

CROWDSOURCING PROJECT MANAGEMENT
REFLECTIONS ON THE ANTENARRATIVES OF CONTEMPORARY
COLLABORATIVE CULTURE

Violetta Pleshakova

Europa-Universität Viadrina, Frankfurt (Oder)
Faculty of Social and Cultural Sciences

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Second referee: Professor Stephan Breidenbach

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“Our lives are not our own. We are bound to others, past and present, and by each crime and every kindness, we birth our future.”
- David Mitchell, “Cloud Atlas”

“The whole is greater than the sum total of its parts”
- Aristotle

TABLE OF CONTENTS

ABSTRACT	6
CHAPTER 1: INTRODUCTION	7
1.1. Case for action	8
1.2. Research objectives	10
1.3. Research question	12
1.4. Hypothesis	13
1.5. How this research project was undertaken	13
1.6. How this thesis is structured	14
CHAPTER 2: LITERATURE REVIEW	15
2.1. Laying down the theoretical foundation	15
2.1.1. Network society	15
2.1.2. Web 2.0: history and key characteristics	21
2.1.3. Social collaboration and crowdsourcing	31
2.1.4. Community	36
2.1.4. Cross-cultural complex project management	37
2.2. Constructing the research framework	43
2.2.1. Project management perspective	43
2.2.2. Cultural perspective	46
2.2.3. Complexity perspective	48
2.3. Towards networked project management	49
CHAPTER 3: RESEARCH METHODOLOGY	51
3.1. Qualitative research paradigm	51
3.1.1. Case study	52
3.1.2. Case study meets antenarrative analysis	54
3.1.3. Selection and execution of antecase studies	56
3.2. Data collection strategy	58
3.2.1. Participant observation	59
3.2.2. In-depth interviewing	60
3.2.3. Authoethnographic elements	61
3.3. Data analysis strategy	63
3.3.1. Antenarrative analysis	63
3.3.2. Lessons learned and next practice	64
3.4. A note on additional methods used	64
CHAPTER 4. RESEARCH FINDINGS AND DISCUSSION	66
4.1. Creative Consciousness Germany: building on community	66
4.1.1. Creative Consciousness – Background and history	66
4.1.2. Cross-cultural complex context	74
4.1.3. Antenarratives of Creative Consciousness Germany	75
4.2. WEFOUND: leveraging networks	80
4.2.1. WEFOUND – Background and history	81
4.2.2. Cross-cultural complex context	84
4.2.3. Antenarratives of WEFOUND	86

4.3. Das Baumhas: creating together	88
4.3.1. Das Baumhaus – Background and history	88
4.3.2. Cross-cultural complex context	91
4.3.3. Antenarratives of Das Baumhaus	93
4.4. Commonalities between antecase studies	95
4.5. Meta-antenarratives of social collaboration and crowdsourcing	97
CHAPTER 5. RESEARCH CONCLUSIONS	104
5.1. Lessons learned	104
5.1.1. Community building as the starting ground of collaboration and crowdsourcing	104
5.1.2. Combining online and offline domains	106
5.1.3. A strong sense of purpose as the key attraction factor	106
5.2. Controversies	107
5.2.1. Controversy of collaboration	107
5.2.2. Controversy of presence	108
5.2.3. Controversy of teamwork	109
5.3. Implications for project management	109
5.3.1. Implications for project management practice	109
5.3.2. Implications for project management discourse	116
5.4. Recommendations for case studies	117
5.4.1. Creative Consciousness Germany	117
5.4.2. WEFOUND	118
5.4.3. Das Baumhaus	118
5.5. Answering the research question	119
5.6. Suggestions for further research	120
Afterword	122
Literature	123
List of websites used	130

Appendixes

APPENDIX A: Autoethnographic account of the author's learning journey with Creative Consciousness
APPENDIX B: Autoethnographic notes on WEFOUND
APPENDIX C: Autoethnographic notes on Das Baumhaus
APPENDIX D: Full list of antenarratives
APPENDIX E: INTERVIEW TRANSCRIPTS

Index of figures

Figure 1: CC worldwide	70
Figure 2: CCDE projects	72
Figure 3: A sample post promoting a CCDE Info evening in a Facebook group	74
Figure 4: Visualization of the CCDE community	77
Figure 5: Visualization of WEFOUND community	83
Figure 6: The author of this thesis supporting the “I am the power” campaign	84
Figure 7: Berlin startup hype	86
Figure 8: Das Baumhaus space in 2013	90
Figure 9: Future interior of Das Baumhaus	90
Figure 10: Visualization of Das Baumhaus community	91
Figure 11: Mapping the landscape of collaboration and crowdsourcing	102

List of acronyms

ACTP – Accredited coach training program
CC – Creative Consciousness
CCA – Consciousness Coaching® Academy
CCDE - Creative Consciousness Germany
CCI - Creative Consciousness International
CCCPM – Cross-cultural Complex Project Management
ICB – IPMA Competence Baseline
ICF – International Coach Federation
ICT – Information and communications technology
IPMA – International Project Management Association
PMBOK – Project Management Body of Knowledge
WEFOUND – World Women Startups and Entrepreneurs

ABSTRACT

Contemporary society is undergoing a fundamental transition: from traditional information economy we are moving into network society (Castells 2000, van Dijk 2006), also referred to as networked information economy (Benkler 2006). We witness the rise of social media tools, also known as Web 2.0, that bring about collaborative endeavours and crowdsourcing ventures in both the online and the offline domains. It becomes important to understand and conceptualize the new developments and inquire into the possible impact that they have on various aspects of human existence.

This research is specifically concerned with project management discourse and practice. By engaging in studying cases of collaboration and crowdsourcing in cross-cultural complex settings, I aim to advance our understanding of the role that network society phenomena, especially collaboration and crowdsourcing, play in project management practice and discourse. The point of embarkation for my research is the assumption that phenomena of network society, in particular collaborative tools and paradigms of Web 2.0, contribute to the rise of collaborative approaches and crowdsourcing endeavours, therefore changing the doing and the being of project management and contributing to a turnaround in project management discourse towards more collaborative, inclusive paradigms.

Through employing narrative research methods, I suggest an experimental methodology of antecase studies, building on the ideas of Boje (2001). Exploring three projects in Berlin, I map antenarratives of collaboration and crowdsourcing, and thus derive conclusions about the status quo of project management and implications for discourse. What emerges is a map of antenarratives in the field, and an outline of next practice (Klein and Koerner 2008) of project management. Through this I advance the debate on the future of project management and shed light on the status quo of collaboration and crowdsourcing.

CHAPTER 1: INTRODUCTION

This PhD project was born out of two passions: passion for understanding the world and passion for collaboration, cooperation, togetherness, oneness and wholeness of this world. The passion for understanding the world turns me, the author of this PhD thesis, into a dedicated researcher who is eager to make sense of what she witnesses unfold in front of her eyes. The passion for collaboration brings me to investigate numerous instances of people coming to operate together in a way through which the resulting whole of their individual contributions becomes more than just the sum total of its parts. Together, these two passions have guided me to look into and investigate the deeper dynamics of collaboration in the contemporary world. By the nature of my background, I place my investigation within the domain of project management.

In this thesis, I explore three case studies out of plenty that I came across in the recent years. One is a movement, a process guided by a big vision and touching the lives of many. Another one is an online space of learning supported by a real community of hundreds. The last one is a physical space in Berlin, co-created by enthusiasts from all walks of life. Distinct and unique, all of these case studies exemplify the developments that are taking hold in our society in the aftermath of a paradigmatic shift towards information society and networked information economy, where tools of social collaboration are affordable and accessible like never before, where our modes of both doing and being in a social context are changing. As these developments unfold, their impact on our lives does not cease to fascinate the researchers and the public. Being one of the fascinated ones, I make my contribution to the discourse through mapping in this thesis the emergent antenarratives of crowdsourcing and collaboration within the domain of project management.

1.1. Case for action

In the last two decades we have been witnessing a shift of a historical significance: the Western civilization was transitioning from industrial information economy to a new state of the art, labeled by the pioneering scholar Yochai Benkler “networked information economy” (2006). This systemic, structural change brought about rapid developments in our culture, economy, society - and also in project management. Witnessing this ongoing transformation from industrial to networked modes of operation (and co-operation), from closed structures to crowdsourced phenomena leads to the necessity to better understand and conceptualize these developments and draw conclusions for the present and eventually for the future of project management.

This thesis is the response to the call for this understanding and conceptualization. Through this thesis I aim to advance the debate on new developments in contemporary collaborative culture and its implications for project management practice and discourse through emphasizing that collaborative paradigms possess high value for project management and should be taken on as a challenge by practitioners and further conceptualized by scholars.

Understanding and conceptualizing new developments is crucial for understanding and conceptualizing project management itself. Project management as a discipline and as a practice exists in a context – the one of a particular industry, economy, society, and the world in general. Project management responds to changes and challenges of this context, venturing into new theoretical and practical paradigms. The sensitivity and responsiveness of project management to change inevitably results in the presence of innovation and growth that characterize both theory and practice of project management. It is only natural for project management scholars and practitioners to respond to the challenges of context through looking for new tools, approaches, and concepts. The field of project management is in a state of constant development, expansion, transformation.

One of the major transformations happening nowadays pertains to innovative paradigms resulting from major technological advancement of the past couple of decades – the Internet. The Internet and its applications offer a variety of dramatically new tools, which can be used by society and put to service of project management. Contemporary Internet, and its most advanced component referred to as Web 2.0 “is

creating new forms of action and interaction, and reordering the way in which individuals interpret and respond to the social world” (Slevin 2000, p. 55). This point is crucial: new advanced Internet technologies have way bigger impact than just offering tools, they impact not only the operational, functional level of life, but influence the way people relate to each other and the world. These implications are social and cultural. However, the most important shift propelled by the Internet surpasses pure "doing" of project management. It goes beyond providing new tools and techniques and touches the "being" of project managers and project management as a discipline and reaches the underlying level of culture, with its sets of values, beliefs, and attitudes about the world and oneself. On this level, the Internet and Web 2.0 have enabled an incomparable cultural transition.

As observed in the last decade, Web 2.0 brings forth a new reality – collaborative, interactive, participatory culture. As suggested by Shirky, “revolution doesn’t happen when society adopts new technologies – it happens when society adopts new behaviors” (2009, p.160). New behaviours is exactly what Web 2.0 brings forth. These behaviours, stipulated by the Internet, include active participation, interaction, social collaboration, and crowdsourcing. Ubiquity and accessibility of the Internet and its social media tools in today’s network society (Benkler 2006) give rise to participatory culture and collaborative trends. Gradually, collaborative culture comes into being. It is seen in different areas and fields, and project management is no exception. Active collaborative culture is rising in creative industries (Lessig 2004, 2006, 2008), business (Ries 2011, Laloux 2014), even public policy (Noveck 2009), and this research will look into how collaborative culture plays out in the project management field.

Researchers of the network society Rainie and Wellman, who refer to the new developments as "the network operating system" throughout their work (2012), draw our attention to the need to investigate, understand, and integrate the new phenomena by writing:

Those who want to thrive in the network operating system need insight into its realities and need to practice how to function effectively in this changed world. People and institutions exist now in information and communication ecologies that are strikingly different from the ones that existed just a generation ago (2012, p. 255).

The developments observed so far lead to the conclusion that project management in its sensitivity is embarking on a journey of utilizing new technologies and creating new

modes of doing and being. Project management is a fruitful ground for innovation, and Web 2.0 provides numerous avenues for pursuing change and challenge. As project managers experiment with novel technologies and develop novel behaviors, new project management paradigms emerge – innovative, challenging, complex. Embarking on the journey of understanding and conceptualizing these paradigms gives hope to generate solutions for the challenges of the present and get ready to integrate the chances of the future.

This research is an attempt to answer the call for adjusting project management practices and discourse to successful functioning in the dynamic context of network society.

1.2. Research objectives

The goals of this research are manifold.

First and foremost, this research seeks to understand and conceptualize possible implications of emergent phenomena of networked information economy, specifically crowdsourcing and social collaboration, for project management. This research believes in the importance of this objective, since basing on success stories that emphasize how collaborative approaches create added value for businesses, organizations, and governments (Ries 2011, Noveck 2009, Surowiecki 2004), project management as a field is tempted to look for possible benefits and ways to advance and innovate through building on these developments.

When talking about understanding and conceptualizing, the following is attempted. By understanding the implications of the phenomena mentioned above for project management this research aims to state what is going on, and why it is going on. This will be achieved through case studies, basing on a sound literature review. By conceptualizing the implications for project management, this research attempts to go beyond stating and explaining the phenomena and reach the level of interpreting what is going on through giving it meaning in the context of culture, complexity, and project management. By pursuing the objective of understanding and conceptualizing, this research contributes to the existing discourse and informs of the phenomena discovered through case studies.

Secondly, this research seeks to propose and test out an innovative qualitative research method that would combine case study and antenarrative approaches (as outlined by David Boje, 2001) into an experimental method of antecase study and apply it to researching real project management practices. The reasoning behind this will be explained in one of the subsequent chapters. For now, suffice it to say that the quest for understanding and conceptualizing emerging phenomena of the network society places the challenges of working with novel developments that lack thorough stable position within existing research and scholarly work. Navigating the boat of this research project through the uncharted waters of complexity calls for a flexible, innovative manoeuvres, which can be transferred as a learning to neighbouring research areas and find implications in the work of fellow researchers.

Thirdly, the ambition of this research is to collect lessons learned from the antecase studies and present considerations applicable to complex project management settings and scenarios in the frame of collaborative culture, thus making a contribution of analysis based on empirical data from the field. Creating a set of lessons learned will make the outcomes of this research easy to implement not only in the world of academia, but also in the world of practice, that being project management. Therefore, this project aspires to have not only academic, but also practically relevant outcomes, which will come into being through digesting the lessons learned in the antecase studies and presenting recommendations for integrating collaborative paradigms in project management. The lessons derived from case studies will be presented as an emerging next practice instead of best practice. Klein conceptualizes next practice as “the next, possible best practice” (2012, p. 14) that comes into being and “when established as a possibility, it can actually be achieved” (ibid.).

Finally, this research aims to advance the debate on innovative and specifically collaborative paradigms in project management through discussion of research findings and mapping possible ways forward for research on collaborative culture in general and its cross-section in application to project management.

This research, I believe, is of relevance for the academic community concerned with understanding and conceptualizing the novelties of contemporary digital age, and its cultural ramifications, as well as for the project management academics and practitioners globally. Especially, the outcomes of this research will be of interest in

settings where alternative project management paradigms are sought for and appreciated, cross-cultural complex scenarios being just one of the many possible examples. Envisioned possibilities for project management embracing collaborative culture include reinventing stakeholder relationships, initiating networked conversations with the project community, creating new working culture and redefining organizational culture, and building new, enhanced, project management culture in general.

1.3. Research question

To pursue the objectives outlined above, this work is guided by the following research question:

What are the implications of the emerging phenomena of network society – specifically social collaboration and crowdsourcing – for the practice and discourse of project management?

Observing the developments taking hold in the world during the last decade calls for investigation of the implications that they have. Society, culture and technology have always had a controversial yet undeniable relationship (Slack and Wise 2007), and now is the time to revisit this debate and look at what is unfolding and what significance it has.

As stems from the question, this research explores the emerging phenomena of network society and specifically focuses on such aspects as social collaboration and crowdsourcing. Network society has been proclaimed and elaborately described by Manuel Castells (1996, 2000) in his monumental trilogy “The rise of the network society”, and received further exploration by several scholars, most prominently Jan van Dijk (2006) and Yochai Benkler (2006). The concept of network society will be reviewed in detail in the following chapter, for now, it can be claimed that the term “network society” has established its status in research as a relevant concept, therefore, it is legitimate to include it in the research question.

Network society spans across multiple sectors and aspects of human existence, so it would be impossible to cover all of its diverse facets in one research project. Therefore, social collaboration and crowdsourcing have been chosen as two distinct and interrelated phenomena to focus on in this research.

The chosen phenomena are explored through investigating antecase studies, analyzing those, and distilling antenarratives (Boje 2001) found in the domain of project management within network society. Ultimately, this exploration and resulting conclusions will give ground for placing the emerging phenomena of network society within the discourse of contemporary project management.

1.4. Hypothesis

Underlying hypothesis that drives this research forward is the idea that **network society in general and some phenomena brought about by it, in particular social collaboration and crowdsourcing, have significant impact on the practice and discourse of project management.** More specifically, the emergence of social collaboration and crowdsourcing as common practices in managing projects both online and offline challenges the status quo of how project management is understood and executed. Therefore, the hypothesis of this thesis is that social collaboration and crowdsourcing change the “doing” and “being” of project management: the time has come for a profound review of the very mindset of project management as a practice and a discourse, and network society with its new norms, structures, and ways of thinking presents possible ideas and guidelines (in this research we call them antenarratives) for the possible shift to come.

As an operational hypothesis, the notions of “networked project manager” and “networked project management” are introduced, following “networked individualism” ideas (Rainie and Wellman 2012). This research will explore and defined “networked project management” through addressing antenarratives of networked phenomena discovered in case studies. It is assumed that in network society there is ground to speak of “networked project management” as “next practice” (Klein 2012) of project management.

1.5. How this research project was undertaken

This research project was undertaken in the frame of CCCPM – Cross-Cultural Complex Project Management - experimental PhD program, co-facilitated by European University Viadrina and Berlin-based think tank Systemic Excellence Group. This

project constitutes a classical academic PhD endeavor in the frame of a practice-oriented collaborative project.

This research underwent transformation of its own. Its frame has originally been and eventually still is rooted in network society theory, with the angle of cultural studies and project management. From general interest in contemporary collaborative developments, this research went on to focus on case studies and approach them from antenarrative research position.

1.6. How this thesis is structured

This thesis is divided in chapters basing on the core theme and purpose of the chapter. Below is the synopsis of each chapter.

Chapter 1 introduces the topic, case for action, and elaborates on the research question and the hypothesis of this research.

Chapter 2 serves the purpose of introducing main notions relevant for this research, reviewing the work done so far, and laying out the theoretical foundation for the work by triangulation of cultural perspective, collaborative perspective, and project management perspective on the subject.

Chapter 3 presents a detailed account of the research methodology that this research is based on. It dedicates special attention to antenarrative method and case study, and outlines their resulting combination – the method of antecase study.

Chapter 4 proceeds with informing the reader of the case studies and findings thereof, critically analyzing them and debating resulting antenarratives and mapping commonalities and meta-antenarratives.

Chapter 5 discusses the data gathered through antecase studies and presents research conclusions and implications, as well as suggestions for future research.

CHAPTER 2: LITERATURE REVIEW

Executing research in the area filled with novel phenomena calls for creating a thorough theoretical foundation and engaging in a sound literature review, with the goal to provide solid ground for this research to stand on. This chapter will introduce main notions relevant for this research: network society, Web 2.0, social collaboration, crowdsourcing, in parallel reviewing key literature on these subjects. Thus theoretical foundation will be created. Further on, this chapter constructs the framework for this research through investigation of perspectives and triangulation of cultural perspective, collaborative perspective, and project management perspective.

2.1. Laying down the theoretical foundation

Nowadays we can witness how a plethora of projects emerge online and offline, stimulated by novel developments of network society, in particular the Internet and its contemporary part known as Web 2.0. We see that many of these projects are managed in non-conventional ways that differ radically from how projects were conceived, executed and managed in times of classical industrial capitalism. Antecase studies conducted for this research project inform of undeniable implications of network society developments for project management. However, the questions arise: what are these developments, what do they mean, how can they be defined, and what research has been done on them so far?

Although the domain of network society and related phenomena is vast and exciting, I have chosen to center this literature review around only most relevant notions, which are: network society, Web 2.0, social collaboration, and crowdsourcing. Additionally, it seems necessary to review project management as a discipline and a practice, and define what a project is. I believe this review will create sufficient understanding and clarification of the notions that this research uses.

2.1.1. Network society

Looking at the bigger context of society and culture, I observe that contemporary project management unfolds in a dynamic playground, where the rules of the game are negotiated under the conditions of constantly increasing complexity (Taylor 2003) and

are impacted by non-linear discourses of the digital age. It is important to investigate these discourses, in order to obtain possible points of embarkation for this research.

Our epoch is conceptualized by scholars through a variety of terms: “post-industrial society” (Bell 1976, Touraine 1971), “information economy” (Shapiro 1999), “knowledge economy” (Drucker 1969), and “information society” (Bell 1976, Webster 2004). A noteworthy paradigm of conceptualization of the contemporary developments takes the metaphor of network as the basic element and the building block of analysis. “Network society” (Castells 1996 and 2000, van Dijk 1991, 2006, 2012) and “network information economy” (Benkler 2006) are influential concepts offering a line of thinking that highlights the importance of networked technologies and structures for the functioning of social, political, economical, and cultural domains.

Exploration of the network society as a reality and a discourse has its roots in the work of Jan van Dijk, and his 1991 book “The network society” (second edition appeared in 2006, a completely revised third edition in 2012). He defines network society as “a form of society increasingly organizing its relationships in media networks, which are gradually merging with the social networks of face-to-face communication” (2012, p. 272). For van Dijk, networks are not only and not so much the structure of the society, they can be rather seen from the standpoint of scientific discourse as a metaphor – “a nervous system of society” (ibid., p. 273).

Interestingly enough, van Dijk highlights that our society is “*in the process of becoming* a network society” (ibid., italics in the original), it is not there yet. In his view, the developments of recent decades can be linked with the notion of communications revolutions, which occur when new ways of communication emerge. Most likely, such a communications revolution is currently taking place. Its defining traits can be characterized by such key parameters as “digital code, integration and interactivity” (2006, p. 6). However, van Dijk clearly states that this revolution is not over yet, and does not necessarily encompass the entire world (2012, p. 272). This is a process in motion, and time will show how it unfolds.

This idea plays out in congruence with the methodology of antenarrative research (Boje 2001) that will be applied in this thesis. The very nature of the transition to the network society makes this process an antenarrative in the scope of society and culture.

On a related note, it is also relevant and interesting to look at van Dijk’s idea of seeing new media as “*trend amplifiers*” (ibid., p. 278, italics in the original). Basing on this suggestion it can be implied that the new media, and consequently the phenomena that

they enable (which in case of this research are social collaboration and crowdsourcing), serve the ignition and acceleration of processes taking place in different areas of life. These processes, ignited and accelerated – amplified! – by the new media, can be seen as antenarratives, over time turning into new paradigms. Applied to project management and the focus of this research, this perspective would mean that the emerging phenomena of social collaboration and crowdsourcing get amplified through the usage of new media and give rise to new trends in project management. This way of thinking will be examined and tested in the course of case studies and revisited again in the research discussion and conclusions.

In comparison to van Dijk, Manuel Castells is more radical in his views on the network society. He explored and further developed the discourse on network society in his 1996 fundamental trilogy “The information age”, where one volume is dedicated specifically to this – “The rise of the network society” (1996, 2nd edition 2000). For Castells, networks are at the very core of our society – they are the “*substance*” of society as van Dijk criticizes (2012, p. 272, italics in the original).

Having conducted a major study of contemporary society and researched fields from transportation system to politics, from economics to culture, Castells argues that the contemporary world is filled with flows of information, capital, and culture. The flows organize in form of networks that transcend national borders and escape control. The technologies, assembled under the notion Web 2.0, especially social media, allow to shape “the space of flows”, which Castells describes (2000, Vol. I., pp. 407 - 409). Castells observes that the emergence of networks as the very core element of society and existence of the space of flows become possible due to the new media tools. These tools permit the circulation of information and accelerate the social effect of every act of information consumption. Through engaging the masses, harnessing collective action, and fostering easy participation, new tools are contributing to the construction of the world of networks.

Castells provides a coherent framework for understanding the new technological paradigm, which describes essential technological transformations happening in the modern world (2000, Vol. I). This framework fits into the research agenda dealing with the implications of network society phenomena for project management. Castells outlines several features that make up a new technological paradigm.

The first characteristic feature of the new technological paradigm is that “these are technologies to act on information, not just information to act on technology” (ibid., p.

70). Indeed, every technology, tool or instrument relevant to the new media is innately based on information. Information is the fuel of change brought about by the new media (also referred to as Web 2.0). Sharing and shaping information is what Web 2.0 enables, with lower costs and greater convenience than the technologies of the past. Secondly, the new paradigm deals with pervasiveness of effects of new technologies. Under this notion Castells means the following: “because information is an integral part of all human activity, all processes of our individual and collective existence are directly shaped (although certainly not determined) by the new technological medium” (ibid., p. 70). It is arguable, of course, whether indeed *all* the processes of our social life undergo technological facilitation. Most probably, there are still many aspects of our social being that remain untouched by technological changes. Additionally, not all societies are impacted in equal part, as critically and correctly pointed out by van Dijk (2012). Nonetheless, what should be acknowledged is the power of the new technologies to restructure and reform our daily lives. In this research this power will be examined further.

Thirdly, Castells introduces an important concept of "networked logic" (2000) which he sees as the underlying driving force that new media bring to society. This idea is very relevant to this research, since this research attempts to go beyond the investigation of the "doing" side and penetrate the mindset – or logic – of the phenomena as they are lived out and exhibited in the domain of project management. What Castells means under "networked logic" points to the fact that the realm of Web 2.0 is in many ways driven by the logic of networking: the Web 2.0 community is built basing on the principle of networking. All relations and communication flows in the modern Internet are constructed with the use of networking components – social software, social networking websites, and platforms. Information is disseminated via networks; value is created and increased due to the intrinsic power of networking.

Fourthly, the new paradigm stands on flexibility. As Castells argues, “not only processes are reversible, but organizations and institutions can be modified, and even fundamentally altered, by rearranging their components” (2000, p. 71). This argument directly addresses the network characteristic of modularity, highlighted by Benkler (2006) and mentioned below. Undeniably, the tools of Web 2.0 are based on the assumption that information and its phenomena are changeable. By editing information, transforming content and form, people become actors of dynamic information construction. This characteristic is extremely relevant for this research and will be examined closely, since it pertains, in Castells review, to changes and

transitions in organizations. This research will focus on the examination of such changes and transitions in project management practices and ultimately discourse.

Finally, in the new technological paradigm we observe “the growing convergence of specific technologies into a highly integrated system” (2000, p. 71). Old and new Internet tools melt together to provide a coherent system, which the end users perceive, being sometimes unable to distinguish between the modern and the old elements of the Internet. This idea goes hand in hand with methodology of antenarratives, where new developments get investigated and added to the map of our understanding of the world as they emerge and take shape.

