect-the-client' nature could be daunting to those who are discovering-feeling-learning their way.

It means I needed to re-direct my passion for respecting where we are all at in our sojourn-ey of life, keeping quiet and listening to others' opinions first and speaking sometimes last or when prompted-invited. This client advocacy role also means taking a back seat so others can drive their learning vehicle at their own pace in their own space-race and make-learn from their own mistakes.

Apprehending mediocrity

My advocate tendency stretches to policing, serving and protecting action research methodology. Tolerance of mediocrity can open floodgates for tainted-corrupt data-material-phenomena to spill-drift into and spoil an action research project. Because I chose not to walk on compromising fragile eggshells that threatened research integrity, I swept them away and walked on a clean slate. It took newfound courage, self-esteem/confidence, resolve, patience and dignity to maintain project integrity and protect my corporate sponsor and co-researchers.

Emancipating the spiritual fruits of God’s spiritual gifts

Rediscovering and reinventing myself as a newborn Christian and healthily grieving Gary's death have been liberating parts of this emotional intelligence CAR sojourn-ey and so-journey.
Receiving spiritual love and emotional safety and peace

Building a loving relationship with God and pleasing Him first took courage and significant spiritual, emotional determination to receive the spiritual gift of His love. Because I had 'lost' love, safety and peace when I lost Gary to cancer, I couldn't give away what I didn't have or couldn't find. Delving into organisational-personal SCENT-intelligence in this project taught me that hurt people hurt people, loved people love people and transformation takes patience, time-space, love, generosity, kindness and gentleness.

Since I started loving my self, I am more peaceful, tolerant and helpful concerning the safety and wellbeing of imperfect human beings. I'm feeling spiritually-emotionally-physically safer, relating more consensually and productively with people and learning to value trials and errors as spirit-soul-body strengthening.

Finding empathy and compassion

Empathy and compassion require immersing or entering another person's experience and partnering with them to sympathise and understand what they are experiencing. As a radical humanist CAR-er, I feel impassioned to set others and myself free from the bondages of SCENT-pathologies. My actions are to listen to storytellers, allow space for self-healing and remember their tears and 'crying faces' (see below).

In emotional intelligence terms, this means responding to the immediacy of shifting-healing-transcending personal problems and managing spirit-soul-body scarring. When we cut-lacerate our spirit-soul-body selves (or others do so), permanent scarring is evidence that we have been wounded. But scarring is also part of the healing process. How obvious the scar is doesn't depend on how we conceal it: it depends on how we manage and transcend the wound.
all those who had trespassed against me personally and professionally. I also learned how to say ‘sorry’ meaningfully.

**Nudging my life road destiny-destination**

My radical humanist philosophy of ‘nudging boundaries’ is a networking (social) intelligence for finding my life road destiny-destination. It took personal investment, the cleansing power of tears and surrendering control.

**Making personal investment**

I needed to look at my real self as a crucial investment. Learning from Argyris I needed to, “Unfreeze skilled incompetence” (2002:216). I was risking becoming so incompetent at social networking, I was becoming skilful at it. Discovering my skilful incompetence of low self-esteem, being suspicious when people offered me loving encouragement and praise and changing these defensive behaviours were anxious experiences of self-discovery. God the Holy Spirit and members of my rainbow-circle of wisdom (storyline four) prompted networking relationships with God and people generally.

**Cleansing power of sorrowful and joyful tears**

The reflection process is challenging because I remember my tears and the tears, ‘crying faces’ and from a nursing perspective, the ill health and health of the storytellers and myself. We detoxify our physical bodies with diet, exercise, lotions, potions… and God gave us tears and tear ducts to detoxify our souls. But do we effectively use tears as a cleansing agent to detoxify unhealthy emotions to make way for an overflow of tears of joy? I believe it takes a strong person to cry and a crying person to be strong. Networking with the Holy Spirit has humbled and strengthened me through cleansing tears.
Surrendering control

Surrendering control is pondering, mulling over and deeply reflecting our work ethic and the relationship between employers and employees (Ephesians 6:5NKJV). For me, surrendering control embodies venturing into God’s air space, letting the project unfold unhindered and accepting the police workspace and uncontrollable nature of action research. Surrendering control also means going with the emergent, messy, unpredictable data-material-phenomena flow and venturing into the darkest-lightest, unpleasant-pleasant recesses of policing. Sometimes I had to stop thinking, ‘don’t worry I’ve got everything under control’...

Transcending my circumstances

Nudging traditional intelligence boundaries means shifting my problems to a space of healing and transcending my self-alienation to a place of serving inspirational soul food and table waiting.
Transcending my self-alienation

Exploring a sense of ‘betrayal’\(^{239}\) provided an awakening escape from my self-alienating self-betrayal. A breakthrough came when I learned to place my faith and trust in God’s provision and see, hear… know and understand things spiritually-metaphysically-physically. This means I had to stop blaming myself and accept I am just as responsible for my own choices concerning thoughts, actions and reactions, as people are responsible for their choices.

Serving inspirational soul food and table waiting

I hope-pray my destiny is to serve at and wait on God’s table\(^{240}\) in a persistently courageous, professionally-pleasing manner. As a SCENT-intelligence-led CAR-waiter, this means serving the bread of life (Gospel) to hungry souls and meticulously attending to the needs, wishes and wants of my clients. A table-waiting ministry demands, “Excellence of testimony, conduct, and deed…” (Renner 2003:613), inspiring SCENT-intelligence-led leadership and soul food for self-intelligence-led policing.

This learning sojourn-ey became an opportunity for finding a SCENT-intelligence pearl of wisdom, transcending my circumstances and detecting-policing-apprehending my own SCENT-intelligence so I can move onto the next learning sojourn-ey of my life.

\(^{239}\) It took healing time and self-directed learning to discover, understand and accept John 10:10NIV: it is the thief (devil) who comes to steal, kill and destroy; it is God who gives life and in abundance.

\(^{240}\) Existentialist Sartre’s famous consideration of the table waiter’s body language (in Burrell and Morgan 1979:305) and Renner (2003:613) provide inspiration. Nehemiah is also instructive: expect distractions (4:1-4 and 7-12); don’t deviate or answer criticisms (6:3 and 5-18) that would cause an evil report (6:13); and persistently press forward against the odds (6:14-19 NKJV).
Unmasking reservations and meeting challenges

How significant these things are perceived would depend on the paradigmatic assumptions of my beholding-evaluating audience and openness to change.

Systematically packaged phases?

Diagrammatically, the action research cycle appears to be neatly-systematically packaged but in practice it’s not. Initially, I found the traditional iterative action research phases of act-reflect-observe constrained organisational phenomena immersion and capacity for concluding and planning. That’s not so much a criticism as it is an acknowledgement of my initial novice action researcher\textsuperscript{241} skills.

In reality, the iterative cyclic ‘phases’\textsuperscript{242} are concurrent and blurred. However if I (we) jumped to a ‘wrong’ or premature conclusion or an experimental plan or action ‘failed’, stopping to reflect on the process raised the profile of the phases. With practice conscious-unconscious observing became second nature when harnessing, cultivating, harvesting, triangulating, saturating... data-material-phenomena. I was in awe of what was emerging, particularly when the Holy Spirit nudged my human spirit. Realising how reflexive the cyclic process could be, I was perhaps more courageous-adventurous in ‘nudging boundaries’\textsuperscript{243}.

\textsuperscript{241} Mutual confessions that police are not the ‘expert’ problem-solvers, I am not the ‘expert’ researcher, that it was a research situation of the ‘blind leading the blind’ came as a relief. These novice positions helped us to be reflectively reflexive and reflexively reflective. Reflective reflexivity released comfortable experimenting with the action research-learning phases until I found what worked for the CAR journey.

\textsuperscript{242} The action research process spiral on page vii and storylines three to eight are the ‘phases’ used for this thesis project.

\textsuperscript{243} My particular approach represents a departure from traditional action research.
Reflexivity or process manipulation?

Some might criticise reflexivity as process manipulation and my 'Christian awe' and audacious approach as research bias, rendering research process-outcomes invalid (see below). But that would ignore the quintessential emergent nature of existential-hermeneutic-phenomenological Christian action research and the audacity I bring to this research. Such criticisms could be counteracted because of the richly vivid and robustly lucid interrogatory depth these new-intimate approaches achieved.

Authenticity or vested interests?

Authenticity could be challenged because organisational actors bring with them, 'agendas' or reasons and interests for being involved with an organisation or project such as this. Stories were heard from a broad range of police and civilians, some of whom actively sought a more positive therefore balanced voice through this thesis and project feedback sessions. But many stories were unsolicited. Research balance was authenticated by using Hegelian Dialectic process because positive and negative memories are invoked. In these respects, the reflecting phase can generate particular challenges.

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244 But isn’t that what makes people and the celebration of diversity authentic? Schein notes, “The client generally doesn’t tell the full story until the helper is trusted to be helpful” (1995:18). Such is the nature of human nature, it’s difficult to receive (help, friendship, advice, guidance, truth, whatever) from someone you don’t trust.

245 I found much of the police culture literature negatively biased. I aimed to achieve a more balanced view of policing because ‘we tend to see things not as they are, but as we are’ (Meyer and Maxwell 2006; Hirshfield 1997 in Denning 2001). Apostle Paul adds, ‘people accuse others of what they’re guilty of themselves’ (paraphrased Romans 2:1NIV).
Reflecting: shifting-healing-transcending-solving problems

In storyline seven and in this storyline, I have sown a seed which could doubt action research as a so-described problem-solving framework. During the retrospective-reflective re-engagement phase I recall the sadness (with renewed reflective sadness and opening past wounds) of 'crying faces without tears' (organisational posture-countenance-condition-disposition) and consoling police who harboured past hurts and unforgiveness.

Are such human nature issues solvable by us 'mere' humans? Storyline three tells how life problems are spiritually-embedded with soul (mind, will, emotions) and physical consequences. We found that talking through the action research cycle phases shifts the problem to a space-place of healing forgiveness. With renewed strength, problems can be transcended for God to solve - He gives us solutions.

Doing no harm

I advocate the ethical basis of Doctor of Business Administration and action research practice ought to obey the 'do-no-harm' Hippocratic Oath principle, "The regimen I adopt shall be for the benefit of my patients according to my ability and judgement, and not for their hurt or for any wrong..." (Macropaedia 1978, 11:849).

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246 It is tempting for me (perhaps others) to think I had a personal research agenda. Although Northern Territory Police was not my first choice as a corporate sponsor, personal challenges of 'engaging the light-dark sides of policing' where my husband invested 35-plus years of his career, launched a journey of forgiveness and healing for my past personal-professional hurts. During the re-search I was humbled talking to police who were still grieving Gary's death. It was a time of looking at and seeing my own 'crying face with-without tears'. I sensed God's ever-so-gentle guidance and the safety of lovely, caring police helped me close a wonderful life chapter with Gary and being a police wife.

247 I maintain the collaborative, cooperative inquiry mode of action research in spiritually dark hands can do more harm than people comprehend (Heron in Reason 1988 and storyline eight refer).
The above reservations could adversely influence the writing-in-action research phase with 'writer mood swings' when research findings are revisited. An editorial safety net is important for meeting the moral challenge of doing no harm and protecting the images-reputations of my host sponsor and university, the action research field and the Christian Church from writing-publishing-in-action research. To meet this challenge, I specifically primed an editorial safety net to recognise potential subjective bias shortcomings\textsuperscript{248}.

**Traditional action research language-culture**

I would argue validity is a positivist notion but it is accommodated alongside authenticity... to reflect a shift in traditional action research language-culture. Some might perceive storytelling as embellishment and hindrances to the validity-authenticity of research outcomes. Objectivity is crucial for critical subjectivity and I have no doubt co-researchers were candid, honest and trustworthy in their assessment of their organisational SCENT-intelligence. To support organisational stories and storytelling, they were meticulously authenticated for proving, disproving and explaining them as resonating and echoing organisational posture-condition-countenance-disposition.

**Data enormity and messiness**

A reservation reinforced throughout this thesis is the enormity and messiness of data-material-phenomena these research processes generate. This can be challenging for people who don't tolerate uncertainty that well. Becoming lost and

\textsuperscript{248} I had two reservations about my initial editorial safety net: 'failure to thrive', where editorial commitment waned and became excessively prolonged; and 'privacy breach'. These challenges were met by reducing editorial involvement to two (instead of four) candid people who were willing and made time to be committed; and respecting draft research material security was their natural disposition. It is for these reasons that a circle of wisdom is a dynamic (rather than a static) concept.
carried away in a 'whirlpool' (storyline seven) of ideas, concepts and theories can be at the expense of revisiting the process phases. The oxymoronic 'hurry up and stand still' is crucial for rising above or transcending the messiness and chaos of action research and sense-making organisational problems.

**Solitary Thinking**

Most action research is said to be best done through team work. However self-control-direction and a phase of solitary thinking are vital for sense-making sense-making and having epiphanies about epiphanies. Solitary thinking and slipping into a positivist methodology\(^{249}\) can be risky. My Christian action research process of standing still in prayerful solitary with God led me to nudging methodological process boundaries.

**Grounded theory sense-making**

Reconstructing the traditional grounded theory process as a methodological constraint might be challenged but research traceability and transparency are vital. By 'depositing a deposition' into grounded theory (storyline seven)\(^{250}\), theory generation and sense-making although painstaking, allow an incredibly rich and dense weave of Christian action seeking, action being, action thinking and action knowing for informing and confirming organisational disposition. The reflexive,

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\(^{249}\) I confess to drafting a SCENT-intelligence *measurement tool* which didn't see the light of day thankfully! (My 'guiding coach' Murray with red pen poised must have thought, 'huh? hmmm!') Slipping into my transitional positivist-anti-positivist Bachelor of Health Administration and traditional anti-positivist Master of International Management methodologies and revisiting my quality control-assurance designing era were tempting but short-lived.

