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The Emergence of Place Affected Organisational Change: a complex approach linking environment, engagement and human wellbeing

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A commentary submitted in partial fulfilment
of the requirements of the
University of Northumbria at Newcastle
for the degree of
Doctor of Philosophy by Published Work

October 2018

Abstract

Place Affected Organisational Change (PAOC) is a new approach to organisational culture shift utilising Place and design as a mechanism to respectfully and ecologically stimulate stakeholder involvement in workplace values and personal-professional wellbeing. Arising from the collective trust and individual ownership which emerge from this process, is a potential for more organic participation and collaboration in the co-design and implementation of other organisational systems, processes and structures.

PAOC sits at the intersection of Design Participation and Values-Based Organisational Change, researched and developed over 30 years by the author. It includes a theory, Sociospacial Reciprocity, which attempts to explain the relationship between humankind and their places, in particular, their embodied spaces, and a method, Place Therapy process, based on Sociospacial Reciprocity theory, which uses thoughtful intervention in the people-place process to modify or mitigate it.

The research and development of Sociospacial Reciprocity theory and Place Therapy process, culminating in PAOC have been undertaken primarily in the education sector, although not exclusively so; POAC has also been implemented in the Small to Medium sized enterprise (SME) field. Significant findings include the observations that most stakeholders enjoy participating in the shaping and nurturing of their places and microsystems once they have the theoretical and methodological means to do so; that this work has the potential to build confidence and open-mindedness in relation to continuing organisational change and development, and that stakeholder-designed and applied interventions to built microsystems can evoke prosperity[1] manifesting as increased personal wellbeing and enhanced professional effectiveness. School staff involved in PAOC report feeling more committed to their colleagues, pupils and the organisation, both during the initial intervention and in the longer term.

[1] Prosperity in the Sociospacial Reciprocity sense meaning 'to do well' or improve physically, intellectually or emotionally, rather than especially materially.

Contents

Page	
2	Abstract
4	List of Accompanying Material
5	Acknowledgements
6	Author's Declaration
7	Introduction
9	Place Affected Organisational Change: the Sociospacial Reciprocity Theory and Place Therapy Approach in More Detail
15	The Timeliness, Flexibility and Accessibility of PAOC
17	Submission Methodology and Explanation
24	A Life in Schools
26	Establishing the Impact of School Classrooms on Stakeholders
29	Investigating and Influencing Inset from a POAC Perspective
32	Place Affected Organisational Change as a School-wide Intervention
38	The People-Place Relationship as a Publishing Theme
46	The Evolution of Learning Places
50	Contribution to Knowledge
54	Conclusion
Glossary	
References	
Annexes 1 and 2	

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Acknowledgements

Bill, for his wisdom, constancy and fortitude during the seemingly endless years of study. For cheering me up, egging me on and seeing the whole thing through with me.

Dr Petia Sice, for her encouragement and belief in me, and for her genuine interest in my subject.

My family, for their extraordinary faith in me.

Professor Paul Jones, Dr Sean McCusker and especially Dr Mick Hill, for helping me through the final leg. For their diligence and insight, and generosity with their time and advice.

University of Northumbria Graduate School, in particular, Paul Agnew, for his discreet and efficient behind-the-scenes assistance.

Professor Rosie Parnell and Dr Kim Gilligan, my examiners, for recognising my real contribution to knowledge and making such sound editorial recommendations.

The schools and school staff I have worked with over the years, for their ongoing curiosity and involvement in my research. Please make good use of it.

Thank you all.

A**uthors Declaration**

I declare that no outputs submitted for this degree have been submitted for a research degree of any other institution. I also confirm that this work fully acknowledges opinion, ideas and contributions from the work of others.

Any ethical clearance for the research presented in this commentary has been approved. Approval has been sought and granted by the Faculty Ethics Committee/University Ethics Committee/external committee.

I declare the Word Count of this Commentary is 23,100.

Name:

Signature:

Date:

1. Introduction

Place Affected Organisational Change (PAOC) emerged from my extensive work in Place[2] and microsystems. The work is unique to me, the result of over thirty years of experience and study into the people-place phenomenon in the education and enterprise sectors. Even the assigning of a title to this work was a drawn out and challenging affair, nothing that occurred from protracted deliberation ever feeling sufficiently apt or precise. However, POAC eventually emerged as a means of summarising my perspective of the people-place phenomenon in a way that can be relatively easily understood by most people in most places. This accessibility was an important criterion. My work is about the use of Place as a means of initiating values-based change; therefore, a common language is more than a mere convenience, it is an imperative that sets the tone for the intervention itself.

The premise of POAC is based on my Sociospacial Reciprocity theory, which suggests that it is impossible to be in a place and not be influenced by it whilst simultaneously influencing *it* simply by being there; existence alone is sufficient to denote participation. This people-place relationship, it appears, is mutual, impactful and endless (at least until we are ended). Sociospacial Reciprocity theory provides a framework which attempts to describe and explain this phenomenon; the symbiotic relationship between humankind and their places and the continuous dynamic effect each has upon, and with, the other. It recognises that while we can stand back and objectively assess our environment, we are also embedded within it. It acknowledges that the environment is changed even by our thinking about changing it, and continually reciprocates this, disrupting all aspects of our behaviour and creating an ongoing feedback loop. However, in knowing Sociospacial Reciprocity, it is further suggested that we then have a choice; either to accept and succumb to our environment or attempt to respectfully control and utilise it to our advantage.

Place Therapy *process*, Sociospacial Reciprocity theory in practice, which emerged as a result of my work in the field (discussed later in this submission), enables stakeholders to use their embodied spaces (Low, 2016) and microsystems (Bronfenbrenner, 1979) to exhibit and reflect, and ultimately support the *manifestation* of their inner choices. Sociospacial Reciprocity theory suggests that this finessed, though physically concrete, expression of personal or collective aspiration, created by the stakeholder/s using the spatial and temporal medium of their microsystem, can offer influence and direction, potentially influencing the stakeholder-creator may in turn.

[2] 'Place' here to be interpreted as immediate, built, occupied, *interior* spaces or embodied space (Low, 2016).

Typically, my work in schools has shown that teaching staff desire a higher standard of wellbeing for themselves. Using Sociospacial Reciprocity theory and Place Therapy process, as a POAC approach, they can create a classroom (their usual microsystem) which actualises this desire. They might do this by clearing and cleaning the classroom and redecorating it in a style that emanates freshness, vitality and upliftedness, oft-cited manifestations of a healthy building as identified in my own work (Anderson, 2010). As the classroom is that much more inviting, stakeholders are happier to frequent it more regularly and become cheerier in the occupation of it. They begin to feel fresher, more vital and uplifted, emulating their classroom microsystem - more 'well' in fact. While the classroom microsystem is only one variable contributing to the state of teaching staff health and wellbeing, it is not to underestimated. This variable may be the only one they have any control over, and it is one which can significantly impact all aspects of their at-school life and that of their client group, the pupil learner. The realisation by teaching staff that they can have some power over their daily influencers using the classroom as a mechanism, I have found, can be tremendously therapeutic and an unexpected comfort to staff individually and collectively.

Sociospacial Reciprocity theory is different from other work in the same field in that it focuses on the prosperity that results from the *mutuality* between humankind and embodied space (Low, 2016). Brim (1975), and Bronfenbrenner (1979), through what Bronfenbrenner calls in his later work, the bioecological model (2006), which describes these close-up, core settings in which we live and learn, earn and socialise, as 'microsystems'. In Northern Europe, Asia and North America, where most people tend to spend most of their time at work, school, home and play - 'inside' - there is more people-place interaction with indoor microsystems than natural outdoor spaces. It is the way in which place-users' thinking, feeling and actions are perpetually influenced by these indoor microsystems, the ongoing reciprocity of the arrangement and the possible benefits to both parties - humankind and their embodied spaces - that engages me. How we live life, how we manifest ourselves in these environments, and to what extent they shape us, according to Sociospacial Reciprocity theory is to a degree, therefore, a matter of choice. But before volition must come awareness and most people are not aware, either of the impact they are having on their immediate microsystem, or of the way in which their microsystems are influencing and affecting them. They are to all intents and purposes, environmentally illiterate. This is where an understanding of Sociospacial Reciprocity theory, can be helpful.

Sociospacial Reciprocity theory is practical in as much as 'There is nothing as practical as a good theory' (attrib. Lewin, 1943). It is relevant and accessible incorporating elements of art, science and skill; important because it can help people gain or regain an element of control

‘the actual ability to regulate or influence intended outcomes through selective responding’ (Rodin, 1990) over their lives. Lack of autonomy has been repeatedly cited as a key contributor to human unhappiness and disaffectedness. Langer and Rodin’s (1977) classic study recording the valuable effects of environmental selection on nursing homes residents, illustrates this, showing how the lives of previously depressed and institutionalised elderly people improved both in health and longevity after being given widened choice within their microsystems. The unpublished but widely recognised work of Porter (2015) in the same field recognises very similar consequences.

My own research and practice suggest that helping people to integrate more fully and deliberately with their environments to create places that support and engage, provokes both immediate and longitudinal improvement to emotional, intellectual and physical health (Anderson, 2015).

PAOC, combining Sociospacial Reciprocity theory and Place Therapy process, offers a comparatively inexpensive and eminently sensible means of implementing change for the better in most environments for most people. However, this submission focuses particularly on my work in the elementary learning environment, i.e. schools, and discusses how teachers and learners can benefit from the PAOC approach in the classroom.

2. Place Affected Organisational Change: the Sociospacial Reciprocity Theory-Place and Therapy Process Approach in More Detail

Sociospacial Reciprocity Theory

Sociospacial Reciprocity theory recognises a people-place reality where it is impossible not to be in a place and being in that place, simultaneously *affect it* whilst being affected *by it*.

‘The sequence of doors we passed made me think of all the rooms of my past and future. The hospital ward I was born in, classrooms, tents, churches, offices, hotels, museums, nursing homes, the room I’ll die in. (Has it been built yet?) Cars’re rooms. So are woods. Skies’re ceilings. Distances’re walls. Wombs’re rooms made of mothers. Graves’re rooms made of soil.’ (Mitchell, 2006).

We are always somewhere, as the child character in this powerful fictional extract instinctually appreciates, and that ‘somewhere’ is unendingly impacting us, informing, shaping and directing our behaviour, whether we are aware of it or not. The duality of this state is that we,

humankind, are simultaneously and continuously, impacting and imprinting the same spaces and places.

The literature in and around the field of environment is vast, inter-disciplined and well documented, but the reciprocal aspect of the arrangement, the profundity of environment's impact on humankind, in particular, the effects upon people of their *interior* environments, is less discussed. Various disciplines *sound* as if they are investigating the same subject matter as Sociospacial Reciprocity, but aren't, quite. Landscape Architecture, for instance, is 'rooted in an understanding of how the environment works and what makes each place unique... a blend of art vision and thought' (The Landscape Institute 2012); Environmental Psychology, founded on Geophsyche (Hellpach, 1939), which considers the interplay between individuals and their surroundings including natural, built and social settings along with Environmental Consciousness, and proposes that one way to examine an individual's environmental consciousness is to recognise how the physical place is significant, and look at the people/place relationship (Rivlin et al, 1974), sounds similar; as does Place Identity, defined as a 'sub-structure of the self-identity of the person consisting of broadly conceived cognitions about the physical world in which the individual lives,' (Proshansky et al, 1983); and Biophilia (1984), Wilson's hypothesis that there is an inherent bond between human beings and other living systems; and Hall's study of Proxemics (1963), the cultural, behavioural, and sociological aspects of spatial distances between individuals as nonverbal communication; Ergonomics, or Human Factors, the study of people and their relationship with their working environment (or products) founded on the work of Jastrzebowski (1799 -1882); Gaia; the oft honed theory that the earth is an integrated self- regulating ecosystem (Lovelock,1974); Anthropometrics, the analysis of the human body and its movement, fathered by Bertillon (1853-1914) contributes; as does Terraforming (Williamson,1942) and Ecopoeisis *(*Haynes, 1990),the process of a system deliberately modifying an environment to make it habitable; and Neuroscience for Architecture, whose remit is to promote and advance knowledge that links neuroscience research to a growing understanding of human responses to the built environment (Academy of Neuroscience for Architecture, 2013). There is much more.

But where others are concerned with the macro or wider external environment, Sociospacial Reciprocity's interest lies in the world of the constructed, dwelt interior. Also, the focus of Sociospacial Reciprocity differs in that it is on the *continual interaction*, the causality implicit in both parties contributing to the people-place relationship, as opposed to the investigation of one *or* the other; people *or* place. Sociospacial Reciprocity specifically considers the interchange (reciprocity) between people (socio) and their embodied spaces (spacial). To be

completely accurate, it is about the interchang*ing* of this relationship, because this is a process, rather than a singular event.

Sociospacial Reciprocity theory investigates the ever-changing, complex symbiotic relationship between humankind and their settings. The hyphen between people-place is crucial, intended to denote a single entity capable of division; the possibility that the two are not entirely separate, more that they are individual parts of a whole; that they rely upon and react to, reflect and influence, each other. The hyphen attempts to overcome the delusion of separateness, as Einstein (1879-1955) referred to the general perception of the complete autonomy between things. 'A human being is part of a whole,' he said in 1950, part of a shared, interactive quantum experience that we call 'the Universe'. Sociospacial Reciprocity recognises the same phenomenon; that the effective affective dynamic between humankind and environment (or Place) is more than simply the impact of the environment on humankind, or humankind on the environment. It appears that they are, possibly, inseparable; a never-ending information and energy exchange; change one and the other is changed, change the latter and you change the former. According to Sociospacial Reciprocity theory, humankind and their environments are an inextricable, ever-changing aspect of each other; a single entity, or process consisting of a constant two-way dialogue in which either party can shift the emphasis of the conversation; an entirely natural phenomenon in which we are all participating whilst concurrently observing. Sociospacial Reciprocity proposes that while we are a *part of* Nature, embedded within it, we are at the same time capable of standing, detachedly, *apart from* Nature, able to objectively assess it. Philosopher Heidegger (1889- 1976) holds a similar position, declaring that the human being or 'dasein' as he renamed us (translated as 'being-there') does not exist in isolation, distinguished from the world at large, rather, that we are 'already of the world,' simultaneously outside and alongside it.

Sociospacial Reciprocity acknowledges that the environment, the microsystem in this case, appears to be changed even by our thinking about changing it, and continually reciprocates these changes, influencing all aspects of our behaviour. Conceivably, the same phenomenon may have been recorded in the Observer Effect study (Heiblum et al, 1988), in which a beam of electrons is affected by being 'watched'. When they are not being observed, they behave differently. It seems humankind impact whether we intend to or not. Founder of Logotherapy existentialism, psychiatrist Frankl (1905-1997), referencing philosopher Spinoza (1632- 1677) talks about this impact as the footprint we make in time (Frankl, 1946). In so far as Sociospacial Reciprocity is concerned, therefore, living neutral is not possible: we exist therefore we disrupt, or more precisely, are constantly disrupt*ing*, leaving footprints everywhere, all the time. And while we cannot immediately see Sociospacial Reciprocity in

action, it appears humankind is continually experiencing it and responding to its effects with no option but to participate in the process, endlessly. *How* we accede to this though, and by what and whom we allow ourselves to be influenced, is another issue.