Summing up, the enthusiasm displayed by Castells towards network society and its implications for almost all the spheres of human existence contains several valuable ideas that this research will build on. These ideas include the notion of the space of flows and networked logic. Both will be included in the antenarrative spectrum of this research and further examined, with the goal to find their place within project management practice and discourse.

For the purposes of this research, ideas of Yochai Benkler seem very pertinent and interesting to consider. His position is somewhere between van Dijk and Castells: for him, the shifts catalyzed by emergence of networks are "deep" and "structural" (Benkler 2006, p. 1). Instead of using the term "network society", he introduces the notion of "networked information economy" (2006) in order to highlight the importance of economic shifts and changing modes of value production in society. The main change is the degree and scale of individual's participation and freedom to engage in what Benkler calls "commons-based peer production" due to new modes of information production made possible by the Internet. In networked information economy Benkler observes the following key feature:

Decentralized individual action – specifically, new and important cooperative and coordinate action carried out through radically distributed, nonmarket mechanisms that do not depend on proprietary strategies – plays a much greater role than it did, or could have, in the industrial information economy (ibid., p. 3).

Benkler's perspective of networked information economy functioning through peer production, with emphasis on individual freedom and community formation, is of great value for this research. It emphasizes the components of collaboration and crowdsourcing and offers a way to place these phenomena within the scope of social and economic transitions happening today.

In addition to introducing networked information economy, Benkler takes the discourse on public sphere (Habermas 1989) to next level by talking about networked public sphere. Its key feature is that it "enables many more individuals to communicate their observations and their viewpoints to many others, and to do so in a way that cannot be controlled by media owners and is not as easily corruptible by money as were the mass media" (2006, p. 11). It becomes interesting to investigate to what degree these networked effects find reflection in the world of project management – will project management get equally decentralized and become dynamic, fluid, out of control? Benkler does not extend his research to project management domain, and this research attempts to energize the debate on this matter.

Another important idea to introduce for this research is "networked individualism", outlined by Barry Wellman (2001). Networked individualism as a product of networked society (how Wellman calls it) and emerges in response to the "triple revolution" (Rainie and Wellman 2012) of the Internet, social networking, and mobile phones. What Rainie and Wellman understand under networked individualism is the shift from hierarchical structures and social units as the central organizing structure of society towards the individual being alone the central building block and able to connect and interact with others through the use of new tools, known as Web 2.0 – thus, people are seen "increasingly networked as individuals, rather than embedded in groups" (ibid., p. 6). Summing up the ideas of Rainie and Wellman, I can see how they echo what Benkler suggested in his work: all of these scholars highlight new levels of mobility, freedom and diversity of individual participation in social and economic life, powered by the tools of the new digital and information technologies.

Review of this scholarly research on network society and its diverse aspects – networked information economy and networked individualism in particular – brings me to a more informed and unified understanding of network society. Balancing the debate between van Dijk and Castells and building on the ideas of Benkler, Rainie and Wellman, this research suggests a synthesized perspective. For Castells networks are substance (content), for van Dijk they are structure (form). Combining these two perspectives with Benkler's view of networks as a factor of influence, for the purposes of this research it is interesting to treat networks as an element of society, and network society itself as an emerging – antenarrative – context, within which diverse phenomena can be placed. In this research, projects and project management are

examined against the backdrop of network society as context. Therefore, I propose the following working definition of network society for the purposes of this research:

Network society is the context of social, economic, cultural, political life of contemporary society, characterised by diversity and accessibility of new digital and information technologies (specifically the ones revolving around the Internet and known as Web 2.0) that people use for greater participation, collaboration, and creation of different forms of value in society.

2.1.2. Web 2.0: history and key characteristics

As it becomes evident from the review of network society above, new digital and information technologies play the central role in enabling modern social transitions as well as economic and cultural developments. The Internet is of pivotal importance for network society and networked individuals that populate it. In particular, I can address the modern networked component of the Internet known as Web 2.0 in research and practice. Since all scholars of network society mentioned above agree on the importance of the Internet for the unfolding transition, I will dedicate some space to explaining what Web 2.0 is and how it is relevant for this research.

Looking back at the history of Web 2.0, I discover that it is very recent, although the growth of it was exponential. The term “Web 2.0” was invented in 2004 by Dale Dougherty, vice-president of O’Reilly Media, while brainstorming for a conference on the new phenomena in the media and Internet world. As initially meant by O’Reilly Media, the term “Web 2.0” was a necessary concept to aggregate in one word all the novelties that have emerged in the Internet during the first years of the 21st century. In this sense, Web 2.0 covers the new generation of the Internet technologies. If we inquire into what the nature of Web 2.0 is, we discover that it is not a change or a new development as such – it is a sum of many technologies and resulting phenomena that make the web different from what it used to be before (Pleshakova 2009).

Accounts on the history of Web 2.0 point out that after the dot-com bubble of 2001 “the Web was more important than ever” (O’Reilly 2005, p. 1) and that “the companies that had survived the collapse seemed to have some things in common” (ibid.). In order to explore these similarities and to understand the growing importance of the Web,

O'Reilly experts created the annual Web 2.0 Conference, dedicated to the exploration of the new Web – Web 2.0.

Later on the term Web 2.0 became popularized and extensively used in business and academic spheres – however, it should be emphasized that not everything that labels itself Web 2.0 is Web 2.0 as such (Pleshakova 2009). As stated by O'Reilly Media, “many of those buzzword-addicted startups are definitely *not* Web 2.0” (O'Reilly 2005, p. 2, emphasis in the original). To clarify what Web 2.0 is and what it is not, O'Reilly in his article (2005) outlines a number of features that constitute Web 2.0 specifics: “the web as a platform” (ibid., p. 2), “harnessing collective intelligence” (ibid., p. 5), “data is the next Intel inside” (ibid., p. 9), “end of the software release cycle” (ibid., p. 10), “lightweight programming models” (ibid., p. 11), “software above the level of a single device” (ibid., p. 13), “rich user experiences” (ibid., p. 14). These seven traits grasp the main differences between the new and the old Internet and, ultimately, enable technological solutions that give rise to a plethora of social implications of Web 2.0, captured under the umbrella notion of “social media” - an aggregation of online media tools that boost connection, communication, and creativity.

In the explanation of O'Reilly one feature is particularly pertinent for this research – “harnessing collective intelligence” (ibid., p. 5), because it points to the ability of Web 2.0 to make use of creative powers of community. This idea goes hand in hand with concepts of social collaboration and crowdsourcing, which are at the center of this research. To better understand this feature of Web 2.0 it is important to look at its social component, known as social media (Pleshakova 2009).

Social media is a widely used term and as a phenomena it has received significant coverage in literature (Bakardjieva 2005, boyd and Ellison 2007, Flew 2008), especially with the focus on its practical implications (Harrin 2010, Shuen 2008, Shirky 2009). It became clear that Web 2.0 and specifically social media bear importance due to their social nature and implications. Social media enable the existence of the social component of Web 2.0. and support interconnectedness through establishing the culture of social sharing, collaboration, crowdsourcing, and networking.

As observed in literature and deduced from own experience and research on the matter, several distinct features make Web 2.0 into the birth ground of collaboration (Pleshakova 2009). These features are embedded in the technological setting, yet the impact that they produce is ultimately social, and even crucial in terms of giving rise to

a groundbreaking new way of relating, of being in the world. These features will be explored and summarized below.

To begin with, Web 2.0 technologies are based on *interconnectedness*, which is the building block of participation. As viewed by some authors, Web 2.0 is “the assimilation of human participation into web architecture” (Governor, Hinchcliffe and Nickull 2009, p. ix). The technology itself is supportive of human participation, therefore, “whether people are creating, sharing or socializing, the new Web is principally about participating rather than about passively receiving information” (Tapscott and Williams 2006, p. 37). This point is crucial for collaborative paradigm, since it highlights the importance of individual agency and power to act – and this research will come back to this observation in antecase studies.

This interconnectedness of everything creates a radically new experience of space and time, termed by Castells as “the space of flows” (1989). This space is found in the state of flux, going through the shift of galaxies. Castells (2000, Vol. I, pp. 358 – 365) suggests that the Gutenberg Galaxy, which cradled traditional society, is giving way to McLuhan Galaxy (named after the pioneer media theorist Marshall McLuhan). The McLuhan Galaxy is marked by flourishing of mass media and emergence of digital media forms and participatory culture.

Not only does Web 2.0 have participatory components – it also provides for faster pace of development. With Web 2.0, the Web is “faster, more interactive, and more adaptable” (Schell 2007, p. 46). As defined by Harrison and Barthel (2009, p. 157), *Web 2.0 services and applications make possible more dynamic interactions between clients and servers, more engaging webpage displays and applications and ultimately more direct, interactive and participative user-to-user interactions than heretofore experienced on the web. Such interactions are possible because Web 2.0 applications enable users with little technical knowledge to construct and share their own media and information products.*

This statement supports what Benkler and Wellman observed in their work on networked information economy and networked individualism respectively. Both of them in their argument acknowledge the fact that Web 2.0 tools are easily accessible. The costs of interaction and the barriers to entry are so low that almost anyone with a laptop and broadband Internet access can become a part of any project, or start their own. This leads to a more democratic and inclusive participation in production of value (Benkler 2006, p. 274).

What is observed nowadays in the domain of Web 2.0 is the “radical reconceptualization of the user” (Harrison and Barthel 2009, p. 160), which in essence points to high level of user engagement and *participation* on the Internet. The users obtain the habit of “wikiness” (Kelly 2009, p. 118), which can be understood as the desire to share, collaborate, and work together with others on a voluntary basis. The user, who was a passive consumer of information in the age of TV and commercial advertising, is evolving into a creator of content. The shift in the position of the technology user gives rise to the conceptual opposition of paradigms of cultural production that we observe: professional production of content versus amateur content creation; participation versus consumption; collaborative culture versus “passive media spectatorship” (Jenkins 2006, p. 3); “passive old media” versus “interactive new media” (Negroponte 1995); “read only” culture versus “read write” culture (Lessig 2008). Interestingly, according to Rainie and Wellman (2012, p. 256) “information itself has become networked and more densely packed, making people’s experiences with it more immersive and participatory”.

Under such conditions, no wonder that the way human beings engage with information production and consumptions change. Through these effects, participatory culture (Jenkins 2006) comes into being. In this culture “the circulation of media content – across different media systems, competing media economies, and national borders – depends heavily on consumers’ active participation” (ibid., p. 3). People living in the lifeworld of Web 2.0 become what Prensky calls “digital natives” (2010) – for them, social media is part of daily reality, and they participate in it by the very virtue of being alive.

The culture of Web 2.0 is not only participatory, it is also highly interactive. *Interactivity* is understood as “a more powerful sense of user engagement with media texts, a more independent relation to sources of knowledge, individualized media use, and greater user choice” (Lister et al 2003, p. 20). In the digital realm, researchers witness “the capacity of networked ICTs to exponentially enhance the collective pool of social knowledge by simultaneously expanding the extent of human interactions enabled by communications networks” (Flew 2008, p. 21). In the context of Web 2.0 high levels of participation and interactivity are enhanced due to high level of connectivity – everything is linked (Barabasi 2003) and “six degrees of separation” (Watts 2003) bring people together and facilitate networked ways of communication and creation.

However, the degree of user engagement can be deepened even further, developing from interactivity into *intercreativity*. As suggested by Berners-Lee (2000, p. 183), intercreativity is

the process of making things or solving problems together. If interactivity is not just sitting there passively in front of a display screen, then intercreativity is not just sitting there in front of something “interactive”.

This idea suggests that, in addition to being engaged with content, which constitutes action, the user can now take a new step – engaging in the generation of content, which constitutes *creation*. Most importantly, the user is able to create while interacting and connecting with other users. Collaborative paradigms of creation are born. What we observe is “the rise of effective, large-scale cooperative efforts – peer production of information, knowledge, and culture” (Benkler 2006, p. 5). This new way of making meaning and creating value, tangible and intangible – peer production – can be defined as follows (ibid., p. 62):

[peer production] characterizes a subset of commons-based production practices. It refers to production systems that depend on individual action that is self-selected and decentralized, rather than hierarchically assigned.

Peer production, also termed social production by Benkler, is collaborative, yet not driven by the market forces, therefore, devoid of proprietary features (Flew 2008, p. 93). Social production, according to Benkler, rises because knowledge, so highly needed and valuable, belongs to individuals themselves, who, in their turn, can make contributions easily due to possession of computers with Internet access (Benkler 2006, p. 99).

This new production mode is challenging the well-established production form – firm. As described by Coase in his famous article, firms exist to lower the transaction costs via centralization of production and hierarchy-based management (1937, p. 390). With the emergence of new production technology, facilitated by Web tools, we are witnessing “the emergence of more effective collective action practices that are decentralized but do not rely on either the price system or a managerial structure for coordination” (Benkler 2006, p. 63). This research notes this perspective and aspires to observe possible implications for project management.

Interconnected, fast, accessible, interactive and intercreative world of Web 2.0 challenges conventional motivation and people's rationale for taking action. A question reasonably arises: in a world where these numerous possibilities for engagement and

participation are only one click away, why would people engage? Researchers observe that Web 2.0 does not only harness collaborative drive that already exists in humans, it creates a watershed in the evolution of human motivation for engagement and participation as such.

Scholars and practitioners are surprised by the outburst of free creativity and collaboration because (Shirky 2009, p. 104):

We are used to a world where little things happen for love and big things happen for money. Love motivates people to bake a cake and money motivates people to make an encyclopedia. Now, though, we can do big things for love.

The motivation for peer production is “social and universal, not instrumental and economic” (Fuchs 2008, p. 131). During years of capitalist domination and market economy stereotypes of thinking many people started to neglect non-monetary and altruistic motivations, regarding them as strange and unusual. In capitalist economy, activities were normally profit-driven. However, it should be acknowledged that “humans act for different motives, and the motive to give deserves as much respect as the motive to get” (Lessig 2008, p. 227). People are “diversely motivated beings” (Benkler 2006, p. 6), and the new Web allows to harness not only instrumental, but also noninstrumental motives (ibid.). In networked information economy, activities can come out of the simple desire to do this or that, and money comes as an additional benefit. As pointed out by Benkler, “information, knowledge, and culture are now produced by sources that respond to a myriad of motivations, rather than primarily the motivation to sell into mass markets” (ibid., p. 162).

In network economy, “people contribute to the common good as by-product of doing what they would otherwise want to do” (Lessig 2008, p. 155). Moreover, “in thin sharing economies, people do not base an exchange on price or money. But they’re making this exchange simply because it makes them better off.” (ibid., p. 152). Consequently, people engage in peer production and voluntarily contribute time and effort to creating something that is not likely to generate any income or material value, but that gives purely moral satisfaction. This puts us in front of the necessity to consider that “we’re living in a time when technology is favoring the social” (ibid., p. 172). Potentially, “more vibrant sharing economies are the result” (ibid.). In this economy, people will “take for granted that their voices can be heard and that a social movement can be launched from their laptop” and “that they are connected and

interconnected with hundreds of millions of people at any given moment” (Gladwell 2009, Mashable.com, para. 1).

From here I can assume that wide-ranging opportunities for peer production, low transaction costs of participation, and prominence of non-instrumental and non-material motivations can potentially transform the social world into more creative, collaborative, and active (see Lessig 2008, Shirky 2009, Benkler 2006). An interesting angle on this matter is suggested by Lessig in his book "Remix" (2008), and I will include and review this perspective here, since it seems very poignant in capturing the shift that Web 2.0 creates in the context of network society.

Lessig claims that due to the interplay of Web 2.0 features explored above the social reality is transformed from Read-Only (RO) world to Read-Write (RW) world. In the latter, people "shift from being passive consumers to acting as enthusiastic creators" (Pleshakova 2009, p. 28). As Lessig suggested, our culture has for many centuries existed in Read-Write format, when one could not only perceive, but also create and change the culture. It was only the 20th century that has shifted the paradigm of cultural development to Read Only – a culture, where individuals are only consumers.

There are some technological reasons for the shift to RO that took place in the 20th century. Such inventions as phonograph, TV, radio, CD, VHS, DVD enabled wide distribution of culture products and established the principle of delivering culture to people packed in copies. A TV provides a copy of a talk-show. A CD provides a copy of a song. A DVD provides a copy of a film. If in the previous centuries culture was distributed freely and cultural products were easily built upon (like fairytales, told by people to each other without being written down and with possibility to add or change details; like folklore music, sang by people in private circles and on holidays, composed by nobody in particular and by everyone in general), the 20th century technologies have emphasized and boosted up the growth of copyrighted culture, provided in fixed and unchangeable form (Pleshakova 2009).

Now, in the 21st century, the world has the chance to go back to RW culture and creativity (Lessig 2008, p. 252). The logic of active participation renders obsolete the image of an individual, nurtured by the pop culture of the 20th century: the image of a consumer. The tools for this shift are provided by the new Web, which favors free creation, voluntary project commitment, and collaborative effort; where simple users can become active netizens (Zittrain 2008, p. 161) and “potential participants in discourse, rather than <...> potential viewers only” (Benkler 2006, p. 140). This idea is

important for project management, evoking a perspective of community as participant party in the project management discourse. Later on we will see whether this perspective finds its connotations in real project management practices.

Through its participatory effects, the new Web fosters the reality of active creation, not passive consuming. Today people “are gratified in significant ways by the ability to play an active role in generating content, rather than only passively consuming that which is created for them by others” (Harrison and Barthel 2009, p. 157). There is “substantially less dependence on the commercial mass media of the twentieth century” (Benkler 2006, p. 9). As claimed by experts, “whether people are creating, sharing or socializing, the new Web is principally about participating rather than about passively receiving information” (Tapscott and Williams 2006, p. 37). RW world builds upon the principle of generativity, which is viewed as a way to sustain the creative future of the Web. As argued by Zittrain (2008, p. 64),

Our information technology ecosystem functions best with generative technology at its core. A mainstream dominated by non-generative systems will harm innovation as well as some important individual freedoms and opportunities for self-expression.

Interestingly enough for the subject of this research, RW vs RO transition challenges the status quo and the position of professionals in society, economy, and culture. In RO world, consumption dominated creation, while creation and active participation were saved for a small group of professionals (Lessig 2008, p. 29). The 20th century “was the first time in the history of human culture when popular culture had become professionalized, and when the people were taught to defer to the professional” (ibid.). Throughout the 20th century we have witnessed the growth and prosperity of creative industries – film-making, music recording, performance and acting. All these industries have built enormous revenues due to the existence of consumer culture and under the protection of strict copyright laws.

As suggested by Shirky, “most professions exist because there is a scarce resource that requires ongoing management...<...> the scarcity of the resources itself creates the need for a professional class” (2009, p. 57). The status quo is changing now, because creators have new instruments and tools for sharing their works and because individuals have different, non-monetary, motivations to create. New technologies have enabled people to overcome the scarcity of professional resources and mobilize their individual creativity to share their talent, knowledge and expertise with the world, overcoming burdensome selection procedures of the past (Pleshakova 2009, p.50).

Due to the adoption of sharing and collaboration technologies “problems of production, reproduction, and distribution are much less serious” (Shirky 2009 p. 59).

These ideas can be supported by a famous and relevant example: in the new Web it is not necessary to pay professors and experts to start an encyclopedia – instead, it is easier to harness the potential of individual knowledge, as Wikipedia did (Pleshakova 2009). It is not necessary to pay professional photographers to obtain pictures of a certain event – pictures of nearly everything are available for free and are easily searchable in folksonomies on free photosharing websites like Flickr (ibid.). It is not necessary to buy expensive machines and spend money on marketing campaigns and personnel to create a newspaper – everyone can be a press outlet of his own with the use of blogging platforms since today “the mass amateurization of publishing undoes the limitations inherent in having a small number of traditional press outlets” (Shirky 2009, p. 65). It is not even necessary to turn on TV to get updates on burning news – livestream of first-hand information is available on Twitter and blogging websites. Similar limitations are destroyed in other spheres, for example, in the music industry (Lessig 2008).

Inevitably, due to these developments professional culture is challenged. Firstly, it is not needed in the amount it was needed earlier, because “an individual with a camera or a keyboard is now a non-profit of one, and self-publishing is <...> the normal case” (Shirky 2009 p. 77). As statistics shows, traditional media are suffering losses, laying down the personnel and generally losing the competition to online media, including the ones run by amateurs (see Keen 2008).

Secondly, professionals are not considered as reliable as before. If information, cultural products and meaningful content can be provided in the same (if not bigger) amount, faster and easier than before, there remains little ground for professional culture to preserve its monopoly. Consequently, “the freedom driving mass amateurization removes the technological obstacles to participation” (Shirky 2009, p. 123). The result is the formation of more diverse, more vibrant, more active social universe.

One is left to wonder whether these developments will spill over from the domain of Web 2.0 into project management. Are we yet to see crowdsourced project management? Will we witness amateurs taking charge of project management practices – and eventually the discourse? In what follows, this research will explore possible implications and map existing developments.

When discussing such novel phenomena as Web 2.0, one must certainly consider possible critical perspectives (most prominent include Keen 2008 and Lanier 2010). When Web 2.0 is concerned, there are quite some critiques to be found. Some claim that the Web does not generate knowledge, but rather endorses ignorance and “the myopia of the digital mob” (Keen 2008, p. xiv). Amateur culture is criticized for its ability to blur the difference between educated professionals and simple people, creations of art and amateur efforts. As a result Keen saw “the decline of the quality and reliability of the information we receive, thereby distorting, if not outrightly corrupting, our national civic conversation (ibid., p. 27). One of the ardent enthusiasts of network society Benkler considers possible “Babel objection” of possible diffusion – “everyone can speak, no one can be heard” (2006, p. 10) – and still believes that despite complexity (which is inherent in contemporary society anyway) new modes of engagement and participation move society, economy, and culture forward.

Indeed, “finding and nurturing true talent in a sea of amateurs may be the real challenge in today’s Web 2.0 world” (Keen 2008, p. 30), but the instruments of Web 2.0 allow many more talents to be found and nurtured than was the case in the age of pop culture and consumerism, when money and connections were the deciding factors of success. Certainly, “the more self-created content that gets dumped onto the Internet, the harder it becomes to distinguish the good from the bad” (ibid., p. 31). There is no proof that the content online is always valid, but the same is true for the offline media. There is no assurance that they are not manipulating the data they use. The major difference of online media from the real world is that online any incredible and flawed (as well as extremist and intentionally provocative) opinions can gain more audience faster and easier than in reality. In fact, Web technologies themselves are neutral instruments. Their nature does not predetermine their usage. The decisions on the utilization of these tools rest solely with the people who want to benefit from their potential. Thus, the ability to think critically becomes an important prerequisite for forming enriching Web experiences.

The Web has endless faces – and this feature is its virtue as well as its flaw. Today, one cannot expect the Web to filter content. Due to its character the Web becomes rather chaotic and disoriented, but still it reflects the social world as it is (Weinberger 2002, p. 140):

From the vantage point of knowledge, justification, and authority, the Web is a hodgepodge of ideas that violates every rule of epistemological etiquette. Much of

what's posted on the Web is wrong. Much is expressed ambiguously. We are offered justifications that are nonfactual, irrelevant, or patently absurd. Ideas are wrapped in individual voices that make it harder to dig out exactly what's being said. The Web is argumentative. It's belligerent. It's prejudiced. It's funny <...> But the Web also returns knowledge to its roots in heated arguments in the passageways of Athens. Knowledge isn't a body of truths stamped with a seal of justification. Knowledge on the Web is a social activity. It is what happens when people say things that matter to them, others reply, and a conversation ensues.

This brief review of vibrant research and account of contemporary Web 2.0 phenomena urges me to bottom line this exploration. For the purposes of this thesis one aggregate working definition of Web 2.0 is proposed. It seeks to encompass the key ideas from other definitions, yet taking into account the major Web 2.0 phenomena and the essential change it can potentially bring.

For the purposes of this research, the following will be understood under the notion of Web 2.0:

Web 2.0 is an aggregation of Internet based phenomena characterised by accessibility, low transaction costs, diverse possibilities and tools for interaction, participation and collaboration, altogether displaying qualities of interactivity and intercreativity.

Weinberger (2000, p. xii) points out that Web 2.0 “gives us an opportunity to rethink many of our presuppositions about our nature and our world’s nature”. This research uses this opportunity, and will rethink how projects are managed in the light of new developments.

2.1.3. Social collaboration and crowdsourcing

Collaborative paradigms exist in culture since the early days of humanity. Tribes, medieval guilds, cartels, worker unions, virtual communities – at different times these formations were essential parts of the social structure and culture from East to West. Collaboration has played an essential role in moving humanity forward. As observed by Laloux, “all extraordinary progress has come not from individuals acting alone, but from people collaborating in organizations” (2014, p. 3). Nowadays the development of collaboration is taking a new turn: online technologies, known as Web 2.0, make it

exceptionally easy for people to connect, communicate, and create together through the use of the Internet (Shirky 2009).

As Benkler states (2006, p. 274), in network society, we are moving towards “a more participatory and transparent cultural production system”. He highlights that these two components – participation and transparency – are key features of the culture of nowadays. On the subject of participation, Benkler highlights (ibid, p. 276) that “the social practices of networked discourse qualitatively change the role individuals can play in cultural production”. Namely, the culture is not only witnessed by, it is created by individuals giving them “an outlet for contrary expression and a medium for shaking what we accept as cultural baseline assumptions” (ibid, p. 277). This means, the status quo is actively challenged, and the very act of challenging the status quo is becoming a norm in our society. With widespread participation of the general public in the process of cultural production and these culture producing practices becoming a norm, it does not surprise one to see the spillovers from the world of Web 2.0 into all spheres of human existence, project management included.

Empowered and brought closer by the new Web technologies, active citizens of the contemporary world are driven to deal with its complexity. From the standpoint of network society model we observe the propensity of collaborative patterns, community engagement, knowledge sharing, and creative approaches in projects. Such concepts as crowdsourcing (Howe 2009), collaborative production (Shirky 2009), user-led innovation (von Hippel 2005), and commons-based peer production (Benkler 2006) emphasize the phenomena of leveraging creative powers of many people (often via Web 2.0 tools) to launch and manage projects. For the purposes of this research, I will focus on the concept of crowdsourcing, and use the term "collaboration" (or "social collaboration" as a synonym) as a general reference to all sorts and shapes of collaborative efforts that are unfolding in network society. This research deems it important to understand social collaboration and crowdsourcing, and herewith deepen our perception of these phenomena.

