


Re-thinking strategic thinking

Knowing, Knowledge and Strategy


An introduction to Knowing, Knowledge and Strategy: Strategy without design?

**Thinking Strategically....
Strategy without design?**



For me, Hamel and Prahalad started a focus on enabling... Chia and Holt explain how deliberate action can be disastrous and then explore and explain indirect action and Dwelling

It is the third bit of the longer "Part 1" of Re-thinking strategic thinking..




And this is the third bit of Re-thinking Strategic Thinking

- Explores why what gets taught to students is so impoverished and tends to bad strategic thinking...
- Sets out a brief "history" of Strategic Models and thinking...
- Prefaces the rest of "Rethinking Strategic Thinking" strand or playlist

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00:00 So, the foregoing.
These have been the dominant ways of thinking.
There's been a shift.



A shift from Porter style analysis and prescription... a designed strategy....

A reprise for you

A shift to facilitating creativity... understanding our world as we live it... understanding how things emerge

00:21 And there's been a shift from analysis and prescription. Analysis, description, and then prescription include an embedded view of the way the world works. That's how you get the prescription of what to do.

00:45 And there's been a shift away from that to an understanding of the way in which we understand our strategic world.
The way in which we understand our world and the way in which we act within it.

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01:14 This is a view which embraces the emergent properties of organizations.

The emergent properties of systems.

01:26 It's a focus not directly on the outcome. It's a focus on **the preconditions**. The preconditions that enable the outcome to emerge.

01:57 This new way of thinking involves an intimate understanding of the territory that you dwell in:



Let's illustrate. Let's contrast that.

02:15 Now, Chia and Holt use a piece of writing by Ingold. And this is quoting Cheer and Holt.

02:25 *Oh, I've got a limp microphone. So, why did you just choose to die? Thank you.*

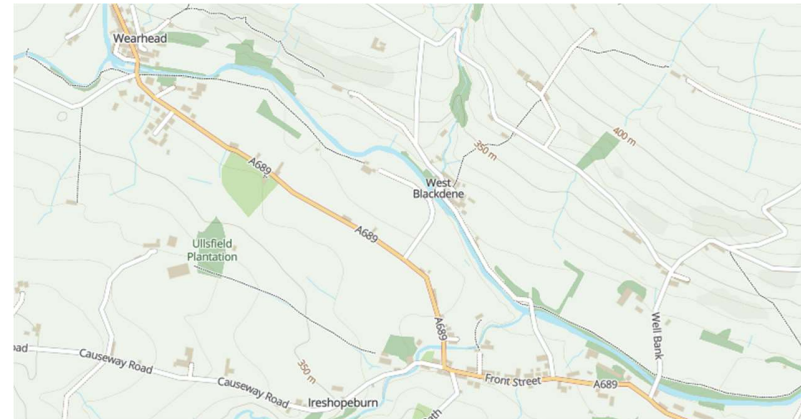
02:39 We'll try that bit again.

Ingold suggests that the subtle but vital difference between navigation, that's using a map a la Porter,

and wayfinding, that is to say dwelling, dwelling in the territory where you are and finding your way because of your knowledge of the territory.

03:17 So let's just first imagine that you and a companion are walking in an area of countryside that you're not familiar with, you don't know.

And so you have a map and you have a map of that area.



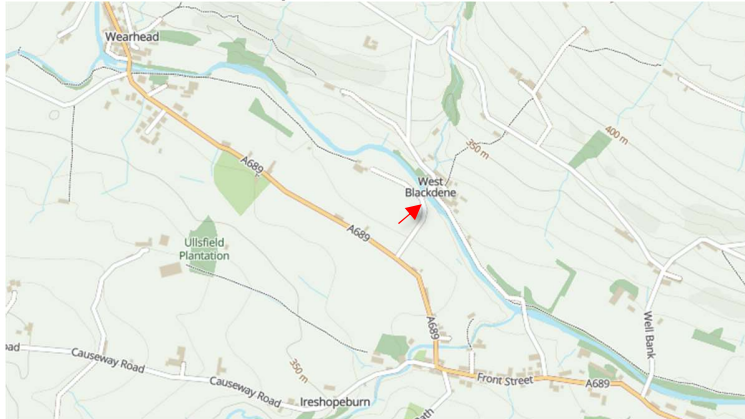
And you get to somewhere which is really rather nice. It's a nice view. Your friend says, no, where's this? Where are we?

And you scan the territory. So, you're looking around, you're scanning, scanning, scanning. And then you look at the map and you're looking for the little symbols. So you're looking for the correlating features. And then finally you point to a place on the map and you say, we are here.

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04:13 You say, we are here. But you're not.
You're not on the map.



You're not in the map.
The map is not where you are standing.

04:28 The map is a representation.
It's a poor diagram of spatial relations within that territory.

The real territory, the way you are standing, has much, much more. So no map.