The naming of this theory as Sociospacial Reciprocity is intentional and meaningful. Language concretises. Without language to identify and isolate we cannot communicate concepts, especially abstract concepts. Naming captures, tames and gives form to the seemingly intangible creating a common point of reference and enabling the unfathomable to be grasped, shared and explored. 'Sociospacial Reciprocity' might be a new concept to many but it can now be alluded to with confidence. Because in fully grasping Sociospacial Reciprocity and how it appears to work, people can *intentionally* partake of the people-place process; they can become aware, active and reflective players *in*, rather than insensible hostages *to*, the effects of Place.

Place, then, can be recognised as a kind of omnipresent model we can emulate, a medium we can learn through, or an enabler with whom to collaborate. In each case, the results are potentially beneficial. Alternatively, Place can be something we unthinkingly work in opposition to, abdicate responsibility for or capitulate to, intellectually and emotionally ricocheting about under its various unexamined sensory provocations. Caine and Caine (1997) understood this when they said that thoughts, emotions, imagination, predisposition and physiology operate concurrently and interactively as the entire system interacts and exchanges information with its environment. Sociospacial Reciprocity theory and Place Therapy process as POAC have made the concept of the people-place relationship accessible to those who might otherwise have remained ignorant of it or discounted it, or who may simply have been overwhelmed by it. Understanding Place creates the potential for improved awareness of one's closest everyday surroundings (microsystems) and a wider respect for our impact upon all the environments with which we come into contact. Ultimately, it can be used to empower and support humankind to better appreciate, adapt to, and work with, their microsystems to produce an improved quality of life. Ultimately however, this a matter of choice.

Place Therapy Process

Place Therapy process, the methodology which, with Sociospacial Reciprocity theory, constitutes the POAC approach, is an inclusive, conciliative, effective-affective means of correcting or cultivating people-place malfunction or growth respectively. It is applied Sociospacial Reciprocity theory; part art, part science and part skill. The skill is in actively, systematically deconstructing the effect of a place upon its occupants, in so far as this possible, and vice versa; the science emerges in the analysis and evaluation of the information

obtained through the deconstruction; the art (informed by the science) is in executing nuanced, tailored and *complex* interventions (mitigations or enhancements) to the place, creating the circumstances for emergent prosperity (health and growth) that lead to improved occupier experiences.

Place Therapy is advice-giving to an extent, but it is not 'Great Man' work i.e. where a single heroic figure sweeps into a challenging situation and singlehandedly rescues it. It does not save people or situations or create dependency. It is a collective intervention involving facilitation, guidance and occasionally teaching although the truly effective solution to people-place issues lies with the place-user stakeholders themselves. It takes subtle vested disruption, a shifting combination of individual discretionary effort and collaborative commitment to create the bespoke solutions that failing places and microsystems need to right themselves. This can only emerge from authentic group engagement because only the place-users have access to their organisational heritage, values and beliefs, hopes and challenges they need to incorporate in the work. Only they know what is likely to motivate and inspire them, both as individuals and as a collective, to change and progress (Anderson, 2015). Place Therapy process can help place-users manifest their intentions via their closest microsystems but only if they opt to *authentically* participate in the process.

The Place Therapy process is the trust-creating stage of POAC. It is here that people begin to collaboratively examine their places and microsystems for clues as to their organisational raison d'etre. Usually unrecognised for the triggers they are, these temporal and spatial value-invokers 'speak' to place-users during their continuous use of the buildings and microsystems. This persistent monologue can create unquestioned acceptance of values and standards, which may not have been consciously acknowledged or knowingly agreed. The disruption created by the POAC intervention encourages people to begin to collectively dismantle the sensory messengers around them and take ownership of their school's storytelling. Together, after further work, staff *consciously* recreate the interior of their building to genuinely represent the school's newly agreed standards and values.

During this process, it is not uncommon for a good deal of apparently incidental information to surface, not least the sometimes-disturbing revelation that the core values of some staff are not aligned with the core values of the organisation. Yet it is from this cautious process of personal and collective examination that tentative solutions to often longstanding personal and organisational issues emerge. Although other organisational development theories and methodologies are referenced in PAOC, Place Therapy is at its core. As a means of inciting attentiveness, trust and buy-in (most people are interested in their places and microsystems),

Place Therapy creates measurable impact. Talking about Place, as is done in Place Therapy, e.g. the school or one's home, the gym, bistro or local park (the latter three identified by Oldenburg [1999] as Third Places i.e. informal public gathering places [as opposed to First Place: the home, and Second Place: the workplace or the case of a child, the school]) is usually perceived as an undemanding and safe activity. Participants relax and contribute, sharing opinions and often initiating (facilitated) discussions with lesser-known members of the group. This tends to be a noticeably inclusive and cooperative experience as preferred Places are not usually understood to be something to compete over. Every 'definition of the situation,' (Thomas, 1928) or perspective of a preferred place or microsystem, therefore, is respectfully heard and discussed, continuing to build group trust and understanding.

Both Place Therapy process and Sociospacial Reciprocity theory reference Behavioural Analysis (Baer et al, 1968) and Cognitive Behavioural Therapy (Beck, 1995). Through the body's nerve endings, environmental provokers (sensory stimuli) create electrical impulses which join with already held brain data: memory and experience, characteristics, beliefs and values, personality traits, physiology and so on. This appears to create new thinking and altered perception within our 'internal theatre' (Eagleman, 2016). In turn, this process is understood to generate an emotion, which prompts an action i.e. the individual *does something* and in doing so, *impacts upon* something else.

In certain circumstances, external stimuli, or influencers (microsystem storytellers), can induce inappropriate or unwanted thoughts, feelings and behaviour in an individual or group: similarly inappropriate or unwanted actions may follow. However, other stimuli may prove supportive and induce useful experiences. Stimuli that can be unhelpful to teachers and learners in the classroom microsystem are described in the notional case study written about later in this submission. In this case, inappropriate stimulators in the classroom have the effect of distracting, demoralising and depleting place-users (the teacher and learners) and the education suffers as a result.

Place Therapy recognises this on-going processing of external influencers into place-user (individual/group) psyche and behaviour, and endeavours to alert place-users to it. Given that one's surroundings have such a profound effect on the quality of one's life, it could be argued being aware of, and enabled in the day-to-day management of one's microsystem influencers should be a fundamental life skill. Eagleman (2016) says 'neurally speaking, who you are depends on *where you've been,*' (author's italics). Sociospacial Reciprocity theory and Place Therapy process, implemented through PAOC, offer both a means of acknowledging this and a method of developing the skills to manage it. Together they teach environmental awareness

within microsystems, from bedroom to kitchen; garage to car; in the office, classroom, manufacturing unit, surgery and shop. They teach that we have a *choice* - to an extent – and in terms of Place as to what we allow ourselves to be exposed and submit to. With knowledge of Sociospacial Reciprocity Theory and Place Therapy Process place-users are empowered to audit and edit their personal and professional microsystems. They can examine for appropriateness the stimuli narrative they discover themselves to be experiencing. Based on their findings, they can identify which sensory 'messages' are working for them (i.e. are healthy), and tailor (enhance or mitigate) these to be more effective, supportive and meaningful. To do this, however, they must know what they want of their microsystems – exactly *how* they want their places to influence them for the better. This means some knowledge of themselves is necessary, which is often a challenge for people and organisations.

While the Sociospacial Reciprocity-Place Therapy package is relatively flexible in terms of implementation, it is not completely arbitrary. Without explicit place-user intention and direction, results can be random and chaotic, and while deconstructing and reducing environmental phenomena to patterns and concrete likely to produce absolutely forecastable results is impossible, a semblance of Systems Thinking (Senge, 1990) is helpful in this work. In an organisational setting, e.g. a school, the microsystems can and should actively reflect the collective values and aspirations of the organisation. PAOC is not a one-off project however; buildings and microsystems need ongoing vigilance and constant fine-tuning to meet the shifting physical and psychological demands of their users. Places should flux with their occupiers; both are interconnected, dynamic and uncertain. This is the implicit *complexity* of the people-place relationship. Place Therapy, though, through PAOC, gives place-users some control in the face of this chaos, an opportunity to turn their microsystems to their advantage. In schools, it offers an opportunity to create and sustain an optimum Third Teacher edge from classroom microsystems, benefiting educators and the educated alike.

3. The Timeliness, Flexibility and Accessibility of Place Affected Organisational Change

Given the current level of interest in cultural 'wellbeing' (Black, 2008) (Young and Claire, 2011) (CIPD/SimplyHealth, 2016) (Porter, 1990) (Robertson, Cooper et al 2015) in most Western workplaces, PAOC has the potential make a useful addition or pre-curser to the myriad other support schemes and practices individuals and organisations are turning to in an effort to aid mental and emotional health. Dodge et al (2012) define wellbeing as 'when individuals have

the psychological, social and physical resources they need to meet a particular psychological, social and/or physical challenge. When individuals have more challenges than resources, the see-saw dips, along with their wellbeing, and vice-versa.' This dip appears especially true of staff in schools where staff safeguarding is a particular issue, and has recently been acknowledged by Ofsted, the National Office for Standards in Education, Children's Services and Skills, in their questionnaire to staff, which has been updated specifically to incorporate school staff health and wellbeing (Harford, 2017). Roffey (2012) is unequivocal about the problem: 'Teacher attrition is a major concern in the Western world – how teachers feel makes a difference to their ability to respond effectively to the challenges they face.'

PAOC can be instrumental in provoking and embedding improved prosperity in schools, Place being fundamental and inescapable and where other school wellbeing solutions will probably be implemented thereafter. Making improvement in this respect - to the milieu - *before* embarking on further routes to improved health, makes good sense and supports other approaches, layering the overall effectiveness of any school staff wellbeing strategy. PAOC has many pluses. It is an accessible and potentially more autonomous 'treatment' than many other wellbeing options. The microsystem is omnipresent, and the intervention inexpensive, and usually not difficult to implement, individually or collectively. Additionally, PAOC is cited by stakeholders, in this case, teachers, as being 'very satisfying' to be involved with. It needs no special preparation or time slot. Often a case of addressing basic temporal comfort, appropriate sensory stimulation and spatial ease, the 'rules' or skills can be tailored and applied by most people to most settings at almost any given time, allowing the stakeholder/s a certain level of freedom and control, no matter the physical size of the microsystem. The freedom to make small changes to one's workplace invariably brings with it a 'lightening of the load,' as one school staff member commented after jettisoning many years of accumulated detritus from her desktop and footwell. Not only does the individual or group benefit physically from the improved people-place relationship, having implemented it properly, i.e. authentically, stakeholders also tend to experience a certain level of improved personal control leading to a greater sense of confidence or personal wellbeing (Zhang and Bartol, 2017) (Newmann et al, 1989) (Vahdat et al, 2014) (Pickford et al, 2016).

Once the principles are understood and motivation generated, in comparison to other wellbeing investments where capacity and other restraints could prove a barrier, PAOC can make an economically viable difference to the health and wellbeing of everyone in school. It needs no prerequisites once the initial stages have been implemented, no ever-present expert, additional equipment, materials etc. And it is flexible enough to be carried out on demand, in most places, at most times, independently or in the company of colleagues.

4. Submission Methodology and Explanation

This submission is structured as an autoethnographic commentary of my journey through practice and study to the almost inevitable point in my career and life at which I find myself at today, delivering successful PAOC interventions at the intersection of values-based organisational change and design participation.

My life's work to date has been about managing, designing and delivering personal-professional development in the various roles of manager, teacher, trainer, coach, facilitator and mentor etc. I also speak and lecture and am a published author, professionally and academically. Today I work with schools, colleges and universities, and small businesses, to improve stakeholder and organisational prosperity (health and growth), employing PAOC as a means to realise this.

In this submission, my journey as I tell it, unfolds naturally and chronologically, over a period of thirty years. I record and evaluate and self-reflect, simultaneously, taking into account the wider picture in which I find myself at the time, culturally, politically and socially. Occasional extracts from my journals and notes, shown in italics, are included where appropriate and supportive to the text, and are not overly intrusive. This sharing of my personal written thoughts was a difficult decision. However, their inclusion is in the spirit of genuine autoethnography and ultimately creates a richer end product. The narration begins with a reflection on the process of choosing the autoethnographic methodology itself.

At the beginning of this work, I struggled with how best to articulate my journey, eventually arriving at autoethnography as the most appropriate, effective and sympathetic means of enabling an authentic, credible 'telling and showing' of my work in education, Place and wellbeing. My reflections show how concerned I was with my choice: *Am I comfortable with such a personal means of justifying myself and my work? Will it be comfortable for the reader - will it be <u>interesting</u> for the reader?* (Notes, 2016). Nevertheless, I took what was for me a fairly courageous decision to use autoethnography anyway. Through it, I can account for how my work and my own personal-professional development has affected others, whilst also including an element of traditional analysis, intending that as a whole it will be received as a valid contribution to the field and, to quote Ellis et al (2011) on their work on the autoethnographic method, 'keep the conversation going'.

The advantage of autoethnography, the personal (auto) consideration and scrutiny (graphy) of one's effect on the culture of others (ethno), lies in the opportunity to offer an alternative; an extra something - something more *literate*, to conventional academic methods of research and recording. As a combination of autobiography (a personal account) and ethnography (a reflective insight, which includes historical, cultural, social and relational perspectives) it can lift research to another level through multi-faceted examination of the subject.

Possibly, it is also a route to facilitating greater integrity in research. All writing can be said to be inherently subjective to a greater or lesser degree. Objective scientific writing aims to minimise personal perspective but often fails. One way or another our inner selves seem to encroach through our writing and make themselves heard. Worldview; values and beliefs, personality and character and so on, eventually out and imbibe much of writing, no matter the stringent lengths taken to eradicate it. The great pretence in academia has always been that this is not happening. Autoethnography, on the other hand, 'acknowledges and accommodates subjectivity, emotionality, and the researcher's influence on research, rather than hiding from these matters or assuming they don't exist,' (Ellis et al, 2011). Autoethnography accepts the researcher's influence as neither right nor wrong, but simple fact. It views the 'unconventional' autoethnographic perspective as a useful addition to, or evolution of the standard methodological canon. Autoethnography, can produce more richly layered research. In my own work, autoethnography acknowledges the human in both the researcher (me) and the researched (school communities), although it does not do so with impunity. Any inclusion of myself 'in the mix' has had to be justified as adding to the comprehensiveness of the narrative, enhancing the reader's connection to the researcher-writer's experience to produce a deepened understanding of the research (Plummer, 2001).

In choosing autoethnography as my method, it may be that I am also hoping to increase the validity of my work. My knowledge and insight have been hard won. I have always applied myself, albeit willingly, and writing in the autoethnographic method enables the reader a greater depth of understanding as to the tenacity of my purpose and the duration of the journey. My notes show I was worried that I might not be able to impart this sense of purpose in my writing though. *How to write about passion and purpose without being trite or sounding lightweight and undermining the good of the work?* (Notes, 2017).

Of course, authenticity and sincerity of intention are insufficient robust in themselves to convince the reader of anything and the results of my research are also reflected over at length throughout the writing. Bochner (2000) says (of autoethnography) that self-narrative is not so much academic as existential, that the *quality* of the writing is not so important as the understanding it brings to the reader of the phenomena being written about. But, he adds,

good narrative enables easier understanding. I intend that my explanation of PAOC and my autoethnographic narrative about my *route to* PAOC are clear explanations of both my work and the research journey itself.