Collaborative phenomena per se are not novel, it is their scale, quality, and distinct features that are changing. It is due to the features of Web 2.0 outlined in the previous subchapter that collaborative initiatives can be executed easier than ever. In particular, two characteristic traits of the Web 2.0 context make participation in collaborative

efforts accessible and easy for everyone. Benkler terms these “modularity” and “granularity” (2006). Modularity is “the property of a project that describes the extent to which it can be broken down into smaller components, or modules, that can be independently produced before they are assembled into a whole” (Benkler 2006, p. 100). From here it follows that individual modules of content can be produced by various individuals. This makes contribution flexible and user-friendly. Granularity describes “the size of the modules, in terms of the time and effort that an individual must invest in producing them” (ibid.). This feature makes it possible for people to engage in self-chosen amount and degree of collaboration. Exactly this is observed in collaboration media: users take over bits of workload according to their desires and interests, they submit, share and discuss bits of information, taking over small tasks and performing simple actions, which later result in content, beneficial for everyone. Therefore, with low barrier to enter collaborative spaces and projects, and with flexible and diverse possibilities of engagement, people become inclined to participate.

Here a question of motivation comes in. I have briefly touched on it in the previous subchapter, and come back to it from the angle of the question: is there anything besides ease and low cost of participation that motivates people to engage in collaborative efforts, both online and offline? Here researchers hold several perspectives.

Benkler speaks of a shift that is happening:

we are seeing a shift from individuals who depend on social relations that are dominated by locally embedded, thick, unmediated, given, and stable relations, into networked individuals – who are more dependent on their own combination of strong and weak ties, who switch networks, cross boundaries, and weave their own web of more or less instrumental, relatively fluid relationships (2006, p. 362).

For Howe, collaborative behaviour (and specifically crowdsourcing) revolves around “deeply social nature of the human species” (2009, p. 14) and creative potential waiting to be unleashed. He believes that the very practice of collaboration and “a deep commitment to community” (ibid., p. 15) are the prize in the process. Shirky agrees, pointing out that Web 2.0 is simply providing “new leverage for old behaviours” (2009, p. 14) and suggesting that “we gather together because it is useful but also because we like to” (ibid., p. 195). Summing up these perspectives, I conclude that people are

motivated to collaborate for multiple reasons inherent in human natural drive to connect, and these motivations forego the level of monetary interest.

Amongst diverse forms of collaboration, there is one that stands out as a formation of particular interest for this research – crowdsourcing. The term was coined by Jeff Howe in 2005, and the definition suggests the following (as stated on Howe's online blog, 2006b):

Crowdsourcing is the act of taking a job traditionally performed by a designated agent (usually an employee) and outsourcing it to an undefined, generally large group of people in the form of an open call.

Having collected about 40 diverse definitions, researchers Estelles-Arolas and González-Ladrón-de-Guevara came up with the following definition that sums up what has been said on the matter so far (2012, p. 9):

Crowdsourcing is a type of participative online activity in which an individual, an institution, a non-profit organization, or company proposes to a group of individuals of varying knowledge, heterogeneity, and number, via a flexible open call, the voluntary undertaking of a task. The undertaking of the task, of variable complexity and modularity, and in which the crowd should participate bringing their work, money, knowledge and/or experience, always entails mutual benefit. The user will receive the satisfaction of a given type of need, be it economic, social recognition, self-esteem, or the development of individual skills, while the crowdsourcer will obtain and utilize to their advantage that what the user has brought to the venture, whose form will depend on the type of activity undertaken.

For the purposes of this research, the original definition of Howe will be adopted, due to its poignant and comprehensive manner of capturing the essence of crowdsourcing as giving jobs away to the wider public. In antecase studies to follow, I will look for manifestations of crowdsourcing and its antenarratives.

To get a better understanding of crowdsourcing, I look at its origins and nature. The philosophy of crowdsourcing is democratic in its nature and to a large degree expands on the idea of "wisdom of the crowds" (Surowiecki 2004). The possible benefit of "wise crowds", according to Surowiecki, rests with four particular conditions that are present in such crowds: diversity of opinion, independence, decentralization, and aggregation (2005, p. 10). When many people from diverse backgrounds come together, the whole

indeed can become more than the sum total of its parts, as suggested in the famous quote attributed to Aristotle. And, this coming together to collaborate becomes possible due to propensity of Web 2.0 tools, which, as seen in the review above, make collaboration exceedingly easy.

Observing this, the question arises: what is the place of crowdsourcing in the context of network society? Interestingly, Howe points out the structural nature of the change that crowdsourcing can cause in our economy and society by noting that it is not the essence of production itself, but "the structures in which it all takes place" (2009, p. xxiv) that are undergoing transformation. This perspective is in alignment with what we have seen before in van Dijk's view of networks as structural component of society. Combining these positions, this research employs the hypothesis that in the context of network society crowdsourcing is an emerging structural element (antenarrative in terms of this research) of society in general, and project management in particular.

Implications of crowdsourcing for project management are exciting to explore. They are likely to cover two dimensions: on the one hand side, the shifting role of project managers and their employees, and on the other hand side, the feedback loop between community or stakeholders and the project team. On that note, Howe comes up with a suggestion that "crowdsourcing provides added value to a company or institution without devaluing the labour being contributed by full-time employees" (2009, p. xix). He also stresses the fair exchange of value inherent in collaborative efforts, where "crowdsourcing is the mechanism by which <...> talent and knowledge is matched to those in need of it" (ibid., p. 19).

It remains to be seen from antecase studies and field research whether this suggestion holds true. It becomes interesting to investigate what would become possible if project management would invite more collaboration and rely on the "wisdom of crowds" (Surowiecki 2004) and to what degree this can actually happen in the frame of a project. How do collaborative culture and project management interplay? To what extent can collaboration and crowdsourcing become an alternative project management paradigm? These questions can be addressed through exploring practical implications of crowdsourcing and collaboration in the project management environment. Although relevant literature presents a variety of best practices and success stories, these project management novelties and innovations are yet to be

tested for their validity and placed within the general and academic context of project management discipline.

2.1.4. Community

The review of key concepts of this research would be incomplete without touching upon the notion of community. Although for the purpose of keeping focus I will not attempt a detailed review of community as a notion, I will still cover the basics of discourse, which I deem necessary to highlight in its relation to previously introduced concepts and the objectives of this research.

In our days, the very nature and status of community are changing. As Howe points out (2009, p. 98):

Originally humans gathered into communities for reasons of survival <...> Now the Internet has started to turn this paradigm on its head. The company clearly offers advantages when productivity is weighed by the pound: you'll always need a factory to produce steel. But in the realm of information production, the community is beginning to rival the corporation for primacy.

Howe has a point here: in network society, with Web 2.0 tools dominating the social scenery, community takes on a new function of information and value production, often executed via crowdsourcing. Crowdsourcing is rooted in community and “involves cultivating a robust community composed of people with a deep and ongoing commitment to their craft and, most important, to one another” (Howe 2009, p. 180). Various community-based collaborative processes and “user innovation communities” (von Hippel 2005) produce a new reality where “every new user is a potential creator and consumer” (Shirky 2009, p. 106).

Some of modern communities exist not only with the use of Web 2.0, but actually operate fully within the Web 2.0 space – and are called online or virtual communities. Rheingold (2000, p. 5) famously defined virtual communities as

social aggregations that emerge from the Net when enough people carry on those public discussions long enough, with sufficient human feeling, to form webs of personal relationships in cyberspace.

For the purposes of this research I will focus on both online and offline communities, placing our emphasis on the very core feature of community as a meaningful

aggregation of human connections, regardless of where it takes place. When relevant, I will point out online and offline components of communities in question.

The question of interest to me is one of the value of community for project management and possible dimensions of community building. On this question, Krieger and Müller suggest that "the value of a community is the contribution of individual members beyond what seems individually rational, multiplied by the number of community members" (2001, p. 18). I will note this suggestion and observe how it plays out in antecase studies.

2.1.4. Cross-cultural complex project management

This research is centered about project management as a discipline and a practice, therefore, it is crucial to lay the foundation by briefly outlining the definition of a project, and relaying the status quo of project management as a discipline.

Project management as a discipline originated in the early 20th century as the result of efforts of several management scholars who were trying to conceptualize, structure, and systematize practices of management. Frederic Taylor with scientific management, Henry Gantt with his planning system "Gantt's chart", Henri Fayol with studies of management functions can be considered the founding fathers of project management. Later on, big corporations and government institutions have refined project management techniques and tools through their practices. Systems of project management came into being, and in response to the growing need to stabilizing project management practices and establishing project management as a discipline, with subsequent research and discourse evolution, two international institutions were founded: International Project Management Association (IPMA) in 1967 in Europe, and Project Management Institute (PMI) in 1969 the USA. Both institutions are actively working to advance project management as a practice and discipline through conducting research, holding conferences, offering certification tracks, and publishing guidebooks and guidelines for project managers.

IPMA's guideline – ICB, IPMA Competence Baseline – outlines a project manager's competences grouped into technical, behavioural, and contextual. IPMA defines a project as

a time and cost constrained operation to realise a set of defined deliverables (the scope to fulfil the project's objectives) up to quality standards and requirements (Caupine et al. 2006, p. 13).

PMI's guideline – PMBOK, A Guide to Project Management Body of Knowledge – covers the entire spectrum of project management activities ranging from planning to human resources management. PMBOK defines project as

A temporary group activity designed to produce a unique product, service or result. A project is temporary in that it has a defined beginning and end in time, and therefore defined scope and resources. And a project is unique in that it is not a routine operation, but a specific set of operations designed to accomplish a singular goal. So a project team often includes people who don't usually work together – sometimes from different organisations and across multiple geographies. The development of software for an improved business process, the construction of a building or bridge, the relief effort after a natural disaster, the expansion of sales into a new geographic market — all are projects. And all must be expertly managed to deliver the on-time, on-budget results, learning and integration that organisations need (“What is project management” section, para. 1).

Coming from the perspective of Luhmann's theory of social systems, Klein and Koerner suggest that

projects are systems that are determined by four differences to the organization:

- *temporary rather than permanent;*
- *thematically focused rather than generalist;*
- *unique rather than routine;*
- *horizontal rather than vertical (2008, p. 2)*

This systemic definition creates valuable distinctions placing a project in a wider context of an organization. This research will make use of the very idea of distinctions, and integrate the definition of Klein and Koerner.

For the purpose of this thesis I synthesize all these definitions to maintain a general understanding of a project as a unique, temporary activity with a clearly outlined purpose. Consequently, when speaking of project management, I will understand it as the set of activities aimed at executing the project delivery, and I see a project manager as the leader responsible for the execution and the outcomes of the project.

Project managers and their teams actively shape (and are, in return, themselves shaped by) the discourse of project management as a discipline and practice. As project managers navigate the vessels of their projects through the unknown and often murky waters of complexity, they encounter and generate disturbances in the discourse that send ripples through the surface of contemporary project management discourse. These ripples collide, intertwine, and merge with each other, creating waves – ideas, approaches, paradigms of navigating projects through the ocean of complexity. Mastery in the art of riding these waves helps project teams to reach safe waters. Currently, the developments of network society, participatory and collaborative culture, and social media tools send ripples across the ocean, reaching near and far. Observations of contemporary project management practice imply that a shift has begun; new currents have emerged in the sea. They all pertain to the propensity of collaborative patterns, community engagement, knowledge sharing, and creative approaches in projects.

These new ideas and developments pose a challenge for project management, especially with the link to knowledge management and stakeholder management. Knowledge issues have been tackled by scholars in the field of knowledge management (for instance, I. Nonaka, H. Takeuchi, T.H. Davenport) and community of practice ideas (E. Wenger), however, their approaches tends to focus mainly on organizations and knowledge transfer within them. “Informational mode of development” (Castells 1996, p. 17) calls for a new type of knowledge management, stakeholder management, and project management in general.

As observations of project management practice and literature research reveal, project managers of nowadays acknowledge new ideas that emerge in the area of collaborative culture. Project managers begin to realize that “markets are conversations”, as was proclaimed in the “Cluetrain Manifesto” (online on www.cluetrain.com, thesis 9) – a collection of 95 theses on new participatory economy, written by C. Locke, D. Searls, D. Weinberger, and R. Levine in 1999. In 1517, Martin Luther pinned his 95 theses to a church door in the city of Wittenberg in Germany, unleashing a movement that brought about a radical turnaround in the history of the church - Protestant Reformation. Several centuries later, a revolutionary turnaround was called upon through posting new 95 theses online. Having announced markets to

be “conversations”, the Cluetrain Manifesto pointed directly to the interactive, intercreative, participatory, collaborative paradigm that was unfolding as digital technologies were becoming more sophisticated and ubiquitous. Conversations in the digital age are networked. Networks build communities, which are, in their turn, “based on discourse—on human speech about human concerns” (thesis 38). Therefore, it can be said that “networked conversations are enabling new forms of social organization and knowledge exchange to emerge” (thesis 9). What can be seen in project management practice is that a lot of attention is given to engaging the stakeholders, creating dialogue with community, and online tools for projects (Harrin 2010).

Basing on these developments, some researchers and entrepreneurs suggest that participation, interaction, and intercreativity can be the basis for new business and project management models that integrate social collaboration, customer feedback, and constant improvement. One of the most prominent recently developed models is “the lean startup” approach by E. Ries (2011) – a comprehensive guide for entrepreneurs and project managers that seek to balance out their prescriptive approach of how projects should be done with “the wisdom of crowds” (Surowiecki 2004) – grass-root knowledge creation, feedback from target audiences and stakeholders, with the ultimate goal to reach success and deliver exactly the services and products that the audience desires. This idea goes hand in hand with the open innovation approach – “a paradigm that assumes that firms can and should use external ideas as well as internal ideas, and internal and external paths to market” (Chesbrough 2003, p. xxiv).

In researching success stories of collaboration and cooperation across a wide range of sectors, Benkler came up with a set of so-called levers, or pointers that characterise the new, cooperative, mode of behaviour in projects and organizations. These levers include: communication claimed to be “key to the system's success” (Benkler 2011, p. 239); framing, fit and authenticity (ibid.); “looking beyond ourselves” through empathy and solidarity (ibid.); “constructing moral systems” through the angles of fairness, morality, and social norms (ibid., p. 240); reward and punishment (ibid., p. 242); reputation, transparency and reciprocity (ibid., p. 244); building for diversity (ibid., p. 245). Here I see a structured attempt at creating an outline with key building blocks that serve as transferrable pointers and ideas, which can be implemented across sectors and practices and are not context bound but universal in nature and typical for the new,

networked model of development. I will come back to these levers in the analysis part of this thesis, to investigate how Benkler's perspective is applicable for our case studies.

A very recent (2014) and promising perspective on the next stage of project management and organizational development was outlined by Laloux in his work "Reinventing organizations", where he claims that we are entering a new stage of organizational development in response to the challenges of our times, and this new stage will be marked by high levels of creativity, collaboration, and consciousness present in organizational design and practices. This view is based on the underlying assumption that "every time humanity has shifted to a new stage, it has invented a new way to collaborate, a new organizational model" (Laloux 2014, p. 5). For the purpose of this research, I align with Laloux's perspective that a new way of collaboration brings along a new practice of project management.

In his extensive study Laloux analyzed the practices of dozens of organizations that, according to his analysis, have shifted into the new organizational model, called "teal organization" (in contrast to previous evolutionary states of organizational development, which would be green, orange, amber, and red). Teal organizations are described as a "living system" or a "living organism" (ibid., p. 56) in contrast to structural and hierarchical perception of organizational design. As outlined by Laloux on the empirical basis of his research, teal organizations as a model possess such key qualities as self-management, wholeness, and evolutionary purpose (ibid.). They are non-hierarchical, rely heavily on self-organization in team work and incorporate numerous collaborative practices through creating "fluid and granular roles instead of fixed job descriptions" (ibid., p. 140) and "let the best response emerge from collective intelligence" (ibid.). The key values of teal organizations are trust and self-responsibility. The sum total of these components and practices brings about "radically simplified project management" (ibid.), which makes teal organizations an interesting model to look into as a possible antenarrative of next level of development in project management practice and discourse. Therefore, I follow in the footsteps of Laloux with a study of smaller scale, however, with a similar purpose of investigating new emergent practices brought about by collaborative culture.

“The lean startup”, open innovation, teal organizations and similar ideas rely on harnessing the features of participation, interaction, and intercreativity described above in the review of Web 2.0, utilizing them through both offline and online user engagement. The process that unfolds here can be described in terms of crowdsourcing, which has been chosen as particularly interesting for this research.

In project management setting, crowdsourcing would mean allowing groups of people or persons other than the project team to partake in executing project management activities. Through this project management could become a more collaborative activity: there is a potential for increased stakeholder participation, interaction, and intercreativity. A metaphor developed by E. Raymond (1999) when discussing open software development models is applicable for illustrating the controversy between closed and open project management paradigms: the two paradigms are like the cathedral and the bazaar. The cathedral would be closed project management approach, where project managers and their teams engage in their activities in the sacred cathedral space where only the chosen ones can enter. The bazaar would be open project management, where certain activities are crowdsourced, when a larger community is welcome to contribute, and when participation and transparency are key factors of value creation (as suggested by Benkler, 2006).

Given these developments, it becomes interesting to investigate what would become possible if project management would invite more collaboration and rely on “the wisdom of crowds” (Surowiecki 2004). Although relevant literature presents a variety of best practices and success stories, these project management novelties and innovations are yet to be tested for their validity and placed within the general and academic context of project management discipline. How does social collaboration contribute to project management? To what extent can social collaboration and crowdsourcing become an alternative project management paradigm? Can we speak of networked project managers, like we speak of networked individuals – and if yes, what does being a networked project manager mean? These questions can be addressed through exploring practical implications of crowdsourcing and social collaboration in the project management environment.

Specifically in this thesis in the frame of CCCPM research project, the focus stays with cross-cultural complex project management. This entails awareness of complexity in modern society and cross-cultural aspects in projects.

2.2. Constructing the research framework

Centering this research on investigating new paradigm developments in project management inevitably calls for clarification of the research framework and creation of a sound background upon which the construction of this research can rest. Given that the phenomena researched in this thesis are emerging and yet remain to be defined, I observe their contradictory nature and assume responsibility for providing scientific research framework that is as sound and bias-free as possible under the conditions of complexity of the context, in which this research unfolds. Therefore, I apply theory triangulation (Denzin 2006) in order to assure most valid and non-biased interpretation of the phenomena under investigation, as well as case studies in which these are observed.

As defined by Cohen and Manion, triangulation is an "attempt to map out, or explain more fully, the richness and complexity of human behavior by studying it from more than one standpoint" (2000, p. 254). This is exactly what this research attempts. It rests on three pillars, which dictated the direction of literature review that has been undertaken in the process of research for this thesis. The first pillar is the project management perspective. The second pillar is the cultural perspective. The third and final pillar is the complexity perspective. By merging these three pillars of research through triangulation, I can achieve a sound and multi-dimensional interdisciplinary foundation for undertaking practice-oriented field research and look at how all of these land in the embedding context of a particular project, through antecase studies.

2.2.1. Project management perspective

Approaching the research question of this thesis - ***What are the implications of the emerging phenomena of network society – specifically social collaboration and crowdsourcing – for the discourse and practice of project management?*** – starts with clarifying the project management perspective. Under project management perspective I understand the point of view that looks at the phenomena through the lense of project management as a practice, a discipline, and a discourse. This entails observing the relevance and impact of phenomena for project management.

In this perspective, I find a variety of approaches and extensive research seeking to advance project management practices and discourse. For the purposes of this

research, I will borrow the discoveries of this perspective and further negotiate the meaning of network society developments for project management.

In academic research as well as in business advice and consultancy, the theme of using recent developments of the networked information economy in general, and Web 2.0 in particular, has been addressed with increasing depth and diversity in the last decade.

As the propensity of networked communications and the Internet was taking hold in the 90ies, researchers were focusing primarily on straightforward implications of the online space for project management and business. Later on, as networked phenomena and Web 2.0 shifted their status from an enigmatic new development into an indispensable element of our public and private lives, researchers started to conceptualize new developments from a variety of angles.

The first angle within the project management perspective is concerned with the “doing” side of networked phenomena and Web 2.0, meaning: how can projects, project managers, and project teams implement Web 2.0 tools and leverage network society developments. Here one finds numerous helpful accounts of how business in general and project managers in particular can implement networks, networked tools and approaches. For example, in her 2010 work “Social media for project managers” E. Harrin offers a detailed comprehensive manual for utilizing social media in managing projects. I note this contribution, and seek to advance beyond the “doing” side through exploring specific implications of network society for project management thinking and mode of operation as a discipline.

Looking from this standpoint, I find several accounts exploring impact of networked phenomena, of varied depth. Some attention has been given to the so-called “community based business models” (Krieger and Müller 2001, p. 3) – business models that leverage the power of virtual communities for business. More often than not, these accounts have been focusing primarily on increasing profit by using communities, as the title of the flagship work in this area - “Net gain” by Hagel and Armstrong (1997) - suggests. However, the mindset that these accounts are rooted in seems to still linger in the industrial economy thinking, where competition is the driving force and monetary gain is the primal motivation. What interests this research is not how we can use the new tools within the old framework of thinking, but rather how can the new tools

challenge and consequently transform the old framework of thinking and create a new one.

The second angle within the project management perspective is centered around more sophisticated, less straightforward ideas and is looking at paradigmatic narratives and antenarratives of contemporary project management. The sum total of these narrative components can be labeled as the “being” side of networked phenomena and Web 2.0 tools: it has everything to do with who project managers become in networked information economy, what mindset they have, what their values and attitudes are. Later on these components transfer into the doing of project management through their actions and choices. By focusing on the “being” side of project management, I am able to penetrate into the depth of the shifts that are occurring in the discourse and in practice, thus mapping paradigmatic developments crucial for conceptualization of the network society phenomena and their immediate implications.

Appreciating and acknowledging both angles within the project management perspective, this research is interested in the second angle since it is considered most pertinent for the research question. In antecase studies and research, I concerned myself more with the impact of network society and its developments on how project managers think and feel about their work, how their attitudes are impacted. On a practical level, this means, this research is less concerned with specific implementations of tools that networked phenomena and Web 2.0 offer, although these are considered not less important and come into the picture as well.

That said, what is especially useful for this research is the notion of "networked organizations" that Wellman and Rainie explore in their study of networks as the new operating system of our society (2012). I borrow the idea of "networked organizations" and, building on it, propose and explore networked project management as a new emerging paradigm. I note Van Alstyne's (1997) suggestion to explore networked organizations through distinctions of structure, process, and purpose. By looking at the contemporary scenery of networked phenomena in project management, I can definitely conclude that a paradigmatic shift is taking place on all the three distinctions. In structures, I observe a tendency towards more agile, adaptable, and flexible entities, for example, expressed in the phenomena of "lean startup" (Ries 2011). In processes, I see increased usage of ICTs and social media for management and execution of

projects (Harrin 2010), specifically, as this research seeks to highlight, in the area of community engagement and collaborative processes such as crowdfunding. When it comes to purpose, observation of contemporary project dynamics, especially the plethora of online initiatives and online campaigning, reveals that working towards a joined purpose is one of the key motivations for projects executed through collaboration, as multiple examples show (Shirky 2009). This research will contemplate on the distinctions of structure, process, and purpose in the subsequent analysis and discussion of the case studies.

2.2.2. Cultural perspective

Cultural perspective, as I will be understanding it in the scope of this research, concerns itself with looking at the negotiation of behaviours, norms, values, processes that ultimately create the practice and the experience of being and doing in a project. As pointed out by Klein, “it is unfamiliar to think about political and cultural aspects in project management” (2012, p. 1). This research seeks to bridge this gap with regard to adding cultural perspective to studying phenomena that are project management pure.

The reason for this is that project management as a practice is embedded within the context of culture, as much as it is embedded within the context of society and economy. The cultural perspective is enriched by introducing the concept of lifeworld of Jurgen Habermas, a poignant term for that what “embraces us as an unmediated certainty, out of whose immediate proximity we live and speak” (1998, p. 22). Expanding on this, Benkler adds that culture becomes “a frame of meaning from within which we must inevitably function and speak to each other, and whose terms, constraints, and affordances we always negotiate” (2006, p. 282). Culture “operates as a set of background assumptions and common knowledge” (ibid., p. 297) thus I can say that the cultural lifeworld is holding the space for new developments in project management and is providing latent presence of meaning-making that eventually impacts project management as a practice and a discourse. This research seeks to penetrate the lifeworld of our times and explore how project management is adapting to the new, networked components of its cultural environment.

Moreover, I maintain that project management itself has, and in a certain sense, is a culture – a culture of the practice and a culture of the discipline. Here it is interesting to

note that Kerzner wrote: "project management is a culture, not policies and procedures" (2004, p. 366). Utilizing cultural studies arsenal of methodology and scholarly perspectives allows me to capture what happens "between the lines", beyond the "doing" side of managing projects reaching into the "being" side.

Here I am specifically interested in capturing the novel phenomena in the being of project management as a practice and a discipline. I will use cultural perspective, especially perspective of participatory, collaborative, network culture – to widen the horizon of project management and contain multiple factors, which are cultural in their essence, that impact project management as a practice and a discipline. With the help of cultural studies, I will look at the emerging new ways of being and doing in the frame of a project through mapping diverse antenarratives under the umbrella of networked project management. Here "the cultural is about the exploratory identification of spaces of possibility, which support and foster specific practices" (Klein 2012, p. 13).

When looking at the cultural aspect of the phenomena that stand in the limelight of this research, I notice several distinct features that need to be outlined. These features are participation, transparency, and plasticity of culture that surrounds us. They come about through re-negotiation of social and cultural practices. Benkler writes that "culture changes through the actions of individuals in the cultural context" (2006, p. 283). In the recent decade a variety of changes in individual behaviours and attitudes has produced a galaxy shift (Castells 2000) of a historic scope, moving us into the digital age. As seen in the literature review above, numerous developments have altered our social, economic, political, cultural landscapes. Networks, Web 2.0, social media, social collaboration, crowdsourcing – all of these developments have entered our lifeworld and become an indispensable part of it, as the review above suggested.