\(^{250}\) I proposition grounded theorists to consider phenomena-concepts-categories-propositions and additional *depositions* as a '4G' or fourth generation 'Grounded CAR Theory (CART)' methodology.
discovery, creativity, so-what, what-if... elements of grounded theory allow scope to transcend methodological reservations and challenges.

**Generalisability and dispositionability**

I initially dismissed *generalisability* as a positivist research evaluation criterion and shortcoming of ideographic research. But I decided to explore my **Balanced Humanity** ‘so what-what if’ disposition further. Traditional ideographic research considers the notion of generalisability from the perspectives of conclusions, analysis and methodology\(^\text{251}\). In an emergent climate of nudging the boundaries of policing new *methodological* territory, I was more focused on human-organisational condition-countenance-posture and disposition. It is for this reason I advocate *dispositionability* (see discussion above) could walk with generalisability for evaluating action research.

**The timing-presence factor**

My initial organisational presence was introduced at a crime workshop. A well-intentioned police manager ‘Lucy’ announced matter-of-factly,

> Some of you here know Smithy's missus, Mrs. Smith. She prefers to be called Jennifer. She's here to solve a criminal intelligence problem, she’ll choose a team a team to help her and it’s about time! Jennifer reports direct to the Commissioner. So behave yourselves, cooperate and be nice.

I was presented, present and timely! Although this announcement resonated and echoed matter-of-fact police culture and we solved the problem in a ‘timely and effective’ manner, I didn't glean much police culture depth initially because surface sailing was a bit too calm.

Because police were on their best behaviour during the initial research phase, it was not until the transitional phase and subsequent action research project (an actual legislative-procedural 'problem to solve') emerged did I obtain a deep sensing of policing phenomena. A transitional phase of looking around the police agency as 'part-of-organisational-woodwork dialogue' and my subsequent action research project presence were low key and unannounced.

These longer time periods might be perceived as shortcomings but the initial research phase informed the latter phases. Because I became fully immersed in the organisational phenomena pool of 'second nature', I experienced-sensed firsthand, all the confirming and reaffirming stories and literally breathed the SCENT intelligences of policing

Evaluating Organisational and Methodological Change

Finally, time is a judge of whether or not these interventions herald changes in an evidentiary sense. In my professional judgement, a key challenge for police to meet is the freedom to problem-solve and transcend their organisational circumstances without attention-seeking sanction and without fear of career-damaging retribution. These are key reasons why police tend to rely upon outside help and don't solve their own problems. Unsolicited testimony of police executive and research participants reinforce my presence was timely for both projects.

Whether or not action researchers and grounded theorists will entertain or accommodate my departures from traditional approaches into previously...
unexplored-uncharted territory remain to be seen. However I believe evidentiary proof is in the pudding: fresh, quality CAR ingredients and meticulous ideographic methodology processes speak for themselves in their quintessential nature of speaking for themselves.

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**Learning Conclusion**

Open inspection for property valuation resonates and echoes the postural properties of a Christian (Caring...) Authenticity Resonance Countenance-Condition evaluating-in-action research framework. The project recruited co-researchers for deeply interrogating their organisation to unmask modes of domination; reveal wedges of alienation; and release human potential to transcend real circumstances-problems. These ideographic research methodologies reveal organisational *reality* concerning deeper reasons why people come and stay as fellow travellers or go as visiting passers-by.

Nudging the boundaries of policing new organisational and methodological territory uncovered a deep treasure-trove of rich learning for my co-researchers, project sponsors and me. Research outcomes support real change and enhance capacity to engage and manage future change. Local theory constructed further organisational learning, which might contribute to wider learning.
**King Solomon says,**

“Ears that hear and eyes that see – the Lord has made them both” (Proverbs 20:12 NIV).

“Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near” (Revelation 1:3 NIV).

As a former professional registered nurse working a night shift, I watched my patients much, much closer during what is known as the ‘death watch’ or the coldest, darkest pre-dawn hours when we are normally deeply asleep.

As a professional Christian, I sense we are not just on the night watch; we are on the pre-dawn death watch. Our Lord so yearns to gather us!

**Jennifer Smith 2008**
He [God] holds victory in store for the upright, he is a shield to those whose walk is blameless, for he guards the course of the just and protects the way of his faithful ones. (Proverbs 2:7-8 NIV.)

Northern Territory Police is a culturally challenging public-community service because of its unique work environment. In saluting Police as a parting salutation of fare-well, I return to an introductory salutation question: are there sustainable ways to help police learn to manage their own challenges without overly seeking internal sanction and without relying on outside help? At the time of my consulting intervention, police were facing two key challenges they had difficulty managing internally within their own resource capacity.

The challenges weren’t particularly complex but they represent two pieces of a jigsaw puzzle, a mere façade cloaking why they weren’t engaged to meet changing organisational needs. This project shows an organisational jigsaw puzzle doesn’t contain clearly painted jigsaw pieces in a neatly packaged cardboard box with transparent cellophane wrapping. Rather, puzzle pieces need to be found and not unlike a treasure hunt, they emerge through delving and re-searching by liberated organisational co-researchers.

I noted previously (Smith 2004a) there has been a preoccupation with dominant positivist reductionist tendencies to reify wo-man-made organisational artefacts such as structure, people’s attitudes, role situations, power, conflict, deviancy, efficiency, effectiveness… at the expense of alternate research paradigms and
methodologies. Such deterministic approaches don’t fit well with the nature of problem-solving required for this consulting intervention.

Therefore the starting point for journeying into sustainable organisational problem-solving was gleaning how anti-positivist, constructivist research approaches view modes of organisation as voluntarist social constructions of reality. There is general nescience of policing literature from a radical-humanist-interpretive perspective and nascent policing-in-action research literature. It was clear from the outset that constructivist research approaches echo and resonate authentic methodologies which shaped this project.

*Action research* and *parabolic action research* were used as problem-solving approaches for harnessing, cultivating and harvesting a robustly dense weave of organisational stories and local theory. Marrying radical humanist-interpretive existentialist-hermeneutic-phenomenological-critical theory ideologies delved diagnostically deeper into organisational ontology, epistemology and human nature. *Grounded theory* was used as a sense-making posture for gleaning insightful depth into organisational research data-material-phenomena.

*Speaking with the boldness of audacity,* God the ‘Master Designer’ led me to design a *Christian action research* (CAR) vehicle for nudging the boundaries of organisational and methodological territory. CAR has seven (?) key implications for this alternate weave of research:

- Christian and caring Action Researchers are construed as CAR-ers (carers).
- Radical humanism is perceived as anti-Christian whereas CAR reinforces an often-overlooked element of humanism concerning the welfare of people.
Whereas radical humanist ideologies tend to question the significance of woman's existence, a Biblicalist perspective edifies our existence. In this sense, CAR-ers 'decked' with the everyday practicalities of God's Truth, are assisted to navigate around the 'reef of solipsism', an extreme form of subjectivity.

When the Holy Spirit deposited a grounded theory deposition into my human spirit to form a Grounded CAR Theory (CART), it was a marriage for sense-making the sense-making posture of grounded theory and using it for problem-solving the complexities of action research data-material-phenomena.

SCENT-intelligence, a weave of Spiritual, Cultural, Emotional, Networking (social) and Traditional intelligences, offers a new philosophical and practical design for knowing and understanding 'intelligent organisation'. It's a rich hue of echomethodology for helping CAR-ers/leaders to look-see beyond organisational superficiality and glean reasons why people come and stay as fellow travellers/co-tapestry weavers or go as discerning passers-by.

It is a role of CAR-ers without generating a dependency, to help shift problems to a space-place of healing so organisational CAR-ers can rise above or transcend organisational circumstances for God to solve human problems. God gives us solutions as gifts.

Balanced Humanity is offered as new sociological paradigm thinking for celebrating the diversity of all paradigms in a balanced manner. It celebrates what I call 'inclusivity' (rather than exclusivity) as a safe zone for welcoming respectful dialogic exchange and mutual learning.
These reflective and reflexive methodological partnerships were used to recruit the cooperation and collaboration of deeply insightful organisational storytellers. As humbly learning novices we grew into capable dialogic partnering co-researchers/co-subjects. We robustly delved, discovered, interrogated, questioned, role-played, sifted, reflected, and re-searched richly saturated, vividly lucid organisational treasure troves. We used 'imag-i-cal' illusion-delusion-allusion and developed local theory that might inform wider audiences as useful, generalisable and 'dispositionable' theory.

CAR project theory reveals four key change drivers facing contemporary leaders and managers of organisations including police,

- **Awareness**: being alert to the totality of the world in which we live and work by being teachable, therefore helpable.

- **Alienation**: liberating the potential of people from inauthentic and defensive modes of being and organisation.

- **Intelligence**: transforming intelligence into meaningful and informed choices requires increasingly, creative ways of acquiring knowledge and engaging it for understanding.

- **Organisational policing**: humbling ourselves for learning to learn is embedded in a safely cultivated ground of valuing trial and error, courageously confronting our shortcomings and adjusting the posture-condition-countenance-disposition of our SCENT-intelligence-led policing.
Although sustainable organisational problem-shifting-healing-transcending-solving comes from within, it would be speculative to second guess whether or not police would—could have met their challenges without my outside consulting intervention. Only time can be a judge in that respect. However, police need to be careful not to allow a 'specialised team of internal expert problem-solvers' to generate organisational dependency, because that would defeat the purpose of liberating human potential.

This doxological collage of stories hopefully offers a blueprint to weather potential storms brought about by reservations with, and meeting the challenges of, this alternate way of viewing 'organisation' and problem 'solving'. The project has been a profound sojourn-ey of personal change, learning and strengthening for the next chapter of my life. Prayerfully and hopefully, police can see it that way also.

He [God] upholds the cause of the oppressed and gives food to the hungry. The Lord sets prisoners free, the Lord gives sight to the blind, the Lord lifts up those who are bowed down, the Lord loves the righteous. (Psalm 146:7,8 NIV.)
Bibliography

My crucial literary friends and thinking partners
King Solomon says,
“The heart of the discerning acquires knowledge;
the ears of the wise seek it out”
(Proverbs 18:15 NIV).

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A Suite of Appendices
King Solomon says,
“He who answers before listening – that is his folly and his shame”
(Proverbs 18:13 NIV).
The primary purpose of conveying this allegoric impression is to give you a 'behind the scenes' glimpse of what I bring to this Christian Action Research (CAR) project. Although a personal account, it might encourage and prompt others to write about themselves. At a time of personal reflection and during some action research project challenges, I prayerfully sought God’s love and comfort (part of my CAR methodology). I wrote this 'poem' (a first time for everything!) on what would have been my 21st wedding anniversary three years after my husband Gary passed away.

A Love Poem of Worship
A doxologue by Jennifer Smith 2 March 2006

He’s here when I’m sad. He’s here when I’m glad. He gently uplifts me when I’m fearful and even when I’m mad. **That’s my darling heavenly Dad.**

He bore my sins and died on the cross for my eternity. He bypasses the universe just to be with me. On the wing of a prayer, He’s here in just a breath. **That’s my faithful keeper from eternal death.**

I’m his royal princess. He accepts me just as I am. **That’s my brother Jesus, a beautiful gentle lamb.**

I’m strengthened to fight the enemy* wearing God’s amazing armour. My spirit is filled with love as I walk through God’s open door. My soul is filled with joy and forgiveness and my shoes are worn with peace. **That’s my peaceful dove and eternal love. That’s My Darling Jesus. Amen.**

*The 'enemy' in this last verse means the devil, alias satan, the dark demonic realm. People are not ‘the enemy’ because we are all made in God’s image and He treasures us all. Please note the names devil, satan and other related names are not capitalised because I choose not to acknowledge him even if it means violating grammatical rules (see Goll 2006).

Action researchers (Hiley and others) are also using songs and other forms of creative prose to craft stories. I advocate well-crafted love songs are deeply heuristic stories that can tug at the organisational heartstrings:

❤ Love is in the air (John Paul Young). **A happy workplace at every sight and every sound.**

🎵 You say it best when you say nothing at all (Ronan Keating). **Not all things have to be communicated; give people space and a chance to learn from mistakes; and do so without crucifying them or ruining their careers.**

❤ Unchained Melody (Righteous Brothers). **Unchain or unshackle workers from SCENT-bondage; allow them to sing or call their tune.**
The locations of these radical humanist epistemologies are approximate and serve quite well, interpretive paradigm thinking in terms of subjective and objective idealism. Radical humanism is change-oriented while interpretivist thought prefers regulation or status quo. I have grouped these select streams of thought in both paradigms for my purposes of exploring and subsequently developing social and organisation theory from the perspectives of radical change, nominalist ontology, anti-positivist epistemology, voluntarist human nature and ideographic methodology. What I call ‘echomethodology’ is introduced in storyline seven as a relatively objective-idealism process for delving beyond organisational superficiality.

A particular radical humanism-interpretive sociological approach to social and organisation theory

Radical Change Dimension

From this visual perspective, this subjectivist paradigmatic perspective is not unlike the four dimensions of the spiritual realm and the disposition of a Balanced Humanity researcher: the width of our subjectivity-objectivity, the length we need to change or remain status quo, the height of stepping back and taking a helicopter view and the depth of delving deeper into epistemology (adapted from Ephesians 3:18NIV).
This illustration represents a symbiotic synergy of spiritual, cultural, emotional, networking (social) and traditional (SCENT) intelligences between God the Divine Spirit Being and the saved (born again) Christian human being and unsaved (non-Christian) human being. Having a spirit-soul-body (1Thessalonians 5:23) or trichotomy doesn’t make human beings three people. Neither is God three people: He is a Triune or Tri-unity or Trinity as illustrated.
When God knocks on the closed door of an unsaved person and s/he decides to invite God to dwell with-in them, they have chosen to be saved from their old self and to be born again spiritually (Romans 10:9-10 NIV). To be saved (a somewhat simplistic sketch here), the person genuinely accepts that Jesus Christ died for her; rose from the grave; He is her one and only saviour and the only way to God; she repents her sins and speaks a prayer of salvation. The person is now a spiritually saved or born-again Christian (a new spiritual beginning, a new life journey) and she embarks upon a daily relationship with God-the-Father, God-the-Son (Jesus) and God-the-Holy Spirit through praise, worship, prayer, reading the Word of God (Bible), fellowship with Christians (including Church) and changing their character and the way they think and do things. God is both with (Judges 6:12) and within (2 Corinthians 5:17; John 14:6) the Christian. The Christian is also inside Christ (Ephesians 6:10).