Autoethnography is not an especially free or indeed, easy method. In my own case, this submission has included both evocative and analytical autoethnography. I conjure and include evocations with the deliberate intention of drawing the reader in, bringing them closer to the experience I and others have undergone, but I also include the reader in my mulling over of the experience, my attempt to make sense of it and learn from it. It requires painstaking monitoring to do this, to draw upon personal experience so as to elucidate aspects of cultural behaviour without allowing the work to become indulgently confessional or overly mawkish or fantastical. Knowing where reflection (thoughtful consideration of something) and reflexivity (thoughtful consideration of one's specific part in something) leave off and the unwanted 'creeping hand of introspection' Thoreau (1854) takes over, calls for constant vigilance of one's writing style and standards.

Ethics are integral to the autoethnographic method; continual examination of thought, emotion and behaviour both in recall and during the writing process itself, are demanding but necessary if the work is to be persuasive. In autoethnography, personal input is openly recognised as contributing to the research, as opposed to detracting from it, equal in standing to any other method used, relevant theory and a referenced understanding of the subject through the literature of others. Well done, as a means of increasing reader inclusivity and insight, of creating impact, of propelling forward thought and action as a result of the experiencing it, autoethnography measures up to other methods and more. As Wordsworth (1876) says 'If the time should ever come when what is now called science, thus familiarised to men, shall be ready to put on, as it were, a form of flesh and blood, the Poet will lend his divine spirit to aid the transfiguration, and will welcome the Being thus produced, as a dear and genuine inmate of the house of man.'

For this to happen, however, the additional personal element included in the analysis has to be as eloquent and engaging to the emotions as the scientific contribution is credible to the intellect. In the first instance, the research has to be *reasonably believable* to enable the reader to engage and allow themselves to submit to being emotionally entwined with the narrative. This is true of any writing, but especially so in the academic and rightly so. University is not the place for acceptance without rigorous questioning and evidence. But this interrogation need not be gratuitous to the point of excluding relevant emotional input if it contributes to a greater understanding of the experience as a whole.

Autoethnography has its risks. In reality, not everyone may be sufficiently self-aware to lend themselves successfully to the method. *Am I right in thinking that? - really? Or is it just my perspective?* (Notes 2017). Done half-heartedly or inadequately, autoethnography will not make a usefl contribution to anything. However, this criticism can be levelled at any poorly applied method. It is a truism that some research is of more consequence than others and some people are better writers than others. In autoethnography, however, a propensity for reflexivity is equally as important as competency of expression and intellectual integrity if anything of any merit is to be extrapolated from the research.

Autoethnography has its detractors. Not everyone wants to acknowledge their own effect on their research, nor wishes to dwell on the difference this effect might have made to the outcome of the work in the writing of the work. Nor do they see the value in others doing so. Many throw the baby out with the bathwater in their discharging of the autoethnographic method as being 'insufficiently rigorous, theoretical, and analytical, and too aesthetic, emotional, and therapeutic' (Ellis, 2009; Hooks, 1994; Keller, 1995 [as quoted in Ellis et al, 2011]) although some of these apparent faults are not exclusively autoethnographic and could just as easily be levelled at other research methods. Autoethnography is open about the personal impact of the researcher in and upon research, noting and acknowledging it as a matter of transparency and completeness. It recognises how the method imparts the research with a unique depth, one which traditional canonical research attempts to factor out by obliterating any subjective taint both to the research and the recording of it.

It could be argued that the fundamental concern of all academic *writing* is or should be its end impact and usefulness. Preferably usefulness that incites commitment. That the research should move the reader to do *something more* about the subject; should be an imperative in itself, an implicit call to action. I intend that in choosing autoethnography as my submission method, my research will be more meaningful and stimulating to read, therefore may be more widely read, perhaps better understood and ultimately more disruptive, producing in readers at the very least, movement (driven by intention [intellect] coupled with desire [emotion]) to discover more about the state of scholastic learning places and appreciate the potential usefulness of PAOC within them.

This submission, therefore, follows a straightforward autoethnographic process. I establish the context of my 'story' or narrative, my history and cultural background; I identify the relevance and timeliness of my theme, how my work has been and still is, of consequence to the learning community; I further establish my credentials by evidencing my authority (experience, qualifications, publishing, expert recognition, etc.) to establish my academic relevance; I deliver the body of the work, about other people in other cultures, from a personal perspective

with the intention of respectfully involving the reader in the intellectual and emotional journey I have undertaken and am writing about; I examine and critique my academic and professional research and publications to date; I argue the case for Sociospacial Reciprocity theory and Place Therapy process within the PAOC approach as making a significant contribution to knowledge; I conclude with a summary of, and comment upon, the submission, along with a prediction as to the possible future of Place in schools, and follow with an essential message to myself and others keen to improve environments where teachers teach in and learners learn.

Later, I reread this proclamation and wrote; *It's all about me. Should it be? How can it not? Feels uncomfortable, grandiose though justifiable? Better the work spoke for itself* (Notes, 2017). In retrospect, I think I was uncomfortable with the personal exposure and vulnerability that accompanies autoethnographic writing. Intellectually of course, I knew I had chosen the best method for articulating, clarifying and defending my work in order to validate the awarding of a PhD, but emotionally, it didn't sit well with me.

I did not set out with the intention of attaining a doctorate: I stumbled across an opportunity to undertake a PhD by Publication five years ago and took it. Throughout my life, I have studied and researched, practised and recorded and reflected continuously, albeit arbitrarily, as a matter of course. I have a natural inclination to contemplation and reflexivity and have collected what might be construed as a catalogue of navel-gazing work in which I have attempted to decipher the meaning of much of my life and my part in the lives of others, a description that falls well within the bounds of the autoethnographic method according to Maréchal (2010).

I have also had a lifelong interest in how groups function, how the best results can be achieved from working with them and have consciously built on my learning in this area over the years, through study and involvement and, equally as effective, by watching and learning from other experts and specialists. I find writing, especially writing by hand, brings me clarity and a depth of understanding that is difficult to access in any other way. I enjoy and benefit from recording case studies that demonstrate common social problems and issues. I find reading these narratives to groups, especially in schools, helps people to understand that their problems are not unique, and solutions can be found when people work effortfully together. I also create fictitious scenarios based on an amalgamation of people and situations I have come across in my work and use these in various ways to open discussion and show understanding and respect for the work of school staff. I have journaled in various forms at various times of my life and tend to carry notebooks when I'm out and about for recording the odd flash of insight or interesting question. Questions themselves, I find very telling and am always impressed by

the asking of an appropriate one at the right moment and have tried to emulate that skill in my own work. I record and save good quality questions, using them to challenge and drive forward situations and behaviours where other methods have stalled or failed. *If you knew the answer, what would it be?* (Notes, 2015), was one I recorded for later after hearing it used by to great effect during a workshop.

I have participated in peer coaching on and off over the years, always finding it a useful and propelling method of personal-professional development. A good coach can usually enable the client to find their own answers to their own questions, although the work can be demanding. These days I offer a coaching service myself and find it an ongoing personal learning experience. The listening involved calls for a tremendous level of concentration and integrity as does the Clean Language response technique (Grove, 1989) I utilise, which has dramatically increased the effectiveness of my work through the high level of respect and understanding it generates in the coaching relationship. Always, in all of these areas, I have sought out, followed, and have been influenced by, expert academics and practitioners whom I consider demonstrate unique practice, rigorous standards and inspiring results.

Despite this lifelong involvement with myself and observation of and reflection upon the lives of others, I attempt not to be overly introspective and enjoy co-creating and working as part of a team when the opportunity arises. Inevitably, however, I am the participant who will write, or write most, about the work. This has always been the way for me. Recently on coming across a childhood exercise book, I found, aged nine (in 1969) I was already taking a great interest in what was then called Social Studies. I remember investigating the area in which we lived to enth degree, putting our municipality of Etobicoke, Toronto, under the microscope and being fortunate enough (at my insistence) to be taken to a local living museum, Black Creek Pioneer Village, to discover more about the indigenous people and white settlers. My school peers and I were a fascinating mix of mostly first-generation migrants and North American local people. Dropping into each other's' houses after school was always an eye-opener; each of us came from homes that retained the customs, foods and decorative styles of our parent's origins. My closest friends were Japanese, West Indian, German and Irish; our immediate neighbours were of Finnish, American and Dutch extraction. I learned a great deal about differing cultures and lifestyles simply through wandering our locale and watching the world go by.

While I felt this personal background (above) was interesting and scene-setting, and was happy to write about it, I was concerned for the reader and was always testing my narrative material for consequence. *Boring? Relevant? Remove, keep? How much?* (Notes, 2016). I worried throughout the writing that the writing might be dull or indulgent or unrelated but ploughed on anyway.

My inherent childhood curiosity about people in their places was nurtured at home and school, maturing over the years into a serious study. Eventually, in my thirties, a unique perspective of the people-place phenomenon emerged. Originally much more mechanistic in my approach - I thought once everything could be deconstructed into systems and was forever creating various (flawed) models to demonstrate this - I nevertheless realised that my work was about developing and refining what I now call Sociospacial Reciprocity theory. Through constantly writing and speaking about it, and enacting it, I began to recognise and accept the *complexity* of Sociospacial Reciprocity theory and the potentially helpful impact Place could have upon the people embodying it.

Over time I honed both my research and my professional delivery skills to be able to share my work wherever it could make a useful impression. I published (six academic papers to date) in areas as apparently as diverse as Socratic Dialogue and leadership theory, all linked by the common theme of Place. I wrote professionally and produced a book based on my work in the education sector, The DeCluttered School (2010). Throughout this time, I conceptualised, produced and taught numerous short courses and training programmes for education leaders and practitioners in elementary, further and higher education institutions, all grounded in my understanding of the people-place relationship. But the work does not stand still. I unearth wisdom wherever I happen to be and am constantly evolving and re-working my research to incorporate it. Because of this, I find my work has an intensity and richness that would be difficult to reproduce elsewhere. It is not only unique because of me, it is unique because of the sheer diversity of people and places I have been involved with and learned from.

I have always looked for a mentor to support me in my work but have never found anyone else who has or is doing *quite* what I am doing, although many are on the fringe of it and I continue to gratefully gain from their experience and perceptiveness. The observation (attributed to Cadbury, 1940-) ‘There’s no such thing as a career path, it’s crazy paving and you have to lay it yourself,’ resonates with me. I didn’t so much as discover my area of specialist expertise, as enable it to emerge, organically, through my research, reflection and writing, as a means of explaining a phenomenon that exists, but is to most people (as it was to me, once) too complex to comprehend. Sociospacial Reciprocity theory together with Place Therapy process delivered as PAOC, helps people to understand the people-place relationship *and* offers them the means to work with it. Schools, in particular, seem to benefit from this insight and it is here that I continue to have the most influence. Autoethnography, as a means of self-observing and investigating myself in the context of my work with others in their places and microsystems, is for me, the most apt means of describing and critiquing both my journey and the effect it has had, and continues to have, on me.

5. A Life in Schools

I have been inquisitive about, and involved with, schools and learning places most of my life. As a child, due to family upheaval and fairly regular relocation, I had the opportunity to experience a variety of different schools in North America and the UK, including a home-school (our own, where my mother taught my brother for a couple of years before he re-joined mainstream education). On leaving higher education I continued my involvement with education and have since worked in various capacities in school settings, from early years to secondary and primary, as well as further and higher education institutions.

One of my earliest memories of school, a 1960s Canadian elementary, was a thoughtful build that in many ways probably spoiled me for what was to come. A ‘fingerplan' design (single story, flat roof concept) it had broad lengthy corridors that allowed maximum daylight access, external views and breathability. Reliably long hot summers meant the outdoor classroom here was a relaxed and integrated part of the school day, rather than the exceptional and disorganised event it so often is in the UK. A well-equipped library, lushly carpeted, with sliding walls and comfortable contemporary furniture; air conditioning; intercom throughout the building, along with abundant drinking fountains and a curriculum emphasis on conservation and nature that encouraged us outdoors for play and learning, all contributed to a civilised and enjoyable scholastic experience.

Shortly after this, back in the UK, I found myself in a Victorian redbrick school that time had apparently forgotten. Stinking outside toilets, open to the elements, with broken locks and frozen, open drains competed with the dreadfulness of the refectory with its stench of school dinner impregnated into the wooden floors and tables. This was the norm here and I was appalled, though even more shocked that everyone else, adults and children, simply accepted such ghastliness as their lot.

Cut, keep, yes, no? *Is this a true picture or was it just me?* (Notes, 2015) I was ambivalent about including this material in the narrative as this period of my life was not an especially easy one. However the experience of the horrid school was a major contributor to my emotional state at the time. I felt alienated and disadvantaged by it and bewildered by the acceptance of such terrible standards by others. I include the recollection as an example of the difference worldview can make to any collective situation.

Comparative new builds were often equally as poorly fit for purpose in the UK. Designed with child-led learning methodologies in mind (where children are intended to be more engaged

and empowered, often responsible for deciding what and how they to choose to study), but commonly used for teacher-led (more authoritative, led from the fore with the teacher taking responsibility for enabling comprehension). In the latter situation, the open planning proves distracting, both visually and audibly. Children tend to find it hard to hear and focus; teachers can lose pupils' attention to the rear of the open space and fatigue themselves in the attempt to regain it. Enclosed spaces are not much better during this period. On one memorable occasion, all attempts at teaching and learning were abandoned to the din of a drum workshop being delivered in the centralised hall off which the classrooms led.

And clutter; it was everywhere. Often consisting of excess display, it grew year upon year as teachers and children added to it, climbing up the walls, over windows and across the ceiling. And where there was clutter there was dirt because no one could clear up properly at the end of the day, meaning the cleaners were unable to fulfil their job. Teaching pedagogy didn't help. Child-led learning materials are usually spread openly around the classroom rather than being stowed in a single cupboard, as is usually the case with more centralised delivery. Old school classrooms simply hadn't the space for easy pupil access to resources and equipment, and new builds seemed to be in denial of the real-estate needed to contain the more autonomous learning materials children were being encouraged to use.

Much later, to make a point about how distracting a poor classroom environment can be, I wrote a short notional case study based on much of the awfulness I had experienced both as a child and an adult in such schools. I used it as a storytelling device to involve teachers in gaining insight into their own working conditions. Unfortunately, it is as pertinent today as it was when it was written.

Although she couldn't quite see the cars through the vast, grimy classroom windows, Lorraine could hear them clearly as they whistled past on the road outside. She unwound her scarf, hot, and starting to become bothered, but knew that opening a window to cool the classroom would only increase the external din and drown out everything being said inside. She was struggling to be heard as it was and continually raising her voice was beginning to wear her down. Blinds would have been of some help with the heat, had they worked, and she been able to reduce the sun's glare, but as in most of the classrooms, several of them were broken, the others piled up with various classroom detritus in a dusty, jagged heap on the sill. She squinted and tried to focus on the washed-out PowerPoint projection but found herself diverted by an ancient piece of display that flopped and bounced forward from its position next to the screen like a Slinky about to take a tumble. She shifted her position, hoping for some relief but found her heel stuck to the floor with a blob of old, grey gum. The children were fading fast in the warmth and tedium. Suddenly she felt overwhelmed. The door opened, and a latecomer

entered along with a foul and familiar waft from the boys' toilets. Had it always been this horrible, she wondered. Then she started to teach. The Decluttered School (Anderson, 2010)

An unpleasant experience for all concerned, clearly, though not an isolated or even simply a contemporary one as this pupil, criticising his learning environment complains, '… almost universally, badly located, exposed to the noise, dust and danger of the highway, unattractive, if not positively repulsive in their external and internal experience,' (Barnard, 1842 [as quoted in Weisser, 2006]). School environments, it seems, are perpetually able to do better.