Basing on these observations, I can conclude that we are transitioning into a cultural space of a particular quality. Outburst of citizen creativity, community formation, and vibrant social collaboration are the hallmarks of contemporary culture – participatory culture (Jenkins 2006). Benkler believes that we are moving towards "a more critical and self-reflective culture" (2006, p. 15), which makes it, in his view, more democratic. It remains to be seen how these cultural transitions will unfold. What is undeniable is the very fact of cultural developments being of great importance for project management, because projects are embedded in the cultural context and deal with it on a daily basis, both within the project itself and outside in its external environment.

Employing the cultural perspective as one of the three pillars of this research allows me to take the controversies of the new cultural developments into account, thus enriching my understanding and advancing towards answering the research question.

2.2.3. Complexity perspective

Complexity perspective in the scope of this research introduces basic underlying awareness of complexity as a distinct feature of contemporary project management, and contemporary society and culture as well. I believe that it is important to hold the notion of complexity in our awareness, since it accounts for a variety of developments that we witness in the digital age.

When talking about complexity in relation to project management, it is interesting to note that “project management regularly seduces with the assumption that complexity can be explained by the complicatedness and size of projects” (Klein 2012, p. 5) – however, this might not be true. Here I believe that I need to consider both the inner and the outer social complexity (Klein and Koerner 2008, p. 1) of projects, organizations, and institutions. When it comes to inner complexity, “it is the “people side” of projects which is a constant driver for a complexity that cannot be dealt with technically” (ibid.). Additionally, complexity pervades the evolutionary process of human and organizational development – “there is a momentum in evolution towards ever more complex and refined ways of dealing with the world” (Laloux 2014, p. 43). Organizational structures as well as project management practices evolve as a reflection of and “ tied to the prevailing worldview and consciousness” (ibid., p. 14). As our worldviews, perspectives, and ultimately consciousness are expanding and shifting, project management practices and discourse need to adjust accordingly.

Taking these observations into account, I argue that new levels of complexity call for new worldviews and new project management practices. This research will view complexity as an underlying feature of the network society and bear in mind possible implications for the inner and outer life of projects as well as for doing and being of project managers.

Bringing together project management perspective, cultural perspective, and complexity perspective, I embark on a research journey of exploring the emerging collaborative, networked paradigm in project management through capturing its

antenarratives with the ultimate goal to sketch the scenery of collaboration and crowdsourcing in contemporary project management field and derive suggestions for future exploration. Klein and Koerner argue that “the next practice of project management needs to be a systemically well-grounded practice of complex project management” (2008, p.5). This research attempts to act in the spirit of this suggestion.

2.3. Towards networked project management

Basing on the literature review conducted above and aligning the project management, the cultural, and the complexity perspectives, I suggest that networked project management is the next practice (Klein 2012) of project management as a discipline and a discourse. These developments are still fresh and yet to be understood in their complexity, however, I herewith attempt to map possible antenarratives of networked project management. I imply that contemporary collaborative culture meets contemporary project management, and the two give birth to a new paradigm – collaborative project management, or networked project management. On a related note, cross-cultural complex project management becomes cross-cultural networked project management.

How will networked project management look like? Basing on the literature review conducted above, I dare to sketch some hypothetical suggestions. I assume that networked project management will to a certain degree borrow network developments in the form of Web 2.0, and mirror networked individualism (Rainie and Wellman 2012) attitudes in its practices. I assume that networked project management will utilize the plethora of online technologies for execution of project management functions, thus networked phenomena contribute undeniably to the doing side of project management, as noted by scholars (Harrin 2010). On a deeper level, I assume that project managers are starting to adapt networked attitudes of greater project transparency, fluidity, flexibility, and especially collaboration and engaging the stakeholders in the form of project community through diverse crowdsourcing and collaborative activities.

Looking at possible practical implications of networked project management, I see that network society with its new solutions gives us hope for creating new possibilities of managing complexity.

As suggested by Klein (2012,p. 8):

Our available repertoire of strategies for dealing with complexity is significantly larger and more sophisticated than we intuitively accept. This is especially true for project management, which has become accustomed to being reduced to the commercial and technical aspects of scientific management.

Through investigating the antenarratives of network society in the frame of projects, I will explore the possibilities and limitations of networked phenomena for managing complexity and, hopefully, will arrive at next practice of project management in the context of network society.

CHAPTER 3: RESEARCH METHODOLOGY

In this chapter I design and outline an experimental research methodology that is best suited to address the research question of this thesis and takes into account the dynamic context of network society with its inherent complexity.

3.1. Qualitative research paradigm

Contemporary research employs a wide-ranging set of methods, both qualitative and quantitative, leaving it up to the researcher to make the choice. It can be claimed that in any given research situation a variety of methods can be applied, yet, it is the researcher's duty to find the method most adequate and applicable to the problem at hand. This research acknowledges the importance of the context in which this research is carried out and takes into consideration the condition of complexity that creates both possibilities and limitations. This project seeks to match the method with the context and embrace the very spirit of the phenomena it investigates. When tackling the dynamic, fluid, fluctuating phenomena of network society, one is in need of a method that is, firstly, capable of capturing the dynamic, emergent nature of the phenomena that one investigates; secondly, honours the research question's applied practical focus on examining project management practices and discourse; and thirdly, allows for in-depth understanding and conceptualization of the phenomena under investigation.

This means, an approach is needed that could provide for adequate perception and consideration of complexity and networked nature of the phenomena in question. Qualitative paradigm of research is the choice, since it allows for conducting in-depth exploration of phenomena and their multiple layers (Creswell 2003, Denzin and Lincoln 2005). According to Mayan (2009, p.11) qualitative researchers attempt "to interpret or make sense of the meaning people attach to their experiences or underlying a particular phenomenon". This sense-making is in alignment with the objectives of this research.

Basing on these considerations, I will approach the research question from qualitative perspective and employ case studies in combination with the narrative research tradition in its most daring postmodernist incarnation of antenarrative research. Continuing the experimental research paradigm, I apply method triangulation (Denzin 2006) and generate antecase study as the main method of this research.

3.1.1. Case study

The method for this research was selected stemming from the research question and the desire to answer it with scientific insight and practical relevance. Obviously, finding out about the place that network society phenomena of social collaboration and crowdsourcing hold in project management practice and discourse and what developments are unfolding there requires one to dive into the field of project management and inquire into the dynamics that play out. This requires observation and qualitative study of the phenomena. Here, looking for collaborative and crowdsourcing paradigms in project management practices, I attempted to find examples of such paradigms as they were emerging, and where they were emerging. The method of case study was called on, since it allows for close-up data collection and consequently in-depth exploration of phenomena. Desiring to build expertise on collaborative paradigm in project management, provide lessons learned and outline networked project management as next practice, I selected case study method since “it is only because of experience with cases that one can at all move from being a beginner to being an expert” (Flyvbjerg 2006, p. 222).

Case study provides “context-dependent knowledge” (ibid.), which is crucial for exploring the phenomena that are so strongly context-bound like social collaboration and crowdsourcing – they exist in multiple layers of context, as stated in Chapter 2 of this thesis: the context of the digital age, network society, collaborative context. Additionally, as I have examined in the subchapter on research framework design, these phenomena play out on three playgrounds, and can thus be tackled from three perspectives: project management perspective, cultural perspective, and complexity perspective. With these multiple facets of complexity present, case study aids “the development of a nuanced view of reality” (ibid., p. 223), which means, it allows for in-depth, profound exploration that potentially can yield extensive understanding and conceptualization of the phenomena under investigation – serving the purpose to “discern and pursue understanding of issues intrinsic to the case” (Schwandt 2007, p. 23).

Obviously, “the advantage of the case study is that it can ‘close in’ on real-life situations and test views directly in relation to phenomena as they unfold in practice” (Flyvbjerg 2006, p. 235). This is exactly serving my intention to create, on the basis of the

understanding and conceptualization derived from case studies, subsequent conclusions in the form of lessons learned and next practice outline.

Although I am confident that case study is the appropriate response to the challenge of the research question, the following dilemma arises: how many case studies should be undertaken in order to provide value and answer the research question posed in this thesis? Having studied literature on case studies (Travers 2001, Gerring 2005, Denzin 2006, Flyvbjerg 2006, Mayan 2009, Yin 2009 to name the key sources), I came to the conclusion that there should be no reason why multiple case studies should provide more insight into the paradigm nature of the phenomena in question than a couple of in-depth studies, approached from diverse angles and processed in-depth, since the purpose of this project is to provide reflections and map solutions – a goal that is achieved through the quality, not necessarily the number, of cases studied. Here I concur with Flyvbjerg who argued (2006, p. 227) that “a purely descriptive, phenomenological case study without any attempt to generalize can certainly be of value in this process” (by which he meant accumulation of knowledge, *ibid.*).

Having answered the question of number, I am still left with the question of case selection: what kind of a case is appropriate and most conducive to the goals of this research? What makes a case a good case to answer the research question? I found out that “the typical or average case is often not the richest in information” (Flyvbjerg 2006, p. 229). This makes sense, since a typical case cannot possibly showcase the diversity of underlying developments and cannot unveil surprising powers moving certain phenomena into action, which often come to the surface in atypical, especially complex, cases.

Therefore, I forewent the temptation of picking a case that bluntly exemplifies collaborative developments in project management, although such cases are easy to obtain and have received significant coverage in literature already (for numerous examples, see Benkler 2006, Lessig 2008, Howe 2009, Shirky 2009, Ries 2011, Laloux 2014). I can state that cases of collaboration in managing projects exist, and the point of this thesis is far from presenting proof that yet another case of collaboration is there. The point of this thesis, as was stated above, is to reflect, inquire, provide food for thought, and debate the question of the place and implications of network society phenomena in project management practice and discourse.

Bearing in mind the framework of cross-cultural complex project management, within which this research is hosted, I aim for cases that exemplify diversity of cultural dimensions and complexity of project management realities. Considering that “atypical or extreme cases often reveal more information because they activate more actors and more basic mechanisms in the situation studied” (Flyvbjerg 2006, p. 229), I conclude that complex, multi-faceted, possibly multi-layered cases would best suit the needs of this research. A case that is rich in data and in detail, a case that does not provide easy answers – that would be the case worth looking into.

3.1.2. Case study meets antenarrative analysis

Acknowledgement of the importance of context and observation of its non-linear, networked logic brings about the need to adjust the conventional case study method to the reality at hand. The case studies undertaken for this research become antenarrative case studies, or *antecase studies*.

Antenarrative is a concept proposed by David Boje (2001) and defined by him as “the fragmented, non-linear, incoherent, collective, unplotted and pre-narrative speculation, a bet” (2001, p. 1). This idea presents a postmodern twist on the classical narrative concept, defined as “a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected” (Czarniawska 2004, p. 17), and presents a new level of traditional narrative methodology (outlined by such authors as Clandinin and Connelly 2000, Wengraf 2006 and others). In antenarrative, all logic is defied, the streams of time and space are transcended, and reality shows up in all its complexity.

It is important to note though, that when speaking of narratives, two possible meanings are present: on the one hand side, one can conceive of narratives as modes of knowing; on the other hand side, one can relate to narratives as modes of communication (ibid., p. 6). For the purpose of this research, I will regard narratives as both the form and the content of diverse modes of doing and being, thus capturing narratives – antenarratives! – as modes of knowing in a project and/or organization (content) as well as modes of self-expression and self-reflection (communication).

Building on these ideas further, to a certain degree, I can claim that projects, in fact, are narratives – or, in the words of Klein, “the project can be described as a conversation, and project management as a convention” (2012, p. 13). From here I imply that narratives are an essential structural element of the very nature of a project. When

diverse narratives come together, they create the narrative field of the discourse of project management as a discipline. Supporting this perspective, Klein suggests:

Viewed systemically, the individual story is a contribution to communication, to the conversation about the project, and only in the negotiation processes with the other stories of the other parties involved – the managers, employees, customers etc. – the variety of the stories condenses to narration <...> In this sense, the project is a collage of individual stories that come together in meaningful foci of attention (ibid.).

This is important for the objectives of this research, since attention placed on the narrative structure of project management practices and novel phenomena emerging there would allow me to penetrate the deeper layers of project management realities and thus, I agree with Czarniawska in claiming that “stories permit access to the emotional life of organizations” (2004, p. 42). From here I evoke deep understanding and conceptualization of project management in its cross-cultural complex dimensions.

As seen in Chapter 2, contemporary project management is unfolding under conditions of increasing entropy and complexity. Network society leaves little space for conventional, straightforward, linear narratives – and replaces these with dynamic, emergent narrative constructs of diverse phenomena, such as social collaboration and crowdsourcing. These novel developments in project management settings exist as work in progress and can be best explored in vitro.

The new developments of network society can be possibly referred to as antenarratives - incomplete, evolving storylines that do not fit into the standard notion of a narrative, since they have no end, no story, no clear plot. Boje (2001) suggested the concept of antenarratives to capture flowing, immature, tentative lines of narration in reality. Antenarratives are relevant for the analysis of stories “that are too unconstructed and fragmented to be captured by retrospective sensemaking” (ibid., p. 3). In our view, this captures precisely the nature of network society phenomena that are investigated in this thesis, whilst accounting for the cross-cultural complex nature of project management in the field of our choice.

Antenarratives of social collaboration and crowdsourcing can be traced in real projects, through the method of traditional case study. Combined with case study approach, antenarrative produces what will be called in this research an “antecase study”. Antecase study captures the reality of collaborative, networked paradigms in project management: these paradigms are already present, however they are not yet fully established. They are already employed in project management, but not fully

conceptualized; not fully integrated; not entirely conventional. They are, as Boje called it, a bet (2001) – a possibility of what can be, a prediction of what can emerge, a scetch of the territory of the unkown, seen through the lenses of what is currently available as the known yet subject to change due to the fluctuating nature of its context.

An antenarrative case study sees its case as a dynamic, non-linear narrative – antenarrative - that unfolds in front of the researcher's eyes, changes shape, shifts dimensions, and produces multiplicity of outcomes. An antecase exists in the state of uncertainty, growing entropy, complexity of the postmodern condition. It can be likened to an object in fractal geometry, a painting of Moris Esher, a postmodernist novel, where boundaries blur, layers multiply, events get mirrored, characters cast shadows, ideas produce projections. An antecase is a snapshot of complexity. Conducting an antecase study and analyzing its results requires increased awareness of this complexity and its possible manifestations. An antecase study produces a non-linear antenarrative that should be analyzed in its totality, basing on a comprehensive approach.

Antecase study material is derived through triangulation of participant observation, in-depth semi-structured interviewing, and autoethnography as a supporting component of the research. The findings of this research do not aim to present the final verdict on collaborative, networked project management. Rather, this research sets out to offer a perspective on the phenomena observed in real project management practice and invites project management practitioners and researchers to discuss and explore the paradigm, or, antenarrative of social collaboration and crowdsourcing. In this sense, this research becomes an antenarrative – and a bet - of its own. I am taking a risk and emarking on a research adventure in a fluctuating, dynamic domain of network society. I am standing on a solid foundation of existing research, however, I am aware of numerous open questions and embrace the unpredictable, emergent nature of the field that I am navigating in.

3.1.3. Selection and execution of antecase studies

Stemming from Flyvbjerg's typology of strategies for the selection of samples and cases (2006, p. 230), I proceeded with information-oriented selection, which means, selection that would yield rich and informative cases. There, as Flyvbjerg suggests, one

can go for extreme cases, maximum variation cases, critical cases, and paradigmatic cases. My aspiration was to obtain *paradigmatic cases*, which are defined as cases with the purpose “to develop a metaphor or establish a school for the domain that the case concerns” (p. 230). This type of cases best speaks into the intent of this research, since I aspire to contribute to the debate and inquire into a paradigm shift in project management. Such cases “highlight more general characteristics of the societies in question” (p. 232) – exactly what I attempt to accomplish.

The challenge, however, rests in finding out what constitutes a paradigm case and knowing when one has found such a case. The answer that Flyvbjerg provides is that “no standard exists for the paradigmatic case because it sets the standard” (p. 232). This means, one cannot know in advance whether the case chosen qualifies for a paradigm case or not. This is an ambitious undertaking that may or may not lead to discovering a paradigm. Here I rely on antenarrative analysis as methodological support in mapping the emerging paradigms, and engaging in sense-making as they are being observed and retrieved.

Therefore, in selection of case studies I relied on obtaining cases that can optimally serve the purpose of informing of paradigmatic shifts brought about by network society developments while falling under the umbrella of cross-culturality and complexity in project management. I was specifically interested in cases where project management activities are embedded in the context of community and where stakeholder engagement is crucial for the project’s success. I was interested in mapping changes and challenges brought about by network society particularly with regard to the ways in which projects’ communities are being engaged and involved in project management practices and discourse formation.

When obtaining case studies, I narrowed our selection down to working with cases located in Berlin, Germany, for practical purposes of access and participant observation. However, each of the three cases selected has connections in the international domain, and each of them displays strong cross-cultural components.

It is important to disclose upfront that this research is a project in itself, thus being inevitably subjected to the presence of inner and outer complexity. This research evolved and has undergone transformation since the date of its conception in October 2009, which resulted in change of the research focus and ultimately in expansion of case studies from one in-depth case study to three paradigmatic antecase studies. Originally this research had in mind to provide a detailed account of one case as an

antecase study. In the process of research, however, I realized the value of adding two contrasting cases that also present a paradigmatic scenario. I believe that expanding the portfolio of case studies greatly benefited this research and made its conclusions more informed, and therefore, more contributory to the science and practice of project management.

My work with each of the antecase studies encompassed four stages.

During stage one, the cases were scouted and checked for their relevance. During this stage, I engaged in passive observation (and in one case – the original intended single case study – in active participation as a community member of the project) and collected information about the case as well as its cross-cultural complex environment.

During stage two, I moved into active research phase through participant observation. Here I started actively engaging with the antecase study and taking note of first antenarratives that were unfolding.

At stage three, I deepened my research with in-depth interviews that helped me build on the already existing research and target specific antenarratives and uncover new ones.

Finally, at stage four the sense-making took place. The data collected in the process of antecase study was brought together for analysis and processing. During this critically important stage, I engaged in fulfilling on the initial intention of this research and mapped antenarratives discovered through antecase studies. This antenarrative mapping prepared the data for analysis and deriving lessons learned, culminating in outlining the next practice of project management.

3.2. Data collection strategy

The desire to align research with the immediate realities of the contemporary project management practice, especially its innovative, collaborative, and challenging facets, calls for methods that include direct access to the field of research and offer multifaceted, in-depth exploration of the data. Anthropological and ethnographic tradition of research, especially participant observation, becomes an interesting direction to follow. Coupled with in-depth interviewing and autoethnographic elements, the ethnographic paradigm dominates the data collection strategy of this research.

3.2.1. Participant observation

Participant observation is “the process of personally participating in the research setting” (Mayan 2009, p, 76). It has been chosen because it “can help the researcher access everyday life that is otherwise unavailable through other data sources, including interviews” (ibid.). Besides being a methodology, participant observation “is also an epistemology, a way of knowing” (Schwandt 2007, p. 186). Therefore, I can claim that participant observation in its epistemological persona contributes to the unveiling and mapping of antenarratives. As maintained by Schwandt, “it is a way of gaining access to the meaning of social action through empathetic identification with those one is observing, through witnessing how the behaviors of actors acquire meaning through their connection to linguistic or cultural systems of meanings or forms of life, or both” (2007, p. 186). Schwandt’s reference to linguistic meaning-making process is of pivotal importance for the antenarrative direction of our research and is viewed as critically important for capturing the complexity of the phenomena under investigation. I therefore imply that observing and empathising with actors in project management settings of our antecase studies, especially through tracing antenarratives within their multi-layered storylines of practice, can lead me to answering the research question to the fullest extent possible.

Being aware of postmodernist critiques on participant observation (Schwandt 2007, p. 186), I compensate for its shortcomings, in particular, distancing from those observed and resulting arrogance, through adding in-depth interviewing and allowing for autoethnographic elements to be part of this research with the goal to counterbalance the neutrality and objectivity of participant observation. Additionally, participant observation in all antecase studies was predominantly and wherever possible done in the mode of being a complete participant, who is fully involved in the process and is seen as a part of it (Mayan 2009, p. 79).

Additionally, engaging in participant observation in a variety of settings (online and offline, at events, from distance, from closeby) allowed to collect a wide range of field observations, which cover substantial ground and give abundant harvest of data to elicit the desired understanding and conceptualization from.

3.2.2. In-depth interviewing

As noted by Klein on the value of qualitative interviewing for project management research and practice, “the qualitative interview latches into conversations and discussions that negotiate what should be empirical and normative about the project and its project management” (2012, p. 13). I regard interviews as conversations about conversations – narrative construction aimed at unveiling narrative constructions that constitute the practices of project management. From this engagement, antenarratives can be distilled and mapped in the context of project management, cultural, and complexity perspectives.

I opted for flexible, dynamic, semi-structured interviews because such interviews “allow the most flexibility and responsiveness to emerging issues for both respondents and interviewees” (Schwandt 2007, p. 135). I believe that such interviews are the best match for researching emerging, unstructured, unconventional developments of the network society.

The interviews conducted for this research, nevertheless, aim for in-depth engagements with respondents. This was achieved through the choice of questions and responses, aimed at extracting maximum meaning and leaving no territories uncovered. I adhere to the perspective that interviews are not only “a means of gaining direct access to an interviewee’s experience <...> a behavioral event” (Schwandt 2007), but also “a particular kind of discursive, narrative, or linguistic event unfolding in a specific sociopolitical context” (ibid.). The latter perspective is crucial for research in the domain of cross-cultural complex project management, especially in times of flux and transition that can be witnessed with the coming of the digital age and network society. Here, both projects as conversations and human conversations as conversations are embedded in grand narratives (Lyotard 1984) of society, economy, politics, culture – and project management.

Basing on this, I maintain that “the meanings of questions and responses are contextually grounded and jointly constructed by interviewer and respondent” (Schwandt 2007, p 136). To achieve this co-creation of meaning, I forego the traditional questionnaire or pre-scripted interview settings. Instead, this research relied on a prepared set of key questions that needed to be asked in each case, and allowed for openness to further questions as they come up. As all the interviews conducted for this thesis have shown, open-ended flexible semi-structured in-depth interviews rendered

deeper engagement and sharing. Remarkably, even when the initial questions asked were the same or similar, no two interviews followed down the same route. In each of them what came out was “the active joint construction of plausible stories or accounts of social life” (ibid). Thus, each interview has its unique story – and tells one.

3.2.3. Authoethnographic elements

In the scope of this research, amongst all the numerous collected antenarratives the so-called “self-narratives” (Chang 2008, p. 32) hold a special position. Self-narratives pertain to personal, autobiographical accounts that are included in the research data and are obtained through the research author’s own experience and self-reflection, where the research author becomes simultaneously the subject and the object of the research (Schwandt 2007, p. 13). The value of authoethnography for research rests in the fact that “the reading and writing of self-narratives provides a window through which self and others can be examined and understood” (Chang 2008, p. 13). This window is direct point of access, the origin of a perspective that takes us to examine the most immediate implications of actions, behaviors, and meaning-making in the frame of society and culture. Autoethnography allows us to draw conclusions and learn about culture coming from the source of cultural material itself – individuals and their interactions with others. Since “culture and individuals are intricately intertwined” (ibid., p. 44), studying direct individual experience produces rich, raw knowledge about cultural and social phenomena.

Being aware of possible dangers and limitations of authoethnography, such as subjectivity, emotional involvement, and projections of author’s internal reality onto external world, I rely on triangulation as a means of balancing the research and ensuring its validity. In this research, authoethnographic components are treated as supporting source of data and a perspective, by no means the primary or the only source of data. What is important here is that these accounts have in mind “to illustrate and evoke rather than to state or make a claim” (Schwandt 2007, p. 13). All authoethnographic add-ons are meant to enrich, and not take away, from the validity of data.

On that note, I am aware of the inherent ontological reflexivity of this type of research and concur with Chang observing that “the ethnographic process is never neatly linear or sequential” (2008, p. 61). For the non-linear, dynamic, fluid, multi-layered

antenarratives of network society and cross-cultural complex project management, autoethnographic accounts are applicable as a counter-balancing source that provides immediate account of the implications and impact of the networked phenomena on an individual, be that an interview respondent of the author of the research herself. In the end, the author of this research is impacted by network society development in equal measure, being a citizen of this world and a project manager of this research in her own right. Here “the proximity to reality <...> and the learning process that it generates for the researcher will often constitute a prerequisite for advanced understanding” (Flyvbjerg 2006, p. 236).

Still, the question remains: how can one be sure that autoethnographic components of field research do not impact the validity of the data? To answer this question, one must take into account the debatable nature of the concept of validity itself (Schwandt 2007, pp.268-269). One finds a variety of perspectives here, from contextualist claim that validity fluctuates basing on the context one is operating from, to postmodernistic claims of radical relativism, emphasizing that “there are only different linguistically mediated social constructions <...> only an endless interplay of different interpretations” (ibid., p. 269). Mediating between these positions, I take on a pragmatic approach and align with Geertz, who wrote that the field itself is a “powerful disciplinary force: assertive, demanding, even coercive” (1995, p. 119). Thus, I maintain that the field itself will take care of ramifications and correct possible bias, through my engagement in approaching the field of research from a diversity of angles.

The multiplicity of perspectives applied in this research ensures that this work covers the contexts of project management, culture, and complexity in their relationship to network society and its phenomena. Being aware that “in this time of high modernity the individual self is constructed across a much greater variety of contexts than at other times in history” (Collins and Gallinat 2010, p. 13) and knowing that narratives shape this variety in addition to describing in (Holstein and Gubrium 2000), I rely on perspective triangulation and method triangulation to mirror this variety of contexts and thus extend the dimensions of this research.

I avoid being stuck in vague interpretations of autoethnographic limitations through placing the focus of this research on projects and their communities versus on a single individual, be that the researcher herself or the project manager or any of the other actors found in the field. I note the contribution of Chang:

Autoethnography benefits greatly from the thought that self is an extension of a community rather than that it is an independent, self-sufficient being, because the possibility of cultural self-analysis rests on an understanding that self is part of a cultural community (2008, p. 26).