The Bible tells us “For there is one God and one Mediator between God and men, the man Jesus Christ” (1Timothy 2:5NIV). Therefore existentially and phenomenologically, Jesus ‘Son of God-is-God’ as the Divine Being is the intersubjective interface between God and Earth (Revelation 19:10, Ephesians 1:10, Philippians 2:10NKJV). Jesus’ personal existential and phenomenological intersubjectivity is the gentleness of a Lamb andboldness of a Lion (Deuteronomy 20:1-4 amp, Meyer 2006b:306).

A Christian has direct spirit-soul-body access to God and when we draw close to Him (in the name of Jesus), He envelopes us totally (yellow circles in illustration): around us (with) and within us and we become filled with the Holy Spirit. God’s perfect love casts out all fear, angst, dread, bad faith and other modes of alienating domination. (Meyer 2005.)

When a person chooses to remain unsaved, omnipresent God-the-Holy Spirit is still waiting (in earnest - Isaiah 30:18 amp) with that person to acknowledge Him and call upon His name. It’s like sitting in a doctor’s waiting room alongside a stranger: the strangers are waiting with each other but they don’t speak. God is so close waiting with the non-Christian to speak (with both her heart and mouth, Romans 10:8NIV) because He doesn’t force Himself onto people; He’s just a prayer and an inspiring breath away. So the unsaved non-Christian must choose to draw close to God if s-he is to be saved and to be born again spiritually. The Bible tells us that we are constantly struggling with sin, not unlike a tug-of-war (Romans 7:7 ff).

Although God is omnipresent, this isn’t a total totality because there is the predatory prowling presence of the devil, a fallen angel, an inauthentic being, a thorn in our side... The devil (alias satan, serpent, prince of darkness, small ‘g’ god of this world to name a few) conversely, prowls around and forces himself uninvited onto all human beings - saved and unsaved - to deceive, influence and implant evil in our thoughts, behaviours and our SCENT intelligences (amongst other things).

There are consequences for deciding to remain unsaved or to be saved (Matthew 25). There are two types of life-after-death eternity from which to choose - ‘living’ eternity in Hell with satan (Revelation 20:10, 15) or living eternity in Heaven with God (John 3:16). Proponents of cultism and occultism will twist these Scriptural truths (Freeman 1974) and unbelievers do reject Christian epistemological truths, how-ever.
EXISTENTIAL CONSCIOUSNESS

Consciousness about modes of being is the starting point for Existentialist Sartre (adapted from Burrell and Morgan 1979:303-304):

- **Being-in-itself (en-soi)** or the things that make a world of external reality (the known). To other people I am a known external reality relational en-soi.

- **Being-for-itself (pour-soi)** or the consciousness and inner subjectivity (the knower). To myself, I am a thinking and knowing relational pour-soi subject.

- **Being-for-others** is the interface between known en-soi and knower pour-soi when others meet and interact. (In Sartre’s hands ‘others’ does not include God.)

Husserl’s phenomenological intentionality of “being-directed-towards” (Macropaedia 1978, 14: 212) is about perceiving, judging, willing, enjoying, or hoping (for) something. But what phenomenon do we consciously sense when we’re being-directed-towards something? Towards what or whom are we being directed and how do we know?

Often it’s a consciousness of our conscience, gut instinct directing our selves and we sense a ‘tug on the heart strings’ or an intuitive heartfelt ‘nudge’. We sense emotional despair, bad faith, soulful dread and ‘that physical nowhere to turn’ feeling that manifests as dis-ease (Satan). We’re also being directed towards or attracted to compassion, humanly love, joy, kindness and so forth (God).

It’s a conscious intentional choice to be attracted towards God so He becomes (becomes) a living essence of our essence. We can choose to be atheistic and reject God’s existence or we can choose to be agnostic and deny God’s existence as impossibility. That’s why God doesn’t force us to draw near – it’s got to be our personal choice to draw near to Him. But regardless of our personal belief, disbelief or unbelief, God will be with you in a heartbeat in time of need.

It’s also a conscious choice to be attracted towards the dark realm of Satan – lifestyle addictions, greed, jealousy, unhealthy competition, hostility towards work colleagues, gossiping as destructive workplace behaviour... Unlike God, Satan imposes himself upon us like a prowling lion, seeking out the weak and spiritually impoverished and emotionally devastated. Upon these bases, I add two other modes of being:

- **Being-with-out** where Satan is a wedge of alienation and our being is out of touch with God.
Being-in-being where the Divine Being (essence or Holy Spirit) of God is within the essence or spirit of human being. (Absolute Truth or Epignosis, a higher form of Absolute Epistemological Knowing.)

Our existential-hermeneutic-phenomenological mode of being becomes a construct of spiritual, cultural, emotional, networking (social) and traditional (SCENT) intelligences:

- Being-in-itself.
- Being-for-itself.
- Being-for-others.
- Being-directed-towards.
- Being-with-out.
- Being-in-being.

These modes of being form a weave for shaping modes of alienation.

**EMANCIPATING OURSELVES FROM ALIENATION**

In storyline two forms of alienation include: Powerlessness, Meaninglessness, Normlessness, Cultural estrangement, Social isolation, Self-estrangement, and Divine-estrangement.

How do we emancipate ourselves from these forms of alienation? What is emancipation and how do we emancipate: *eman-ci-pate* our spirit-soul-body? According to the Collins Dictionary, *E* is a prefix forming verb meaning "away"; *man* means human; *(ci)*; and *pate* means bald head, intelligence (1998). Therefore, emancipation is getting away (perhaps *escaping*) from our 'raw' or baldhead rational intelligence, renewing our mind and freeing our selves from bondage. Defying 'baldhead rational intelligence' God said, "Before I formed you in the womb I knew you, before you were born I set you apart..." (Jeremiah 1:5a NIV)

From a Christian perspective, people can choose salvation and alienate alienation through the characteristic names of Jehovah God or Jesus God the Son:

1. **Jehovah Shammah**: The Lord is present (Hebrews 13:5). He intercedes and overcomes hopelessness and Divine-estrangement on our behalf.

2. **Jehovah Shalom**: The Lord our peace (Isaiah 26:3, 53:5 and John 14:27). He intercedes and overcomes the meaningless of world affairs on our behalf.

3. **Jehovah Jireh**: The Lord our provider (Philippians 4:19). He intercedes and overcomes the powerlessness of our destiny on our behalf.
4. **Jehovah Nissi**: The Lord our *banner* (Romans 8:37, 2 Corinthians 2:14). He intercedes and overcomes the rebellious banners of **cultural estrangement** on our behalf.

5. **Jehovah Tsidkenu**: The Lord our *righteousness* (Romans 3:22, 2 Corinthians 5:21). He intercedes and overcomes the **social isolation** and exclusion of minority groups on our behalf.

6. **Jehovah Rapha**: The Lord our *healer* (1 Peter 2:24, Matthew 8:16-17, Psalm 107:20). He intercedes and overcomes the **normlessness** of social deviance, distrust... on our behalf.

7. **Jehovah Ra-ah or Ro’i**: The Lord is our *shepherd* (Psalm 23:1, Isaiah 41:10). He intercedes and overcomes our **self estrangement** on our behalf so we can grow and reach our full potential. (Adapted from Tenney 1967:408 and Dawson 1995:10.)

These seven Godly characteristics form a basis of a servant leader and a SCENT-intelligence leader. Greenleaf advocates, "Great [servant] leaders are rich in human spirit - that elusive driving force behind the motive to serve" (2004:1).

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*Endnote* According to the Collins Dictionary (1999), phenomenon means anything that can be perceived as an occurrence or fact by the senses. So we'll need all our eight senses here - five physical; our sixth sense or gut feeling; our seventh sense of intuitive knowing; and our eighth sense of Absolute knowing when God is close in your spirit-soul-body or when Satan or enemy forces have 'gate crashed' your soul-body.

A Pictorial Policing Profile

Northern Territory Police works in partnership with other Australian police jurisdictions as well as overseas police (and other stakeholders).

Darwin Northern Territory

Police Badges of Australia:
The deoxyribonucleic acid or DNA of NT Police

Intelligence-led Policing Problem Solving Framework
Source: It is said South Australia Police adopted this framework from England’s Kent Constabulary and it is now Northern Territory Police-adopted.
The following letters and journal entries show how I got started in the initial action learning project in 2004.

Introductory Letter (preceded initial corporate sponsor telephone meeting) for getting a “foot in the door”:

By E-mail 7 June 2004

Commissioner White
Northern Territory Police
PO Box 39764
Winnellie NT 0821

Dear Paul

Thank you for agreeing to meet with me. I thought it might be helpful to provide some background information about the action learning managerial skills project. The project is a major element of Doctor of Business Administration studies and it precedes my Doctoral thesis.

Action learning is becoming a powerful management development strategy internationally where true managerial learning comes from acting on a real organisational problem or issue (hence action and learning). The framework for the assignment comprises:

1. A ‘corporate sponsor’ or host who can authorise the project, who is prepared to give the student access to the organisation, and who is prepared to assess the outcome of the action learning project (points five and seven below also refer).
2. A ‘problem owner’ - someone (or a group) who is experiencing the problem or issue and is willing to work with the student to help manage the problem.
3. A set of arrangements to facilitate the project such as degree of access and degree of support, mutual expectations, to name a few - bearing in mind the project is a real change process which will have effects on the organisation.
4. An issue or problem that is meaningful to the organisation. Whatever the issue or problem is, it might have potential to lead on to a Doctoral thesis.
5. A letter from the corporate sponsor to my Graduate School “confirming willingness to support the action learning project and to be involved in assessing its effects in the organisation”.
6. A proposal report (3000-5000 words) - due 26 July 2004 and a final report (20,000 words) detailing the outcomes - due January 2005.
7. The reports are presented to representatives of the Graduate School and the host organisation for verbal assessment.
It is important to note that the researcher in an action learning project is not considered the expert and research participants are not subjects of research - they are co-researchers who own and self manage the problem. Action learning assists managers to 'look outside the square' and to develop innovative ways of managing. I believe that policing provides fertile ground for this type of action research and action learning, particularly in the areas of crime reduction, policing directions, especially education and leadership, recruitment and retention, career and succession planning, to name a few. According to my network, the philosophy of action research and action learning has not infiltrated Australian policing to any great extent.

I look forward to meeting with you tomorrow by telephone at 3.30pm.

Kind regards Jennifer

Letter following initial telephone meeting with corporate sponsor:

By Facsimile 9 June 2004

Commissioner White
Northern Territory Police
PO Box 39764
Winnellie NT 0821

Dear Paul

I received your telephone message last night - thank you so much for agreeing to support my Doctor of Business Administration (DBA) action learning research project. I am delighted that you know about action learning.

With respect to your question about a standard memorandum of understanding, the short answer is 'no, a [formal] MOU does not exist'. However, if your concern is solely confidentiality-related, then I would employ methods to protect your organisation’s identity and client privileged data\(^1\) at all stages of the project. The DBA student group meets to share points of learning rather than factual content.

Doctor Murray Redman, the DBA Coordinator\(^2\) and myself are the only persons who know about approaching you as a potential client or host organisation. Murray has offered to write a letter to the effect that the factual content of the research

\(^1\) You might recall that data in action learning are also iterative cycles of reflection, dialogue and group discourse, etcetera. Therefore data sources are also protected in ways that I will discuss subsequently.

\(^2\) Address is C/- Faculty of Business, Charles Darwin University Casuarina Campus, Darwin NT 0909. Telephone: 8946 6666.
process consultation and end product of a report / presentation is a matter between himself, student, and host organisation.

If your concerns are beyond confidentiality, then I am happy to discuss these with either yourself or Assistant Commissioner McAdie in due course of 'negotiating and exchanging mutual expectations'. In the spirit of action learning, highlighting issues are encouraged and dialogically explored to gain deeper insight and shared understanding, and resulting arrangements (including any correspondence) are documented and included as part of the report's appendices. Mutual trust in its broadest sense and constructive 'discussing the undiscussable' are highly valued as action learning contributions.

If you prefer to include mutual expectations, your letter "confirming willingness to support the action learning project and to be involved in assessing its effects in the organisation" could wait until later, when you are ready.

Please do not hesitate to call me on 89xx xxxx if I can assist in any way. I look forward to hearing from Assistant Commissioner Mark McAdie when he is ready to identify and discuss a research topic (there is no immediate rush). Thanks again, your support is truly appreciated.

Kind regards Jennifer

Follow up of 2004 action learning project telephone meeting:

<table>
<thead>
<tr>
<th>Journal Entry 15 June 2004</th>
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<tbody>
<tr>
<td>Conversation with problem owner: Assistant Commissioner McAdie.</td>
</tr>
<tr>
<td>I offered Mark a range of suggested pseudonyms to protect the Agency’s identity, reinforcing our DBA action learning set meetings would discuss data context rather than content. We both warmed to coprd@servedotcom as the name — had a great giggle about the sneakiness of the name and he said he was impressed by how I would protect the ‘girls’ identities (since it was a male dominated organisation). He also liked how I intended to protect Information Reports (IR’s) as ‘market information’.</td>
</tr>
<tr>
<td>We agreed email or telephone were the preferred means of communication for administrative purposes but executive don’t expect progress reports — just do it and get the job done. He has given me full access to CIS, a workstation, security identification clearance, access to resources (printing, paper etc.). I told him we would provide a report and PowerPoint presentation to exec at the end — yep that’s fine!</td>
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</table>
Dr Murray Redman  
Doctor of Business Administration Coordinator  
Faculty of Business  
Charles Darwin University  
Casuarina Campus  
CASARINA NT 0909

Dear Dr Redman,

This letter confirms my willingness as a corporate sponsor to support Mrs Jennifer Smith’s Doctor of Business Administration action learning project and to be involved in assessing its effects within Northern Territory Police.