6. Establishing the Impact of School Classrooms on Stakeholders

Childcare and education experts and educational theorists support the view that badly designed and poorly tended learning environments undermine, deplete and depress their occupants. Research (Evans and Lepore, 1993; Evans, 2006; Evans and Hygge, 2007; Babisch, 2005; Barrett et al, 2016) shows that effect of the physical environment; noise level, overcrowding, housing and neighbourhood quality etc., affect children's cognitive development as significantly as psychosocial relationships. Maxwell (2016) agrees, stating that children are socialised as much by their physical environments as they are by the people in their lives. Findings have also confirmed that children's personal and academic growth is 'directly connected to the conditions in the classroom and home,' (Ulrich, 2004). Wollin and Montagne (1981) maintain that the background of any interaction between a teacher and a student can have a strong effect on the quality of that interaction. Hymer (review of The DeCluttered School, 2010), points out, 'The physical learning environment often plays the Cinderella role to her big sisters - the cognitive, emotional and social learning spaces. When this happens, they're all diminished. The physical learning space deserves an equal emphasis if we're to aspire to a complete, rich and healthy learning environment. She too must go to the ball.' And Palmer (2010), author of the influential bestseller Toxic Childhood, asks of clutter and classroom disorganisation, 'How can we focus on educating children when surrounded by so much unnecessary stuff?' Barrett et al (2012) contribute to the debate, collecting data from 751 pupils, such as their age, gender and performance level in maths, reading and writing, at the start and end of an academic year. They evaluated the holistic classroom environment, considering a range of different design parameters such as classroom orientation, natural light and noise, temperature and air quality. Flexibility of space, storage facilities and organization were looked at too, and the use of colour. Notably, 73% of the variation in pupil performance driven at the class level could be explained by the building environment factors measured in this study.

None of this would be new to the established educational theorists, however. Reggio Emilia educators have always stressed that the best learning microsystems can motivate children, enhance learning and reduce behaviour problems. Their founder, Malaguzzi (1920-1994) encourages an approach that recognises space, or the classroom, as an extra teacher (the first being other adults including parents and teachers; the second, other children) and promotes the inclusion of 'mini ateliers' in classrooms where children can learn quietly while still being part of the group, a design concept being rediscovered by architects working in education today.

Montessori biographer, Kramer (1976), points out how the great educationalist recognises the importance of the classroom microsystem on children, citing how her principle, 'First the education of the senses, then the education of the intellect' underpins her methodology and whole teaching programme. Suzuki (1984) says, 'The human being is a product of his environment.' Dewey (1944) concurs, 'The only way in which adults consciously control the kind of education which the immature get, is by controlling the environment in which they act, hence think and feel. We never educate directly, but indirectly by means of the environment. Whether we permit chance environments to do the work, or whether we design environments for the purpose, makes a great deal of difference. And any environment is a chance environment so far as its educative influence is concerned unless it has been deliberately regulated regarding its educative effect.' More contemporarily, Kutner (1991) declares, 'Children learn and remember at least as much from the context of the classroom as from the content of the coursework.'

Fulton, in his proposal for SPATIAL (satisfaction-participation-achievement-transcendent-immanent-attributes-authority-layout, 1991), a model for understanding the physical attributes of learning environments, is more specific, noting in his research that, 'Finkel (1984) called for "learning-engineered" environments because, "If we specify the environment completely enough, we can predict human behaviour exactly.".' While the case could be argued for that being *more* exactly - almost nothing can be 100% exact, especially not children's behaviour - the point is taken. Environment can direct and form behaviour, both adults' and that of children.

Yet, despite such significant evidence, ignorance and/or inertia about learning environments remains commonplace. In school classroom microsystems, there can often be several distractions affecting *one of the senses alone*. Not untypically it is the case in some areas of the UK at certain times of the year, that traffic, lawn mowers, aircraft and internal school noise can all be *heard* at once. This auditory clutter, or overload, diverts everyone from the educational job in hand and contributes to exhaustion due to the (often unconscious) exertion necessary for projected speech (teacher) and concentrated listening (learner). At the same

time, the other senses are equally subject to their own assortment of distractions and energetic drains. The Design Council report on educational environments, From the Inside Looking Out (2005), sums up the still overriding attitude towards this situation. 'For many teachers, their environment is still a blind spot: unchanging, unchangeable and beyond their control – an obstacle that they must work around, rather than a tool to support and enhance their practice.'

As an educational professional within a Local Authority (LA) School Improvement Service during the 1980s and 1990s, I was becoming increasingly aware of the unwitting impact teachers were having on learners through their teaching practice, in particular, the way they were frequently modelling indifference to, or despair of, their environment to learners through their classroom décor and display. Children seemingly, are always noticing and learning from the nearest adult, and as my years in education had shown me, this kind of environmental neglect or disowning had the potential for damaging everything that was *directly* happening in the classroom. As Gaddis (1955), rather uncomfortably says of childhood 'We are being warped most when we know it the least.' Unfortunately, a tired and untidy teacher surrounded by muddle will project and inculcate completely different messages about self-respect and the importance of and dignity in learning compared with the teacher who keeps on top of themselves and their classroom setting. Such influence can have creeping repercussions on learners, even leading to placelessness (Relph, 1976), where children do not recognise or respect the significance of the school or the authority figures within it. Others are conscious of the issue; Maxwell (2016) observes 'You can understand why kids might think a school that doesn't look good inside or outside is giving them a message that perhaps what happens in their school doesn't matter.' This opting out of the Third Teacher aspect of teaching is not simply ill-judged, it is actually unattainable: neutrality in teaching is impossible, in the same way that that neutrality in life is impossible. A teacher unavoidably manifests him/herself through his/her classroom microsystem, affecting occupants in manifold nuanced ways. *Forgoing* conscious effect, attempting *not* to impact, is actually a statement in itself and creates its own consequences. Once a teacher's attitude is tangibly expressed in the classroom, it will affect all the occupants of it, for better or worse. And the greater the exposure to these attitudinal messages, the more powerful the influence of The Almighty Wall, as Thring (1821-1887), the prominent 19th-century headteacher of Winchester school, referred to the school building. This need not be so and is where PAOC comes into its own. Kipling (1865-1936) felt, expressing an ideal still worth reaching for, 'The whole structure and system should act as an unseen friend.' (Montifiore, 2013).

Sea of felt tips, most not working, paper piles x 10, cups/mugs/water bottles x 6, display over 4 walls+door+windowsill+2 tables+ corner of floor, coats on floor x 5, empty boxes x 12 (Notes,

2014). An idle moment in an average primary classroom with a busy teacher and a pleasant class. I used to worry about what they could not see, were not sensing, and how the lack was affecting them. I still do.

The more I saw of classrooms and learning places in general, through my work with Local Authorities and other educational organisations and institutions, the more convinced I was of a problem that was not really being addressed at classroom or staffroom or any other level. The *theory* of classroom microsystem impact on teaching and learning was there but it did not seem to have filtered through to the practitioner. Or if it had, it was not having much effect in terms making school buildings and microsystems apt and fit for purpose. I thought it should and began to take a position.

7. Investigating and Influencing Inset from a Place Affected Organisational Change Perspective

Once appointed to the role of LA School Continuing Professional Development Manager, I was able to begin influencing the content of the In-Service Education Training (Inset) programme for schools. As a trainer and a developer of training programmes, I began initiating approved changes to Inset courses, injecting a people-place element to the learning where it was missing and appropriate to do so. Later I developed and delivered school-based Inset training specifically intended to induce better quality teaching and learning microsystems. As a result of my more hands-on approach, I had plenty of opportunity to broaden my field investigations into school environments. I continued to read widely and garnered the views of a range national and international educational experts whom I knew through my conferencing work and to whom I was offered access via my network in the field.

While I was finding evidence to support my view that fit-for-purpose microsystems impacted teaching and learning for the better, sourcing an *opposing* perspective wasn't, and still isn't, easy. It's not so much that there is a body of thought that says the effects of educational settings on people do not matter, that they have no impact - it is simply that it is not widely heeded as being relevant enough to comment on. There was, and appears to be yet, an unconscious indifference, as if the people-place impact is not worth discerning next to the internal and apparently superior intellectual processes involved in learning. Gallagher (1994) comments on this still prevalent viewpoint, attributing it to Freudian theory[3], which places

[3] Sigmund Freud, founder of psychoanalysis, a means of addressing psychopathy via discussion between doctor and patient.

emphasis on the importance of a person's internal psychological processes, heavily shaped by the past, in determining their 'way of being' by decreeing that external physical circumstances have little to no effect on human thinking, feeling and conduct. Moreover, that change to behaviour can *only* come from within, through prolonged psychological healing processes; anything else is illusory. She says, 'Freudians were sceptical of the idea that altering one's milieu, say, where one lived, might also have merit. That kind of thing was, they said, "Running away from your problems," even though the people who ran away sometimes felt better.' Furthermore, she points out, 'By promoting a false dichotomy between the influences of biology and environment – often narrowly interpreted as meaning only the social setting – academe has also helped obscure the synchrony between behaviour and its milieu.' This is changing though; she continues, 'The study of molecular genetics, for example, reveals that what a cell will be is determined not just by what is in it, but also by who its neighbours are; through various constituents it is sensitive to, the gene's microenvironment influences its workings.' Place counts then. Cells react and respond to changes in their microenvironment, a process known as signal transduction. Neurogenesis supports this, finding that completely new adult brain cells and increased plasticity can be created given the right circumstances, environmental enrichment being a contributing factor (Gould and Gross, 2002; Lieberwirth and Wang, 2012).

Gratifyingly, the people I was working with were constantly surprised at the positive results achieved from what were really quite modest changes to their working environments. *People almost moved to tears by such simple things which they should know how to do for themselves.* (Notes, 2016).

Environmental illiteracy was the norm, although once engaged I found school stakeholders to be eager students, keen to take their new-found people-place skills beyond the workplace even and into their personal and social microsystems. Johnson (1973) also recognises this lack of professional understanding of people-place, attributing the lack of clarity about the physical, social and psychological factors that make up the total environment to 'the general tendency of educators to ignore or *outright reject* (my italics) the role the environment might play in the dynamics of learning or teaching'. To paraphrase Montessori, the unconscious attitude seemed to be; first, the education of the intellect and stop there, the rest is immaterial.

My own research was gradually revealing that the 'right' learning microsystem is one that is aligned most aptly to the of needs of the users, neither too busy or cluttered, nor alienatingly stark. The best classroom tends to be in a state of healthy flux, shifting temperately between extremes to meet the constantly changing needs of teacher and learners. Protracted exposure to environmental sensory excesses appears to have a detrimental effect on human prosperity.

People report feeling ‘overwhelmed’ and ‘stagnated’ by crowded disorder; others, ‘belittled’, ‘alienated’ and even ‘resentful’ at being ‘subjected’ to overly controlled, minimalist microsystems. Here, in the learning environment, as in life, I was finding choice and autonomy mattered (Van der Kaap-Deeder et al, 2017; Markus and Schwartz, 2010) and are important contributors to well-rounded wellbeing. Despite this, the classroom microsystem often wasn’t perceived as an imperative; time away from direct teaching to study good examples of design and architecture elsewhere could rarely be justified. That fact the classroom might directly contribute to an improvement in learning and assessment results just didn’t seem to register, even when quantitative evidence showed just how this could be so:

‘The single most important finding reported here, is that there is clear evidence that the physical characteristics of primary schools do impact on pupils’ learning progress in reading, writing and mathematics. This impact is quite large, scaling at explaining 16% of the variation in the overall progress over a year of the 3766 pupils included in the study. By fixing all factors to their mean scores, except the physical environment factors, the impact of moving an “average” child from the least effective to the most effective classroom has been modelled at around 1.3 sub-levels, a big impact when pupils typically make 2 sub-levels progress a year.’ (Nightingale, 2015)

Of course, people can exist and even be productive to an extent, in most environments, my work in schools was verifying this. People *can* teach and learn in inferior classroom microsystems; they can manage, get by, make do - stoicism is a wonderful thing - but they cannot flourish. *One overhaul and regular check-ups after that and lives can be so different (Notes, 2011).* On reflection, I sound as if I am writing about a personal medical check-up, and there are parallels. *There is apprehension about the procedure - then the procedure itself, the worst of it is over - and then, relief at the outcome and commitment to a maintenance process. Along with feelings of increased control and enhanced wellbeing*. (Training notes, 2012). I was always worried about creating dependency in this work, always avoiding becoming the guru. Rather, my intention was, and is today, to enable individuals and collectives; to support distributed leadership and encourage personal ownership of place and wellbeing whenever possible.

Gauldie (1969) points out, ‘To live in an environment that has to be endured or ignored rather than enjoyed is to be diminished as a human being.’ And at a certain level, as my conversations with teaching staff were showing, people knew this. Nevertheless, *acting* on insight, as opposed to simply acknowledging it, is something else and my research was only evidencing intermittent quality people-place interaction in schools at best. It led me to ask why teachers in general tolerate poor, inappropriate teaching conditions; why they had not the

resources to improve their classrooms. Why they did not know that, 'The confluence of classroom design features, such as room orientation, HVAC[2], acoustics, and furniture can enhance or set back a student's academic progress by up to 25 per cent during the course of a year.' (Nightingale, 2015)? Or that a classroom, any school microsystem, in fact, offers endless opportunity for supporting, reinforcing and supplementing teaching and learning, or as English and English (1958) surmise, 'All the external conditions and factors potentially capable of influencing an organism.'

Greenman (1988), says of schools 'These are places for childhoods and adult's lives.' Yet the ability to harness the power of these school microsystems for the benefit of their daily users looked to me to be beyond most practitioners. This was not because they were incapable, but because the realisation of pedagogical possibility via the physical environment was frequently beyond their professional ken: they simply did not have the wherewithal to manifest it, regardless of whether they recognised it as 'a regulator of our experience' (Prescott, 1979). I often wondered to what extent they understood that the classroom actually belongs to them, to the teacher and children; that it is theirs to venerate, exploit or co-operate with as suits them best; that *their* choices result in tangible effects, every day, on every user? I knew from my work with them that they were at least *interested*, and that Place was a unifying factor amongst all staff in schools, insight which became the starting point for PAOC.

8. Place Affected Organisational Change as a School-wide Intervention

Used in education, PAOC can be a schoolwide, light-touch intervention involving teaching and occasionally non-teaching staff in the critical appreciation of the school building, grounds and microsystems to create positive shift in the organisational culture and enhanced staff wellbeing.