Finally, I believe that external data makes an autoethnographic study more rich, since it provides “additional perspectives and contextual information” (Chang 2008, p. 103). Through adding participant observation and interviewing as key data collection strategies, I ensure dutiful scrutiny of the data obtained while maintaining its richness.

3.3. Data analysis strategy

Bluntly put, the analysis of the data entails taking the world apart and putting it back together again, in an attempt to gain new understanding – because, as suggested by Schwandt, “through reassembly of the parts, one comes to understand the integrity of the whole” (2007, p. 6). To ensure that integrity of the whole is understood and interpreted correctly, I rely on several data analysis approaches.

3.3.1. Antenarrative analysis

This research chooses to adjust such classical qualitative data analysis strategies as content analysis to the needs of antecase study research, thus giving birth to antenarrative analysis. Here I follow the tradition of narrative inquiry and engage in analyzing the data through the lense of two questions:

1. What are the antenarratives of social collaboration and crowdsourcing that I can obtain here?
2. What are the antenarratives of networked project management that are displayed in this data set?

These two questions present the starting point for the analysis, which, therefore, is intentional and focused. The analysis itself borrows content analysis method and looks at the data obtained through participant observation, interviews, and autoethnographic elements in search for antenarratives both in the linguistic reality of the narrative material and in between the lines.

3.3.2. Lessons learned and next practice

As said by Schwandt, “written and spoken accounts do not simply represent some aspect of the world but are in some way involved in that world” (2007, p. 223). I will explore this involvement through relaying the next practice of project management, which I name *networked project management*. Knowing that next practice is distinct from best practice (Klein 2012) and thus relieved of potential perfectionism and static nature of best practice as a concept, I present next practice of networked project management as a meta-antenarrative (as an allusion to Lyotard 1984) of contemporary cross-cultural complex project management.

Following ontological line of thought (Heidegger) and its extension in ontological hermeneutics (Gadamer), I conclude that understanding and conceptualization of the phenomena I investigate is of antenarrative nature – open-ended, flexible, complex. Here I concur with analysis of Schwandt who argues:

Understanding is always open and anticipatory; one never achieves a final, complete interpretation. This is so because we are always interpreting in the light of ‘prejudice’ (or prejudgement or preconception) that comes from the tradition of which we are part. This tradition does not stand apart from our thought but constitutes the ‘horizon’ in which we do our thinking (2007, p. 193).

In the case of this research, project management as a discourse and network society theories constitute the horizon and condition the direction of the analysis that this research provides. Therefore, I am satisfied with outlining antenarratives in the shape of next practice and believe that by the very act of doing this I engage in the creation of meaning in the networked postmodern realities.

3.4. A note on additional methods used

It should be noted that for the sake of maximum completeness, some additional methods and tools were used in this research, namely document analysis, both online and offline. In online domain, document analysis includes analyzing the websites, Facebook pages and, when applicable, Meetup accounts and further social media accounts of the projects in the case studies. In the offline domain, this includes referrals to brochures, flyers, contracts and other documents that capture the scope and flow of the project and project management processes unfolding there. I refer to these

documents and online pages throughout the subsequent chapters whenever required and relevant for the research.

CHAPTER 4. RESEARCH FINDINGS AND DISCUSSION

In this chapter I present the findings of my research and engage in discussing these findings in order to make sense of the reality I observed in case studies. I will discuss each case study separately first, in order to outline the findings in a structural way. In the next chapter, I will bring the findings together and utilize them to answer the research question of this thesis.

For each of the case studies, I will start with narrating the history of each project and will place the project manager at the center stage, in some way following “the hero’s journey” approach (Campbell 2008).

4.1. Creative Consciousness Germany: building on community

Creative Consciousness is an antecase of a highly complex, cross-cultural endeavor that transcends project management practices as we know them and displays networked ways of thinking and acting when it comes to project delivery and execution. In this case study I discovered how a project can build on networked principles in order to ensure its very survival, thus I observed the crucial role that network society phenomena play for project management practice. It is essential though to review the history of the project and provide sufficient explanation of the cross-cultural complex context that it operates in.

4.1.1. Creative Consciousness – Background and history

Creative Consciousness Germany (abbreviated and later referred to as CCDE) is an organization working in the field of training and coaching. By its own statement on its website, CCDE “offers groundbreaking personal development and internationally accredited coach training” (CCDE website, “What we do”, para. 1¹).

It should be noted that the name “Creative Consciousness” is used in two senses, and the usage of the name is context-bound. In the first sense, “Creative Consciousness” is the name of the personal development approach, the work itself, existing as a curriculum of trainings. In the second sense, “Creative Consciousness” is the name of the organization, or the business unit that is delivering Creative Consciousness

¹ Last checked in January 2014 – website text might be subject to editing and change

trainings. Later on, we will use the abbreviation “CC” to refer to both meanings basing on context. Additionally, the notion of “Consciousness Coaching®” exists, it being the coaching method taught by Creative Consciousness, a registered trademark. The work of CC is delivered and monitored by CCA – Consciousness Coaching® Academy, an entity independent from CCDE or CC in other countries and responsible for the content of the trainings, trainer training, providing trainer teams for trainings, and training coaches (which includes mentor coaching, administrative matters, examination and certification).

Creative Consciousness the work was developed by Marc Steinberg, Master Trainer and Master Consciousness Coach®, ICF (International Coach Federation) Master Certified Coach, in the early 1990ies (CCDE website, “What we do”, para. 3). Born and raised in Germany, Marc travelled the world and compiled the teachings of Eastern and Western philosophy with his experience as a coach, mentor, and trainer. He shaped his experience and knowledge as a curriculum of trainings intended for personal development in the sense of increasing one’s awareness and giving one the tools for optimizing their life experience and achieving their goals. Later on, as coaching was progressing as a professional discipline, coach training was added as an extension of the curriculum. Having started in Germany, Steinberg took his work to Spain, and eventually to South Africa where in 2006 he founded Creative Consciousness International (CCI) as the umbrella organization for managing the delivery of Creative Consciousness work globally, and Consciousness Coaching® Academy (CCA) as the educational institution. Soon thereafter CC coach training curriculum received the highest grade of accreditation from International Coach Federation as ACTP – accredited coach training program. Trainings were delivered in Cape Town and Johannesburg, with growing community, also with international students.

In 2009, a participant from the Netherlands decided to bring CC trainings to Europe. To adapt to this unexpected expansion, CCI created a licensing system, where CCI is the licensor giving a license to a licensee (who acts as an independent structural entity, e.g. a self-employed entrepreneur, or a company, or even a foundation) for delivering CC trainings, including the ACTP coach training component, within a specific territory. The licensee is taking on the “project” of bringing CC work to a territory of their choice and is responsible for setting up the structure for the trainings to happen, which entails legal set-up, enrollment, promotion, sales and marketing, facilitation, administration, handling finances etc.

On that note, it is important to clarify the meaning of “project” in the lifeworld (Habermas 1989) of CC and all of its entities. The meaning of “project” in CC and the understanding of CC entities as projects are manifold. Firstly, each CC license, or territory, is a project in itself, if we follow the outline of Klein and Koerner (2008, p. 2) through searching for unique, focused, temporary and horizontal characteristics. I find that each CC license is a project *unique* in a sense that no CC representation existed in that territory before, and the creation of one starts literally from scratch; a project is *focused* on the clear goal of establishing CC presence in a given territory – thus making something concrete and defined happen, often done with SMART - specific, measurable, assignable, realistic, time-related (Doran 1981) - goal-setting by the project manager and/or the project team; a project that is *horizontal* due to the collaborative nature of the relationship between the licensee and the licensor (no reporting or licensor being “the boss” and setting targets, although the licensee does pay royalties of 10% on the revenues made); and lastly, a project possibly *temporary* when it comes to establishing the license, that being a distinct phase in the life of a CC entity. Temporary nature of a CC license as project is, however, arguable, since the licensees do not intend to close operations at some point. I, however, still choose to treat CC license entities as projects, specifically in the case of CCDE, which is the case study of this research, since the license holder of CCDE views it as such, having chosen two years period as his initial commitment to the project (as stated in numerous personal conversations with the author of this research during 2013-2014).

Additionally, the second meaning of “project” in the lifeworld of CC empowers us to treat CC as a project-based structure: CC as a network of entities and CC the work exist through trainings. Each training is an occurrence and a project in its own right, because it has a clear beginning and an end, a clear goal – delivering the material outlined and well-document in the so-called “trainer manual”, it is executed by a team, is guided by extensive CC body of knowledge through documentation of processes and practices, and, most importantly, is unique – no training is ever the same². Therefore, the entire existence of a CC license becomes a sequence of projects within CC license being a project in itself. Here we have an example of a fractal entity, where each and every activity mirrors the bigger picture.

² For a detailed account of how a training works and unfolds, see autoethnographic notes in Appendix A at the end of this thesis.

Coming back to the history and evolution of CC, I observe exponential growth of license territories from 2009 onwards. In 2009 as well, Belgium followed, however, discontinued in 2011 but came back in 2014 (which constitutes an interesting mini-case in itself: Belgium closed the project due to lack of resources and internal project complications – proximity to the Netherlands, challenge with getting participants for the training – and came back in 2014 with a project team of 12, demonstrating the power of networked collaboration in action). In 2011, India and UK came on board, however, discontinued early in 2013, again, due to internal project challenges. In 2013, Germany signed the license agreement. In 2013, Russia joined as the fastest growing CC territory to date, with several sub-licensees. In 2014, attempts have been made to launch CC in Singapore, however, the project is now dormant due to numerous challenges. At the time of this writing (October 2014), the territories of UK, India, USA, UAE, Latvia are in the process of considering a license.



Figure 1: CC worldwide³

Out of all these numerous currently active territories – South Africa, the Netherlands, Belgium, Russia, Germany – Germany as the CC license territory is in the focus of this research as an antecase study. Like the other two antecase studies of this research, CCDE is currently based in and active in Berlin, which makes the antecase study easily accessible for the author of this research. Other territories, of course, are at the background of this antecase study and were researched to the degree sufficient for informing of the cross-cultural complex context that CCDE operates in, and also for the purpose of extending our understanding of CC as a project-based entity.

³ Picture retrieved on February 27, 2015 from www.consciousnesscoachingacademy.com, home page

It is interesting to note that the roots of CCDE are in the Berlin community of CC graduates, who did the trainings in the Netherlands and got to know about CC from friends or through online search⁴. One of the graduates, an entrepreneur leading her own company in the area of consulting and training, actually considered taking on the license, however, due to other professional commitments chose not to do it (as explained by her in a personal conversation with the author of this thesis, in March 2013). Marc Steinberg, the creator of CC and the CEO of CCI (the license holding entity) actively searched for other CC graduates who could be interested in taking on the project of bringing CC to Germany. In March 2013, he approached another CC graduate and trainer in training, Remco Vrieling, who was based in his home country, the Netherlands, at that time, with an invitation to represent CC in Germany. After careful consideration, Remco agreed, and CCDE was born. It is interesting to observe how the very act of conception of CCDE would not have been possible had it not been for the connections and the extensive network and collaboration culture that have been established in the CC global lifeworld.

At the end of March 2013, Remco moved to Berlin and embarked on a quest of bringing CCDE to life. As a project manager, he operated alone with voluntary support and contribution from friends and close network, including the author of this thesis. I find it remarkable that when Remco started operations in Berlin in March 2013, his network in the city consisted literally of three people – the author of this thesis, his friend who was also a trainer in development at CC, and the above mentioned graduate who had the original intention of bringing CC to Germany and Berlin – and over the last 1,5 years the network has been growing steadily and has reached 200 people (as of October 2014). In the following subchapter I will analyze how this came into being, and will draw some conclusions for the research question from there.

As a project manager, Remco is solely responsible for CCDE operations and functions as a self-employed entrepreneur (“Einzelunternehmer” in German terminology). From August till December 2014, he employed one support person – Jazmin, a graduate of CC, trainer and coach in training – who was responsible for networking, events management, some administrative functions, and enrolment support.

⁴ I, the author of this thesis, discovered Creative Consciousness in October 2009 while doing research online about coaching. I stumbled upon a directory of coach training courses on the website of ICF, International Coach Federation (www.coachfederation.org) and, following both my academic and personal interests, completed the entire CC coach training curriculum in 2010 and started gathering material for this case study in 2011.

For each training, Remco receives a team of trainers from CCA, however, he is solely responsible for the delivery of each training as a “project”. This entails: organizing a venue, taking care of catering and training materials e.g. printing out workbooks, and, most importantly, sourcing participants. The latter is the main, most challenging and complex activity in the entire project. To put it in a very straightforward way: when there are no participants, there are no trainings – and therefore, no project, no CCDE (as stated by Remco in a personal conversation in May 2013). The core project management activity is then centered around enrolment of participants for each training.

On that note, next level of complexity gets introduced into the picture: I discovered another layer of mini-projects that get launched to support the core projects (trainings), ultimately ensuring the survival of the meta-project of CCDE itself. This can be mapped in the following way:

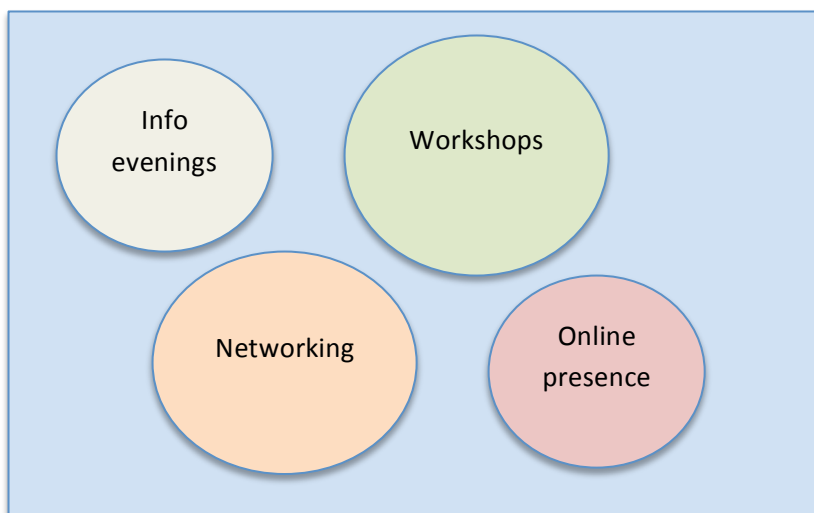


Figure 2: CCDE projects

Here the inherent inner complexity of the CC lifeworld is displayed, where the numerous bits and pieces form the essentially networked nature of CC as a complex structure.

In the course of 1,5 years of its existence – which is also the duration of the case study – CCDE has progressed by experimenting with diverse activities all aimed at achieving the goals of mini-projects, core projects, and meta-project. Here the following key activities surface. Firstly, CCDE has been engaging in pro-active networking – going to

diverse events in Berlin and using the opportunities to meet new people, pitch the project whenever appropriate, and establish connections. These events have been discovered online through social media, in particular, groups on www.meetup.com (later on referred to as “Meetup”), events on Facebook, and activities on www.couchsurfing.org. Secondly, CCDE has been organizing its own events (mini-projects!), such as “Info evenings” about the trainings and workshops⁵. These have also been promoted mostly on social media – in particular, Facebook and Meetup. Thirdly, CCDE has attempted advertisement in relevant publications and spreading flyers across Berlin, however, neither of these activities has produced significant results (advertisement – two enrolments, and flyering – one direct enrolment, plus awareness effect and “putting the name out there”, in Remco’s language). Last but not least, CCDE has been experimenting with leveraging the collaborative and creative power of its community through inviting graduates of the advanced coach training Master III (in February 2014) and later on also the graduates of Master II (in June 2014) to become “Tahiti Ambassadors” – meaning, ambassadors of CC as a brand who enroll participants for Master I training and receive 20% commission on the participation fee paid by the person they enrolled. Besides working with “Tahiti Ambassadors”, CCDE has been systematically inspiring its graduates to invite their environment to join Master I, in monthly newsletters (referred to as “community emails” by the CCDE team) and at the end of each training in the so-called “bridge section”, where the licensee and/or the trainer inform participants of the possibilities to continue the journey and inspire them to inspire others to join the training.

Noticeably, a lot of these activities also involve active use of online social media for spreading the word. Posts on Facebook and Meetup go like a red thread through all CCDE activities. The events organized by CCDE are created, for example, as Facebook events and are shared in diverse Facebook groups to draw attention and reach out to new audiences. Many existing graduates and active collaborators state that they discovered CCDE via Facebook or Meetup groups, therefore, I observe that these social media activities have been successful. Interestingly, social media is also the place where a significant portion of collaboration and crowdsourcing happens: it is through spreading the word on social media that community participates in making CCDE events happen. I can say, therefore, that each event – project – is crowdsourced through Facebook shares and invitations.

⁵ For the list of current events and information, see the events page on www.creativeconsciousness.de



Figure 3: A sample post promoting a CCDE Info evening in a Facebook group (screenshot from the author's laptop and Facebook account)

At the time of this writing (October 2014), CCDE has conducted the total of 12 trainings, 6 of them being the first, entry-level CC training called “Master I – A new state of consciousness”. As the result, 101 participants have graduated from Master I, 36 from Master II and 11 from Master III (advanced coach training), 5 are currently preparing for their coach exam and 4 have joined the train-the-trainer program. There has been continuous growth in the number of participants on Master I, from 13 on the very first training in June 2013 up to 25 in September 2014, with the goal of 40 set for the “project” of Master I in December 2014.

At the time of editing this text (March 2015) an important development took place in CCDE, which I deem necessary to include in this antecase study. As of February 13, 2015, CCDE as a license and a company was sold and handed over from Remco Vrieling to a new owner and license holder. With this Remco declared the CCDE project complete for himself, and also complete in the sense of the mission that Remco took on: to bring CC trainings and work to Berlin and Germany. Remco succeeded in this endeavor, having successfully set up the business, created the networked community, and established CC as a brand in Berlin. With this the project can be

declared complete, and ready to start a new life cycle of expansion according to the vision of the new licensee.

4.1.2. Cross-cultural complex context

To be able to better understand the nature of successes and challenges of CCDE in relation to the research question of this thesis, I need to concern myself with the bigger context that CCDE operates in. This will allow me to regard CCDE from the perspectives chosen for this research: project management perspective, cultural perspective, complexity perspective.

Looking from project management perspective, I notice the importance of the general industry context for the operations of CCDE and CC as such. Here I refer to the dynamic, rapidly developing arena of coaching and personal development. According to the International Coach Federation 2012 Global Coaching Study, there are currently 47500 coaches working worldwide compared to 2100 in 1999 (Global Coaching Study 2012, p. 5), generating cumulative revenue of about 2 billion USD (ibid., p. 8).

As these statistics show, CCDE operates in a very competitive, dense environment with little to none regulation and systemic order. I conclude that the project and its team have to move in conditions of uncertainty, with little or no visibility of the outcome of their moves and without a tried and tested roadmap to success. The little documented knowledge and guidance accumulated by CC globally does not adequately support the licensee in these conditions - as stated by Remco in several personal conversations, the so-called "8 step enrolment procedure" guideline to winning participants for the training is often met with resistance on the side of the prospect, and he prefers to rely on his personal expertise and wisdom when enrolling, thus displaying ability to adapt to the existing circumstances and design his actions in response to the challenges posed by new situations.

In addition to the complexity of the industry that the project operates in, I notice complexity and cross-culturality of the project's immediate environment. Here I am referring to Berlin as the space where the core projects – trainings, and the mini-projects – events, take place. Berlin has over 3,4 million inhabitants, 459.100⁶ of which

⁶ Statistics retrieved from Amt für Statistik Berlin-Brandenburg, <https://www.statistik-berlin-brandenburg.de/Statistiken/inhalt-statistiken.asp>

are foreigners, with strong and large Turkish, Russian and Asian communities as well as numerous English-speaking expats.

Here I observe that CCDE needs to deal with multiple stakeholders from a variety of backgrounds: from prospects to competitors to governmental entities. The prospects, who partially turn into training participants, come from all possible backgrounds: to the date of this writing, CCDE trained participants from 20 nationalities; with professional backgrounds ranging from students to professional trainers, from unemployed to artists, from businessmen to housewives. One can only imagine how much diversity and inevitable cultural and social complexity is brought in by this wide-ranging spectrum of backgrounds. On top of that, CCDE has to juggle many balls on a daily basis, maintaining relationships with numerous stakeholders in order to execute each of its core projects, a training. These stakeholders include: the participants themselves (who require attention prior to the training, by answering their questions, soothing their worries, attending to their needs); the trainer team, assistants (graduates of previous trainings who volunteer to help out during the training), other licensees, CCI as the license holder, the venue, the catering people, the print shop team, Finanzamt, bookkeeper, the neighbours at the venue – and the list can continue with another dozen of less important stakeholders. This list, however trivial, exemplifies the undeniable multi-layered nature of CCDE project endeavors.

Observing CCDE project management practices, I can testify to a high level of inner and outer complexity. The inner complexity pertains to the inherent tension between multiple levels of “projects” within CCDE itself and CC on a global level.

The complexity of CCDE as a project can therefore be summarized as an interplay between the outer complexity of the fluctuating, dynamic landscape of Berlin as a cross-cultural metropolis layered over a highly unstable, unregulated professional field of coaching and personal development, and the inner complexity of multi-layered relationships that exist within the lifeworld of CC and CCDE as a part of a bigger organizational whole. These complexities contextify the operational side of CCDE as a project and frame its project management practices and processes.

4.1.3. Antenarratives of Creative Consciousness Germany

I come back to the initial research question of this work and reformulate it for the context of CCDE as an antecase study in the following way:

What are the implications of the emerging phenomena of network society – specifically social collaboration and crowdsourcing – for the practice of project management in CCDE?

I proceed with answering this question through outlining the antenarratives of social collaboration and crowdsourcing that I discover in CCDE practices, and thus attempt to draw conclusions for the discourse of project management and map transferrable suggestions and solutions for projects.

Community

Community is a very important narrative for CCDE, it is used repetitively in internal and external communication. “Our community” is how Remco as the project manager refers to CCDE graduates and closest stakeholders. As stated by him in our interview, the success of CCDE “depends almost solely on the network”, in other words, on the community.

Basing on the interviews with Remco and Jazmin, the CCDE community can be visualized like this:

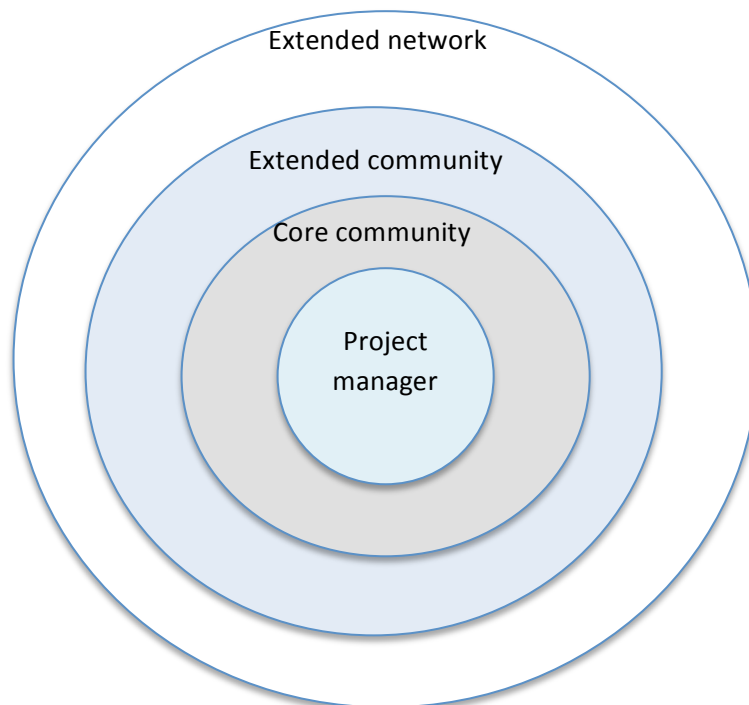


Figure 4: Visualization of the CCDE community

This visualization, resembling an onion with several layers, reveals the multi-layered nature of the CCDE community. It is evident that Remco as the project manager is at

the center of the community, holding it all together. He is the initiator and the critical member of the community, due to his function as the project manager, the licensee, the official representative and “the face” of CCDE. The next circle is referred to as “core community” – these are 5-10 graduates who are very well connected with Remco and each other, meet regularly, and have friendship relationships and very strong relationship to the project and its mission. These people are the ones that support CCDE in the form of social collaboration and crowdsourcing (also see the antenarrative below – “Ambassadors”). This specifically shows up as them inviting their friends to the CC trainings and events, which ensures the sustainability of CCDE. Through this the members of the core community are taking over the promotion, marketing, and enrolment functions, meaning that these can be crowdsourced. It is important to note that in my observation of CCDE in the course of the last 1,5 years I witnessed internal fluctuations in the core community. It does not always consist of the same people – some become less active, others join in. the fullest version of the core community would include in this view around 15-20 people.

The next level of community is called here “extended community” and comprises, in Remco’s estimate, all the current graduates of CCDE, which is over 100 people. These people receive regular newsletters from CCDE and are invited to events on Facebook. Occasionally some of them join the events or informal get togethers, some of them maintain close friendships with the members of the core community, which ensures their connection with CCDE. The level of engagement here varies from zero to active regular engagement. However, the extended community is way less engaged than the core community, since these graduates only occasionally and sporadically participate in crowdsourcing the project.

Lastly, I see the so-called “extended network”, which is approximately 200 people large. This circle includes everyone who attended any of the CCDE open events and is captured in the emails database. These people receive invitations to future events, and some of them eventually convert into training participants and eventually graduates. As observed during this research, CCDE is gradually spreading the word about its existence in Berlin – at networking events, when introducing themselves Remco and Jazmin more and more often encounter people who have heard about CCDE from someone. This exemplifies the power of ambient awareness and persistence in creating the ripple effect of brand awareness through networking.

Ambassadors

“Ambassadors” is the term used by CCDE to refer to graduates of its advanced trainings (coach training program) who have explicitly expressed the desire to support CCDE with enrolment and promotion and who receive 20% commission on the fee paid by the participant they enroll for a training. This group includes 14 members (in the closed Facebook group) who are actively sourcing the trainings together with Remco in the form of going to networking events, sharing on Facebook, bringing their friends to CCDE events and directly enrolling people for the trainings. The Ambassadors program was started in January 2014 and, as stated by Jazmin in our interview, ran very smoothly and successfully for the first 4 months, with monthly meetings, inspirational emails from Remco, a closed Facebook group, and going to events together. As the result of these collaborative efforts, 33% of the participants in May 2014 training were sourced through this core support group, the Ambassadors – unprecedented result (and also not replicated in the future – September 2014 and December 2014 trainings were almost single-handedly sourced by Remco himself with significantly less involvement from the core community).