Mrs Smith agrees to employ methods to protect this organisation’s identity and client privileged data.

Yours sincerely,

Paul White  
Commissioner of Police  
14 July 2004
Follow up of 2005 *thesis action research* telephone meeting:

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Journal Entry 15 May 2005

Conversation with corporate sponsor: Commissioner of Police (COP) White.

We discussed some possible action research problems that could be solved (and who identified the problems) but those would require further dialogic exchange with members. COP agreed to be my thesis sponsor - because I wanted to publish my thesis, this time we wouldn’t have to protect the Agency’s identity (but naturally data requires usual research governance protection). I offered a copy of the draft ethical clearance application but he said that wasn’t necessary. We discussed mutual expectations - similar to the action learning project but this time I wouldn’t need a workstation for the dialogic inquiry (perhaps later when an actual problem was agreed). He was happy to proceed with Mr. McAdie as the problem owner. COP said he would ask MMcA about funding.
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COMMISSIONER’S OFFICE

Dr Murray Redman
Doctor of Business Administration Coordinator
Faculty of Business
Charles Darwin University
Casuarina Campus
CASUARINA NT 0909

Dear Dr. Redman

This letter confirms my willingness as a corporate sponsor to support Mrs Jennifer Smith’s Doctor of Business Administration research project leading to the production of a thesis.

Mrs Smith agrees to employ methods to protect this Agency’s data and research participants’ identities.

Yours sincerely

Paul White
Commissioner of Police

17 May 2005
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Follow up of *thesis action research* telephone meeting:

<table>
<thead>
<tr>
<th>Journal Entry 22 June 2005</th>
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<tbody>
<tr>
<td>Conversation with problem owner: Assistant Commissioner McAdie.</td>
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<tr>
<td>Followed up funding. Mark suggested I call Commander at the Police College (a grant funding opportunity).</td>
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Successful application for *thesis action research* grant funding:

**APPLICATION (edited excerpt) prepared July 2005**

Please provide an overview of the activity

Due to new legislation being introduced, funding is required to assist with the development and implementation of operational and administrative policies, protocols and procedures particularly for remote areas.

This eight-month activity has two distinct stages:

1. A one-day workshop will be delivered where police will be brought to Darwin from Territory-wide remote areas. Other government stakeholders of the volatile substance abuse prevention legislation will also be invited to assist with procedural advice.

2. A second workshop will be offered to remote area stakeholders to prepare the community to negotiate with, and assist in due course, relevant government departments in the development of community management plans.

The outcomes of these workshops will be captured and transferred to a self-loading Adobe Acrobat CD/DVD, which will be used widely as an educational tool.

**Main objective of the activity:**

To assist remote area police and other remote area stakeholders apply the police crime reduction strategy and learn how to use a new and innovative action research problem solving frameworks to responsibly and effectively engage the community.

Describe how this activity is new and/or innovative (action research projects considered a high priority):

1. The legislation is new and this activity will equip police with a new and innovative framework (*action research and action learning*) for effectively engaging a whole of community approach in problem solving.

2. The activity provides a new and innovative way for police to work in *partnership with community stakeholders* to realise community safety and crime prevention; and to promote new and different ways of providing a whole-of-community response to remote area challenges.
3. Because crime impacts remote area police, other workers, their families, and the whole community, it is in the best interests of all stakeholders for crime to be reduced and prevented to enhance recruitment and retention strategies. The activity is a new and innovative knowledge management initiative because it has the capacity to raise awareness, sharpen thinking and transform knowledge into effective and informed team-based decision making. The activity raises awareness that crime reduction and crime prevention is everybody's business and everybody's responsibility to engage and manage.

4. Action learning and process consultation methodologies add new dimensions to the police Crime Reduction Strategy CAUSE problem solving framework as a platform to empower remote area communities and service providers to engage challenges in a safe zone for learning and to build their skills for having informed and responsible input into government decision making, amongst other things.

5. Because the activity embraces round table discourse for problem solving, it carries the potential to be shared widely across the Territory through DVD and self-loading Adobe Acrobat CD products, video conferencing, teleconferencing and e-learning as alternative professional development delivery and flexible learning options.

Relevance of this activity to agency/participant needs:
- The Police mission of working with the community to reduce crime.
- Two Police agency output groups - community safety and crime prevention and general policing, crime detection and investigation.

Signature of applicant: Commander Police College
Signature of Recommending Officer: Assistant Commissioner Human Resources Command

Supported by CEO: Commissioner of Police

My journal entry 30 June 2006:
Not unlike the university ethics clearance committee process, it is difficult to design a prescriptive plan for an action research project because of its emergent in nature. True to action research form, the project 'meandered' quite remarkably from these 'terms of reference' for Grant application funding. I suppose an action researcher just has to go with the positivist flow to get the anti-positivist job done.

My journal entry 22 November 2007:
I have just read an article about my 30 June 2006 journal entry (Sankaran, Hill and Swepson 2006). I never was consistent about dating papers, journal articles... at the time of reading them. It would have been interesting if not wise or prudent to 'connect the time dots' while constructing theories for 'traceability' purposes. Still a novice - hopefully!
Examples of inviting Paul Manuell into my circle of wisdom:

Hi Paul,

I hope your tests are okay. I have stayed silent just in case my emails were too demanding of your time when you might have other important things to do and think about. On the other hand, I thought perhaps these 'further letters' - born from 'checking in' (both are clever subject headings on your part) might act as a welcome distraction (?) (probably only you would know the appropriate words here) from your challenge.

I’m not sure if you remember me ‘rabbing on’ last year about a ‘safe, neutral and respectful zone of learning’ in the centre of the Burrell and Morgan paradigmatic scheme? I advocated that rather than perceiving four paradigms on a collision course like the British ‘paradigm wars’, they could come together in harmony and the world’s sociological continua are large enough to accommodate diverse mindsets. The minus one plus one equals zero or neutral equation. Rather than an explosive revolution, have a ‘softer’ evolution to a safe learning zone. It doesn’t mean that people are necessarily swayed in one direction or another. It is a philosophy of acknowledging there are different views and tolerating those views in a climate of valuing rich diversity.

Anyhow, whatever. For my AL Project proposal I developed a ‘circle of wisdom’ – it goes further than a concept - it forms part of my AL research methodology. It is a group (but we don’t meet as a group - I constitute the commonality) of ‘critical friends’ who feel safe in a respectful, truthful zone of shared learning. I have conversations with them – often like this email dialogue we are having. We ‘practice’ not only the questioning insight of action learning but also the entire AL cycle. We toss around ideas. None of us feel pressured to maintain the dialogue - we recommence a ‘conversation’ when it feels right for us and without feeling ‘guilty’ - sometimes our cyberspace and hyperspace conversations are months or days apart and can last for minutes or hours. We don’t mind sharing the dialogic data for our respective projects - if we agree to. In my AL Project report I jokingly referred to my ‘rainbow (guiding colourful lights) and circle of wisdom’ as a fancy name for needing all the help I could get.

The characteristics of my circle of wisdom just emerged. The DBA group is part of my circle of wisdom. Murray and Tricia are individual parts of my circle of wisdom. With Tricia’s permission (Murray’s permission is because of his coaching role), I quote and reference our dialogue from time to time. I would be very privileged if you could join my ‘circle of wisdom’ as an individual DBA colleague. Your emails are so wonderfully thought provoking, helpful and great data. Your inclusion might also mean - with your consent of course - quoting some of our dialogue and referencing your name in my bibliography (but I don’t necessarily have a mutual expectation that you quote or reference me). The reason I always ask is, my first individual ‘critical friend’ Karen is using AR to solve a real problem and develop a grand theory and there are certain things I remain silent about to respect her confidentiality. Anyhow, if you don’t feel comfortable about the idea, just say so.

You speak of yoga - what a fantastic and intelligent health imperative. I believe our dialogue is intellectual yoga. Speaking of which...

Spiritual intelligence and other things. At first I found it frustrating when I had a "brainy" idea and thought 'oh fantastic, I've stumbled onto a new concept (as opposed to a grand theory)’ only to learn several journal articles later or several conversations later, that the 'brainy idea' is well established in the literature. Now (of course) as my spiritual intelligence grows, I think 'okay, I'm on the same wavelength or the same light ray to enlightenment as others philosophising somewhere in the world and it is very exciting for me to be discovering and reinforcing the foundations of a beautiful mindset'.

I'm sure SI has been around since Adam and Eve (well perhaps they’re not such good examples), but under a different name such as Christianity, Buddhism, Taoism - whatever. Is SI a new paradigm - perhaps a born again paradigm where the world is emerging or evolving from darkness into enlightenment? I wonder? My thoughts about SI are new (to me), so I might explore a little deeper before conducting a Google internet search. What is 'TMS' (your reference in your previous e-mail)?

I like the idea of having published journal articles as part of a Doctoral program - in itself an assessment, really.

Stay well and don’t forget to ‘breathe in peace breathe out calmly’ Kind regards Jennifer
Paul’s response 17 March 2005:

Hi Jennifer,

Thank you very much for your email - it was very welcome and I appreciate your care and support. All things considered I am very grateful for my situation, I truly am lucky.

I would be delighted to be part of your rainbow. I am also flattered that you would consider using my views - happy for you to use whatever you like and know I will benefit from it too.

The spirituality intelligence aspect is something I have been spending a lot of time reading about lately. I am drawn to the philosophy that advocates a shared consciousness - it makes sense to me. In light of what you mentioned in your email - your awareness of new-old concepts - I would say you are tapping into a shared consciousness. I don’t have the references for it, and it is a little off the mark here, however in about 1994 there were 400 people gathered in New York to meditate on reducing crime - they were from 100 different countries - the result was a reduction in crime by 25%. There is a Japanese Professor (see www.whatheebleep.com) who did a study in the affect of consciousness thought on water crystals - I won’t tell you what happened, you might already know (sorry if I have mentioned this before) - but I would love to know your perception of it.

So I look forward to hearing from you when it is convenient. I do find our conversations to be very helpful. I haven’t heard from Tina in a long time - is she participating still?

Regards

Email letters can become important research data for sharing, challenging and building ideas and ‘war and peace’ stories, enriching validity, deepening rigour and so on. The ‘comfort factor’ is just as important as the ‘discomfort factor’ when choosing and inviting someone into your dialogic space. The comfort factor is about mentioning the unmentionable in a safe space of learning (minus the judgemental ‘rolling of eyes’ or ‘nskhuhhmm sigh’ nuances unless it’s fun - can you see/sense these things in an email message? Time will tell). The discomfort factor is about ‘grounding’ each other with spirit-soul-searching questions such as “how on earth did you get there (into a particular thinking zone)?” “Is that action research?” and so on.

I didn’t just ask Paul out of the blue to be a part of my circle of wisdom (he knows about my ‘rainbow’ of wisdom also). We exchanged “checking in” email letters inquiring about each other’s progress and our novice action research struggles. After we reached a reasonably sophisticated level of dialogic exchange, Paul elevated our exchange to “further letters” and then I shared the practicality of a circle of wisdom. Parts of my circle of wisdom are like-minded while others aren’t - this is an important balance (e.g. anti-positivist-positivist, spiritual-mystical, radical change-regulatory dimension) so as not to lock you into a false sense of security and to avoid research and conceptual ‘blindness’.

When you talk, a feel for each other’s research and learning journeys becomes a ‘shared consciousness’ as well as opportunities for sharing helpful literature. A subsequent appendix will show a follow up to our conversation.
These select journal entries are August to October 2004. The theories about harnessing, cultivating and harnessing intelligence were formed later while applying what I call *action thinking* and *action knowing* (I'll raise these notions later).

**Example of Harnessing Intelligence**
I liken intelligence harnessing to casting a net over the data catchment area.

**Workshop inclusion conversation with police executive 'Beth', civilian middle manager 'Doreen' and police executive 'Sue'**

- **Harnessing company culture.**
  - Beth: I'll talk with the workshop facilitator to secure a space for you Jennifer
  - Doreen: There's no way they will let her attend (folds arms defensively). She's a stranger, workshop participants will be discussing covert information and she'll make them nervous. **Harnessing Civilian culture** (these initial 'speculative Doreen assumptions' typified with rare exceptions, what emerged as civilian culture).
  - Beth: it's okay. We know Jennifer and we trust her. The Commissioner is her sponsor and she has previously undertaken sensitive research for police. I'll deal with this matter now. Leaves room.
  - **Harnessing police culture.** Beth and Sue (workshop facilitator) enter room. We exchange warm and friendly greetings.
  - Sue: Hi Jen long time no see. No problem. In fact you'll be very welcome (explains venue and workshop details).

- **Harnessing company catchment area.**
  - Sue: It's a Territory-wide workshop covering crime and operations commands; and we'll have all the main players together in one venue. Your arrival is timely.

This aspect of intelligence harnessing is the *planning* phase of action research.

**Workshop attendance**

- **Harnessing the project team catchment.**
  - Sue announces my corporate-sponsored presence to workshop participants. She explains my research as a 'problem solving' model, that I'll be looking for a team and encourages participants to be candid and cooperative.

- **Harnessing the data catchment area.**
  - Throughout the day workshop participants discuss the intelligence system and its impacts on the organisation. I gather names and contact details from police who communicate similar and *diverse* views.