The PAOC approach follows a standard format (see Annex 1, Diagram1). There is initial scoping with the headteacher (HT) and senior leadership team (SLT) to investigate and ascertain precisely where they need support, also to derive a collective understanding of the question *What is most important?* about the work. Then there is coaching for the HT and training for the SLT. This followed by three-part whole school staff training. The first of these three sessions is a crucial trust-creating and collaboration exercise utilising Place as a mechanism to bring people together to talk about their values and aspirations as manifested through the school buildings and microsystems. Without trust, the whole intervention will lack authenticity and the outcome will be weak, lacking in meaning, authority and staff commitment.

The W*hat is most important?* question is repeatedly referenced throughout PAOC. All work during and after the intervention will be tested against the answer to it. All staff are involved in determining it and it will form the foundation from which their new school values will be created.

Without staff involvement, PAOC can feel like, 'Just another thing,' as one teacher commented about how she viewed the never-ending educational initiatives she felt she and her colleagues were subjected to. By contrast, PAOC has the effect of creating increased inclusion and voluntary ownership. It becomes *of* the stakeholders - an internal drive - rather than something external imposed *upon* them or done *to* them. In collectively cooperating to develop and implement consensual change in school, shift happens naturally and ecologically and is more sustainable as result.

Developmental psychologist, Bronfenbrenner (1917-2005), according to his Bioecological Theory, identifies this process as arising from 'the interaction of individuals and the contexts in which they are situated' (Tudge et al, 2016). One of his most important discoveries was that siblings raised in the same environment were capable of experiencing it differently. His earlier theorising, often the most referenced (Tudge et al, 2009) (Tudge et al, 2016) (Eriksson et al, 2018) and which he later called his 'first period' (1973-1979), focuses on context and multiple environments. This work gave rise to his renowned ecological circles concept which, he proposed, encircles the child in the following order: the microsystem (the smallest and most immediate setting e.g. home or school and the relationships formed there); the mesosystem (in essence, the connections between the microsystems in which the child is directly involved); the exosystem (the connections between the same microsystems but also those in which the child may not be directly involved but may nevertheless impact them e.g. caregivers' workplaces, the neighbourhood etc.); the macrosystem (the widest interpretation of people, place and circumstances that can significantly impact a child e.g. civil unrest or national economics) and the chronosystem (the effect of the dimension of time demonstrated through change or constancy of people or events in a child's life). Bronfenbrenner's later work stresses proximal *processes,* the systematic interaction between person and environment *carried out over a period of time*, as being fundamental to a child's development from which grew his Process-Person-Context-Time (PPCT) model (Bronfenbrenner, 2005).

The inner ecological rings place greatest emphasis on the influence of the *people* populating these systems and their impact upon the child. Sociospacial Reciprocity theory also recognises the impact humans have on the place-user, but only as an *element* amongst many, which would also include all the usual temporal and spatial stimuli typical of embodied space. People are just one of many possible sensory provocations found in the microsystem. Bioecological Theory and Sociospacial Reciprocity theory concur on the importance of the

participation of the individual in their own development, however. According to both theories, two place-users in the same context interacting - or ‘proximally processing’ as Bronfenbrenner expresses it - with the same stimuli (which might include other people) may well experience different behavioural outcomes dependent on their internal framework. Volition plays a part in this. *How* place-users choose to respond to the environmental stimuli of their embodied spaces or ecological circles appears to be, to an extent, within their own control once they are aware of their ability to choose.

Both theories also acknowledge the significant moulding potential on place-users of *emphasis* of context. Iterated exposure to the same environmental stimuli seems to have a shaping and directing influence on human behaviour. This is the ‘enduring form of interaction in the immediate environment’ Bronfenbrenner refers to as proximal processes (Bronfenbrenner and Morris, 1998). Here Bioecological Theory differs from Sociospacial Reciprocity theory in as much as Sociospacial Reciprocity theory also recognises that alongside the *enduring* interaction, instant or one-off interactions can also result in profound change in place-user behaviour. Contact with new or refreshed/repositioned stimuli within a familiar microsystem can provoke almost instant behaviour change in the experiencer. According to Sociospacial Reciprocity theory, therefore, both extended and one-off human-microsystem interactions have the potential to influence place-user behaviour.

Bronfenbrenner did not write clearly about how he applied his own mature theory. Tudge (2009) suggests that in including ‘each and every aspect of the theory, the research would indeed be a large and complex study.’ Perhaps almost incalculable given the variables involved and possibly why researchers tend to investigate only aspects of Bronfenbrenner's theory rather than the complex whole.

PAOC offers place-users an opportunity to effect change on their physical environment and thereby, potentially, themselves. It is not a silver bullet; as Bronfenbrenner recognises, our individual development processes are producing individual results for us throughout our entire lives. While humankind has commonalities, we all appear to respond positively to nature for instance, according to Plutchik’s (1927-2006) Psychoevolutionary Theory, in that our basic emotions respond primitively to survival stimuli, exact individual responses to the same collective experience cannot be predicted. Stimuli that may bring improvement to the life of one place-user may not produce the same results for a colleague involved in the same experience. However, my work has shown that the very inclusiveness of PAOC, together with the implementation of effectively established interventions can produce generally positive effects for most place-users.

PAOC is useful in offering place-users an opportunity to perceive their daily microsystems from afar. With facilitation, they can temporarily shift perspective, gaining a semblance of distance on situations they need to objectify. While this distance might not be recognised as sufficient by a purest Systems thinker (Senge, 1990), it is adequate to allow a relatively impartial study of the structures and behaviours within which place-users are typically embroiled in the education setting. School staff, both as individuals and collectives, tend to think their workplace issues are unique and exclusive. According to my research, their issues are shared quite widely with other schools, though differentiated by context, and of course of vital significance to themselves. Staff and organisations, including schools often, wrongly, perceive themselves and their challenges as separate, entirely different from 'the rest'. But I have found that while the milieu might be different, the concerns are similar and can always be improved, to a greater or lesser extent, by improving the workplace environment to better represent the aspirations of people within in it. *Fretting about things which are commonplace, shows how isolated schools have become, especially HT's* (Notes, 2011). At the time I could see how isolated many HT's were becoming. Their support networks were dropping away. The systems they knew and were accustomed to were changing dramatically. Their workload seemed to be increasing by the month. Many felt out of step, alone and besieged. *My work brings a measure of reassurance and offers a chance to do something meaningful with staff that feels like glimpse of freedom - isn't strangled by micro-measurement and legislation.* (Notes, 2012)

It is rare for a place or microsystem to be completely 'wrong'; it is more that it does not 'work' as effectively or efficiently as it could do or is simply unfit for place-user needs as identified by the question W*hat is most important?* Place-users have ongoing opportunities to investigate this issue during PAOC, indeed, their wholehearted participation in the discussion is vital to its success. And places are often found to be unfit for purpose during this process yet are in use. These are the places that people have to 'make do' with; that inhibit, deplete and undermine the everyday activities carried out within them. PAOC is about the alleviation of these physiological hindrances through collective, joined up, *mindful,* physical change. It is also about encouraging place-users to identify and acknowledge what 'works' (if anything) around the school building, what elevates and restores occupants, and how they can build on this insight by replicating these positive 'influencers' elsewhere in school.

PAOC can be testing for the deliverer. Prior place-user understanding of PAOC is always an unknown. Volition can be problematic too. Some staff will be lively and determined to participate while others participate in PAOC under duress. The group profile may differ too depending on the inherent inclusiveness of the school. The work needs therefore masterful

handling if it is to be accepted and beneficial to all. Place is a great unifier and leveller, however, something everyone has knowledge of and can contribute to, usually without feeling at a disadvantage.

PAOC integrates other well-established methods including Collaborative Inquiry (Bray, Lee, Smith and Yorks, 2000) where two or more people collectively engage to discover or share learning, essential in identifying people-place issues and expectations, and Appreciative Inquiry (Cooperrider and Srivastva, 1987), useful in generating reflective thinking and passionate conversations about microsystems that are already functioning positively. A critical physical audit of the school building and microsystems incorporates both of these methods to identify areas in need of immediate change and/or future investment.

The data generated across the PAOC intervention is gradually assembled amongst the staff and collective findings are collated and discussed. Solutions Focused Practice (Rhodes and Ajmal, 2004), where solution-building as opposed to problem-solving, along with increased personal accountability and resourcefulness, is used at this point for developing people-place solutions to old issues. Gradually an *indigenous*, customised design emerges, collectively arrived at and entirely apt for the people-place needs of the school. Priorities are agreed upon, an action plan prepared, and individual pledges made in support of specific features of the plan. Going forward, a Staff Wellbeing Team (SWT) is voluntarily created, and responsibility for overseeing the planned people-place applications assigned to it, along with a small budget and a regular opportunity to contribute to staff meetings on matters of people-place wellbeing. In reaching this point much has been achieved. According to Arnstein (1969), the school is now involved in the highest three stages of the Citizen's Ladder of Participation (Stage 6: Partnership; Stage 7: Delegation; Stage 8: Citizen Control) and are now unified in their desire to bring about change. The staff has been authentically involved in PAOC and are now, on the whole, genuinely committed to improving their school building, grounds and microsystems. In doing so, according to Sociospacial Reciprocity theory, they will also have an impact on their own day-to-day working lives.

What follows is planned and measured physical disruption to the school. This process usually includes clearing, cleansing and re-creation. User and building heritage are incorporated into the process, as are references to and manifestations of the new school values, aims and goals, and successes and challenges significant to all school stakeholders. Using Action Learning methodology (Marquardt, 1999), the SWT will regularly monitor, review and fine-tune each application for effectiveness. By working together collaboratively behaviour begins to shift and culture changes. PAOC produces this by enabling place-users to recognise, interact with, and manage their microsystem influencers to represent their values, needs and

aspirations themselves. When place-users realise how their school building and microsystems are directly informing and shaping their behaviour and - crucially - that *they themselves, are often responsible for the influencers that are influencing them,* they usually begin to accept their own part in their own state and choose to change things for the better.

Specific PAOC outcomes cannot be guaranteed in any context, including schools, but clear intentions stemming from the *What is most important?* question are agreed at the outset of any intervention to ensure emerging change is not completely random. The emphasis throughout is always on process and *possibility thinking* within clear boundaries (open and continuing), as opposed to the implementation and completion of (yet another) educational project and *reaching potential* (capped and closed). There is less hierarchy in this work; the abdication of individual responsibility for personal wellbeing is openly and implicitly addressed; each must accept some responsibility for some part of the environment they inhabit in the understanding that they have the option to change and improve it. *People need to be weaned off too much direction, but it's not their fault. If you make them dependent by over-managing them, by being overly prescriptive, fear of thinking for themselves, lack of innovation will be the result* (Notes, 2009). Initially, people always look a bit nonplussed when I talk about the freedom and accountability they have in their micro settings, understandably. But they soon get used to it. *Release them and they will fly.* (Notes 2000) I wrote, referring the latent people-place enthusiasm that POAC unleashes.

The focus in this work is on freedom of choice and taking responsible individual ownership of decisions (Pierce et al, 2001) and actions rather than relying on traditional notions of downward filtering leadership command. PAOC is both personal and communal and more effortful, though effective, because of it. Through the shared experience of the PAOC intervention, place-user engagement and resilience are usually enhanced and a subtle shift in cultural emphasis results. The school both as a collective of microsystems and as an educational institution, becomes one in which prosperity (health and growth) become more integral and sustainable, a chosen strategy as opposed to an external diktat imposed from without with all the associated implications of compliance and pressure. The ideal outcome of PAOC in schools is ever more adaptive, effective people-place relationships leading to enhanced wellbeing, professionalism and performance. The school will become increasingly consistent in its collective expression of core values; there will be a growth in the cohesiveness of the group and people as individuals should feel more in control of their microsystems and themselves. However, PAOC is a complex *process,* based on an intrinsic understanding of Sociospacial Reciprocity theory and Place therapy process, one that will not

succeed without ongoing individual and collective commitment and attention, the intellectual and physical *realisation* of which is one of the intentions of the work itself.

9. The People-Place Relationship as a Publishing Theme

My published work has an over-arching theme pertaining to PAOC and the impact of Place on human wellness. I identify not only where people-place has already made an effective difference to the quality of life and learning, but also how that difference can be built upon. I consider how schools can function more healthily if teachers use the classroom microsystem more thoughtfully, how Socratic Dialogue (SD) can be improved if trouble is taken over the environment in which it is held, and how leaders can have more impact if, along with other key attributes, they are mindful of their own and others' microsystems. The body of academic work as a whole, falls into three approximate areas: policy, process and leadership. My book, The Decluttered School, is a stand-alone piece.

By 2012 my people-place work in schools was simultaneously a route to sharing my own and others' findings, and a means of furthering my own investigation. Schools are busy places that rarely encourage unnecessary access, no matter how apparently worthy the reason. They are besieged with offers to become involved in academic research and usually refuse due to the weight of more pressing obligations. However, as a trusted school friend (through my years with the LA and my Inset input) I was accepted as a long-term researcher and gained an unusual level of staff confidence and access. People were comfortable about meeting outside the school and talked openly about the issues and highlights of their work within their particular microsystems. By now my collective understanding of the field was extensive and it was on this solid basis that I was commissioned to write The DeCluttered School for Bloomsbury publishers.

The DeCluttered School was written as an expert source and impact tool, summarising everything I understood about Sociospacial Reciprocity and Place Therapy, which by then was considerable. I had over twenty-five year's involvement with schools and school staff. I had studied with other experts, researched theoretically through literature and collected extensive and unique empirical data as a result of my work in a range of learning settings so was therefore in a position to make a useful contribution to the field. While the book was intended as an accessible practitioner guide to implementing the Place Therapy in any learning microsystem, it was sufficiently robust in its theory and wider referencing to enable the interested reader to investigate the subject more deeply should they wish to do so. It includes expert contributions and received positive international reviews on publication, and

was coupled with educationalist Sir Ken Robinson's book, Out of Our Minds: Learning to be Creative (2010) when it went on sale through online retailer Amazon.com.

The DeCluttered School is clear in its purpose which is to improve the people-place relationship and cultivate prosperity in the learning setting. It sets out the theory, illustrates with case studies, includes a step-by-step guide to critically analysing and improving any learning microsystem using Place Therapy process, and ends with a plea for more respectful people-place relationships in the future. On rereading it, some of the content needs updating and the final chapter could do with expanding to cover changing user demands on schools. However today it is still a struggle to find resources similar to The Decluttered School and the book continues to stand as a good sense guide in the cluttered, confused world of school buildings and microsystems.

Everybody Well? An Extended Case Study Exploring the Effects of a Whole School Wellbeing Programme (Anderson, 2015) on eight schools was a written as a first attempt to bring academic attention to my work and begin informing policy. In 2008, the Teacher Training Agency (TTA) funded a pilot wellbeing programme (PWP) to help improve primary school staff prosperity (health and growth). There was particular emphasis on the collective development of school microsystems i.e. classrooms, halls, staffrooms etc. as a means of achieving this state of enhanced wellbeing or 'flourishing'. I oversaw and implemented tailored interventions in eight schools, grounded in the understanding of organisations (including schools) as complex systems, characterised by self-organisation, emergence and innovation (Sice and French, 2006). The findings were eventually presented as original research at two conferences and are published in two journals.

On one level, this paper is a straightforward record of an innovative school staff wellbeing experiment. On another, it gives a unique insight into the state of elementary educators on the receiving end of decades of government initiative (or interference, depending on perspective), projectitus (Fullan 2009), never-ending observation, inspection stress and stultifying compliance. It was intended to both inform and galvanise and has apparently been fairly well read; whether it has incited any action is perhaps too soon to say.