04:59 Consider alternatively that you're walking with your friend around the countryside where you lived, where you were brought up.
And when your companion asks, where are we, at first you'll say, well, it's pfft. You give the place a name, which I hope isn't pfft.

05:25 And very quickly you follow up with a story, a personal story about your own association with that place, with

the people that you knew, with the things that happened, the things that happened as part of your growing up.

05:47 Now in this second instance, you have no need to consult a map. You actually have in your head, but you don't consult the map.

Because your present whereabouts are intimately linked to your life history, to your experiences in this place. It's linked to your experience and the way it has shaped your personality, your sense of identity, and your predispositions.

06:36 **This is not about fixing your location in an artificial space, using some artificial reference point.**
It simply is not about that.



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06:56 Remember learning the preconditions for your plants in your little garden to grow when you were a child?

07:07 Remember nurturing them?
Remember giving them water?
Remember giving them fertilizer?

07:17 **But could you control their growth? Could you make them grow?**

07:30 I remember being given parsley, tomatoes, what else, I can't remember, other little flowers to grow, and I would water them and eat them things, but they didn't all grow. There is no way I could make them grow. It was, you do this, you do this, you do this, preconditions, and then they do what the don't.

08:06 For this little lad, this is not about maps and positions. It's not about managing the plants. **It's about learning how his garden works.**

08:25 And this little girl is learning how to nurture, and between them they're holding a view, or rather they're expressing a view, *of looking after the preconditions* for their plants to grow. She is learning how to nurture.

08:55 And this lucky lass is learning how to recover the rewards of their investments.

09:08 Let's return to the idea of dwelling.

Because your present whereabouts, in our example earlier on, are linked to your life history. Dwelling is significant because it is about the formation of our world view, it's about the formation of the way in which we engage.

09:43 So can you sense, can you get a sense, rather, of how people in a business grow this sense of dwelling in a market space within their business and within a broader environment?

10:02 Contemplate it for a moment or two, maybe thinking about your own business.

The other thing you might choose to do is to look at a piece on Wikipedia about the Games Workshop. The Games Workshop is an interesting business in Nottingham. People got involved, were started, and got involved in the Games Workshop because they really, really loved gaming. And they did well, so well that people thought, oh, I've learned how to do this, I can leave, I can go and I can do similar things somewhere else. And in doing that, they left Gaming Workshop, but they infringed their intellectual property.

10:57 And Gaming Workshop took a view that they were not going to tolerate that. That in turn led to some real splits and arguments because they're those who loved gaming and thought gamers were great and gamers could do what they liked in gaming.

11:14 And there were those who were thinking, no, hang on, we've got this big investment here and we need to protect it. So what are we going to do? A little article tracks that. It gives you a sense of those tensions and maybe the way they have been resolved.

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Imagine working, imagine owning a croft. What could you grow on your croft?

The picture gives you a fair idea, grasp, hey, what could you grow?

12:01 And what are the preconditions for that growth?

In the crofting community, you must understand the politics.

12:15 There's not only the politics of the small and usually very close community within which your croft sits, so they're the other people, the other crofters around. But there's also the politics associated with the Crofting Commission. And this is about policy towards Crofts and the support of Crofts and the way in which the Crofts support life in rural Scotland.

It's about policy and regulation.

12:54 **How do you grow the relationships and build access to sources of income?**

How do you grow relationships and access to markets? For produce and for tourists.

If you want to put the question this way, how do you farm tourists?

13:32 **So this whole thing, this whole thing about rethinking, strategic thinking.**

Simply put, it's not about analyzing, choosing a position and making change happen.

Simply put:

NOT about analysing, choosing position and making change happen

But

What do we do to *enable* things to emerge

It is about dwelling

And more importantly, it is about coming to understand how things work:

Knowing how to proceed, or everyday coping



Not about that at all.

13:58 But it is about what we do to enable the things that we would like to emerge.

What do we do to enable things to emerge?

14:13 It is about having an intimate understanding of your territory. About dwelling so that you get to understand the way in which things emerge.

14:26 And more importantly, it's about coming to understand how things work.

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What's the process of things unraveling and feeding back and feeding forwards?

How do these things happen?

Because with that understanding you have a way of knowing how to proceed. A way of knowing how to proceed or everyday coping.

15:05 The idea of knowing how to proceed, the idea of everyday coping is something that we will return to when we reconsider in more detail the work of Chia and Holt.

So we have been rethinking strategic thinking. And in the next part we are going to think about all sorts of things.

And I'm still rewriting, still editing the next part.

I think I'm on my fifth generation at the moment. But essentially it's about how do we get to know what we get to know.

What is knowledge? What are the different images that we have of knowledge? And how have these images impacted on the idea of strategy, the theory of strategy, the way we do strategy?

So it's going to be a theory bit, a theory bit, a theory bit.

And then after that I think we'll return to this much more pragmatic how do we do stuff? How do we come to know what to do?

How do we cope?

You guys take care. Bye bye.