This aspect of intelligence harnessing is the *acting* phase of action research.

**Example of Cultivating Intelligence**
I liken intelligence cultivation to preparing and fertilising a bed of *action research*.

**Impromptu corridor conversation with 'Francine' and 'Mary'**

- **Preparing research ground confidentiality.**
  - I tell them data content is like sealing a vault, there are things you just can't tell and there are things that I just don't want to know or need to know. For instance
I don't want to know or need to know criminal intelligence content, I'm only interested in context.

Francine: So context is thinking about what we're doing isn't it? (He looks to me for confirmation and I nod.)

Mary: Yes and content is task focused on what needs doing. That's right isn't it boss?

I agree: Yes at our next meeting we can look closer at context in what we record in our journals.

This aspect of cultivating intelligence is the reflecting phase of action research.

Informal morning tea conversation with 'Mary' and 'Betty'

Fertilising action research ground.

I ask both how other police jurisdictions manage their criminal intelligence as we could consider an eclectic model. Planning.

Mary: I've been asking around. Other police jurisdictions are in the same boat as us. They're a bit peeved we have a dedicated task force solving the problem. Acting, reflecting.

I ask Mary if she has revealed we are using action learning to solve this "problem"?

Mary: No because I'm not comfortable yet in case someone asks me more about it. But I'll do an intell (police) literature search.

Betty: Just remember, it's the ART of Planning, a continual cycle of Act, Reflect, Theorise and Plan the next ART of Planning. Concluding.

I confirm and reaffirm: we did a full action learning cycle at our meeting today. We have acted on the problem by mapping our inquiry results (also an act) to glean perspective. We have reflected on the mapping and adjusted some finer points. We have theorised about some consequential considerations and potential solutions. We have planned the next steps - M is doing a literature search, F is mapping a proposed solution for our consideration... We are all going back to our sources for rigorous confirmation and clarification and we're selectively rather than randomly broadening the scope for validation.

Example of Harvesting Intelligence
Intelligence harvesting is reaping the fruits of organisational stories and observing organisational actors at work.

Journaling a formal meeting conversation with 'Betty', 'Francine', 'Mary' and 'Drusilla'

Tackling what we are doing.

Because each of us (project team members) in our recent research travels has harvested different and similar information, we pool all our information.

I suggest we start brainstorming the problem using the three whiteboards in the meeting room and simultaneously flag (superficially) where potential solutions will fit.

Drusilla: The flow chart helps us pinpoint the 'real problems' and extract finer detail of previously undiscovered problem areas.
While the process was being mapped manually, Francine in her element and “itching to get on with the job” (harvesting police culture) mapped it electronically.

**Tackling where we are going.**

After the mapping exercise, I role played the Commissioner so the team could explain in plain English (no police acronyms or technical jargon!) the current way of harvesting intelligence; and so I could ask probing questions and prompt others to delve deeper into questions I didn’t think to ask.

Because the Commissioner doesn’t know (and is neither expected nor need to know) the ‘nuts and bolts’ of intelligence harvesting and I know even less, it makes sense for me to ask ‘novice’ questions my colleagues take for granted.

Questions such as ‘why is it done this way and not this way’, ‘what are the consequential considerations for doing it or not doing it this way’, ‘how much will this solution cost your budget are quite thought provoking and open other avenues for harvesting intelligence.

Practicing questioning insight (I am J for Jennifer):

F: The solution will cost $XX,XXX that’s quite a lot. (Always does ‘her’ sums apparently.)

J: What’s the police per capita calculation and is it a one-off cost or ongoing cost? The lower the denominator, the more affordable it appears. (A quick calculation confirms this concept.)

B: What concerns me is once people know what we actually do there will be an influx of queries that will burden our already burdensome workload.

J: How will you manage those concerns?

M: We can tour the (Northern) Territory to market it as a ‘never-ending solution’ package and market what we do.

D: That won’t cost much using pre-existing (resources) police plane schedules and visiting officers’ quarters.

J: Have you thought about marketing what you do and what you don’t do? Perhaps we could include a list of frequently asked questions to stem the expected influx of inquiries? (Agreement this tactic would work.)

D: (Using an urgent tone, outstretching ‘her’ arms protectively and serious-looking), don’t let anyone remove our blueprints (mappings) from these whiteboards. (Although captured electronically, a ‘strongly worded’ message ‘typical’ of police is added to each of the three whiteboards to warn people not to remove ‘OUR drum’. Drum is police data intelligence and we had created a ‘map’ as our workspace. When D catches me smiling and says, ‘well it’s ours’; I explain problem-solving ownership and data saturation.)

F: We need to diarise who is doing what between now and our next meeting.

M: Eyeing me with exaggerated suspicion (because I was still smiling or grinning with satisfaction about the team’s self-direction and grasp of the methodology), she said ‘we’re not ready for you walk away unnoticed yet!’ (Murray [Redman] says ‘walking away unnoticed is an ideal position because it shows client learning and independence’. It also shows the consulting researcher is NOT generating dependence.)
This intelligence harvesting shows a full cycle of action research.

**Synergising harnessing, cultivating and harvesting intelligence**

My journal entry showing reflection in action:
I'm becoming quite aware of being observed while observing others observing me (if that makes sense).

**Summary of team views regarding how well we interact as a research group:**

- There is no real hierarchy – each learning set member is equal. The “Facilitator” or driver arranges the meetings and keeps the conversation alive (but we all do these things).
- Respectful listening is essential – we avoid interjecting others while ideas are being communicated (but at the same time, we don't monopolise air time). We do this quite well (most of the time) as a group advocate (safety net) procedure for the real bosses (Executive Leadership Group).
- We try to avoid being judgmental and squashing others’ ideas. Instead we are helpful and build on ideas. Sharing rather than withholding information is empowering.
- This action learning approach values trial and error – we have made a few bungles but we look closely at where we took the ‘wrong’ (?) turns. I believe our better (?) learning occurs when mistakes are made.
- We are self-organising, self-managing and self-triggering of initiative without resorting to seeking sanction.
- Once we have participated in a group like this, we spread the learning to other areas of the organisation so it becomes a learning organisation. It's about learning to learn and helping to help.
- We now realise there are executive thinking partners at all levels of the organisation.

(Initial characteristics derived from Redman 2004; Smith 2004d.)

**Post-meeting Note:** B reminds us about ‘grapevine drum’. Apparently there is another group of police ‘queuing’ and forming themselves as another police action learning set – they are looking at a mentoring challenge. In response to an email, I emailed a copy of an action learning briefing paper to get the other group thinking about action learning and action research.

Our presence and questioning is like an intervention in itself. More about this later...
Appendix J: Reflective E-mail Example Jennifer Smith 2008

(The two action learning sets identified by police did not survive: storyline eight refers.)

Sent: Tuesday, October 11, 2005 4:43 PM
Subject: DBA Thesis Research Progress - Confidential

Dear Commissioner White and Assistant Commissioner McAdie
This is an update for you both.

Over the past few months I've been teaching a team of six co-researchers (police members, police Chaplain and Pastor) about action learning (how to use AL to prevent, reduce and solve problems and how to form and facilitate an action learning set). I have also found that action learning fits well with your CAUSE problem solving model in the Crime Reduction Strategy. I've also been sharing my action research theory about the multiple intelligences of intelligence-led policing - SCENT: Spiritual Intelligence, Cultural Intelligence, Emotional Intelligence, Networking [social] Intelligence and Traditional Criminal Intelligence.

The tentative title of my thesis is:
"On the SCENT of intelligence-led policing: nudging the boundaries of policing new territory."

The University ethics clearance committee has recently approved my thesis application and I can now commence the actual field research.

The field research will include two action learning sets - the first set consists of police members and the second set comprises domestic and personal violence repeat offenders. My police co-researchers are in the process of selecting the research participants and will advise me of the outcomes shortly.

In appreciation of your corporate sponsorship, kind regards Jennifer

The prospective 'mentorship' learning set gathering in the background formed a 'pilot' team. I taught them whatever I knew about action learning and action research as a starting point for problem-solving. We planned to split into two learning sets to learn more about this problem-solving methodology.

The first learning set planned to identify police who had received more than one complaint lodged against them by people in the community as well as police who had staff performance issues. However no-one found the courage to approach the prospective co-researchers because there was residual resentment, unforgiveness... We tried to delve into these key issues to no avail. It was then suggested that, because each member of the pilot team had been a subject of complaint/s over the years, we could 'problem-solve' our problematic behaviours (and abandon the second domestic violence learning set). That's how we had proceeded for a few months until the learning set did not survive because of the above-listed issues, lack of commitment, mistrust, looking for quick fixes and answers and 'getting a few runs on the board' for career enhancement.
From: Paul Manuell
To: Jennifer Smith
Sent: Saturday, July 01, 2006 4:42 PM
Subject: Formulas

Hi Jennifer, Just thought I'd send you a quick note while I was thinking about it - one of the many things I have a problem with in the formula to 'value' people - it doesn't allow for potential! Paul

Hi Paul - I didn't give it another thought until now. But now you've got me started! The value formula not only excludes potentiality, it doesn’t address wedges of alienation either - not to mention other possibilities in the "unseen realm" e.g. consciousness, various degrees of knowing and unknowing, allowing for people to be accepted as they are etc. I didn’t document the so-called mentor’s value 'formula' and had quickly dismissed it. I saw it as nothing more than a judgemental, mechanistic, and shallow positivist mentality and felt somewhat indifferent towards it (in itself a judgemental stance!).

In terms of human nature, the value formula is deterministic and allows the environment to control human nature (rather than a voluntarist human nature stance of controlling the environment). Epistemologically, I sense the formula is positivist where this kind of knowledge about value is acquired rather than personally experienced. Ontologically, it's objectivist realist to the core - it’s very essence - a 'value formula' is imposed on individual consciousness from the outside environment rather than a nominalist product of one’s consciousness.

I'm glad I don't have a "mentor", let alone one with that philosophy - mentor suggests such a superior (mentor) - inferior (mentee) relationship. I would much rather have a thinking partnership based on equality. Although I acknowledge other paradigms as realities in the eyes of the beholders, I don’t necessarily agree (and don’t have to as they just are). See you tomorrow. Regards Jen

From: Paul Manuell
To: Jennifer Smith
Sent: Saturday, July 08, 2006 4:44 PM
Subject: Grounded Theory

Hi Jennifer,

I have had to go back to research and learn about Grounded Theory. In my early excursions here your formula comes to mind and I was wondering if you could explain it more to me please? Is it representing the inclusions of two continuums, Objectivism/Positivism + Subjectivism/Anti-Positivism to include both? Is this how the +1 and the -1 combine to be neutral or centred? If this is the case then I believe (at the moment) it sits within Constructivism and seems to model how both are included, then combined with Grounded Theory and Action Research, to validate experiential learning/knowledge and allow the inclusion of the individual - of course this is my dilemma as the statement is a generalisation and I am
struggling to workout the relationship of generalisations with validation with logic and falsification where individual experiences and considerations are considered. I might have to revisit Mr Popper... but I am not sure if his views were of a sociological consideration, hence wonder about his relevance to sociological research of organisations. My white board is getting seriously 'modeled' and I couldn't start to write it all out in an email just yet. Of course, if the modeling holds up then it will be reduced to words in the thesis, somehow.

Speaking of which, is it possible for you to repeat to me your argument of an organisation not existing based on the metaphor experience you shared with me please? Again I am getting a little hung up on the logic of all this, but something will emerge for me. Having to redo my methodology is a good thing, and I can see how different thinking is emerging for me, maybe this time I can get passed it and on with the rest of the thesis, I am fairly confident of that. Hope to hear from you soon. By the way your other email that you mentioned at lunch still hasn't come through. Sincerely Paul

Sunday 9 July 2006 7.53 PM Re: Grounded Theory
Hi Paul - I used the 'neutralising' -1+1=0 concept originally to form a 'safe zone or "formula" for learning' when some of our DBA learning set members were arguing which paradigm was better while I urged them to use the best paradigm to suit the research question. This is my fundamental essence or ontology - you just wouldn’t use pure ideographic research methodologies to solve a nomothetic research question and vice versa (pure - meaning not using quasi quantitative measures disguised as qualitative 'measures').

Anyhow, if you take Burrell’s and Morgan’s paradigmatic schema and draw four centralised or midpoint lines over the schema - one vertical line and one horizontal line through each of the two continua (subjective-objective and regulation and radical change dimensions); and two diagonal lines through each of the four paradigms, you get minus 1 and plus 1 reference points for all four lines. Where all four lines converge in the centre is zero - neutrality, nothing or no-thing, or suspended judgement where one doesn’t (or shouldn’t?) have to engage an unnecessary dichotomy - i.e. choosing one superior or one inferior paradigm or choosing one superior or one inferior subjective-objective dimension or regulation-radical change dimension.

The resultant 'neutrality' was intended as a safe zone for learning about other world views - the 'sea of calm' neutrality theory is NOT intended to stifle debate and it’s not intended to be a disintegrating clash of the paradigmatic 'titans'. Rather it’s just a conceptual and privileged space-place for sharing perspectives respectfully. Just as important, are the features of building (rather than destroying) ideas without forcing one’s views where one could "simply" walk away from the neutral zone having learned more about how others think without surrendering our own cultural baggage. But human beings be-ing human are sometimes (often?) incapable of listening to others and when we limit our listening,
we limit our hearing and seeing. That in turn limits our understanding, our learning which in turn limits our potential for spiritual and emotional growth into mature humane human beings. All these things of course are ingredients for freewill, informed choice and wise decision-making.

Attached is a PowerPoint slide to show how I’ve built the theory further and applied Hegelian Dialectic to the -1+1=0 equation. So that the whole equation is considered and not just part of the equation of any-thing, I used this dialectic when cautioning about the dangers of [what I call] "dichotomania" and how Hegelian Dialectic needs to be reapplied in an iterative manner to obtain a holistic view - there are more than two sides to a coin! I am very careful when people ask either/or questions that limit a range of understanding - it is they who are limited and try to imprison thinking in unnecessary dichotomies.