Initially, the PWP struggled to overcome its image in schools as yet another short-term externally applied project although it was eventually accepted and appreciated by most school staff as a worthwhile thing to be involved in. People connected within and between the involved schools; staff behaviour improved, sometimes palpably, sometimes imperceptibly. Headteachers articulated their appreciation of it through an active continuation of the work in their schools after the initiative officially ceased. Support staff also commented on how

pleased they were to be included in the initiative despite their initial, understandable, reticence. As one person said, 'It was just nice to be involved.' Testimonial as to the success of the PWP was abundant although little of this feedback was included in the paper.

The results of the work in terms of organisational transformation were persuasive though not conclusive. Anecdotal reports suggested that wellbeing appeared have been improved using a range of methods detailed in the paper itself although attempting to use the sparing quantitative evidence derived to demonstrate that the PWP worked as a strategic staff performance enabler was not possible. The paper is more qualitative than quantitative as a result of this, as is often the case with published wellbeing findings. Nevertheless, there is solid, useful material here; unexpected findings like the fact that the formation of SWT's immediately alleviated the load of headteachers whilst at the same time satisfying the staff need to be involved in their own wellbeing in school. This evidential issue is discussed in the writing as evidence collection became stumbling block during the roll-out of the programme. It had been intended that the schools would collect data themselves, but in the event, this did not transpire. The reasons for this make interesting reading and are worth considering in in more depth at another time as they uncover unanticipated attitudes and behaviours.

That the PWP worked to an extent to support improvement to wellbeing in individuals and groups was clear to all involved and this is successfully analysed in the paper. School culture is exceedingly difficult to change in a hurry, however, and embedding new thinking and behaviour in any organisation demands every kind of commitment. The PWP was a good start but instituting authentic and long-lasting change in school staffs is, as ever, a sensitive and protracted process. This is educative if only to the extent that the paper urges time and patience, which can be cited by others considering similar initiatives. Schools as institutions are habituated to certain behaviours. Despite recent loosening of the reins, the National Curriculum has been a tightly prescribed, almost micro-managed means of overseeing pedagogy and school organisation for almost thirty years. Ofsted has often had the effect of decreasing staff and organisational autonomy and innovation as the school focus has had to be on core curriculum issues to ensure standards are met and inspections passed.

This case study is long and sometimes confusing in its attempts to record the complexity of the PWP. It proved difficult to write insofar as deciding precisely what to omit whilst still retaining the integrity of the research was challenging. Several incidents, which gave substance to the prevailing atmosphere in one school were not included as they were deemed at the time to be inappropriate to the tenor of the journal and did not necessarily add substance. This was probably so, but it may have been the case that a different journal would have been the answer to this issue rather than trying to bend and couch the work to fit the

publication. As published research, the piece is functional. There is insight to be derived that will contribute to the larger picture of school wellbeing improvement. It is also a worthwhile record of what might be construed as wellbeing intervention failure, along with success, in the context of this intervention, useful as a lesson on what to avoid or do differently another time. There is little in the field with the depth or breadth of this paper pertaining to this kind of research. Despite its occasional weakness, it is an effective insight into the complications involved in intervening with this client group, in this setting, at this time, using this methodology.

Evaluating the Possibilities and Actualities of the Learning Process: How a School Wellbeing Pilot Programme Worked as an Organisational Learning Process Intervention (Anderson and Sice, 2015) discusses the process of the PWP, and how at the outset it was assumed that progress would follow a straightforward organisational learning process curve: creating, retaining and transferring knowledge, with the organisations (schools) gradually showing improvement in the targeted areas. In practice the PWP was a shifting, demanding, unpredictable intervention that demanded a more flexible and sophisticated approach than had been anticipated. A menu of alternative methods, readily available, easily tailorable to meet the variables arising from each new context, would have been more appropriate, but was not available. Instead, the PWP soldiered on with the methods originally agreed upon because there was little incorporated allowance for ongoing evaluation and none for mid programme methodology change. This fault is acknowledged in the paper together with the recognition that the programme overstretched itself. In retrospect, this deficiency in the programme could have been more deeply analysed in the recording of it.

The changes that emerged through the PWP did not come about especially systemically, nor did they appear to follow the suggested norm of most organisational learning interventions. Instead, change was sporadic and sometimes contrary, and occasionally had the undesirable effect of making wellbeing worse. This is important information; a lesson learned and is not sufficiently emphasised in the paper's conclusion where it would probably have had the most effect. Implementing wellbeing interventions in any setting needs a sure touch in every respect. Unfortunately, that could not always be the case during the PWP and consequences occurred which could have been unravelled and discussed in greater depth for benefit of others contemplating similar interventions. It *is* acknowledged that the outcome might have been better had fewer schools been involved. Shortly into the PWP, it became clear that *one* school would have been more than sufficient to manage through an intervention of this kind. Eight was stretching capacity to breaking point, especially when it became clear that involving members of the SWT's in delivering training to their colleagues was not going to

happen. This was an unexpected development but one that has been highlighted in the paper as being of interest, providing insight into the nuances of primary school culture and politics, and worthy of future investigation.

Ultimately, the schools as organisations did learn and were creative as result of the PWP, especially in terms of the collective development of staff-designed microsystem interventions (which I was especially keen to facilitate and monitor) and this is recognised in the writing. The paper also recognises that the PWP built cohesive groups and enabled individuals although it did not hang together as a completely successful example of organisational learning. Overall, the paper is a relatively thorough, accessible record of an attempt at a completely different kind of school staff wellbeing intervention. It was well-reviewed on publication, and is a contribution to the field, which will be valuable to anyone considering similar research.

My published work in Socratic Dialogue (SD) also investigates process and the way in which microsystems and embodied spaces have the potential to shape and shift these explorations. As my work in wellbeing and school environment advanced, I became interested in facilitating richer communication between individuals and groups. I was searching for a route to trust-creation that would benefit both staff and organisations. I was by now an experienced performance coach, teacher, trainer and mentor and more. I had also participated in, and enjoyed, Philosophy for Children, the community of enquiry method of engaging children in philosophical questioning and discussion and was interested to discover more. When an opportunity arose to join a SD, the technique for investigating philosophical, ethical or general, conceptual questions within groups, in any context (Bolton, 2001), I took it. The experience was salutary; my overriding impression was of a kind of shared dialectic meditation, if such a thing can exist (a description singled out and praised by expert SD leader, Nigel Laurie). It was, perhaps, what Bohm (2004) refers to when he writes about a ‘group becomes open to the flow of a larger intelligence,’ and what Nonaka and Takeuchi (1995) have named ‘collective reflection’. I subsequently wrote Reflections on Socratic Dialogue II: A Personal-Professional Perspective (Anderson, 2015) based on my experience of SD whilst inhabiting the role of The Example within the SD group. It is a personal record of an SD as I interpreted it, with additional comment on the contribution the microsystem (the lecture room) made to the success of the SD and the potential it has to effect SD general. I had only read one other first-person account of SD participation, which motivated me to add another, different perspective on the experience to the literature. I was a novice participating in SD for the first time and also the ‘Example’ in the same SD. The Example is the participant within the SD group whose experience is deemed by the group to best illustrate the Socratic Question under consideration. In this case, the Question was ‘What is Wellbeing?'. The Example I proposed

concerned behaviour I had happened upon during a routine consultation at a client's premises, which had affected a revelation in me connected to The Question. The group explored my experience of this through respectful questioning and considered discussion.

The paper is a reflective and reflexive piece; an authentic account of my participation in SD, which includes consideration of the way in which the room we were using for the SD evolved from being simply a setting to become an intrinsic part of the SD experience. The record is subjective, although it could not have been otherwise given that the writer and the Example are one and the same. What it lacks in objectivity, however, it strives to achieve in pragmatic accuracy. Feedback suggests that readers of the paper allow for the closeness of the writer to the subject matter. As a contribution to the field, it offers unique personal insight into the role of the Example and the exhausting struggle, incumbent upon The Example, to remain faithful to the spirit and demands of the SD during the questioning process. Reviews indicate that the comment the paper makes on SD microsystem settings is also exceptional, the first time this aspect of SD has been considered in a paper. It is an area worthy of richer investigation and is, to some extent, a missed opportunity in this paper although at the time of writing, I did not imagine it would prompt such interest.

Later I collaborated to produce a second more generic positional paper about SD in the workplace, Reflections on Socratic Dialogue I: The theoretical background in a modern context (Bennett and Anderson, 2015). This jointly written paper considers the origins and applications of SD and how they pertain to and are being used in, the contemporary workplace. The focus is on employee communication and engagement. My contribution is comment on the way in which SD can be incorporated into organisational culture as a more ecological means of enhancing learning and understanding between teams and individuals.

There is also consideration given as to what constitutes a good *workplace* learning microsystem, valuable insight given that so much organisational CPD is removed from the workplace and carried out elsewhere in places that are often inappropriate and have little day-to-day relevance for employees. While the argument for this is that people have the chance to 'get away' from day-to-day distractions to learn and network, a properly functioning workplace is one that *naturally* fosters focus, growth and respectful communication *in situ*. There should be no need to 'get away' from the workplace if the workplace environment is as it should be i.e. meaningful, healthy, supportive and inspiring. Moreover, if people were better enabled to establish good quality relationships between each other, both with and without SD intervention, there would be less need to engage external consultants to facilitate inter-workforce understanding and conciliation. They (the employees) would be in a better position to manage their own development and progress.

This paper, therefore, includes a case for SD as an integrated organisational development mechanism delivered at the buildings and microsystems in which the learner-employees operate on a daily basis. The alternative is that CPD becomes something detached from the workplace culture and possibly less effective as a result. This is an under-researched area, one which could have been delved into more deeply but for various reasons was not, the main being that it was not the central thrust of the research.

The observations included in the paper will be of interest to anyone researching the effectiveness of workplace CPD and/or the effect of workplace microsystems on employees, as well as people investigating the potential of SD in the workplace. As the sum of its parts, the paper could be said to lack cohesion, although the parts in themselves are useful material.

My collaborative work in leadership led to two papers, the first being Attributes of Embodied Leadership: A Beginning in the Next Chapter of Leadership Development, (Koya, Anderson Sice and Kotter, 2015). This work considers the embodied leader, who, as the designation suggests, *inhabits* attributes that distinguish him/herself as *authentically* living the role of the complete leader. These are leaders who do not assume, act, reference or defer to the Embodied Leadership (EL) key traits, as Koya has identified them. Rather, they *personify* them, intrinsically, in every action and reaction, mind and body. Much of Koya's research, compiled from a panel of leaders from different cultural and professional backgrounds, shows similar findings to my own, especially in the effective way these leaders demonstrate a heightened awareness and willingness to invest time on reflection and reflexion. They show an inherent respect for all things, animate and inanimate, and recognise the importance of establishing rapport via all manifested aspects of themselves, including their microsystems, an area that has parallels with Sociospacial Reciprocity. For instance, they will ensure that their personal workplace microsystem reflects their values and will be properly prepared prior to conversations with others; that time spent communicating is uninterrupted and peaceful, so quality listening can be enacted, and so on.

This paper is well researched, includes primary and secondary sources, and acknowledges other leadership theory, but is clear in its assertion that EL is the way forward for today's leaders. The work is diligent, although occasionally opaque, possibly due to the lengthiness of the writing. Here again, more could have been made of the PAOC contribution to the embodied leader's repertoire of traits and skills, especially given my trusted and unparalleled access to successful school leaders and their workplaces. Working closely with schools, I had regular opportunity to observe headteachers in situ and explore how their immediate settings support their prosperity (health and growth) and effectiveness, which could have been expanded upon in this paper. Capacity was an inhibitor on this occasion but further work in

EL and Sociospacial Reciprocity has already begun, which will eventually support a paper in its own right.

As joint writers of The Embodied Nurse: Interdisciplinary Knowledge Exchange between Compassionate Nursing and Recent Developments in Embodied Leadership Studies, (Koya, Anderson and Sice 2016) we are also founders of the Northumbria University interdisciplinary research group Wellbeing, Complexity and Enterprise (WELCOME). We had therefore, an established interest in health and wellbeing which led to the publication of this paper which discusses how the findings of the previous paper could be pertinent to leader nurses. Embodied Leadership research has messages for all sector leaders, but nursing was considered a good place to begin sharing it, given the high levels of stress in this profession and the urgent need to put new practices in place to alleviate it. It is suggested, based on the evidence included in the paper, that inculcating the EL attributes, which include an understanding and respect for people-place, could help support the health and wellbeing of the leader nurse in today's fast-paced healing environment.

I have had direct experience of the health sector including the private sector (Nuffield Group) and National Health Service emergency services, in my consultative role, investigating how introducing naturalistic references to healing microsystems e.g. hospital wards, patient suites, staff and community spaces, waiting areas etc., can affect both the sick and the healing community, so was in a position to make a useful input to the paper. In it, we draw attention to the way in which embodied traits and behaviours (including people-place) in effective leaders can be transferable to other fields. The paper discusses how effective nurse leaders and their subordinates can benefit from clean modelling of virtuous behaviour as identified by Koya (2015). However, while reference to the importance of Place in succouring and cultivating leader nurses' wellbeing by means of careful changes to personal and public microsystems, implemented by the place-users themselves, is included in the writing, it may not make the deep impression intended, being one of many proposals, and may be lost to the reader as a result.

Reflecting on the contribution I have made to knowledge via my published papers, I regret not making more of each opportunity to raise the profile and emphasise the importance of Sociospacial Reciprocity theory and Place Therapy process and PAOC. The PAOC approach offers a new opportunity for the people-place relationship in schools. In future writing, I will ensure this rectified.

With regard to the processes that contributed to the production of these journal papers, I am struck by how much I enjoyed the collaborative research and investigation, the entire pre-

writing aspect of each (excluding *Reflections on Socratic Dialogue II: a personal-professional perspective,* which was necessarily an individual experience). The process of communal writing was something else. For me, the business of writing is a solitary, erratic-methodical one, always something of a personal exploration, much as this submission has been. However, I would like to continue to research and publish with other experts as the opportunity arises.

10. The Evolution of Learning Places

While investigating the effect of Place on contemporary schools and beginning to develop my PAOC approach, I was also broadening my research to include a chronological perspective of Western school and classroom design history, and the background of classroom display (a particular opportunity for teachers to extend their teaching effectiveness, though one often improperly interpreted or simply neglected). The evolution of learning microsystems and school buildings alongside or as a part of pedagogy has been slow and erratic, although enlightened professionals have always regarded it as important, as Garlick's New Manual of Method (1896) indicates e.g. '*Windows*: There should be an abundance of window space. Nothing tends to brighten a room like this.' Notwithstanding such useful instructions, learning almost seems to have happened (since being formalised) *despite* the environments in which it has been undertaken.

I found this research instructive in that it gave me a more solid understanding of how our learning environments have evolved to become what they are today. It raised a lot of questions about education and emergence in my reflexive writing. *Do our blended/melded approaches to pedagogy and haphazardly created/assembled learning settings help or hinder our creativity as a nation. Are we innovative because of this hotchpotch or as a reaction to it?* (Notes, 1999).