In summer 2014, some of the key Ambassadors left Berlin, others got less involved, and the regular meetings stopped. All of this contributed to the decline of the Ambassadors program, however, the antenarrative stayed in the discourse of CCDE. Ambassador is seen as anyone actively spreading the vision of the project and supporting the enrolment process. In this sense, the term “ambassador” transcends the specific process that was implemented by CCDE and describes a transferable mechanism that can be applied by any project.

Commitment

The antenarrative of commitment is very present in CCDE, both with regards to its project management processes and in the trainings and methodology of Creative Consciousness. The word “commitment” is firmly ingrained in the linguistic reality of CC worldwide, as can be seen in CC trainings and even in the CC coaching sessions, where the client is actively invited to commit to something on multiple occasions during the session. My observation is that commitment has high value in the CC system.

For CCDE, commitment shows up in relation to the motivation that its community has when it comes to crowdsourcing efforts and collaborative endeavours. As stated by Remco in the interview, ambassadors “are committed to more actively spread the word” in comparison to the extended community. Commitment, therefore, is directly

linked to results and signifies a different degree and quality of relationship between CCDE and a person. Commitment can be viewed as a crucial element in social collaboration and crowdsourcing, at least from CCDE perspective.

Emotional involvement

When speaking about the motivation that certain community members have when it comes to supporting CCDE and collaborating, Remco also mentions “emotional involvement” that some people have with CC as a brand and with the trainings as products. In his view, this emotional involvement shows up as gratitude for the value that these people receive from the trainings, enticing them to give back through spreading the word.

As an antenarrative, emotional involvement pertains to the quality of the relationship that exists between the project team and the community. Here, a project is so much more than just “work” both for the project manager and team, and also for the community. It is because people *feel* something about the project that they start getting more involved and transform from observers to collaborators.

Contribution

Contribution is the second aspect of the motivation to collaborate, mentioned by Remco in the interview. Contribution pertains to, on the one hand, the wish to contribute and give back to CCDE as an act of gratitude for the life-changing trainings and coaching experienced by participants, and, on the other hands, the desire to contribute to the world as such by making others aware of self-development opportunities, sharing with them about the value of taking coaching, and opening up a possibility of taking part in CC trainings. Many graduates recommend CC trainings to their friends and colleagues because they see a real difference in their lives after doing the trainings – therefore, contribution transcends the meaning of supporting the company and meets CC vision of “making love a worldwide reality”.

The Whole

This is an internal CC narrative, yet it has significant impact for the organization and its stakeholders. “The Whole” is a term used in CC trainings when speaking of the interconnectedness of everything and the fractal nature of reality, our interdependence, and the impact that individual actions have in the bigger picture of things. Ontologically this notion is in alignment with the concept of antenarratives that I am working with in

this thesis. As an antenarrative, the Whole pertains to the intrinsically networked, interconnected, dynamic and highly complex nature of contemporary society. In fact, the Whole is an antenarrative of complexity: the Whole is still whole, complete, intact, regardless of the internal dynamics and even through the internal dynamics.

Awareness of the inevitable interconnectedness and wholesomeness of reality allows us to stay grounded and maintain a sense of perspective while dealing with specific aspects and minutiae of complexity in its mundane manifestations. CCDE as a case study embraces this perspective through coming back to connection and interconnection and through seeing itself as part of a bigger whole (global CC, and, on an even higher level, the world as such). CCDE's active work with this idea in the trainings and in project management practices results in having high level of awareness of complexity in all dimensions that concern the project. This antenarrative serves as an important guideline for decisions and practices and plays the role of a consolidating narrative in project management practices of CC.

As a big picture, in this antecase study I see how community emerges with ambassadors at its core, through emotional involvement and commitment, to engage in contribution for the sake of the Whole.

4.2. WEFOUND: leveraging networks

WEFOUND (World Women Startups and Entrepreneurs Foundation) exemplifies an online-based, cross-cultural project endeavor that unfolds in the context of highly complex startup and entrepreneurship scene, against the backdrop of feminism and online learning fields as additional layers of complexity. WEFOUND case study reveals how a project bridges the two worlds of collaboration – online and offline – together, thus creating an international online and offline community.

Moreover, this case study illustrates the process and the potential of leveraging collaboration through networks, and reveals the juxtaposition of networks as the primary playground of project management practices and as the dominant rationale for the very existence of the project.

4.2.1. WEFOUND – Background and history

WEFOUND is a non-profit organization that came into being in autumn of 2013 in Berlin as the result of creative collaboration between two young (under 30 years old) female entrepreneurs – Val and Franzyska.

Remarkably, WEFOUND exemplifies how the personalities of the founders impact and mirror the nature of the project. Neither Val nor Franzyska are originally German, both have international life experience and deep interest in women’s issues, entrepreneurship, and self-development. WEFOUND as a project was born out of their passion and through their exploration of these subjects. To take the project off the ground, they relied on their own savings, and have grown their expertise in such areas as website building, social media marketing, event management, finances, and project management in general, through “learning by doing”, leveraging support from their network, and self-study. Val’s background was in business strategy, with experience in startup scene. Franzyska’s background was in acting and public speaking. Neither was a project manager by training, but both resolved to acquire the necessary skills in the very process of getting the project started. As Val shared in the interview with the author of this thesis, WEFOUND relied greatly on support and help of people from the community. This directly exemplifies how WEFOUND as a project takes on the collaborative paradigm in project management. I will analyze the details and antenarratives of this process in the subsequent subchapters.

As the tagline on the WEFOUND website says, the organization intends to “help women realizing their business potential”. The self-defined mission, also stated on the website, defines the scope of the project: “to inspire 10 million women to go for their true ambitions and start their own businesses by 2020”. WEFOUND aspires to achieve this through both online and offline activities aimed at combining teaching women business skills with personal development. In the offline domain, WEFOUND operates through creating active local communities around the world that organize events, workshops, get-togethers with the goal to bring female entrepreneurs and entrepreneurs-to-be together for the sake of knowledge exchange, synergies building, networking, and mutual support. Since 2013, community events have taken place in 11 cities in Europe, attracting over 1500 attendees in total⁷. In the online domain, WEFOUND claims to have a network of approximately 2500 people, connected via the

⁷ See Appendix B for autoethnographic field notes from WEFOUND events.

newsletter, Facebook group, and Meetup groups in different cities. The biggest community is currently in Berlin, with 485 members on Meetup. In the online domain, WEFOUND organizes webinars to keep the online community energized and reach out to cities and countries inaccessible otherwise. As Val, the co-founder and CEO, stated in the interview with the author of this thesis, WEFOUND relies greatly on social media – Twitter, Facebook, Meetup – for promotion of events and growing the network.

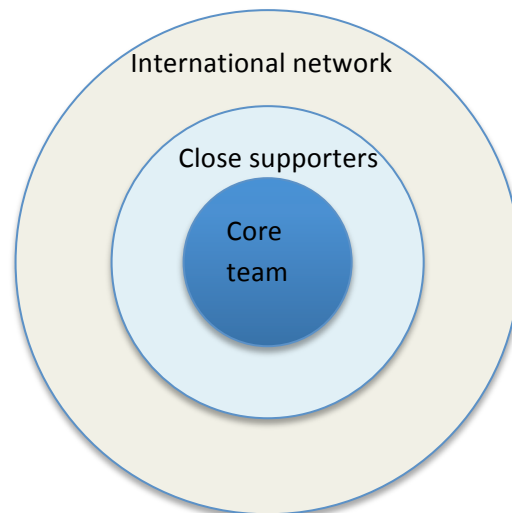


Figure 5: Visualization of WEFOUND community

From my observations I conclude that WEFOUND exists for and through its network. It is interesting to note that WEFOUND is centered around community building and started out with community building. In September 2013, WEFOUND organized their first event for female entrepreneurs in Berlin. It was created and promoted through Meetup and Facebook, reaching out first to the personal networks of Val and Franzyska, and then spanning over to friends of friends and whoever happened to stumble upon the events on Meetup and Facebook. In October 2013, another event followed. These first events attracted about 30 participants each – gradually growing and leading up to the official WEFOUND launch event in February 2014 with over 100 people present. In spring 2014, regular networking events and smaller scale, more intimate dinners were added. WEFOUND has expanded its team and got two interns on board. In 10 other European cities, active women stepped up to lead local communities and organize events.

In August 2014, WEFOUND proceeded with leveraging its declared focus on self-development through launching the global campaign aimed at helping women boost their self-confidence, named “I am the power”. In the separate section of the main website, women were invited to create a profile, add a picture of themselves with the words “I am the power” contained in it (for example, written on one’s hands or on a piece of paper), and for the duration of one month share daily observations of how they have increased their confidence today and what they can acknowledge themselves for.

Alongside the main WEFOUND website, “I am the power” campaign was unfolding in a secret group on Facebook, where a sub-community of women interested in self-development and willing to share their experience with others emerged. Several women posted daily for a month and more, some posted once in a while, some only commented or participated passively. In November 2014, the secret Facebook group consisted of over 70 members.



Figure 6: The author of this thesis supporting the “I am the power” campaign

In September 2014, WEFOUND launched a crowdfunding campaign aimed at collecting the funds needed to build a platform for hosting online courses, and connecting female entrepreneurs with possible mentors and coaches. In exchange for a donation, participants were offered WEFOUND membership granting free access to events. The campaign is still in process, as of this writing in November 2014. As stated by Val, many learnings have been derived, and WEFOUND is receiving support from a crowdfunding expert who offered her help. At the time of editing this thesis (March 2015) the crowdfunding campaign has gone inactive and has been declared a failure, due to team issues that took over the focus and sabotaged effective project

management. At the beginning of 2015, Franzyska left WEFOUND, and Val remained the only project manager and the driving force of the project. As stated in a personal Skype conversation in February 2014, Val is taking the lead and now re-assessing the priorities, and harvesting the learnings from the failed crowdfunding campaign. It remains to be seen how crowdfunding efforts of WEFOUND will unfold in the future.

While the co-founders acknowledged their differences and challenges, WEFOUND still relied heavily on collaborative efforts of volunteers to keep the project up and running. In November 2014 WEFOUND sent out an open call for volunteers, since Val and Franzyska as project managers realized that their existing resources were not enough for taking the project to next level – as stated by Val in a personal conversation, they cannot do everything and have to leave some activities out or postpone for later (for example, sending regular weekly newsletters to community has not happened although was planned) due to shortage of time and resources. The call for volunteers was posted on Facebook and shared in a couple of women-only groups (for example, “Berlin | Girl Gone International”⁸). Four applications followed, and three girls out of four eventually joined the WEFOUND team as volunteers. Throughout 2014 the community was steadily growing, and collaborative endeavours proved to bear fruits in the form of receiving help, attracting volunteers, and getting recognition in several European capitals.

4.2.2. Cross-cultural complex context

The complexity of WEFOUND as a project stems from several dimensions.

First and foremost, the focus of the project is on supporting startup movement and entrepreneurship. The startup scene in Berlin is vibrant and diverse. As the infographic below suggests, Berlin is a startup hub attracting founders from all over the world.

⁸ <https://www.facebook.com/groups/199683023546818/>

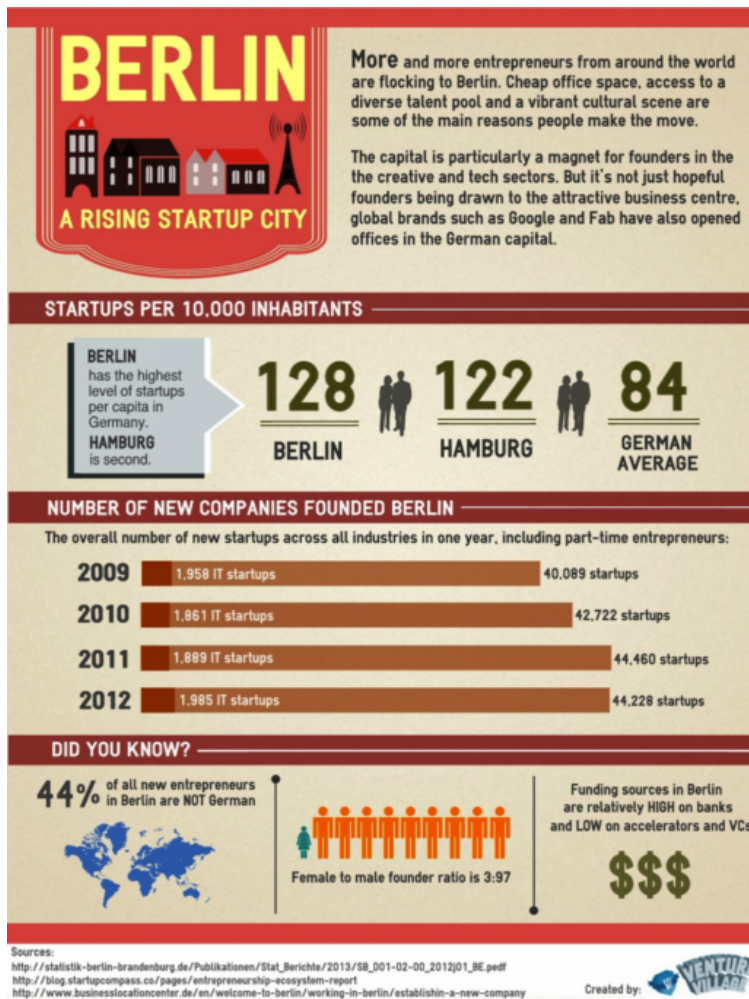


Figure 7: Berlin startup hype (taken from [VentureVillage.eu](http://venturevillage.eu)⁹)

Secondly, the complexity is enhanced through WEFOUND's chosen focus on women. As the infographic above reveals, only 3 out of 100 founders are female – obviously women are under-represented in the startup scene, which opens up the possibility of creating engagement and supporting potential female founders in showing up and taking steps towards entrepreneurship.

Thirdly, a special layer of complexity ensues from the convergence between online and offline activities, which is characteristic of WEFOUND. This convergence represents the core gateway that WEFOUND has to social collaboration and crowdsourcing: it is through online presence that offline activities receive audience, and it is through offline networking, communication and relationship building that online activities (e.g. crowdfunding, "I am the power" campaign) receive attention and support. Navigating

⁹ <http://venturevillage.eu/infographic-berlin-startup>

between the online and offline spaces might be a challenge in the sense of determining the correct proportion of activities and feeding both of them equally. WEFOUND, as stated by their intern Claudia in the interview for this thesis, divides its efforts equally with 50% being attributed to offline networking and relationship building, and 50% coming from online activities. Here I observe an interesting case of online-offline feedback loop and believe that WEFOUND possesses some know-how that is transferrable to other project management scenarios.

Additionally, WEFOUND is internationally oriented and has presence in 11 cities, with most active communities located in Berlin, Zurich, Paris, Amsterdam. This diversity inevitably creates a layer of cross-cultural dynamics, expressed in different attitudes and varying degrees of responsiveness of a given culture to WEFOUND as a project. One example of how this diversity played out was highlighted by Val in a personal conversation with the author of this thesis in 2015, her pointing out that the challenge in Berlin is that people are unwilling to pay a higher fee for attending an event, while in Zurich people are willing to pay a higher fee. Thus, it is more challenging for the project to finance its existence and be sustainable when focusing on leveraging the Berlin community, leading to the possibility of focusing on more affluent cities like Zurich for events and workshops. Another example of cultural complexity pertains to the internal dynamics of the project team, with the co-founders and interns representing different cultural and professional backgrounds. As mentioned by Val in the interview for this thesis, her and Franzyska were challenged in their communication, which added a layer of internal complexity to the project.

To summarize, WEFOUND faces complexity both internally as a diverse cross-cultural team and externally operating in a versatile turbulent environment of the startup scene of Berlin, with added complexity of operating on the cross-section of the online and offline worlds. Managing these layers of complexity presents a challenge and also an opportunity to lean on the power of collaboration and community support.

4.2.3. Antenarratives of WEFOUND

Community

For WEFOUND, the antenarrative of community comes up as strongly as for CCDE in the antecase study above. Community is how they refer to their followers and supporters internally and in external communications, explicitly stating that community

is what WEFOUND actually is (see, for example, the description of WEFOUND group on Meetup¹⁰). The word “*network*” is used as an alternative, however, in my understanding the antenarratives of community and network are essentially the same in their meaning, only the words being different. Therefore, I do not map “network” as a separate antenarrative and consider it included in the “community” antenarrative.

What WEFOUND finds important, as discovered in the interviews, is connection through personal contact. Claudia, the intern, stated that regardless of the impact of the online tools, “it is important to be in deep connection”, and her words were echoed by Val, the CEO, who believes in the importance of personal network regardless of the online developments.

Collaboration

Collaboration is understood by WEFOUND as a way of working and being in relationship with people. This is best expressed in the words of Val from the interview for this thesis: “I don’t believe in competition, I believe in collaboration. Collaboration is the only way you can make things work <...> network only works like that, give and take”. In practical terms, WEFOUND embraces the “give and take” imperative of collaboration through not only receiving support from others, but also giving it back – through connecting people, through offering guidance, through being open to co-creation of events with others. It is especially interesting to highlight that the majority of WEFOUND events is delivered by external guest speakers – the project itself does not provide event content, but takes care of the event organization, structure, frame, and promotion, while invited speakers add value and content. Each event is a project in its own right, made possible purely through collaboration between WEFOUND, guest speakers, and the venue hosting it (and sometimes also the sponsors who provide such extras as food and drinks).

Passion

This is a special, emotionally fueled antenarrative of WEFOUND. The word “passion” was used by WEFOUND co-founders and members on multiple occasions: in the interviews for this thesis, at events, in newsletters and online communication, in Facebook groups etc., so it seems all-pervading and important for the organization. Several aspects of this antenarrative can be highlighted. First, passion refers to the mission of the project – in the interview for this thesis Claudia stated that passion is the

¹⁰ <http://www.meetup.com/Women-Start-ups-and-Entrepreneurs/>

driving force behind the project and it stems from, in her words, determination and “believing in something”, in this case, the mission of WEFOUND and its activities of supporting female founders and entrepreneurs. Secondly, passion characterizes the way of working and the project management style. As expressed by Lucie, another WEFOUND intern and leader of the Paris community: “We know it’s gonna work because we want to”. This passion is also the drive to do things differently in terms of project management. As shared by Claudia and Val in the interviews, WEFOUND team does not work in a formal way, instead, there is a lot of personal connection, for example, cooking together and then working together. Through passion for empowering women and for entrepreneurship WEFOUND creates the fuel to drive the vehicle of project forward despite challenges and complications of the project, and it can be claimed that is largely because this passion that the project attracts dedicated following and builds its network.

As a bigger perspective, in this antecase study I find a community brought together through collaboration in the name of passion.

4.3. Das Baumhaus: creating together

Das Baumhaus is a collaborative project and a physical space in Berlin that showcases the essence of collaborative production and multi-dimensional co-creation inspired by an articulate, clear vision. This case study serves as a success story of social collaboration and evokes reflections on the possibilities and challenges of collaborative value creation in a cross-cultural complex context.

4.3.1. Das Baumhaus – Background and history

Das Baumhaus as a project aims to “help build a better world locally by creating an experimental space to shift the borders of how people think of and use public spaces”, as the official website of the project states (“About” page, para. 1).

Das Baumhaus exists as an idea-space, a community, and a physical space. As the latter, Das Baumhaus is located in Berlin’s area of Wedding – a melting pot of cultures and communities – at the ground floor of a living house on a territory of 140 m². The “treehouse” architectural construction is being built (as of November 2014 status)

around a column in the middle of the space. The project aims to create a space that is functional, environmentally and socially sustainable, and community-oriented, like a “walk-in portfolio” (in the language of Scott Bolden, the founder of the project) of the designers, architects, and other people involved. The intended use of the space is for community to “meet, play, imagine, and create” – and, we are tempted to add, collaborate. Das Baumhaus is envisioned as a meeting place for people, a playground for events, workshops, parties, exhibitions – financed through social business model focusing on consulting, coaching, and design services as well as selling products of art.



Figure 8: Das Baumhaus space in 2013



Figure 9: Future interior of Das Baumhaus

The project came into being as the result of creativity of the co-founders Scott Bolden and Karen Wohler. Scott is a New Yorker living in Berlin, with background in design,

engineering and art, focusing on socially sustainable solutions and projects. Karen is German by origin, with background in political science and a strong interest in the themes of civil society, environment, and sustainability. When the two of them moved into the house in Wedding they were inspired by the empty space on the ground floor of the house, and acted on their inspiration: they have given this empty space a meaning, a purpose, and a life of its own.

From 2012 onwards, the co-founders and their supporters have been working on building Das Baumhaus both as a physical space and a community. Interestingly, Scott and Karen involved their community in the project from the very beginning – and this community spans across diverse social and cultural backgrounds of Berliners, from personal friends of Scott and Karen to the new people they met at networking events, online, or locally in Wedding. This engagement unfolded largely through open community meetings, where all interested parties were invited to join the brainstorming, contribute, connect, take on tasks and otherwise express their support in any form they wished. The list of collaborators and supporters – people from programmers to wood designers, from helpful neighbours to artists - on the website of Das Baumhaus includes over 150 names, and counting (as of February 2015). The website of the project characterizes its desired network as “a multicultural, trans-disciplinary community of actively engaged people to create sustainable solutions in personal, social, cultural, ecologic, economic and aesthetic ways” (see page “History”, para. 22).

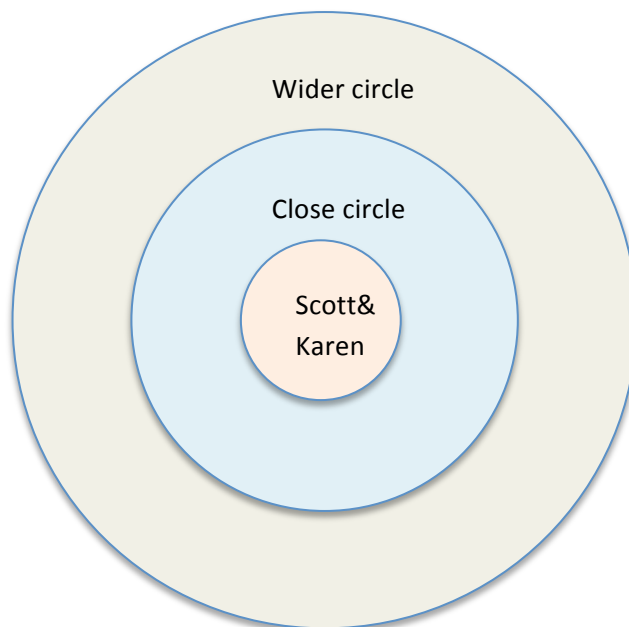


Figure 10: Visualization of Das Baumhaus community

As Scott and Karen shared in the interview for this thesis, they received a lot of help from all kinds of people with all kinds of activities, and the project would have not even been possible in the shape and scope that it exists now without the dedication and expertise of dedicated community members. They highlight that the two of them are at the core of the project, being the project managers in the traditional meaning of the word, coordinating tasks and giving the project direction and shape, as well as taking on the tasks that other collaborators and supporters are unable or unwilling to fulfill. As Karen described in the interview, the second circle of collaboration includes about 50 people who are friends with each other, therefore, a closer relationship exists. On top of that, another 100 people are involved as ad-hoc collaborators and supporters. There is an even bigger circle that includes the vast network of people who have ever attended events at Das Baumhaus and have come in contact with the project, be that online or offline.

In the online world, these numbers are matched by the size of Das Baumhaus group on Meetup¹¹, which has 136 members (called “active citizens” instead of regular “members” – an antenarrative in itself highlighting the way the project sees its community). The Facebook page of the project has over 1800 likes (as of February 2015). Das Baumhaus also maintains a Facebook group “Das Baumhaus – builders forum” with 112 members for the ones who are actively engaged in designing and building the physical space. In its short history, Das Baumhaus has hosted dozens of events and connected hundreds if not thousands of people through its activities.

It is important to underscore that Das Baumhaus exemplifies how a complex project can be executed through crowdsourcing. It is rare that a physical space gets built without a team of hired designers, architects and other specialists, which would be the norm in conventional project management. Das Baumhaus is purely collaborative in that sense, with only two people running the administrative side of things, and the execution being in the hands of community members who choose to be involved.

4.3.2. Cross-cultural complex context

Like the two case studies analyzed above, Das Baumhaus exists within the cross-cultural complex context of Berlin. The complexity of Berlin’s socioeconomic and

¹¹ This group can be found via <http://www.meetup.com/Das-Baumhaus-Berlin-Project-Development-Collaboration/>

cultural aspects not only challenges, but also supports the project: it turns out that Das Baumhaus found a way to leverage the complexity and turn its adversities into possibilities.

As stated by the creator of the project in the interview for this research, the context of Berlin is greatly contributing to making Das Baumhaus possible. The key factor is that in Berlin people have more spare time, in contrast to Scott's native New York. Having time allows people to volunteer, join events, and network more often. Additionally, Scott describes Berlin not only as international, which is self-evident for this metropolis, but also as "tolerant", "peaceful" and having a "humane environment" – three characteristics pertaining to and enabling the execution of the "soft skills" of project management.

Besides the complexity of Berlin and specifically the neighbourhood of Wedding with its mix of Turkish immigrant community, Germans, international creative class and students, Das Baumhaus deals with complexity of the contemporary online space. Such platforms as Meetup and Facebook play an important role in creating awareness about the project in multiple networks of Berlin as well as in co-ordinating the efforts of existing collaborators. As mentioned by Scott and Karen in the interview, the multitude of platforms creates the need to communicate on all of them – an extra challenge and workload for the core team. Additionally, Scott and Karen observe that people have short attention span online, therefore, it is a challenge to not only attract their attention to the project but also keep it and turn visitors into supporters.