I agree what you say about Karl Popper - Paul Feyerabend is well worth a visit even if to find out his views about Popper - I took Murray’s advice and started with PF’s last book called Killing Time before reading Against Method and Farewell to Reason. PF refers to KP in the latter book as a "puff in a teacup" (rather than a storm in a teacup I suppose) which shows his teasing side!

Re the organisation metaphor, I have attached an excerpt of my assignment. I had some difficulty with the assignment question as I have never been able to reconcile "organisation" as anything more than just a convenient label worthy of further study as a phenomenon with conceptual density (hence my anti-organisation stance I suppose). I can’t begin to tell you how relieved I was to read about radical-humanist sociology and anti-organisation theory in B&M! It unlocked my ontology beyond measure.

Anyhow, you would recall the metaphor assignment question was: **How might the notion of metaphor be useful in understanding organisations?**

**My first introductory heading and paragraph are:**

*How might the concept of a concept be useful in understanding concepts?*

Because organisation is a concept (a metaphor in its own right) to those aligned with the humanist-interpretive paradigm, because notion is a concept, and because metaphor is a figure of speech or a concept, the question might be reframed in other ways. 'How might the notion of organisation be useful (or not useful) in understanding metaphor'? The question might also become 'how might the concept of a concept such as metaphor, be useful in understanding a concept such as an organisation'?

Perhaps I don’t place as much emphasis on Reason or logic and Method which is possibly why I’m me! I have finished most of my chapters (story lines) and just fiddling around the edges to get overall story flows happening. Still a significant amount of work to do however! Happy ponderings Paul - hope this has helped as you have given me some food for thought also. Warm regards Jennifer
Edited Excerpt of Planning Memo to Problem Owner 11 January 2006

I prepared this Memo (and many others) for a commander's signature to suit the police 'chain-of-command' reporting channels during the subsequent action research project. Our action research team initiated project progress dialogue and the memo is a response to an Executive Leadership Group invitation to continue dialogic exchange.

**Action Item Two: Nomination of Jennifer Smith to Working Group**

Business Consultant Ms. Jennifer Smith, Police Project Coordinator has agreed to the executive nomination and has been nominated to the cross-Government working group.

**Action Item Three: Police members notified of legislative responsibilities**

1. Darwin-based in-service training of police members with respect to their responsibilities commenced week beginning Monday 9 January 2006. Arrangements are in hand for Territory-wide training week-beginning Monday 16 January 2006.

2. The first general broadcast to alert members about the legislation and its implications has been prepared for Executive consideration (attached to this email).

3. A second general VSAP broadcast will be issued once the website is accessible. It is anticipated the website will be accessible Friday 13 January 2006.

**Action Item Four: Legislative amendment referral**

This matter will be actioned tomorrow - Thursday 12 January 2006 for referral to the cross-Government Working Group meeting.

**Action Item Five: Exploration of XXX and referral**

We will identify hotspot police stations for urgent distribution.

One possible solution for holding the containers or a number of similar sized items inside police vehicles may be a net that is attached to the door or to the rear of the seat. Other possibilities are being explored.

This information will be referred to the cross-Government Working Group for our 12 January 2006 meeting.
These questions and comments were helpful when briefing co-researchers. This is not a prescriptive list of questions and they may not suit every occasion; the questions are just a guide. Sometimes we used workplace scenarios to practice questioning sight. Questioning sight was also practiced through trial and error with my Doctor of Business Administration action learning set colleagues. The questions overleaf are constructed from emotional intelligence literature (Goleman, Boyatzis and McKee 2002 in Boyatzis and van Oosten 2002:3; Green 2004).

ICE BREAKERS FOR RAISING AND DEEPENING SELF-AWARENESS

- "Would you share with me, a time when..."? (e.g. a good or bad experience).
- "How did you feel about that at the time"? or "How did that affect you personally"?
- "What triggered your emotions at that time"?
- "What did you do to control your emotions"?
- "What do you think your strengths and limitations were at the time"?

Effects on others: "How did other people react or respond at that time"?
- How do you feel about that now?" or "How does that affect you personally now"?
- "What did you learn from that experience"?
- What do you think your strengths and limitations are now?
- Telling stories: "that reminds me of..." or "I remember a time when..."
- Fracturing reality/perceptions: "is that the same as...?" or "have you looked at it in this way"?

DELVING DEEPER INTO SELF-MANAGEMENT AND SOCIAL AWARENESS

- "What has changed about you since that experience"?
- "How do you relate to people now"?

Ongoing effects on others: "How do other people relate to you now"?
- "What has changed about how others lean towards you"?
- "What would you do differently if you found yourself in similar circumstances again"?
- "Do you take time to reflect on how to manage yourself and your relationships"?

How would you approach this?
- "Do you take time to draw conclusions from your reflections on how to manage yourself and your relationships"? How would you approach this?
- "Do you take time to plan strategies for managing yourself and your relationships"? How would you approach this?

Being subjective: "I don’t understand. Can you explain that again for me"?
- Challenging assumptions: "is that really so", "so what", "what if", "now what"?

DELVING DEEPER INTO SOCIAL MANAGEMENT

- "How do you go about inspiring others and why use that approach"?
- "What do you do to help others improve their performance, why"?
“What do you do to initiate or manage change, why”?  
“What do you do to resolve disagreements, why”? or “How does that approach add to or detract from fuelling disagreements”?  
“What do you do to influence others and get others to agree with you, why”?  
“Do you prefer to work alone or in a team”? “How do you go about getting involved in team work, why”?

QUESTIONS AND COMMENTS FOR UPLIFTING, PRAISING AND HEALING OTHERS

Here are some examples of gentle, kind and non-judgemental questions and comments for uplifting each other in praise (if they truthfully suit the situation) and healing:

“Thank you. I probably wouldn’t have thought about that unless you brought that to my attention. How has that affected you personally, why”? What other choices do you have at your disposal?

“I’m so glad we had this talk. You triggered some personal learnings for me”.  
“Would you consider that in another way such as…”  
“Thanks for sharing that with me. How do you feel about that”?

“I feel that we just have experiences. It’s how we react or respond to experiences that make them good or bad or experiences. How do you feel about that in the context of your situation”?

“If you could turn back the clock, how would you turn that experience around from a bad experience into a good experience, or just an experience”?

“That’s deeply insightful and healing - thanks for sharing that with me. It gives me restored faith and hope”.

This is an example of how a figure can be utilised for experimenting with ideas and marrying concepts. The phenomena pool represents surface data-material-phenomena or organisational superficiality. The process delves deeper into organisational truths. I revisit the propinquity of grounded theory and Hegelian Dialectic in storylines six and seven.
Many of these examples can also be found in a growing body of 'police deviance' literature, which is problem-oriented rather than researching the actual cause of police behaviour and exploring feasible solutions. See for example Harrison (1988), Ainsworth, Bell and Froyland (1996), Austin (1996), Heidensohn (1996), Niland (1996), Warren and James (1996), Anonymous (2005) and O’Connor (2005).

**Describing police culture generally, particularly its family orientation:**

- Officers and gentlemen.
- Don’t take a knife to a gunfight (general view of policing).
- I love you mate. I love you more mate. (The *first* time I heard this was during a police plane flight when a wet season storm threatened to steal our peace and joy.)
- The “Code of Silence” or the “Code of Secrecy” is slowly but surely being eroded where police are made accountable.
- Taking the fall (sacrificial scapegoat).
- The rose of police intelligence (referred to in Appendix D).

**Engaging us and them sub-cultures:**

- They are not on the same page as us. Not necessarily negative.
- They don’t want to know: their heads are buried in the sand.
- Bloody academics what would they know? (Sometimes I was affectionately called a ‘bloody academic’: “trust a bloody academic to come up with a pragmatic solution. We are just baggy assed coppers. What would we know?”)

**Describing and managing hostility, betrayal and interpersonal skills:**

- Steady as a rock.
- Spill your guts around here and you will be sent to Coventry (a remote area bush station). Sometimes a reality, often a perceived threat.
- Just a moment while I pause to pull the knives out of my back. There is nothing quite like getting a knife plunged into your belly, but to have it twisted as well?
- Take it easy on him/her; man, was s-he ever crucified big time.
- “Didja alloff yer perchmayt?” was an affectionate-compassionate question (not unlike a highly visible-invisible spirit-soul hug) when police expressed empathy.
- His/her bark is worse than their bite. S-he is really as gentle as a lamb. Avoid... like the plague.
- Smooth sailing.
- A fall from grace.
S-he is carrying a lot of baggage.
They get along like a house on fire (positive and negative meanings).

**Describing and managing information and communication:**

Intelligence cultivation (building a crime/criminal profile).
Once you get through the gooh or 'snot' (managing unnecessary clogging of the database), it's okay.
A 'clean desk' policy or clean wall policy is covert information security. Keeping your nose clean describes managing intelligence (and police performance) integrity.
Being left out in the cold is being excluded from the communication loop.
(I liken) unanswered emails and telephone messages to a virtual cyberspace graveyard (Appendix Z refers).
Silo thinking (individual thinking and multiple individual databases).
Person one: s-he is saying it like the sky is falling in (frequently used). Response: no s-he's not because the sky has fallen; it's too late; we've missed the boat, yet again. Or, we're behind the eight ball. Or 'is it the end of the world as we know it'? These things were said when communication or action (or problem-solving) procrastination resulted in missed opportunities to have input into decision-making.
Discussing the undiscussable is like opening a can of worms.

**Responding to meetings and organisational change:**

If you can't beat 'em, join 'em (meetings and change).
Change is like shuffling the deck chairs on a sinking ship (quoted frequently). When I suggested it could be a mechanistic organisation trying to re-invent itself, the response was 'as long as [they] don't re-invent another Titanic'.
Social workers in uniforms.

**Describing work challenge priorities:**

We are singing out of tune and need to get back in touch with reality.
You won't get any joy asking... to help. S-he's so busy it's not funny.
I'm like a fish out of water.
They are so busy being busy; they stand around telling you how busy they are instead of getting on with it (the job). Policing is also known as "the job".
These examples of informal notes and formal letters highlight how casting a safety net can build author-student confidence through research clearance and editorial protection.

HUMAN RESEARCH ETHICS COMMITTEE CLEARANCE

NEW PROPOSAL

HREC REFERENCE: H05037

PROJECT TITLE: Using an action learning approach to explore the multiple intelligences of intelligence-led policing, and to reduce and prevent crime

CHIEF INVESTIGATOR(S): Mrs Jennifer Smith

The Charles Darwin University Human Research Ethics Committee has considered your project.

The Committee is satisfied that the research proposed in this project conforms with the general principles set out in the current National Health and Medical Research Council regulations, and with the policy of the Charles Darwin University.

It should be noted that data must be stored securely on campus. Storage in a central facility (with limited access if necessary) is available. Researchers should address any queries concerning data storage to their relevant faculty.

Expiry date: 25/08/2006

Please Note: A Final Report is due on completion of this project, or if the project extends beyond the expiry date a progress report is due before the date of expiry.

APPROVED

Chair,
CDU Human Research Ethics Committee

c.c. Supervisor, Dr Murray Redman

Research Office, Casuarina Campus, Phone: 08 8946 6458 Fax: 08 8946 7190 Email: Fiona.etselei@cdu.udo.au

Casuarina Campus Ellengowan Drive, Darwin
Palmerston Campus University Avenue, Palmerston
Postal Address: Darwin, Northern Territory 0809 Australia
Telephone: 08 8946 6666 Facsimile: 08 8927 0812
Murray is my academic supervisor, alias 'guiding coach light'. He is a stable rock of confidence and a trustworthy, steadfast safety net.

29 January 2007

Hi Murray

Hope you had a good break. I was hoping to catch you before you read storylines two and three and have attached some replacement pages (changes highlighted in yellow for easier recognition). The reasons for the (relatively minor) changes are:

- First, I finally tracked down Peter Reason's 1988 Human Inquiry in Action text (it was elusive for over two years!) and have included additional referencing. I knew I was writing about Reason's Cooperative Inquiry but couldn't validate it.
- Second, I detected some errors that slipped (initially undetected) through my editorial safety net (so have added 'editing' etc as part of the methodology storyline (which I overlooked as a challenge).
- Third, I discovered there is such a fine line in the spiritual realm – one tiny slip with even one word can change intended scriptural meaning into something somewhat deceptive, erroneous and 'cultish'/occultist!

I will have the fourth storyline to you soon (when I apprehend some distractions - but when a couple of kilograms of green tomatoes come a girl’s way, it wouldn't do to ignore a green tomato pickle-making session - enjoy!) Kind regards Jennifer

Mark and Toni are sources of confidence and a trustworthy safety net.

Dear Mark  

July 2007

Thanks again for your support - it is really appreciated. Would you please advise how you would like me to handle publishing your name? The only question that I would ask you to ponder while reading my thesis is, “Does this ring true for police”?

Warm regards Jen

Dear Toni  

February 2008

Bearing in mind this thesis is not intended as a Doctor of Theology of substance, the only question that I would ask you to ponder while reading my thesis is, “Is the glory for God evident (rather than for me)?
What fashions policing DNA

The police member's "office" and workplace can be *riding* a horse, a bicycle, or a motorbike; *cruising* crocodile-infested (and other 'deadlies') rivers and seas in a police boat patrolling for illegal fishermen, drug traders or searching for missing persons (or bodies!); *flying* in an aeroplane to reach remote areas; *sitting* in an airconditioned car or office; or 'walking' the traditional beat of a street or shopping centre as visible police presence. These modes of policing are just an entrée selection for a feast of intelligence.
Current Traditional Intelligence-led Policing

Appendix E also refers
Inspired by Christian insights, Hegel’s German Idealist philosophy work in the eighteenth and nineteenth centuries,

Found a place for everything - logical, natural, human and divine in a dialectical scheme that repeatedly swung from thesis to antithesis and back again to a higher and richer synthesis. The synthesis is then negated by a further antithesis, and this circular thinking pattern ultimately ends with a synthesis that is identical with its starting point, except that all that was implicit has been made explicit (Macropædia Volume 8:728, 730).