The investigation was useful and interesting but did not answer my questions. In the UK and some parts of Europe during the Renaissance period (1400-1700), the wealthy were traditionally taught at home in dedicated schoolrooms by tutors and, later, governesses. Peripatetic instructors offered extracurricular tuition in music, dancing, drawing, foreign languages and other social niceties. Independent and grammar schools had existed before this, though their effect had not been widespread. Theoretically, the latter was usually open to all, although in reality the poor could not afford to release their children from their work to learn. Shakespeare (1564-1616) was able to attend a local grammar school because his father

was gainfully employed enabling his son to take advantage of this education during his formative years.

Prior to 1698 and the advent of the Society for the Promotion of Christian Knowledge (SPCK) and other charitable and denominational schools, founded to ensure the social and religious improvement of straightened children, the less well-off were uneducated unless they were fortunate enough to be befriended and taught by someone who had been. Later, the inner-city Ragged Schools (1798) began teaching underprivileged children the 3R's (Reading, wRiting and aRithmetic), and, eventually, a trade (for the boys, the girls usually being taught domestic skills). Sited in the most desperate urban areas, they utilised stables, lofts and railway arches as learning spaces, fully aware of the value of fresh air and the benefits of staying out of the dark and filthy holes that usually sufficed as classrooms. A scarcity of books and materials meant up to fifty pupils were taught orally, often by older children who instructed younger scholars from the Bible. Conditions were deplorable, but children were fed, the education was free, and unlike the charitable and denominational schools who tended to be pickier about their intake, all-comers were welcome.

Board schools (1870), which eventually followed, were single room, single storey, purpose-built structures. Attendance was by now compulsory. Children were still regarded as vessels to be filled with facts and figures although there was some attempt to standardise the education they received. Pupils sat at fixed desks facing a teacher who usually stood on a raised platform and taught a segregated class (boys from girls). Typically, the room had large windows to allow plenty of natural daylight and remove the need for artificial lighting and was sometimes heated by a pot belly stove. Brickwork was exposed, and floors were simple boards. Blackboards and easels emerged later, manufactured from soot and egg white amongst other ingredients. Display and audio-visual materials consisted of maps, possibly a globe and abacus, the school rules and a picture of the Queen or King. Children wrote in sand trays, later on slate with a pencil. Nothing was saved from one day to next, except in memory, so there was little need for storage. A single large oak cupboard was usually sufficient.

From here schools gradually developed into the 'cells and bells' configuration still recognised by older generations today. Widely disparaged over the last century, they were based on an amalgamation of military discipline and manufacturing process. Their main aim was to enable control of large numbers of children by relatively few adults at a time when finance and resources, including teachers, were limited. Because of this and the stilted configuration of the classroom, learning was necessarily teacher-led. Classrooms were still considered to be places of learning worship, utilising 'sage on a stage,' (King, 1993) style teaching methods. Writing was by now on paper with pens filled from individual inkwells. The walls exhibited a

combination of teacher work (instructional, inspirational and informational) and the best examples of children's work. A limited number of hardback books may also have been on show, together with a prominent display of the letters of the alphabet and large illustrated plates from the Bible. These schools were utilitarian and the teaching, on the whole, rudimentary, but education, like everything else, evolves. Baker (2012) remarks, with the benefit of hindsight, on our movement towards the worker as a global commodity, 'Our most valuable export as a country will be creativity and innovation and these skills are not developed in the cells and bells model of schools.' This is debatable. Many of the creatives, the inventors, scientists, activists, explorers, medics, entrepreneurs etc. (male and female) of the late 19th and early 20th centuries emerged from this system, imperfect though it undoubtedly was. Granted, some had the advantage of extracurricular home-schooling, though not all. From a 21st century perspective, cells and bells is crude and occasionally cruel, but it is simply of its time and was generally viewed at the time as being fit for purpose. Our own educational innovations will doubtless be similarly disparaged by future historians. Child-owned learning may have been in short supply in the cells and bells classroom, but in the state system at any rate, daylight was normally plentiful, lunch hours were long, the school commute was independent and on foot, often through the countryside, and learning, altogether less complex. Many thrived because of it.

In 1902, UK schools become the responsibility of urban, district and county councils. School design continues much as it had done although learning theory is fairly galloping along. There is the beginning of a movement towards the child as a learner and away from the teacher as supervisor and instiller of knowledge. An increased awareness of the need for greater child health and hygiene, and the Arts and Crafts and Aesthetic movements, with their focus on nature and beauty, are gaining a foothold in the public psyche. The Progressive area, spanning 1930-1945, sees the rise of educational reformers including Vygotsky (1896-1934), Montessori (1870-1952) and Dewey (1859-1952). Light and fresh air are now institutionalised as pedagogical must-haves in forward-thinking places of learning and become known as 'open-air schools', although Hille (2011), refers to them as functionalist, as they place emphasis on core health values. Learning now involves more pupil movement. Desks are still in rows but not fixed.

School building increases after the Second World War due to the baby boom but design stagnates, although the 'finger plan' with its long corridors and sprouting classrooms becomes popular during this period. Clean lines are emphasised; used unthinkingly, however, they become bleak and impersonal, alienating and almost non-place-like (Auge, 1995) in their supermodernity. Greater emphasis is also placed on developing heat, ventilation and air

conditioning (HVAC). Pupils are now generally regarded as clay to moulded and shaped, often in the likeness of their educator.

Prefabs (prefabricated mobile classrooms) come into their own in the 1960s, as a quick and cheap method of creating extra learning space. Now largely condemned for their high-energy consumption, they were nevertheless light and airy with their dual prospect windows, although shade and glare control emerge as an issue because of this. The reverse scenario becomes a passing trend during the 1970s; windowless classrooms are praised for providing extra wall space and relief from window heat and passing distractions, although occupants may well suffer from what is now recognised as 'light hunger' (Spence, 2002). Retrofitting, the process of 'Providing something with a component or feature not fitted during manufacture or adding something that it did not have when first constructed.' (Retrofit 2050) is an accessible means of enabling schools to cope with new technological and evolving pedagogical demands. Energy conservation also gains in significance during this decade and the 1980s, along with crime deterrent features. It is now normal for desks to formed into groups to accommodate the needs of new teaching styles and allow freedom of child and adult movement.

Futurists concerned with school building design forecast an increase in the need for flexibility and modularity, classrooms and learning spaces that can break out or cloister on demand. Nair and Fielding (2005), propose an emphasis on the Small Learning Community model to accommodate small learner groups, alongside the Learning Street or Town, which connects neighbourhoods of learning. Technology will enable these innovations and teaching methods are increasingly integrating technology rather than viewing it as something separate. Baker (2012) suggests that more rigorous design standards will consider not only school building performance but continuing post-occupancy evaluation (school user feedback) too, which is already happening e.g. PriceWaterhouseCoopers' report, Building Better Performance (2005). Saint-Gobain, an international provider of building materials and construction technologies, look to more tailored design to meet both cultural and environmental setting and user demands, possibly barn-like and comfortable in structure, incorporating standing learning bars to aid learner mobility and health, and with an emphasis on adaptability to accommodate different sensory and health needs. This era of possibility thinking is reflected in the way that children are now very much viewed as a fire to be lit and inspired to think; to question and learn for themselves.

Today, academics and practitioners effectively agree; teaching environment counts, although research suggests it still appears not to feature prominently in the teacher training curriculum. Lackney and Jacobs (2002) comment on this situation 'Many teachers and administrators tend to focus on pedagogical and interpersonal issues, ignoring the physical-spatial context in

which the teaching-learning process occurs (Loughlin and Suina, 1982; Weinstein, 1981). The physical environment of the classroom is often neglected as an integral component of the instructional design that should reflect learning objectives and teaching methods.' In all they conclude that teachers' pre-service training does not prepare them for the challenge of making the classroom microsystem complimentary to the curriculum, although perhaps it is simply that it is lost in the myriad of other apparently vital issues teachers feel need prior attention. Be that as it may, on graduating to newly qualified teacher (NQT) status, teachers still seem to rely on trial and error methods to create a classroom that supports their teaching style and the curriculum context. This reinventing of the wheel by generation after generation of teachers could be construed as a waste of energy and lack of respect for institutional heritage. A classroom, any school microsystem in fact, offers endless possibility for supportive, peripheral learning and for the creation of egalitarian learning opportunities (Lareau, 2003) but needs to be optimised to do so.

Hearteningly I have found in both early career and ensconced, experienced teachers a curiosity and willingness to learn about what can be achieved with the PAOC approach although in most cases a heavy workload acts as a deterrent to adoption. It is usually undertaken with gusto however if approached as whole school staff Inset intervention. *Does Inset give people approval/authority to look around themselves, to be kind to themselves in their places? Might they otherwise consider it an indulgence or misuse of time? This work helps make people more prosperous, which is what they want. Isn't it?* (Notes, 2011). The often-unconscious push-pull limiting effect of personal wellbeing has long been a curiosity to me, as deep-rooted in myself as others. I bring it to the fore in my work when I can because the realisation of it can be helpful to many. *Cited Leonard's Pleasure Tolerance model to much laughter and some bemusement. Great provoker of discussion and much nodding* (Notes, 2011).

11. Contribution to Knowledge

Together, Sociospacial Reciprocity theory and Place Therapy process produce Place Affected Organisational Change, a new discipline at the juncture of two other disciplines, Values-based Organisational Change and Design Participation.

Practical involvement in organisational change and development (OCD) throughout my career has given me insight into the difficulties involved in gaining stakeholder engagement for organisational change and subsequent culture shift. This is often perceived as something externally imposed which staff stakeholders *have* to do; that they reluctantly, passively or

sometimes not so passively, comply with in the hope that it will eventually work out for them. However, almost any organisational change instigated without ensuring stakeholder commitment before and during the process is likely to falter. According to research (Claggett et al, 2013) (White, 2009) (Tugend, 2011) (Brown, 2001) people are comfortable in their comfort zones and view unasked for change suspiciously, no matter how strategically necessary it might be to the survival of the organisation. Generating staff stakeholder buy-in to organisational change, therefore, has always been something of a holy grail to organisations, including schools. I knew this well. But I also knew school staffs comprised reasonable, hardworking individuals, people generally willing to hear new messages if respectfully delivered. *Staff are reluctant, suspicious, ingrained sometimes. Why not? They don't know me, I could be a threat. But they like their places and they like talking about them. It's good to see them relax and learn and make a difference to their settings – and their lives.* (Notes,1999)

Organisational change and development has a breadth of field that is undoubtedly useful yet simultaneously overwhelming. The definition of organisation itself is divided: Tsoukas and Chia (2002) describe the two positions as 'things' or 'processes'. This philosophical difference of perspective on organisation is rooted in either Democritus (460-370 BC), whose view was that the natural world is a stable one made up of fixed phenomena which periodically adapts to other things around them including space, or the earlier Heraclitus (535-475 BC), who proposed that reality is about process and dynamism in a reasoned universe. In many respects, these opposing views are reflected respectively in the familiar Systems Thinking (Senge,1990) and the still-developing Complexity Theory (Burnes, 2005).

Values-based Organisational Change is a relatively new addition to the field although it may again be categorised through one of two alternatively held views. Friedlander and Brown (1974) call these 'technostructural,' where the work is concerned with the design and management of the organisation and jobs within it, and 'human processual', which emphasises the more interpersonal and relationship work within the organisation. The latter is of particular interest where humanistic concerns might be overridden in the intense pressure to deliver increased organisational productivity (Jamieson et al, 2018).

Values-based Organisational Change would seem to fall within the human processual profile, as does Sociospacial Reciprocity theory, which also aligns with the Heraclitusian or the Complex view of change. Sociospacial Reciprocity theory recognises that change is constant but suggests that we can be active in the process rather than being passively swept along in the wake of it. However, Place Therapy process (or *processing* to be accurate) i.e. Sociospacial Reciprocity theory in execution, the means by which we can action our stake in

the changes we are participating in, is a people-place change *model*, albeit one describing continual change. Integral to the model is reference to organisational values, standards and boundaries collaboratively *created and agreed upon* by the collective (the organisation). Every individual in the collective has the option to be involved in the creation of these ethical principles. The people-place interventions carried out thereafter will be aligned with these values, standards and boundaries, and can be constantly tested against them. The human processual effect of this infrastructural work is an increased sense of individual ownership and control leading to reduced change anxiety and richer workforce involvement in subsequent change proposals and roll-out. The initial outcome of the PAOC intervention is not the end of the intervention, only the beginning of the *next* cycle of intervention and further change. This continuousness is challenging for some stakeholders to embrace. They will participate in the original PAOC intervention but often only in the understanding that it is a *procedure* with a beginning, middle and end. They may hope that once it is 'over' they won't have to do it again and that any good effects arising from it will be everlasting. It can be disappointing for them to realise that the intervention is not a one-off and there is more for them to participate in. However, willingness to flex for the good of the organisation is one of the values that usually emerges from the *What is most important?* question referenced repeatedly throughout POAC work and can be addressed and usually corrected by drawing upon these values (which the stakeholders themselves created and agreed upon).

Literature relating to school-specific organisational change with a more values-based slant and an element of respect for the feelings of those caught up in never-ending educational change cite the work of Fuller (1969) and her Stages of Concern (SoC) Model. This originally focused on student-teacher anxieties pertaining to teaching but later became incorporated into the Concerns-Based Adoption Model CBAM (Hall, Wallace and Dosset, 1973), a wider-ranging construct of the innovation process. CBAM examines the role of the individual in innovation and adoption as part of organisational change in schools and proposes a sensitively facilitated, collaborative and tailored approach to reduce stakeholder feelings of threat; instead it encourages participation and ownership. Halland and Hord (1987) also say that educators should be 'concerns-based' to be effective in implementing school change and Fullan (1993) discusses 'change agentry' and the importance of moral purpose in the change process. He understands the difficulties incumbent in this, however, 'On the one hand, schools are expected to engage in continuous renewal, and change expectations are constantly swirling around them. On the other hand, the way teachers are trained, the way schools are organized, the way the educational hierarchy operates, and the way political decision makers treat educators' results in a system that is more likely to retain the status quo'. Amongst other proposals for dealing with this ongoing quandary, he suggests frequent incorporation of the

use of the question *What difference am I trying to make personally?* to keep people on track and committed to the change they are involved in. The question is near to the one used in PAOC i.e. *What's most important - to me (as an individual) - and/or to us (as a collective)?* This question focuses people in the first instance and keeps them purposeful throughout the change process. Fullan's recent work discusses the importance of creating the right conditions for educators to take 'internal accountability' (Fullan, 2015) for the 'collective responsibility within the teaching profession for the continuous improvement and success of all students'. The focus on values-based change continues, and can continue to be underpinned by the ethics of his original question to teachers, *What difference am I trying to make personally?*

Design Participation, Community Participation (Sanoff, 1999) or Co-design (Elizabeth et al, 2008) as it also known, the other discipline at the intersection of PAOC and Values-based Organisational Change, has its origins in the Scandinavian trade union movement, Action Research (Lewin, 1944), and Sociotechnical Design (Trist et al, 1951) and refers to the interaction between complex societal infrastructures and human behaviour. At its core is the belief that the human-built world can make a better contribution to human wellbeing by *genuinely* involving stakeholders in the design of their own buildings and structures. Design Participation's intention is to ensure the final construction fully meets stakeholders' expectations by involving them in the process of design. Stakeholders invited to participate in the consultation and design process may be the end-users and others. Co-designers may also consist of those who may be *affected* by the building but will not actually be utilising it. However, while Design Participation intentions are sound and recognised as a good beginning, there seems to be much left to learn, as Pirinen (2016) says 'a university-led service co-design project remains a superimposed activity with low impact on actual design decisions or core activities in the client organisations' and 'the utilisation of co-design greatly relies on individual, committed participants'. He found 20 barriers to successful co-design (to which he also proposed solutions) which 'highlight the importance of well-chosen methods and professional facilitation as well as the role of "change agent" participants as success factors in co-design for services'.