Like other projects, Das Baumhaus is facing certain levels of inner complexity. It comes from, firstly, the multi-purpose nature of the project and it being "part meeting point, part public think tank, part playground" ("About" page on the website, para. 5). The fact that Das Baumhaus has all these avenues of action in mind creates new synergies in the project's lifeworld and spill-over effect between these activities, where meeting point feeds into think tank, think tank facilitates playground, and so on. However, this interplay of purposes brings in complexity of workflow and project management involved. Secondly, the inner complexity of Das Baumhaus shows up in the duality of Das Baumhaus as the space (tangible, physical, static entity) and Das Baumhaus as a community (dynamic entity). The inherent complexity of human involvement results in the fluidity of relationships and calls for additional stakeholder awareness, extra consideration and care from the side of project leaders.

To summarize, Das Baumhaus is a project unfolding in a cross-cultural complex context of Berlin and navigating the challenges of its interdisciplinary, multi-purpose dynamic status as a space and a community.

4.3.3. Antenarratives of Das Baumhaus

Community

The notion of community, as well as a closely related notion of network, has high importance for Das Baumhaus. Here I meet this antenarrative again and see that Das Baumhaus has grown its network and created a sense of belonging amongst its collaborators and supporters. When asked about the motivation of people to join Das Baumhaus, the co-founder Karen responds that people join because “they want to put something in and like the idea that it is a collective project” and highlights the “inherent desire to help” that is present in people. From here I imply that Das Baumhaus, just like Wikipedia, leverages the desire people have for contribution and giving without expecting anything in return, guided by the sheer joy of being part of something. As stated by Karen in the interview, this is all about enabling the shifts – the shift “from individuality to community” and the shift from “possession/ domination to help”.

The challenge in community building is, however, that people “jump in” enthusiastically but fall away later – only the project managers Scott and Karen take and have real responsibility. Having seen a similar pattern in the case study of CCDE, I arrive at the following exploration questions: What needs to happen for community to take as much responsibility as the core team? What could motivate community to step up? These questions call for further reflection and demand creativity and consistent sourcing of new solutions on the side of project leaders and managers.

Collaboration

Das Baumhaus is strongly oriented towards collaboration, which can be traced in many aspects of the project. This antenarrative is very strong: Das Baumhaus uses the language of collaboration consistently throughout its communication. On the website, for example, such language as “collaborative efforts to make the world a better place”; “collaborative projects of all sorts”, “collaborators” is present across all sections. The very fact of referring to active community members as “collaborators” (alongside with “supporters”) places them in the position of equality and active engagement.

Resonance

“Resonance” is the word used by Scott in the interview for this thesis, and we choose to see it as an antenarrative since it captures the core of why people join Das Baumhaus and contribute. This resonance pertains to the emotional relationship that people develop with the project’s mission, which can be in broadest strokes summarized as ultimately making the world a better place. Resonance with the grand narratives of change-making, sustainability, social change engages the motives of people and turns them into active supporters and collaborators. Interestingly, this antenarrative echoes the “emotional involvement” I discovered in CCDE and “passion” I have seen in WEFOUND. Apparently, emotional component is a recurrent theme for complex collaborative projects. I will come back to this observation in the analysis chapter.

Emergent

This is possibly the most interesting antenarrative discovered in this case study, since it speaks directly into the zeitgeist of dynamic, complex context of the network society and is in alignment with the paradigmatic spirit of this thesis. “Emergent” as an adjective is used in Das Baumhaus to describe the project status, the project management style, and the approach. “Emergent” is a perspective that Das Baumhaus assumes on Berlin itself: in 2013 and 2014 Das Baumhaus hosted the “Emergent Berlin” summer festival, showcasing sustainable initiatives and projects in Berlin.

Additionally, the antenarrative of “emergent” shows up in the project’s self-definition of its management style. As expressed by Scott in the interview, Das Baumhaus has “an organic map of things” instead of a fixed structure. Ultimately, the project and its community can be seen as a “catalytic soup” (Scott’s words) where people engage in diverse ways. In Scott’s language, people “jump in”, or “float themselves in” or “drop in” – this choice of language reflects the fluidity that is inherent in Das Baumhaus as a project and a practice. From here I can observe how non-hierarchical, accessible the project is.

The bigger picture of this antecase study unveils a dynamic networked project space, where a community emerges through resonance, to engage in collaboration.

4.4. Commonalities between antecase studies

Working with the three antecase studies of this thesis unveiled numerous commonalities, parallels and shared storylines. Although diverse in terms of the project's scope, purpose, mission, structure and general context, all the three antecase studies display some generic common traits that I find representative of project management practices in the cross-cultural complex context of the digital age. In this sense, the discoveries of the antecase studies are relevant as a learning process for the project management discourse of today.

Of course, it needs to be taken into account that the shared cross-cultural complex context of Berlin as the background for the evolution of all the three projects plays a role in the emergence of shared features and storylines. As a melting pot of cultures, Berlin challenges the projects to adapt to its dynamic lifestyle. Simultaneously, Berlin offers a wide range of opportunities for community building through propensity of networking, both online and offline. On any given day, dozens if not hundreds of events are taking place in Berlin: as counted on a random Thursday (on March 5, 2015) there were 29 meetups taking place, and presumably a huge number of other activities promoted on other platforms (examples include Internations.org, Counsurfing.org). With this vibrant city life going on, projects aspiring for building a community and creating a strong network of supporters are challenged to navigate their way through complexity and stand out in the midst of diversity.

Besides the turbulent city landscape of Berlin, the antecase studies in question share the non less turbulent landscape of the contemporary online world, where ubiquitous Web 2.0 technologies dictate the pace and scope of collaboration and set the benchmarks for crowdsourcing through such staples of the online collaborative scene as Wikipedia. In the online world, my antecase studies are presented with a variety of possibilities of engagement with their desired audiences. Looking back at history of human collaboration, I can conclude that never ever has it been easier to attract followers who potentially turn into raving fans or committed supporters than today. For example, all the three antecase studies of this thesis are making excellent use of Meetup as a platform for virtual community building and a gateway to offline events. Absolutely anyone can start a group on Meetup, the only requirement being the organizer dues (4.99 USD a month for a group with unlimited number of members). Creating a group or a page on Facebook is entirely for free. With the barriers to enter the online world so low, the only remaining challenge is actually standing out in the

crowd of other groups and projects, attracting the right people, and keeping them active. As seen in the interviews, at least CCDE and Das Baumhaus share the challenge of keeping the community members active and balancing the levels of engagement. WEFOUND appears to be more successful on this aspect, having the largest community out of the three antecase studies and managing to convert supporters into volunteers (interns). However, this can be due to a number of reasons, one being less complex nature of the project itself – building a treehouse as Das Baumhaus aspires requires way more time and energy and input of skills than taking part in a free and fun online campaign. I choose to be careful with comparisons here, since each antecase study is unique, and the nature of the projects differs greatly, not allowing for a sound comparison to take place. What I choose to do, however, is draw lessons and extract best practices from each antecase study, such that we can create a portfolio of solutions to choose from and experiment with. This portfolio might be of value for projects that, just like antecase studies of this thesis, operate in cross-cultural complex settings and rely on community building through online and offline domains. In subsequent subchapters I attempt to map antenarratives that are applicable for the antecase studies across the board and derive lessons from this research.

Bringing the points listed above together, what I find is that all the three antecase studies of this thesis (as well as multiple other Berlin-based projects that I came in contact with while doing this research) are building their communities step by step, through creating an online space for people to engage, giving regular low-cost (for example, a standard price for a 2-hour Creative Consciousness workshop is 10-15 euro) or free events, which are promoted through online platforms, plus actively attending in-person networking events in Berlin, which they find mostly through online platforms as well. Here I observe how online and offline worlds are closely intertwined and how convergence of communities happens when online tools of the digital age meet conventional face-to-face engagement. Observing this, I conclude that online and offline worlds can co-exist and actually enrich each other in the context of network society. Both are essential for facilitating and igniting social collaboration and crowdsourcing. Neither of the two is preferred or is likely to fade away, the future lies, I suggest, in careful convergence of the two and leveraging the best of two worlds for creating vibrant communities and collaboration.

Looking at the similarities between the three antecases studies in question, I notice not only the complexity stemming from the projects' environment (we refer to them as

“external complexities”) outlined above, but also what I call “internal complexity”. The internal complexity is the challenges and complications coming from inside of the project, which includes such facets as team, workflow, internal relationships, specifics and nature of the product or service, mission and vision, way of working, processes and other factors that make up the internal life of a project. In this regard, each of the antecase studies displays certain degree and quality of internal complexity. For CCDE it has to do with internal relationships between CCDE and the licensor as well as with the sensitive nature of the offerings that the project is centered around (personal development trainings and coaching). For WEFOUND it has to do a lot with internal team processes and relationships. For Das Baumhaus, it comes from the multi-purpose nature of the project and presence of multiple stakeholders and collaborators. Although the exact nature of this inner complexity is different for each of the antecase studies, I acknowledge that it is there and needs to be faced.

Lastly, I wish to come back to my intention of working what Flyvbjerg calls “paradigmatic cases” – cases chosen with the purpose “to develop a metaphor or establish a school for the domain that the case concerns” (2006, p. 230). I believe this endeavor has been successful, since all the three antecase studies presented in this thesis contributed several metaphors – in the language of this thesis, antenarratives – that are of relevance for the studies of practice and discourse of contemporary project management in cross-cultural complex scenarios. I conclude, therefore, that the three antecase studies of this thesis have paved the way for establishing antenarrative case study as a research method, and have to a certain degree expanded the understanding of current project management practices in the avenues of social collaboration and crowdsourcing. I believe that future antecase study research will be able to collect even more paradigmatic cases (antecases) with the goal of confirming my findings and expanding the conceptualization of social collaboration and crowdsourcing in project management.

4.5. Meta-antenarratives of social collaboration and crowdsourcing

Looking at the antenarratives discovered in the antecase studies above, I notice several overlapping storylines, or paradigms. Seeing them present consistently in each of my antecase studies and noticing the importance they have both in the scope of a

particular antecase study project and society at large (as seen in the literature review), I treat these as meta-antenarratives. Here I am echoing the concept of grand narrative introduced by Lyotard (1984) and group paradigmatic narratives that are reflective of the contemporary scenery of cross-cultural complex projects in Berlin. In what follows I discuss these meta-antenarratives and map the territory of social collaboration and crowdsourcing in project management.

Community

The notion of “community” appears to be central for all the antecase studies analyzed in this thesis. Community is of paramount importance for social collaboration and crowdsourcing. Each of the projects showcased in this research is involved in building a community, and relies on its community for making the project happen. One way of doing this is through direct outsourcing of certain project management activities (Das Baumhaus) – crowdsourcing of the project. Another way is less direct and involves creating publicity and spreading the word (CCDE, WEFOUND, Das Baumhaus as well) – although the activities of communicating about the project and increasing its visibility are not project management functions strictly speaking, I argue that these avenues of participation still constitute a form of crowdsourcing. Here the functions of marketing, public relations, and partially sales (in CCDE case) are carried not only by the project team, but also by the community. Through collaboration of community members and their activities much more gets done – synergies come into play, and the projects benefit greatly. Observing collaboration and crowdsourcing in the areas of marketing, public relations, and sales leads us to conclude that community is of paramount importance for successful promotion and creating visibility for the projects. In the days of Web 2.0 numerous platforms – Facebook, Meetup, Twitter as the major ones – make community involvement not only possible, but also very easy due to low or inexistent costs and low barriers to entry. It is only logical that projects leverage the developments of network society for community building and sharing certain project management functions with community members. Through these activities both parties benefit: community members experience a sense of inclusion and contribution (see, for example, interviews with CCDE), the project team receives support, and the project in general receives greater recognition.

Ultimately, I observe that community is the key meta-antenarrative for projects in the context of network society. In this aspect, the outcomes of my research support the

suggestions of scholars, who claim the importance of community involvement in various shapes and forms (Leadbeater 2008, Shirky 2009, Ries 2011 to name a few).

Networking

“Networking” as a meta-antenarrative pertains to the process of creating a community through building relationships both online and offline. In my antecase studies and in the socio-cultural landscape of Berlin I observe that networking is a dynamic activity, where the rules of engagement are constantly changing. This fluid nature of networking qualifies it as an antenarrative. Networking as a notion highlights that there are certain modes of doing and being that projects engage in. They include: maintaining a Facebook page and a Meetup group, creating and hosting events where people come and meet each other, attending events hosted by others and exposing oneself to new audiences, meeting people one-on-one to create deeper connections, and so on.

In the cross-cultural complex context of Berlin I observe that networking is a major antenarrative spanning across different sectors and spaces of the city. It has entered everyday language (as seen in local press and heard in conversations) and is commonplace in events and gatherings. It is implied that through networking connections are made, and relationships get built. In the context of network society, where “social life of information” (Seely Brown and Duguid 2002) is part of the cross-cultural complex landscape, networking is a commonly accepted form of human interaction and an integral part of social life.

It is important to note that meta-antenarratives of community and networking are closely linked. To explore the nature of this connection, I take on the perspective that community as a meta-antenarrative pertains to the static element of community as a group – or network – of people connected through a given project, while networking refers to the dynamic aspect of creating a network, or a community. In this light, I see “community” and “network” as interchangeable notions and synonyms. Through the interplay of dynamic and static aspects, community is viewed as both the playground for, result of, and the central agent of networking.

Mission/passion/purpose

This meta-antenarrative captures the presence of a higher purpose, or a deeper meaning that a project has. Here I am referring to the heart of the project, the internal

drive, the motivation for the project to exist, that special cause that inspires the project team and attracts people to the project, turning them from observers into collaborators and supporters. The words “mission”, “passion” and “purpose” are semantically close, and from my observation the projects use them interchangeably or choose the one that matches the internal culture, language and lifeworld of the project. I choose to use all the three words I found in the antecase studies, combining them in one joint meta-antenarrative. In my view, all the three words point to one core: the deeper meaning and cause of the project.

Contemporary business literature highlights the importance of having a higher purpose articulated in any project (see, for example, a seminal work on the matter – “Start with why” by Simon Sinek, 2011). All the three antecase studies give high importance to their “why”, their cause, their passion, their mission, and their call for action. All of them confirm (see the interviews) that community is built around this core, and people get attracted to collaboration and take on project management functions voluntarily primarily driven by their resonance with the project’s “why”.

From here I imply that the meta-narrative of mission/passion/purpose is of vital importance for launching social collaboration and crowdsourcing activities in the context of network society, where diverse projects compete for people’s attention and where resonance with the mission/passion/purpose of a given project plays a crucial role in people’s decision to collaborate. I see that it could be of huge interest and value to engage in a deeper study of this matter, especially looking into the motivation of community members and their response to mission/passion/purpose of projects. However, this aspect is transcending the scope of this PhD project, and I leave it as a possibility for future research.

Contribution

Contribution as a meta-antenarrative builds on the previous meta-antenarrative of mission/passion/purpose and is understood as a new dimension of collaboration: giving time and energy to the project due to intrinsic motivation to contribute. Contribution, in this sense, is seen as an expression of human desire to connect with a purpose. As highlighted by Benkler (2011), monetary gain is no longer the sole drive for people’s actions. In the days of network society and Web 2.0 tools, it is easier than ever to

contribute to a cause that one feels connected with. Contribution, therefore, occupies the central place in the culture of social collaboration and crowdsourcing.

Bringing the four antenarratives together, I see the following landscape of collaboration and crowdsourcing in project management. I see community as the central building block of all activities and observe that networking is the process through which community is created. I discover that community is motivated by a mission/passion/purpose, which then inspires contribution. When community executes contribution, I can speak about collaboration and crowdsourcing.

The four meta-antenarratives described above form, in my observation, the backbone of collaborative culture in cross-cultural complex context of today's project management.

Bringing the four together, I see the following big picture:

Communities are created through networking done by projects that pursue a mission/passion/purpose, for the sake of contribution.

To draw a map of collaboration and crowdsourcing as I have explored them through my antecase studies, I arrive at the following possible visualization (see next page):

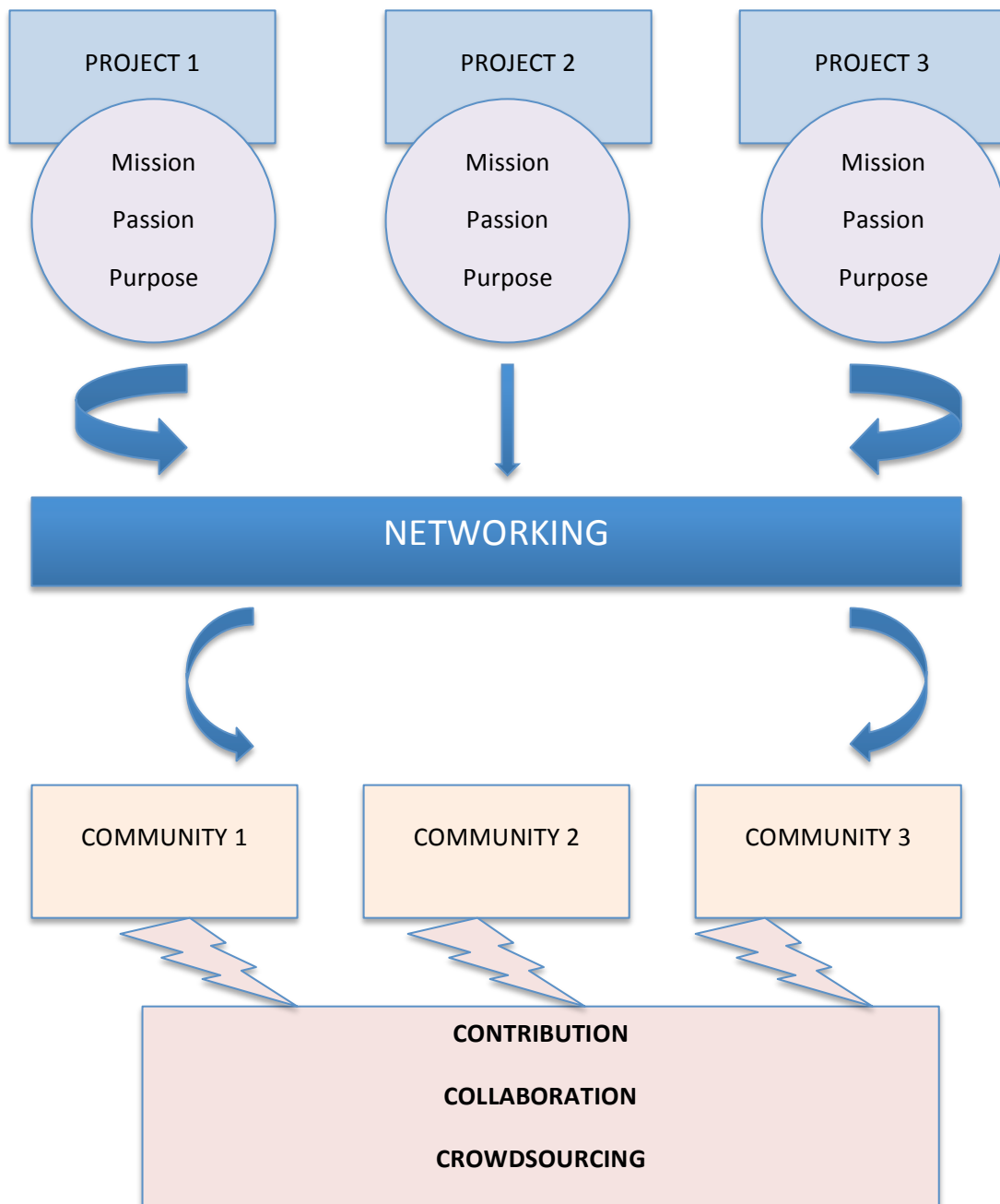


Figure 11: Mapping the landscape of collaboration and crowdsourcing

This picture shows that projects, driven by their mission/passion/purpose, engage in networking and build communities, which in turn lead to contribution, collaboration, and crowdsourcing.

On this note, I would like to come back to the levers of cooperative behaviour in projects proposed by Benkler (2011) and reviewed in Chapter 2. Through looking at commonalities and meta-antenarratives I discover that many of the characteristics pointed out by Benkler apply to my antecase studies as well. Especially communication as key factor comes back again and again, to highlight that consistent community engagement is directly related to the quality and pace of communication. Additionally, I see that reputation, transparency and reciprocity (Benkler 2011, p. 244) play a crucial role as antenarratives of success in projects. Reciprocity, as I mentioned above, is a recurrent antenarrative and shows up in my antecase studies through antenarratives of community, contribution, and collaboration.

In the chapter that follows I will explore the conclusion of this antecase study research in greater depth, and map implications for project management discourse and practice, as well as bring in suggestions for future research.

CHAPTER 5. RESEARCH CONCLUSIONS

5.1. Lessons learned

One of the purposes of this PhD project was to accumulate transferrable lessons and practices from antecase studies. In this research, I have observed successes and challenges of three projects based in Berlin. In-depth exploration of these projects and their antenarratives revealed numerous lessons that I deem transferrable to other projects that operate in cross-cultural complex settings of the digital age. In what follows I outline and discuss these lessons. I believe they can serve as a portfolio of solutions to be explored and further tested in various cross-cultural complex settings of project management.

5.1.1. Community building as the starting ground of collaboration and crowdsourcing

Observing my antecase studies, I found out that their projects could not have been possible without having a community. A community is created through active communication and consistent effort, such as organizing events (WEFOUND and CCDE give events regularly, especially favoring low-cost affordable workshops that give immediate value and showcase the project), hosting free get-togethers and networking events (WEFOUND organizes regular dinners for female entrepreneurs, CCDE gives free information evenings and so-called “Hug&Share” events for graduates, Das Baumhaus offers informal open gatherings for community and wider audience), and directly involving people in developing the project (Das Baumhaus with its open brainstorming sessions where people can join and contribute their ideas on the future of the project). Having regular meetings with people lets them connect with each other and develop relationships both with the project team and amongst each other, which eventually creates a sense of belonging, a certain “togetherness” that transforms a group of random individuals into a community.

I believe that the success of the three antecase studies with building a community and consequently involving community members in collaboration and crowdsourcing testifies to the fact that community building is beneficial for the project’s success. I have

seen, however, that creating a community is a gradual process and does not happen overnight. Patience and trust are needed for this to happen.

Looking at research in this area and bridging it with practice, I discover several components of community building. One of the crucial ones is *reciprocity*. Reciprocity is an antenarrative from the network society discourse, actively used by Benkler as he argues that collaboration is taking over self-interest as the dominant motivation of human action (Benkler 2006, 2011). Reciprocity is logical: “when we are in a situation in which another individual can directly reciprocate our help by helping us back, we both recognize that we will be better off by cooperating than not” (2011, p. 40). I have seen this principle in action in the practices of Das Baumhaus, where co-founders help their community and vice versa. Same is true for the two other antecase studies as well: WEFOUND leader Val clearly stated in her interview that she believes in cooperation and collaboration, and the daily practices of WEFOUND are the example of co-creating through giving and receiving¹². For CCDE, reciprocity comes in through “energy exchange” mode of working, where some graduates take on project management tasks and are rewarded through free access to trainings and/or coaching. Further on, I discover that *connection* is an incredibly important building block for any community. Here Benkler pertinently points out that “responding to our need for human connection can be incredibly useful in designing cooperative systems” (2011, p. 79). I confirm his suggestion basing on the data from my antecase studies, since I have seen how in all the three of them participation from the side of community was largely driven by desire to belong to something bigger. It shows up in the antenarrative of mission/passion/purpose, and more specific ones, like “contribution”, or “the Whole” in CCDE case.

Finally, not only does one require reciprocity and connection for community to work – *communication* is the key element for designing a cooperative system (ibid., p. 114). Here all of the three antecase studies were struggling with finding the way to maintain consistent and efficient communication with their community. It remains to be seen how projects can successfully engage their communities in a way that is non-intrusive however engaging.

To sum up, I distill the following recommendation for other cross-cultural complex project settings: acknowledge the potential of community as the source of collaboration

¹² I, the author of this thesis, have been involved in giving and receiving practices of WEFOUND: as a sign of my appreciation for WEFOUND letting me use their project as a case study, I volunteered to deliver a webinar for the WEFOUND community in summer 2014. I have given my skills and expertise, and I have received Val’s time for the interview and access to the project.

and crowdsourcing, and invest in cultivating reciprocity and connection. Making community one of the priorities in project management routines potentially results in heightened sense of engagement, and consequently, leads to community taking on project management functions and contributing to the project's success.

5.1.2. Combining online and offline domains

All of the three antecase studies demonstrate active engagement online as well as offline and prove that the two worlds co-exist and enrich each other. It is the online space that is used to promote offline events, and it is in the offline space that supports online connection through creating new relationships. A strong online presence ensures strong offline success – the more people a project has on the newsletter list, in Facebook groups and in Meetup groups, the more people will be reached, and the more exposure will the project receive. Therefore, I can confirm the suggestion of Rainie and Wellman that “the success of collaboration in the network operating system often depends on a delicate balance of computer networks and human networks that provide the trust and incentives to share information and knowledge” (2012, p. 194).

In my observation I am brought back to the ideas of van Dijk, which I reviewed in an earlier chapter. Van Dijk defines network society as “a form of society increasingly organizing its relationships in media networks, which are gradually merging with the social networks of face-to-face communication” (2012, p. 272). It is exactly this merging of offline and online domains that I have observed in my antecase studies. I therefore concur with the definition of van Dijk and deem it important to explore the convergence of offline and online modes of project management further.

As a transferrable practice and recommendation, I suggest that projects engage in online and offline community building and further activities, leveraging synergies and connections between these two domains.

5.1.3. A strong sense of purpose as the key attraction factor

In all the three antecase studies I observed how community members transformed from observers to collaborators due to the resonance they felt with the project's “why” (Sinek 2011). Sinek suggests that “the goal of business then should not be to simply sell to anyone who wants what you have – the majority – but rather to find people who believe

what you believe” (2011, p. 120). I suggest that having found the people who share same beliefs, values, and align on the mission and purpose, constitutes a community. From here I also imply that having a strong sense of purpose is crucial for motivating people to collaborate. As a lesson learned, I suggest that any project aspiring to attract active supporters should consider strengthening its cause and communicating it openly and clearly.

5.2. Controversies

While working with my antecase studies and researching the subject of collaboration and crowdsourcing I came across several controversies, or open questions that require further consideration. I believe that cross-cultural complex context of network society with its high level of entropy naturally produces dilemmas and challenges that project managers need to resolve. Here I discuss controversies uncovered in antecase studies and present possible directions for resolution.