The platform of 'belief-disbelief-unbelief' is an example of Hegelian Dialectic implicity-explicity. For instance some people believe, disbelieve, and unbelieve the existence of God as a Kingdom of Light and satan (a god for some), as a kingdom or prinedom of dark while others aren't sure what to believe, disbelieve, or unbelieve. Phenomenologically, disbelieving atheists and unbelieving agnostics must acknowledge the existence of God in order to reject His existence as impossibility.
This spiritual intelligence illustration shows satan is the thief (he's not other people as people think and the thief is not God as people think). The devil or satan is the unwelcome third party who comes and goes as he pleases like an uninvited burglar sneaks into your mortar and bricks house. The devil is the burglar that sneaks into your spirit-soul-body house and ‘takes you out’. (Please note the names devil, satan... are not capitalised because I choose not to acknowledge him even if it means violating grammatical rules.)

"The thief comes only to steal and kill and destroy:"

"I have come that they may have life, and have it to the full” (Jesus in John 10:10 NIV)

God-the-Father, Jesus-God-the-Son, God-the-Holy Spirit (a singular-plurality or plural-singularity Trinity) on the other hand is omnipresent; the all-embracing Light Source; He not only gives life, He gives it abundantly. A trichotomic person is also a singular-plurality or plural-singularity. He abides within the spirit-soul-body of a Christian. Some non-Christians maintain that when people die, they are buried in the ground, end-of-story. While that may be true for our physical body, it’s not true for our spirit-soul being, which for Christians, lives for eternity in heaven (Book of Revelation). Unsaved people who don't hear or ignore or reject God’s call choose another eternal reality.
CERTIFICATE OF REGISTRATION OF
TRADE MARK

I, RUTH NAOMI MACKAY, Registrar of Trade Marks hereby certify -

that the trade mark represented on this certificate has been registered as a Trade Mark, No. 1054290 in the Register of Trade Marks for a period of ten years commencing 9 May 2006 and that Jennifer Anne Smith of Livingstone Road BERRY SPRINGS NT 0838 AUSTRALIA has been entered in the Register of Trade Marks as the owner of the trade mark.

The trade mark is registered for the following goods and/or services:
Educational research in relation to crime prevention and crime reduction being services in class 41

THE SCHEDULE

special-liberty

Given under my hand and the seal of the Trade Marks Office on 10 March 2006

RUTH NAOMI MACKAY
REGISTRAR OF TRADE MARKS
The idea of SCENT-intelligence is a group effort:

- In 2004, I was discussing with Murray (Redman alias Guiding Coachlight) Traditional intelligence-led policing and he introduced me to Emotional intelligence and servant leadership (which I see as Spiritual intelligence) literature. Please excuse the pun, but I was SET heuristically on a pathway of discovering police intelligences.

- Also in 2004, I was discussing with Western Australia Police Commissioner Dr. Karl O'Callaghan, 'SET' intelligence-led policing. He planted the seeds of Cultural intelligence and 'multiple policing intelligences'. As an acronym, I pondered SECT Hmmm!

- In 2005, I had been pondering action research data-material-phenomena (interviews, informal chats, police literature - storyline four) concerning the way in which police network and don't network as a self-isolating social group. As part of my rest and recreation methodology (storyline five), I pondered curiously, an actual mysterious floral perfume that sometimes enters my breathing space while reading my Bible and networking and socialising with God. At the time I had a God-inspired rhema Endnote about Networking (social) intelligence.

Encouraged by a recently-discovered local theory that police 'sniff out clues for solving crime' and my idea of nudging the boundaries of policing new organisational (and later methodological) territory, the links to SCENT-intelligence formed a chain of deeply delving interrogation. From birth, SCENT-intelligence grew and matured into a beautiful and densely woven fabric of organisational ontology, epistemology and human nature. This pathway is shown in Image six: The slinkiness of resonance-in-action research.

SCENT-intelligence has considerable conceptual density, generalisability and dispositionability. Positively and negatively, its essence mirrors organisational posture, facial expressions or countenance, condition and disposition (normal demeanour). SCENT-intelligence evaluation can be found throughout this CAR project but here is a starting block for building generalisable and 'dispositionable' meaning:

- Everyone has a SCENT or we smell of something. We can smell of roses, sacrifice, gossip, good fun... We can even smell the SCENT of an organisational-laboratory rat (good and bad)!
- Everyone has SCENT-intelligence: we all know and understand some thing about each other and ourselves because of our world views.
Everyone is a SCENT-human being. It represents modes of being, organisation, leadership and partnership. Therefore it is an existential ontology as SCENT-DNA, which reveals a set of personal-organisational characteristics or SCENT-fruits and SCENT-strongholds or disposition.

SCENT-intelligence represents five different ways of knowing and understanding. Therefore, it is a metaphrased, metaphysical-metaphorical ledge of knowing or shifting-healing-transcendence in the epistemology of how organisations can be viewed and managed.

SCENT-intelligence is not a workplace destination; it’s a path we take, a celebration of life. We can also nurture, harness, sow, cultivate, and harvest our SCENT. Do our facial countenances and organisational postures smell of SCENT-crime… or do we exhale, emit a perfume of compassion, empathy, kindness… SCENT-DNA?

We use SCENT-intelligence in all 'phases' of the action research cycle to act, reflect, conclude, plan and observe.

SCENT-intelligence is a self-learning tool for breaking through the surface tension of emancipating the consciousness of our knowing. It is a self-management tool for conditioning all our CAR cycle skills: action see-k-ing, action being, action thinking, action knowing and action executive partnering.

SCENT-intelligence is a general-local theory-story embedded in local organisational SCENT-phenomena of intelligence-led policing modes of being and organisation.

SCENT-intelligence is an existential-hermeneutic-phenomenological critical-Biblical methodology tool for unmasking modes of domination, revealing wedges of alienation and releasing SCENT-intelligence potential. It is a tool for sense-making such phenomena and depositing a deposition into Grounded CAR Theory (CART) to find and interrogate deeply hidden organisational treasures.

SCENT-intelligence is a problem-solving-shifting-healing-transcending tool for edifying and liberating human-organisational potential.

SCENT-intelligence is an action research e-valuation tool for smelling the perfume or SCENT-essence of a CAR project.

SCENT-intelligence is SCENTology and SCENT-literacy for reading modes of organisation and for reading the readability of a CAR project.

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Endnote I sensed a heart-felt prompting to read and study 2 Timothy, which is about God’s essence-spirit-breath (Christian action research in storyline three refers). As a learning Christian, I sometimes lapse into worldly evaluating-understanding and try to find rational reasons for these ‘unexplained-inexplicable’ (?) perfume and rhema phenomena. However rhema transcends worldly understanding. It is a Holy Spirit-human spirit phenomenon where an idea is heart-planted when you are breathing God’s airspace. Some things just are, without recourse to evaluating-in-action research.
Dear Journal:
What kind of person becomes a police officer? Perhaps my own allegoric interpretation of the Northern Territory Police uniform badge holds the answer.

For me, the badge symbolises a ruling crown of royalty. Police are special ‘governing authorities of the land’ (Romans 13:1-4 NKJV). The laurel of victory or two embracing branches depict triumph over wrong. Two desert roses represent the beautiful notion of “police intelligence roses” dating back to England’s Queen Elizabeth the 1st.

A ‘boxing’ kangaroo stands on a platform of Police in readiness to defend the territory being policed, which in turn is undergirded by a banner To Serve and Protect. The rich colour palette is the Northern Territory and that of its culturally diverse peoples: the red heart of central Australia, green grazing lands and the tropical ‘Top End’.

Police modes of being form an incredibly rich and fertile existentialist-phenomenological-hermeneutic-critical theory ground for designing a CAR journey and collaborating with the territory of policing. The force of the police force is scriptural.
Police are earthly governing authorities and according to Scripture, they are God’s anointed and appointed servants. Apostle Paul tells us,

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God (verse 1). For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you (verse 3). For he is God’s servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God’s servant, an agent of wrath to bring punishment on the wrongdoer (verse 4). (Romans 13 NIV.)

It is arguable this particular scripture can be exploited - Murray and I discussed that. But it certainly doesn’t mean police are given licence to be hostile and ‘sword-wielding’ governing authorities serving punishment and justice. Policing is about doing (or human be-ing) right instead of doing (or human be-ing) wrong and like in any court of law, if you do wrong in a position of authority, judgement and penalty can be more severe.

Gleaning deeper insight, intelligence-led policing is more about policing our own ontology, epistemology and human nature and nudging our own boundaries of policing new territory. Northern Territory Police was ‘simply’ (?!?) an action research vehicle (specifically a CAR of Christian Action Research) for observing various paradigmatic ontologies and epistemologies of human natures working in an unusually challenging workplace. A key reason for detailing the policing environment is to highlight the general nescience of policing in research literature and the nascent nature of policing literature from a radical-humanist perspective.

Yours truly, Jennifer
EDITED PROGRESS REPORT TWO (PROJECT COMPLETION):

Project Scope:
This eight-month activity had two distinct stages and this progress report addresses the entire project, which was completed on 30 June 2006.

First Stage of the Project:
You will recall from the first progress report that,

- a series of police reference groups prepared procedures for operationalising the legislation and other government stakeholders assisted with procedural advice;
- a Volatile Substance Disposal Unit has been developed for the safe transport of volatile substances;
- training was delivered to Territory-wide police; and
- a Police VSAP website was constructed (see image below).
Second Stage of the Project:
During the final stage of the project, an innovative learning package was developed and subsequently endorsed by the Assistant Commissioner, Human Resources Command for Territory-wide distribution. The learning package is contained on a compact disc:

The compact disc contents comprise,
- The VSAP Act and Regulations, containing highlighted discretionary and mandatory police powers for members' convenience.
- A VSAP Learning Session PowerPoint Presentation.
- Safe Seizure, Handling and Disposal of Volatile Substances Guidelines.
- DVD video containing a VSAP Overview for Police.

Methodology for assessment of project outcomes:
There are four key project terms of reference outcomes.
1. The formation of a community partnership to deal with the prevention of volatile substance abuse in remote area communities.

Outcome:
Police will share their wisdom and engage the wisdom of their communities.
2. The development of operational and administrative policies, protocols, and procedures in the form of a DVD, self-loading Adobe Acrobat CD, and a workbook.

**Outcome:**
In addition to what is reported above, each VSAP Learning Participant’s workbook contains a confidential Learning Session Evaluation form. During the trialling of both the Handbook and the Workbook, evaluations were very positive.

The innovative aspects of this VSAP project shift the focus from the process of training to a desired outcome of learning and introduce to Police, a range of research and problem solving methodologies. This learning framework marries Process Consultation to jointly diagnose problems and Action Learning as a problem solving approach to the Agency’s Crime Reduction Strategy CAUSE problem solving model.

3. The development of strategies for negotiating with, and assisting relevant Government agencies to develop in due course, community management plans.

**Outcome:**
Because Management Areas applications are not quite ready for the Ministerial approval process, a community workshop for developing an actual Management Plan was not possible. Instead, a remote central Australia police workshop was held in Alice Springs. The remote areas police workshop equipped police to form community partnerships with the aim of engaging and managing the prevention of volatile substance abuse in remote area communities. Here is a selection of how our police hope to engage our communities and other Government stakeholders.
Management Areas and Management Plans policy, protocol and procedures

- Sections 42, 44, 45 to 47, 49 to 51
- Police roles as “resident” and “interested persons”.

Commander Mark Coffey from Alice Springs encourages members to take an executive-endorse leadership role in developing strategies and solutions to mitigate volatile substances abuse in the community.

Don’t take a low profile about how volatile substance abuse and volatile substances are managed in the community you police.

Lieutenant Constable Michael Deerhorn from Yakara says to encourage community leaders to promote lifestyle changes and alternative programs for their community. You need to think broadly about volatile substances. Don’t focus on a single substance or think that volatile substance abuse is just about petrol sniffing. We need to think broadly about solutions and don’t think about just one solution.

Sergeant Henry Sattler, Southern Region Command Trainer from Alice Springs says we need to encourage community stakeholders to investigate and identify alternative environmentally friendly non-propellant based products - things like pump sprays, natural solvents and non-sniffable products. Don’t educate the community what volatile substances are available by banning them or drawing unnecessary attention to them through publicising on community posters, billboards or signposts.
4. Acceptance of research outcomes papers at key conferences and for publication.

**Outcome:**
There are four opportunities identified for publishing research outcomes:

- The VSAP Project Coordinator is a Doctor of Business Administration student and Action Researcher and she is preparing her Dissertation for a Thesis for publication. Research outcomes will be published in her thesis.
- The VSAP Project Coordinator and a Northern Territory police executive are currently considering co-authoring two research outcomes papers for publication in **TWO journals:**
  - *Action Research Journal*; and
  - *Action Learning Action Research (ALAR) Journal*.
- There is an international policing conference being hosted by Northern Territory Police in 2008. It is hoped a research outcomes paper will be accepted as a conference address as well as publication in the conference papers.

**Acknowledgement:**

Northern Territory Police is grateful for the Office of the Commissioner for Public Employment Remote Workforce Development Innovative Grant Program funding to assist police with the development of a highly innovative learning package. This funding contribution is acknowledged with sincere thanks.
Confidential briefing from me to Assistant Commissioner Operations Command 19/12/5:

The Commissioner was clear about six areas (methodology relating to apprehension, custodial, police functions and legislative matters) followed by a list of what informed the Commissioner's position.