Interestingly, in the case of schools, the *parts* of the co-design architectural process have been discovered to have the potential to be, if not more, then at least *as* useful as the whole finished product - the completed school - although this rich aspect of the work remains in general, underexamined (Parnell et al, 2008). The collaborative effect of Place and design as a leveller and unifier of people is one which POAC also recognises although PAOC works with schools to revive or recreate already built, already embodied spaces while Co-design tends to address new-build projects. PAOC and Design Participation are similar in the way that

participants are encouraged to actively join the conversation about the project or intervention. In the case of Design Participation, the intervention will be about the *construction* of the participants' workplace or civic building. In the case of PAOC, the intervention will be about *disruption* to an already built and embodied space. The disciplines have parallels: both recognise the participant as an expert, capable of tailoring products, proposals and interventions to meet their unique needs; both are facilitative in technique, respectful in tenor and consensual in intention. Both are 'customer focused' and have shifted the locus of control (Rotter, 1916-2014) from the 'retailer' to the 'consumer'.

In summation, where Design Participation encourages stakeholder participation in the development of architectural design as a means of ensuring stakeholder commitment to and satisfaction with the ensuing construction and end product, PAOC respects stakeholder interests in organisational change by inviting their participation in the regeneration of established buildings and microsystems as a means of inducing trust and nudging (Thaler et al, 2008) cultural shift in the direction of consistency, ownership and distributed leadership (Gronn, 2000) (Spillane et al. 2004). Values-Based Organisational Change contributes a concern with the human aspect of organisational change and strives to respect the individuals involved by integrating an ethical element into the process.

Sociospacial Reciprocity theory and Place Therapy process practised as PAOC is at the intersection of Values-Based Organisational Change and Design Participation. PAOC incorporates features of each but emerges as a discipline in its own right. PAOC is an ecological organisational improvement approach which involves Place and design in evolving trust, commitment and ownership in indigenous workforces by respectfully and authentically involving them in the regeneration and ongoing cherishing of their workplace microsystems. School stakeholders involved in PAOC report feeling more engaged, inspired and motivated, both initially and in the long-term. PAOC offers a different way of approaching the challenge of organisational change through its inclusive, respectful, and unusually creative methodology.

11. Conclusion

The autoethnographic method I have used to write this submission has allowed me a period of extended, concentrated reflexivity to consider the substance and relevance of my work and research over the past thirty years as well as the academic contribution to knowledge I have made during that time. My curriculum vitae comprises recognised and unique practice, publication and peer influence, ongoing contribution to professional development and continuous investigation into school buildings and microsystems and the quality of lives lived

within these places. Taken as a whole my view is that my work has had an impact for the better in schools and on school staff and that I have introduced a new approach to organisational change which will continue to be of use to practitioners and researchers alike.

However, the work feels unfinished. There is more to investigate and discover although I am comfortable with that. At one time I was frustrated at the amount I couldn't achieve; today I recognise I can only do what I can do, but what I have done has been and continues to be, worthwhile in enabling people to improve their lives through their places.

One of the glories of my work is the people it brings me into contact with and from whom I learn and am constantly inspired. Although I have arrived in academia later in life, the journey has been worth the struggle. Along the way, I have been challenged but also validated and appreciated. The lone researcher feels lonely at times I find, and I have been. It has been good to share and collaborate with experienced, generous scholars and I hope to progress that experience. Despite the sometimes-gruelling process this doctorate journey has been, I continue to find my field intriguing and enjoy the delivery and impact of PAOC, especially in schools.

The experience has also brought to the fore, much more clearly than I had previously appreciated, the areas in my field where there are dearth and opportunity. During the constant writing, rewriting and additional researching required for this submission, it became apparent to me that how much PAOC has to offer workplace ethnography in general. Research exists pertaining to the workplace microsystem effect on day-to-day relationships enacted within it, but there is room for more. The wellbeing of the individual within the group has a significant impact on the dynamics and overall effectiveness of the team and upon the success of the organisation as a whole. However, this wellbeing is frequently absent or lacking often due to colleague discord arising as a direct result of inadequate and inappropriate workplace microsystem provision. The result, inter-colleague strife, team disparity etc. is acted out every day in workplaces the world over and yet largely seems to have slipped beneath the organisational development radar. Poor workplace design can lead to poor workplace relationships. One person's opened window is another's unasked for draught. The arising friction can rumble on for years and palpably impacts the prosperity of the team. The source of the issue, unfit design, is rarely addressed. It could be interpreted as the elephant in the room of human relations departments, factored out; one which people are simply expected to 'deal with' or work around, possibly an area of organisational willing blindness.

Despite this, educational and health workplace architecture and microsystem design is gradually improving and moving away from the reverentially technological predilection of

recent history where machines and equipment have often taken precedence over human needs. '*The photocopier has to be here,' I overheard. No matter someone has to sit next to it and endure the experience*. (Notes ,1999) Today, nature/human-referencing design seems to proliferate, almost. Insensitive learning and healing places still exist of course, but examples of sympathetic retrofitting and specialist disciplines contributing to the new humanisation of design, school design in particular, are abundant. PAOC can be a part of this movement, contributing to the semantics of the people-place phenomenon where other disciplines cannot. It can help to bring prosperity to already built and established work and learning settings where capacity is short but environmental change would be beneficial, when organisations and people are desperate to make change and retain respect.

The emergence of PAOC is timely. As Sternberg comments in Healing Spaces (2009) 'We are all part of our world and what we do in spaces around us not only shapes them but shapes our lives.' She goes on to suggest that evidence-based design is the way to ensure that this happens to our benefit, 'Research must ask how the brain responds to built space, whether specific aspects of design affect specific aspects of health.' Measuring brain activity, along with other contributing factors, will enable us to more precisely inform design and create all manner of places where humankind can prosper ecologically and sustainably. However, we need the means to be able to *inform* these decisions: it is here PAOC can be valuable. Sociospacial Reciprocity theory and Place Therapy provide a language with which to understand the effects of Place upon us, and people upon Place, *and* articulate that understanding. As Alexander (2009) says, language is 'at once the most powerful tool for human learning and the quintessential expression of culture and identity'.

Everywhere there are embodied spaces, an understanding of PAOC can offer choice and progression. My work, through continued research, publication and speaking, publicises this message and actively challenges much of the limited and limiting thinking about people-place, especially in Education. Teacher training institutions may choose to make use of it. Home-schoolers already seem to be open to the possibilities of people-place. It might have impact in Finland and Japan, perhaps because these countries and cultures have a clearer and more consistent understanding of their pedagogy than UK schools (Simon, 1982; Alexander, 2002). The pick and mix vagaries of pedagogy that seem to have been the norm in this nation since formal education began are still informing and affecting schools in every respect, not least the classroom microsystem, the very place in which learning, the point of it all, happens. However, recent guidelines by UK school inspectorate Ofsted, indicate that school inspection teams will now be seeking (via their revised staff questionnaire) 'views on whether everything is being done to ensure that the school has a motivated, respected and effective teaching

staff' (Harford, 2017). They will also be investigating how the SLT uses 'professional development to encourage, challenge and support improvement.' This constitutes an ideal opportunity for schools to consider different ways of supporting staff wellbeing, possibly beginning with an investigation into the aptness of the school building and classroom microsystems for their purpose. PAOC may yet have an integrated place in UK schools and beyond. When this happy state materialises, and people occupy places that meet their everyday needs and aspirations, then they may be on the way to genuine environmental literacy, able to lead their lives in the best places they can create for themselves.

As an experienced and trusted teacher of teachers I have become something of a learning conduit, making my own and others' academic discoveries and findings available and, importantly, *accessible* to those in school with real interest but little time for professional development and study. Using PAOC I have been able to support these ever-learning teacher professionals to instigate immediate and longitudinal change where it really matters, in the classroom. The attainment of a PhD in my field will assist me in advancing this work by enhancing my reach and credibility, by opening doors and helping me to make my work heard, and as a consequence, enable further practitioners to make a difference in schools.

Looking back upon this doctorate journey, this painstaking path between assuredness in my own work and humility in the face of others' expertise, I conclude that my body of work to this point, articulated through this submission, resides somewhere between my knowledge *of* my field and my knowledge for use *in* my field. My experience, accumulated study and published and spoken work, make and will continue to make, a contribution to research and learning. Equally, it has the possibility of making a real, hands-on difference to lives in places, especially learning places, almost everywhere.

Glossary

CPD	Continuing Professional Development
EL	Embodied Leadership
HVAC	Heating, ventilation, and air conditioning
Inset	In-service education training
LA	Local Authority
OCD	Organisational Change and Development
PAOC	Place Affected Organisational Change
People-place	A single entity capable of division; a suggestion that the two are not entirely separate, more that they are individual parts of a whole; that they rely upon, react to; reflect and influence each other
Place Therapy	A therapeutic, conciliative method of correcting or enhancing people-place phenomenon utilising Sociospacial Reciprocity theory
Place-user	People who occupy and use embodied space
Prosperity	Wealth as in health *and* vitality or growth
PWP	Pilot Wellbeing Programme
TTA	Teacher Training Agency (now defunct)
SD	Socratic Dialogue
SLT	Senior Leadership Team
Sociospacial Reciprocity	The theory that it is impossible not to be in a place; and that being in that place, we are simultaneously, continuously, affecting *it* and being affected *by* it
SWT	Staff Wellbeing Team

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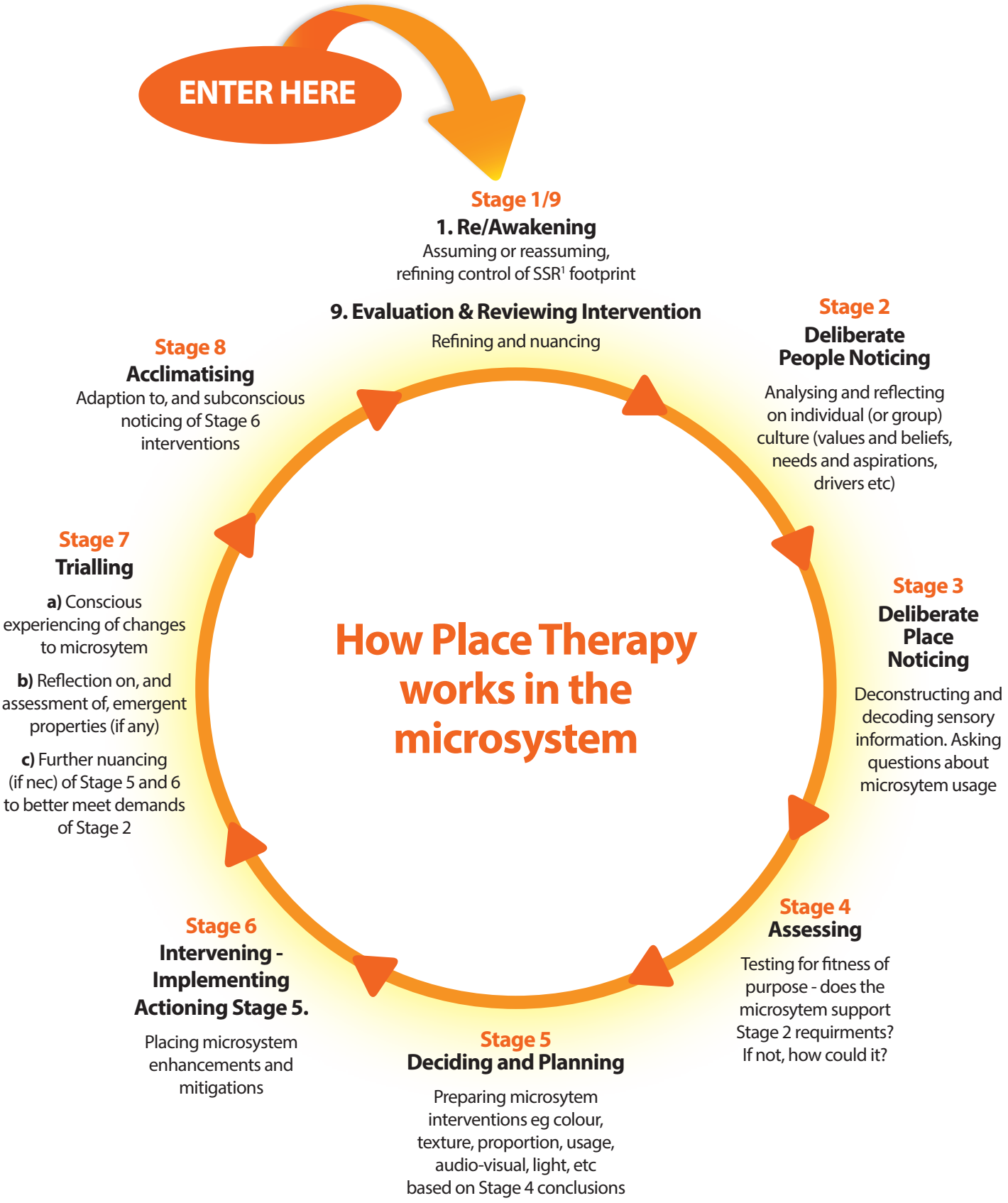
Diagram 1

The Place Therapy Process Cycle



[1] SSR Sociospacial Reciprocity

Diagram 2

Place Affected Organisational Change

a. Initial Approach

Direct contact with me via headteacher (HT) or Senior Leadership Team (SLT).

b. Diagnostic and Scoping

1. Investigate and identify the specific needs of the school (What's most important?) and tailor Place Therapy (PT) to these.

2. To Create a programme of PT intervention for the school.

c. Senior Leadership Team: CPD 1

Comprising facilitated discussion to identify the difference/s SLT want to see in school as a result of PF intervention. What will constitute evidence of this?

Sociospacial Reciprocity (SSR) and PT training for SLT also begins here to enable them to begin modelling the changes they want to see around the school.

d. Whole School Staff: CPD 1

1. SSR and PT introductory presentation.

2. Paired table and group work to consider school cultural values and beliefs, goals and aspirations etc.

3. PT critical review of school environment as a whole and classroom microsystems in particular is carried out, referencing newly identified imperatives. To realign the school environment, new people place strategies and interventions are identified, discussed, agreed and planned for.

4. School Staff Wellbeing Team (SWT) mooted to staff (with the permission of HT). This volunteer body to oversee implementation of above proposals within PT intervention.

e. Senior Leadership Team: CPD 2

(Approx. 3 months following above event)

Constitutes an opportunity for SLT to review and reflect on PT progress.

Also to discuss the effects of the SWT around school with particular reference to the effects on the role of the HT.

f. Whole School Staff: CPD 2

(Approx. 8-12 months following Stage d.)

Entire school staff feedback on PT intervention to date, revising and nuancing original aims and responding to newly identified areas in need of improvement.