Authorised broadcasts:
This broadcast (and others) communicated scrutinised and authorised action learning police-action methodology and implications for engaging and protecting volatile substance abusers and protecting themselves. The methodology represents action research outcomes from discourse with police and health researchers.

Briefing from Commander College (penned by me) to Assistant Commissioner Operations Command 3/4/6:

Alice Springs workshops preparation methodology (facilitation process, equipping police for community negotiations, filming for educational DVD and intelligence cultivation procedures).

Scrutinised and authorised workshop planning:
On the 19 & 20 April, Jennifer Smith will be holding some workshops in respect of the VSAP management plans and Case management systems.

The required people are listed in the documents below. Can you please ensure they are available for the workshops. Jennifer is awaiting authorisation of a briefing paper and will forward this along with the Health Dept Management Plans proforma. The briefing paper will explain the purpose of the workshops in more detail.

Kate, can you book the conference room for those days and organise lunch for the first workshop. If you or some of your staff cannot attend, then someone needs to attend in your/their absence.

Thanks

---

Smith, Jennifer

From: Smith, Jennifer
Sent: Friday, 7 April 2006 1:12 PM
To: Mark
Subject: VSAP Management Plans Workshop Agenda Attached

Hi Mark - I have attached the VSAP Management Plans Workshop Agenda; the VSAP Act and Regulations; and the DHCS Management Plans Proforma for circulation to and reading by participants prior to the workshop. As soon as the Workshop Briefing Paper has been authorised, I’ll forward that to you also.

Please call or email if any queries and thanks for getting Kate to arrange the lunch and venue. See you on the 19th April.

Alice Springs management plans...
VSAP Act 2005 - with highlights...
VSAP Regulations - 9 February...
DHCS VSAP Management Areas and Plans.pdf

Regards
Jennifer Smith
Business Consultant for Police VSAP Project

---

Smith, Jennifer

To: Mark
Subject: VSAP Management Plans Workshop Briefing Paper
Attachments: Alice Springs VSAP Workshop Paper.doc

Hi Mark - would you mind circulating this now authorised briefing paper to workshop participants please (great turnaround - paper submitted and authorised this afternoon)? In authorising this briefing paper, AC McAdie also endorses Alice Springs/central Australia taking a lead role in this Management Plans stage of the VSAP project.

Alice Springs VSAP Workshop Paper...

Regards
Jennifer Smith
Business Consultant for Police VSAP Project
These reflections have been collated from actual action learning set and action research team co-researcher discussions about the effectiveness of the ideographic methodological processes we used:

- Humility and ignorance were valued where we formed a marriage of skills and left our egos outside the door. To take a blindfold approach for tackling particular areas took a governing attitude of courage.

- Respectful listening was essential - we avoided interjecting others while ideas were being communicated (but at the same time, no-one monopolised air time). Our governing attitude was to recognise that respecting others is to respect your self.

- We tried to avoid being judgmental and destroying others' ideas. This took commitment, compassion and helpful building on ideas. Our governing attitude was building others is building our self.

- We were very aware that withholding information could be more destructive, sabotaging, and disempowering to the one who withholds the information. Sharing information was empowering to all members of the action set-team. Our governing attitude was mutual empowerment. It was still acknowledged in sensitive instances, to balance the need to know and the right to know particular information.

- Our zone of research and learning was trustful and safe; each member knowing that what was said inside our circle was safe as 'women's business' (we had fun squabbling over female code names). We knew that betraying others is betraying your self. We also knew our zone of learning was sacred territory and privileged space.

- The action learning-research approach valued trial and error. Some research practitioners advocate the best learning occurs when mistakes are made, to trigger further action learning cycles. Our governing attitude was learning could be fun and we laughed at our selves.

- Using role-play particularly helped empathetic walking in the shoes of the executive decision makers. Underlying questions governing our safety net values include: Would I accept this solution? How well equipped am I to be an informed, trusted, and truly impartial adviser who can provide a sounding board for the kinds of decisions senior executives make? Do I have what it takes to be your leaders' 'third opinion' or "outside insight"?

- Using metaphor introduced a sense of fun but you need to take care it doesn't compound the problem.

- Comments like these contain epiphanies and breakthroughs in consciousness: "I would never have thought my childhood stories Goldilocks and the Three Bears, Snow White and the Seven Dwarfs, and Cinderella contain organisational leadership or management implications". "I wonder what kids are reading nowadays"? "I really like the way you [Jennifer] used fantasy, The Virtual Epistemological Realities of Cyberspace and Hyperspace (Smith 2005a, see condensed version at Appendix Z) to communicate the company's
information-communication-intelligence management problem”. “Just the other day we were talking about predatory organisational sharks and crocodiles and tugs-of-war; then Jennifer finds an image that not only captures all these concepts in one snapshot, there is much deeper meaning – spooky”. Our governing value is interrogate phenomena and always ask, ’is the map the territory; am I looking at the whole picture; is there more to see’?

The team was self-organising, self-managing and self-triggering of initiative without resorting to seeking sanction. We were hungry for these challenges in a culture that reinforces a chain of command bureaucracy. Our governing attitude was to ‘just do it’ – solve the problem AND implement the solution with the question ‘what could be the worst thing that could happen to us?’ (We wish. Secret ‘women’s business’.)

At the end of each meeting, we allowed five to ten minutes (when we remembered or had time) to discuss how well or not so well the learning set engaged in respectful dialogue and listening. This exercise provided a good opportunity to reflect on ourselves and discover how we felt (relaxed, confident, frustrated, annoyed, bored, ’dot-dot-dot’ and what triggered those feelings). Our governing attitude was to step outside our comfort zones in safety and develop our reflective skills.

We knew that once members have participated in a solutions-driven group like this, we could spread the learning to other areas of police so it learns to become a learning organisation.

We also recognised that the action learning-research also provided an opportunity for people who don’t normally work together, to do so for cross-pollinating ideas. This is particularly important for any organisation, but particularly for the company. The solution to the earlier action learning project challenge now allows the providers of information to work closely with those who analyse and investigate information. We feel this is key to cultivating intelligence and facilitating seamless service delivery.

Action learning-research opened our minds to new ideas about problem solving – a key skill for investigating and solving challenges or problems, for triggering initiative, and so on. Our governing attitude was having an open mind to learning.

(Collated from Smith 2004d; 2005a and 2006.)

Dear Commissioner White

I am writing to thank you for being my Doctor of Business Administration corporate sponsor and for allowing me access to your organisational members since June 2004.

Assistant Commissioner Mark McAdie Crime Command as the thesis ‘problem owner’ has been patient, kind, gentle and helpful during every stage of this project.
His constructive, gracious and crucial feedback juggled with his own workload, has been thoughtful and thought provoking particularly during the semi-final writing phase of my thesis.

My thesis is nearing its final stage for presentation to my academic supervisor, Dr. Murray Redman at Charles Darwin University. Dr. Redman is a final editorial safety net before my thesis is released to an examination panel external to the University. Therefore, I am more than happy to provide, if you wish, a 'preliminary-final' copy to either yourself or Mr. McAdie also as an editorial safety net.

With kind and warm regards. Jennifer Smith
I used *fantasy-factasy* to introduce ideographic research *language* and *method* into my writing; to highlight how ideographic research is *reflective*; and to show how reporting a problem can *unmask* numerous wedges of alienation and *liberate* human potential for identifying and transcending organisational problems. This is the condensed and adapted version I used for briefing the corporate sponsor and co-researchers about the policing-criminal climate and environment (Smith 2005g).

**A Story**

By Jennifer Smith 2004

**The virtual epistemological realities of**

**Cyberspace and Hyperspace**

Once upon a time there was an e-mail message. It was born from the realities of 'in-your-face-space' cyberspace and hyperspace. Cyberspace and hyperspace have unique lives-of-their-own; they are separate things but they need each other like dialectical-dichotomous soul mates in a marriage. Cyberspace and hyperspace are curious phenomena. No one in particular owns or oversees cyberspace; we all do if we want to use it. But it costs a fortune to purchase all the 'requirements' for cyberspace, which can create anxiety in hyperspace. *Hmmm.*

Cyberspace is not an organisation but it is such a tangible intangible reality people work in it, play in it, socialise in it, and 'surf' the World Wide Web: [wwwdotwhatever@whereverdotcom](http://wwwdotwhatever@whereverdotcom) *Huh* what's this piece of magic, an e-mail address?

Some people are out of their depth, others love it, others can't stand it and some have no time for it. Where are we here, cyberspace or hyperspace? 'All one needs' for cyberspace, is computer hardware and software, a modem to get on-line (straight lines, non-linear lines), a mouse; electricity is optional because you can unplug your computer and use a laptop on your lap whether you are at home or at work, on the ground or in a Jumbo Jet. *Oohhh* really? *Ahh!*

Other things that complement these revolutionary and evolutionary phenomena are telephone lines, inter-connected satellites that are 'paradigms apart' somewhere in space. (Some nations worldwide even compete for hyperspace cyberspace space in space.)
So what happens to unread and deleted e-mail messages when we don’t answer our telephones? What happens to our hyperspace when we don’t answer our telephone messages? We have a virtual graveyard of cyberspace and hyperspace. Ohohh.

Real sophistication is videoconferencing where you meet with real people and have virtual face-to-face, ‘real’ time hyperspace cyberspace conversations if you have video camera facilities between networked computers.

You can have ‘World Wide Web’ addresses of people you have never met and organisations that have no structure or perhaps don’t even exist. You can engage in a cyberspace chat by creating an electronic mail message and posting it through a network or inter-net called the ‘internet’. Now that’s intelligence personified.

Access to cyberspace through a computer usually requires a password before it will work; it can run for hours, snooze and touching a mouse will wake it up. (Most mice, I mean ‘mouses’ have tails, but there is a new breed of infrared tail-less mouses that can ‘sense’ cyberspace and hyperspace.) You can feed cyberspace and hyperspace information and data can be uploaded and downloaded, but if you overload it or hit the wrong key, the space-space might freeze or even crash.

Some anti-virus protection (a vaccination or a very strong firewall) safety net might stop viruses, but global worms seem to be immune and somehow get inside your cyberspace and hyperspace in your office and even in your own home. If that happens you need to know the rules of a keyboard sequence to activate a nomothetic formula to unfreeze it, like unfreezing your memory.

And one must never exhibit skilful incompetence like the misbehaving duck below. No sir.

Otherwise, you might need to call a computer doctor (or for better or worse a student doctor of business epistemology). And another thing, you must be nice in your cyberspace and hyperspace and form a harmonious partnership.
You need to be careful about threatening it (space that is). You must avoid **YELLING** by using **UPPERCASE LANGUAGE**, and **SCREAMING BOLDLY**, and **SCREECHING HYSTERICALLY** with **BOLD** reinforcement and **SUPER BOLD** reinforcement. Otherwise, cyberspace-hyperspace can become offended, sometimes angry and may not cooperate that well. (And one must **NEVER** blame the tools of space-space.)

A search engine such as **Yahoo** (seriously), can take you virtually anywhere you like, but it is preferable you know how to drive. Computers have this amazing way of **knowing** when to enable the user of virtual reality to go direct to cyberspace. It’s like the computer can read my mind.

All I have to do is ‘key in’ (typing is so old fashioned nowadays) some lettering in a certain kind of way like it’s a formula ‘www.einstein@yahooserious.com’ and then it ‘magically’ appears virtually out of no-where, reinforcing virtual reality complete with automatic-deterministic blue and underlined text.

But if you go anywhere near that lettering, more magic happens; a hand with an index finger points to it and a virtual world-wide-web address appears. Then if you ‘left’ click the mouse, you are whisked off into the chaos of cyberspace when you may not be ready, or worse, against your wishes.

This is where cyberspace-hyperspace becomes really interesting. There are cyberspace ‘chat rooms’ where one can go and ‘talk’ with virtual strangers (didn’t our parents warn us to **NEVER** talk with strangers?) and create our own realities. Some people even find the love of their life and get **really** married following deep and meaningful hyperspace-cyberspace chat in a chat room. No ignored e-mail messages deleted unread there. Alarm bells for some.

Some people actually talk to their computer screen, **really**, they sometimes laugh and smile; sometimes they become annoyed, look puzzled, roll their eyes, **Nsk, Ohh Nooo, sigh!** Some computers can even talk back and sing to you. We are soon told and we ‘know’ when us mere humans do something right (a nice harmonious sound) or worse, do something wrong (a displeasing, disapproving sound).
Some people drop what they are doing when they hear the “message arrival” signal (a telephone ring with a difference), which can be a harmonic sound of your virtual choosing - such as the 'close encounters' or whatever your heart desires. Some real/people say you can tell a lot about a person by the melody they choose!

E-mail message traffic has become so heavy there are peak hours. Sometimes e-mail messages sit in a message bank ‘for ages’ without being read and gathering no bank interest. Sometimes they slip into an information silo as if they are chaff and wheat. Sometimes people just delete the e-mail message without seeing or knowing what was said and wonder why real people get annoyed and think they’re rude when they don’t answer their ‘meaningful’ attempt to communicate. You can even activate an e-mail message ‘re-call’ if you change your mind and want to ‘take back what you said’.

E-mail message management has become such a problem that an automatic ‘cleansing’ occurs each month where unread messages are deleted into a virtual graveyard of cyberspace. Then comes the hyperspace shock and hurt when you are advised through cyberspace that what you considered to be an important e-mail message was 'deleted unread', a pinnacle of being ignored. But whose fault is that? If you set a trap of activating the receipt mechanism, then what do you expect? You are bound to get hurt. A moral of the story is, we’re always ambushing others and ourselves, so be careful, caring, kind and reflective.

A willingness to find a neutral zone as a safe place for acquiring knowledge, understanding and learning, and any other emerging realities may cover all the bits and bytes that I omitted to mention.