5.2.1. Controversy of collaboration

Firstly, I encountered the controversy of collaboration. It can be expressed in the following exploration question, phrased from the standpoint of the project manager and team: How can we motivate our community to collaborate on a consistent basis? This question is important, since I observed fluctuations in participation across all the antecase studies. For CCDE, the challenge was to keep collaboration going – the Tahiti Ambassadors program was very successful at the beginning, however, gradually came to a halt. The project team wonders what could be done to reignite the spark, and I second their concerns wondering whether there are laws regulating the hidden dynamics or even cycles of participation. For Das Baumhaus, it was hard to get community to take on certain tasks, for example, administrative responsibilities, leaving it to the core project team to handle issues that require responsibility or seem less “exciting”. It is interesting to observe that collaboration and crowdsourcing are unpredictable and in a certain sense unsystematic: it cannot be normative, or dogmatic, or in any way restrictive. As Krieger and Müller suggested already in 2001, “businesses building Internet communities need to take up the role of institutional designers, igniting and maintaining interpersonal exchange as well as stabilizing community by

institutionalizing reproductive dynamics” (p. 18). The challenge lies, therefore, in finding a way to motivate community in a consistent and non-pushy manner that would create a win-win for the project and its community.

When dealing with this controversy, I am reminded of the intrinsic dilemma of motivation that has been tackled by researchers in various ways. Here I wish to highlight the contribution of Benkler, who suggested that “what we really need are systems that harness *both* social and selfish motivations while avoiding the latter crowding the former out” (Benkler 2011, p. 180, italics in the original).

I have observed in CCDE that the Tahiti Ambassadors program did in fact leverage both motivations: on the one hand side, the social motivation of being part of a group, learning together, sharing the value with others and supporting the cause that the members of the program find noteworthy, and on the other hand side, the selfish motivation of receiving financial remuneration for enrolling new participants for trainings. As I have seen, only leveraging both sides of human motivation was not enough to keep participation and collaboration on its initially high level with desired consistency. Although combining two motivations was a successful experiment, I assume more complex factors are at play that determine the level of one’s participation that go even beyond the question of motivation and can perhaps be addressed in subsequent controversies. This definitely interesting and important theme can be taken deeper in future research endeavors.

5.2.2. Controversy of presence

Secondly, I came across the controversy of presence. The exploration question here is: How can we capture and hold the attention of the audience? My antecase studies attest to the fact that attracting attention and keeping attention are not the same, and, as mentioned by Das Baumhaus team, people have a short attention span, and the multitude of online platforms creates the challenge of being present consistently and impactfully.

It is important to look into what is needed for the project to create and maintain a strong presence online and offline, without losing momentum and motivation. It is also interesting to inquire how projects make use of collaboration and crowdsourcing to inspire their community to facilitate consistency of presence online.

5.2.3. Controversy of teamwork

Thirdly, I observed the controversy of teamwork. The exploration question to ask here is: How can we most effectively handle team issues without negatively impacting the project and the community? For WEFOUND, the crowdfunding campaign appeared to be a failure, to a large degree due to team issues and misunderstandings between the co-founders (as stated by one of them in the interview). As interpreted by Val (in her email to the author of this thesis), these misunderstandings result possibly from cultural diversity and differences in communication styles – a logical consequence of cultural complexity. The failure of WEFOUND crowdfunding campaign leads me to questioning how cultural complexity can be managed and how team issues can be best resolved, such that the space for collaboration and crowdsourcing is kept clear. This issue, however, is outside of the scope of this thesis and is left for further examination.

5.3. Implications for project management

The research question of this thesis was:

What are the implications of the emerging phenomena of network society – specifically social collaboration and crowdsourcing – for the practice and discourse of project management?

Through conducting three antecase studies and looking into the realities of projects in cross-cultural complex scenarios, I gathered lessons learned and mapped the antenarratives of the field. Basing on this, I can present my conclusions on the implications of collaboration and crowdsourcing for both the practice and the discourse of project management.

5.3.1. Implications for project management practice

For project management practice, emergence of collaboration and crowdsourcing presents a possibility to embrace a new modus operandi. Collaboration and crowdsourcing leverage the power of community, building on people's intrinsic non-monetary motivation (Benkler 2011), and allow project managers and their teams to directly outsource certain project management functions (for example, marketing, relationship building, execution of certain project tasks as shown in the antecase

studies of this thesis) and include their immediate stakeholders into the process of managing the project.

The avenues for implementing collaboration and crowdsourcing in project management are numerous, especially in the context of network society. Herewith I outline the key implications for project management practices.

First and foremost, new tools, and resulting new practices are an important implication. Web 2.0 has entered the scene of project management and appears to be a game-changer: accessibility and diversity of tools allows project managers to experiment with new solutions. As stated by Harrin (2010), social media of Web 2.0 generation serve primarily two purposes: communication and collaboration. Both can be executed through the low-cost or even free tools of Web 2.0 with low barriers to enter the digital playground, for example, Facebook and Meetup, which are perfect for both communication (spreading the word, announcing events, sharing the news) and collaboration (community building through creating a dialogue, receiving feedback, staying in touch). All of these possibilities establish new practices in project management, and can potentially become the cornerstone of stakeholder management and marketing, as seen from the antecase studies of this thesis.

A question to debate in this domain is: to what extent can online tools take over the traditional practices of project management? As said by van Dijk (2012, p, 275), “media networks and mediated communication do not replace social networks and face-to-face communication, but are integrated with them”. My antecase studies back this up completely, all three of them testifying to the fact that online and offline domains are not mutually exclusive, but rather mutually enhancing and complementary. Same principle can be applied to project management practices in general: new media alone cannot replace traditional project manager and his/her functions. As the experience of Das Baumhaus proved, certain functions stay with the core team of the project, regardless of the scale and scope of collaboration and crowdsourcing that are going on (which, in the case of Das Baumhaus, are quite significant). The practice of balancing between crowdsourcing and self-sourcing comes into the game, calling for the ability to differentiate and decide where collaboration and crowdsourcing are desirable and possible, and where not.

On this matter, van Dijk agrees (*ibid.*) stating that media and face-to-face “create a unified physical and media ecology that hopefully will combine the strong characteristics of meetings and mediation”. The new tools are not meant to replace, but

are intended to support project management practices through extending the realm of what is possible in terms of collaboration and crowdsourcing, as well as in the domain of communication. The new ecology that van Dijk is hinting at is, in my view, the ecology of eclectic project management style, where project management practices transcend the online/offline split and create a powerful potent synergy between new tools, conventional practices, and emerging possibilities. Here the quality of flexibility, which was highlighted by Castells (2000) and Benkler (2006) as one of the crucial paradigmatic principles of network society, enters the stage and stands in its center. Dynamic, easy to use tools of Web 2.0, especially collaborative platforms and networking websites, require flexibility of practices and willingness to embrace chance and experiment with new solutions while balancing the novelties with traditional practices.

Secondly, shared responsibility is a crucial new development for project management realities. Through the tools and practices that network society brings, collaboration and crowdsourcing become commonplace and redefine the terms on which relationships are built and projects are executed. One of the significant changes concerns the subject of responsibility and control over the project. The question to consider here is: To what degree can responsibility be shared and/or outsourced in a project? My antecase study of Das Baumhaus revealed that when it comes to responsibility, the core team of the project is always the key player, since collaborators do not always choose to take on certain tasks and their responsibility has a limit to it. In the case of CCDE, the same conclusion was made, since contributors participate sporadically and the level of their commitment is lower than that of the project manager and team. I observe, however, the undeniable fact of responsibility being shared through collaboration and crowdsourcing practices. For CCDE, for example, the responsibility for sourcing enrolments for a training or an event is shared amongst the project manager and close supporters, who engage in diverse activities aimed at making a training or an event happen. However, it cannot be ignored that the ultimate responsibility for the project stays with the project owner/project manager. For CCDE, if a training does not happen, it is the project owner and manager who bears the costs, not the community, and on the other hand side, if a training is full it is the project owner who receives the reward in form of profit. From here I imply that responsibility in the context of collaboration and crowdsourcing is a sensitive matter: it can be and is shared, however, only to a certain degree. Responsibility and, consequently, control

over the project stay with the project manager, with community joining it to partake in certain aspects of it. What I and project management practitioners can learn from this is that responsibility can be flexible as well, with its scope and terms continuously negotiated in the conditions of complexity and uncertainty.

Another relevant question on the matter is: Can project management be completely crowdsourced? At this point in time, we have the classical example of Wikipedia for crowdsourced content creation (Tapscott and Williams 2006), and numerous examples of crowdsourced team and operations aspects of project management (Laloux 2014), however, I am not aware of any completely crowdsourced project management practices and have not found these through my antecase studies. I have observed, and seen accounts in research, projects where the project community through crowdsourcing takes on a significant amount of work that goes into making a project happen. In this thesis Das Baumhaus exemplifies this development. It remains to be seen through further research whether crowdsourcing project management completely is a workable solution. For the time being, I settle on a conclusion that project management practices and functions can be crowdsourced to a certain degree, which has to be decided upon by the project team. The future of network society will reveal the next stage of development and further reveal the interplay between letting go and control.

Third implication for project management has to do with such development as transcending the hierarchy in project structures and organizations. Since collaboration and crowdsourcing involve shared responsibility and rely largely on Web 2.0 tools, traditional control systems and hierarchy do not fully capture the nature of how projects get managed and executed. As stated by Abrams (2009, p. xiii) “organizations have recognized the constraints of their hierarchical practices even as a proliferation of ICT systems have opened up new possibilities for overcoming them”. Laloux in his study of the so-called “teal organizations” (2014) observed new non-hierarchical, but rather horizontal and dynamic, forms of organizing and managing projects. Benkler pointed out already in his 2006 review of network society that modularity and granularity are the key characteristics of work processes in network society. When tasks get split into smaller parts, when execution of processes is flexible and shared, new attitudes and practices of management are called for.

In my antecase studies I have seen how project managers stay at the core of the project, with collaborators and community members engaging ad hoc, forming temporary teams (e.g. Tahiti Ambassadors at CCDE) or taking on specific clear functions (e.g. architects at Das Baumhaus). I observe how teams get formed and dissolve, structures fluctuate and shift focus – to form antenarratives of emergent, networked project management practices. I have not observed hierarchy in its widely accepted narrative meaning of having the rank of importance and power in a structure. Instead, I have observed different scales of engagement and responsibility in projects, with project manager being the one with most responsibility and highest level of engagement. However, project managers in my antecase studies have not been dictating or delegating tasks to the community – collaboration and crowdsourcing cannot happen on command. I observed that when project managers succeeded in engaging community and giving its members complete freedom of choice with regard to the degree, scope, and exact nature of their engagement, that community members, stimulated by the project's mission/passion/purpose, started to participate in a variety of ways.

I have also noticed lack of hierarchy within projects themselves, which in some cases created challenges for projects, like in the antecase study of WEFOUND where two co-founders had difficulties communicating and sharing power and responsibility. In CCDE I have seen internal complexity of relationships between CCDE, and other CC territories and entities. I see that new attitudes and practices are needed, where flexibility, reciprocity and communication are at the center, and I believe that Web 2.0 tools of collaboration and participation have great potential in stimulating networked conversations, connections, and ultimately team and project management.

As the fourth implication, I wish to point out that network(ing) is an attitude. As my antecase studies show, it is largely through networks and networking that collaboration and crowdsourcing get ignited, and it is through collaboration and crowdsourcing that networks get strengthened and expanded. All my antecase studies exemplify how consistent networking efforts online and offline result in creating communities, which give birth to collaboration and crowdsourcing efforts. I conclude that networking is one of the key activities that contemporary project managers and teams engage in, and I confirm that networks are the building blocks of the project's environment. Moreover, I notice that networking and networks are more than just antenarratives describing the activities and the entities – these notions transcend the mere mundane reality of project

management and penetrate the very DNA of the project. Here I am talking about project management practices as embedded in the context of network society as such, and imply that networks are not only the way of doing project management, they are also a way of being, or an attitude.

What I am referring to here is the idea of interconnectedness and interdependence, that comes through in my antecases studies (in CCDE it is expressed through the antenarrative “the Whole”) and in project management practices on a global scale. A relevant example of the latter is “Declaration of Interdependence” of the B-corp movement – a global certification process and movement dedicated to creating conscious companies and inspiring business to contribute to communities and social causes (www.bcorporation.net, “What are B-corps”, Declaration of Interdependence). The antenarrative of interdependence offers a perspective from which one can regard companies and projects, as integral parts of a bigger whole – a network of entities, which are impacting each other. Seeing the world as a network calls for consideration of the impact that projects have on each other, communities, and the world in general. Presumably, network as an attitude makes project managers and teams more sensitive to the connections and interconnections and gives them a new perspective where synergy, co-creation, and collaboration are a way of life.

On this note, I concur with Rainie and Wellman (2012, p. 256) in their observation that network society is

an operating system that confers social and economic advantages to those who behave effectively as networked individuals, blending significant personal encounters and new media as they solve problems and build social support.

From here it stems that behaving effectively in the networked context brings benefits – and my antecase studies have shown that operating in a network through collaborative attitudes and practices with the use of new media indeed proves beneficial to projects and their causes.

The final implication can be summarized as the emergence of next practice of project management. With collaboration and crowdsourcing emerging and maturing into state-of-the-art project management practices, traditional organizational structures get challenged. Collaboration and crowdsourcing bring in the elements of non-hierarchical, dynamic, fluid organizational forms. In some sense, I can call these forms anteorganizations, in parallel with antenarratives and antecase studies – they are far from being well defined and solidified as a model and a practice of organizational

design, yet, they deviate from the status quo of the existing organizational designs and structural paradigms. Researchers, including myself, are yet unable to present a new organizational model, although attempts have been made to do this (for example, see Laloux 2014 with “teal organizations”). As new developments are taking hold, I can sketch an outline of the picture that is gradually emerging.

This research has confirmed the observation that the world is undergoing a paradigmatic shift, and its new stage of development is captured by the notion of network society. Through literature review and antecase studies I have seen that the status quo of project management is changing as well: novel practices emerge, new tools are introduced, and new dynamics play out in the field of managing projects. I am left with a question: What will the next practice (Klein and Koerner 2008) of project management look like?

Conducting antecase studies and presenting antenarratives that I discovered answers this question to a certain degree: **in network society, we see projects driven by a mission/passion/purpose that create communities through collaboration and solicit contribution in order to crowdsource project management activities and practices.** Like many researchers and practitioners, I am intrigued by “the new promise of collaboration” (Tapscott and Williams 2006) and wonder what the future will bring. So far, through the practical side of this research I can testify to the fact that collaboration is indeed taking place between project managers and their teams on the one side, and project’s community on the other side – to a large degree through the use of new Web 2.0 collaborative tools and technologies.

Van Alstyne suggested that novel environments, or, in my terminology, novel contexts, possibly lead to the creation of new structures (1997). I can imagine that cross-cultural complex contexts in the frame of network society will lead to redefinition of traditional project management practices, and suggest that this will be happening to a large degree through the use of new media and Web 2.0 tools and on the basis of resulting networked attitudes: collaboration and crowdsourcing. What I have observed through antecase studies informs a vision of project management as a collaborative and co-creative endeavor that leverages the power of community. Next practice of project management is, therefore, likely to include collaboration and crowdsourcing as its paradigmatic building blocks.

5.3.2. Implications for project management discourse

New developments in project management practice inevitably create resonance in the discourse of project management and call for further scientific conceptualization and redefinition. How can network society developments be integrated into project management as a discipline? What role will these developments play in the long term in shaping project management theory? These questions inspire my reflection.

Basing on antenarrative analysis conducted in this thesis, I suggest a perspective for conceptualization of contemporary collaborative practices in project management as *emergent project management*.

The word “emergent” speaks, in my view, straight into the dynamic, volatile, unstructured, fluctuating, entropic nature of complex realities of project environment of today. “Emergent project management” is an antenarrative – it pertains to the layer of new developments in project management that have not received a status of a convention yet or have not been integrated into project management body of knowledge (PMI’s PMBOK, IPMA’s ICB). Emergent project management as an antenarrative creates the space for the next practice of project management to unfold.

In the context of cross-cultural complex projects, emergent project management embraces new developments of network society: Web 2.0 tools occur as crucial manifestations in project management practice, and gradually become part of the discourse, with relevant literature emerging (see, for instance, Hagel and Armstrong 1997, Harrin 2010). The discourse of project management embraces new terminology and creates new antenarratives: “community”, “networking”, “collaboration”, “crowdsourcing”, “contribution” enter the lifeworld and language of project management.

With emergent project management as an antenarrative in contemporary project management discourse, I see higher possibilities for project management as a practice and discourse. These possibilities embrace “using business as a force for good”¹³ – in this case, using project management as a force for good. Here under “good” I mean igniting social change, creating greater inclusion of project stakeholders and community (especially local community – like Das Baumhaus in antecase studies). As a conclusion, I believe that embracing collaboration and crowdsourcing project management can create inclusion, meaning, and positive change.

¹³ Quoted from the video “What are B corps”: <https://www.youtube.com/watch?v=V-FZUFJwt4>

5.4. Recommendations for case studies

Deep and direct engagement with antecase studies enabled me to become very familiar with their practices and challenges. Placing the realities observed within the context of project management as a practice and a discourse, and drawing on the existing knowledge base of research and science in the area, several recommendations can be presented and tailored for each case study. These recommendations are given in the light of the following exploration questions:

- 1) What can projects do differently in order to make better use of social collaboration and crowdsourcing?
- 2) What could the next practice of project management look like in this antecase study?

5.4.1. Creative Consciousness Germany

The main challenge for CCDE is keeping their community active and stimulating it to contribute. What I believe is missing for CCDE to take its community to the next level is, firstly, strength of the main message. Although the mission and vision of the project are articulated on the main page of the website, they do not appear strongly in all other communications, for example, newsletters and event invitations. Secondly, I find that consistency of communication could be improved. I observed CCDE contact community more often when the project team needed help, and less frequently in quieter times. What I believe is important is to create a strategic communications plan that ensures ongoing, scheduled, consistent communication with community. This will create greater flow and eventually trust, since community members will get used to this ongoing communication and will know that the project is in connection with them at all times, not only when something is needed. Seeing how important a sense of purpose is for collaboration and contribution, I also suggest purpose-driven activities that are aimed at bringing community closer together.

As a next practice of project management, I envision CCDE as a more open and inclusive structure, where community is motivated to participate. I see a possibility for CCDE to pioneer the next practice of an open project, where community members come in with their ideas and create new events, workshops, and trainings, where contribution is the direct outcome of collaboration, and where creativity and

consciousness find a new meaning as not just words in the project's name, but also the building blocks of the project's philosophy, approach, and way of being in the world.

5.4.2. WEFOUND

For WEFOUND challenging areas are team communication and follow-through in communicating with the community (sending out the newsletters, managing multiple communication streams, following through with crowdfunding). What I see as a possible solution is introducing transparency into communication and employing clarity and responsibility as the guiding principles for team communication. I see that consistency and clear boundaries would benefit WEFOUND greatly both in teamwork and in community engagement. When it comes to communication, the challenge is similar to CCDE, however, it is of a different nature: WEFOUND sufficiently emphasizes its mission, and passion is a key antenarrative for the project, however, as shared by team members, overwhelm and overwork are the main obstacles. What I see is needed is re-evaluating and choosing priorities. What would become possible if community engagement became the number one task on the to-do list? I believe engaging with this question can provide insights into the degree of the project's commitment to its community.

As a next practice of project management, WEFOUND can emerge as an aligned team with consistent clear communication that creates a sense of inclusion and clarity. As a project pursuing a very strong cause, it can champion the passion of its community and exemplify channeling passion into follow-through and outstanding project management practices and results.

5.4.3. Das Baumhaus

For Das Baumhaus challenging areas include motivating the community to take responsibility and managing multiple activities, platforms and stakeholders. What I see as a potential solution is creating an incentive system that would entice collaborators to be more responsible. Perhaps they could be included in the future profits of the project, or given more decision-making powers in the project. As for the multiple platforms, here I see the opportunity to engage collaborators in posting online and outsource communications further. Alternatively, Das Baumhaus could engage in re-evaluation of priorities and assessment of the impact that each platform produces, consequently

limiting engagement and communication only to the platforms that produce best outcomes and most impact.

As a next practice, Das Baumhaus can exemplify togetherness and co-creation through having an open, diverse, large team of collaborators who are united by a sense of responsibility for the project and are moved into action by their strong connection to the project's mission. Das Baumhaus has all the chances to become a success story of change-making through crowdsourcing in a cross-cultural complex context.

5.5. Answering the research question

Bringing the complexity of all the three antecase studies and resulting antenarratives together, I can now come back to the starting point of this thesis and review the hypothesis it was based on:

network society in general and some phenomena brought about by it, in particular social collaboration and crowdsourcing, have significant impact on the practice and discourse of project management.

All the three antecase studies analyzed in this thesis exemplify significant impact of network society phenomena on project management practices. It was observed that collaborative tools and platforms make it possible and relatively easy to engage community in collaboration and crowdsourcing. New notions – specifically collaboration and crowdsourcing – enter not only the practice, but also the discourse of project management, as seen in multiple research endeavors and publications (with such prominent works as Barabási 2003, Benkler 2006 and 2011, Leadbeater 2008, Howe 2009, Shirky 2009 to name just a few). The emergence of new antenarratives in practice and discourse attests to the fact that new developments are taking hold and finding their place in the lifeworld of project management.

From here I believe I can confirm my hypothesis with regard to the impact that network society phenomena have on project management practice and discourse. My conclusion is, therefore, that network society is gradually changing how project management is practiced and conceptualized. The changes pertain to the ways that projects engage with their community, share responsibility, distribute tasks, solicit feedback, receive support, spread the word, express and live their purpose. The instruments of this change are Web 2.0 tools and collaborative platforms, which merge

collaborative spaces online and offline. The agents of this change are stakeholders and members of the extended network of projects, who, united by their resonance with the project's mission and purpose, and driven by their desire to contribute, engage in collaboration and crowdsourcing centered around the project. Therefore, I conclude that collaboration and crowdsourcing are establishing themselves as new ways of doing and being in project management. I look forward to observing future developments of emergent project management and its next practices.

5.6. Suggestions for further research

This research covered a challenging yet undoubtedly interesting space within an even larger terrain of cross-cultural complex project management. I was privileged to join the pioneers of this research in their attempts to capture and interpret existing dynamic reality of project management. I acknowledge the width and depth of the subject of this research and, therefore, testify to the growing need for further research in the area. Herewith I present my considerations and suggestions for what can be done in the future in order to advance our understanding of the subject.

Firstly, I believe that further field research is required to observe and interpret cases of collaboration and crowdsourcing in the frame of projects. A larger scale study would be very valuable for drawing further conclusions and mapping antenarratives of collaboration and crowdsourcing with greater precision and depth. In this PhD I have attempted to sketch the scenery of collaboration and crowdsourcing in cross-cultural complex context of Berlin, and have chosen three antecase studies only. I see how interesting and potent it would be to conduct a comparison between several countries, to widen and broaden our understanding of the scenery of collaboration and crowdsourcing. Here I envision a possibility of a large-scale international study that could result in a detailed account of collaboration and crowdsourcing as new ways of doing and being in contemporary project management. Additionally, I see it is possible to deepen our understanding of collaboration and crowdsourcing through long-term study with the focus on projects' life cycle and evolution through the years.

Secondly, further research can be done on the subject of motivation, or the driving force behind collaboration and crowdsourcing. Through my research I discovered the antenarrative of mission/passion/purpose as one of the key factors that determine the degree and quality of someone's engagement with the project, especially when it

comes to collaboration and crowdsourcing. I deem it worthwhile to look deeper into the nature of human motivation, following Benkler's 2011 study, and investigate how motivation and mission/passion/purpose impact project's success and community's involvement.

Thirdly, I see it is important to advance the debate on online/offline dichotomy, in terms of looking at the role that online tools of Web 2.0 play in project management practices. What is especially interesting is how new tools breed new ways of thinking, and I see that a study of project managers' mindsets and attitudes in the context of network society could provide an important deepening on the subject.

Last but not least, I believe the outcomes of this research can be translated into another study, in more traditional and conventional domains of project management, for example, in construction field, where Web 2.0 tools, collaboration and crowdsourcing are underutilized or not considered important. It would be very interesting to inquire into how we can transfer the learnings from cross-cultural complex environments to more mundane, down-to-earth realms of project management.

To conclude, it can be stated that the debate on collaboration in project management has just started in the recent years - and it will continue as new cases and new best and next practices emerge. It is important, therefore, to energize the debate and to form the discourse on collaborative project management as new developments take hold and more projects rely on collaboration and crowdsourcing as sources of project success.

AFTERWORD

I have attempted to study and map antenarratives of the emerging collaborative dimension of project management. My research testifies to the fact that collaboration and crowdsourcing are indeed taking hold as new avenues of project management, stimulated by availability of dynamic Web 2.0 tools and practices of network society. I have seen projects create communities, pursue a higher purpose, use networking to build meaningful relationships, inspire collaboration and contribution. I have seen project managers, their teams, and their communities experiment and expand, succeed and fail, grow and learn. I have engaged in interpreting daily realities of real people managing real projects in Berlin, each of them presented with challenges and celebrating victories. I learned a lot about the new developments taking hold in the project management field, and have seen only a snapshot of the wide diversity of all the novelties unfolding in the area and reported by scholars (Ries, Benkler, Sinek to name a few). Basing on these learnings, I intend to develop a workshop for project managers and communities, with the goal to train them in principles of collaboration and crowdsourcing as new ways of doing and being in projects. Through this next step my research will live on, and be transferred from academia into practice.

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APPENDIX A: Autoethnographic account of the author's learning journey with Creative Consciousness

My journey with Creative Consciousness

An autoethnographic account - written in January 2012, Berlin and February 2012, Maastricht, edited and updated in March 2015

This narrative presents an autoethnographic account of my journey through the Creative Consciousness (later on abbreviated as CC) coach training curriculum and train-the-trainer program. This narrative covers the time span from autumn 2009, when I first came in contact with CC, until the present moment, January 2012, when I find myself being a qualified coach and an advanced student in the train-the-trainer program.

Through this writing I attempt to recall my journey and interpret everything that I have been through with CC – as a student, then as an intern, an assistant, a community member, a graduate, a co-creator, and finally, a coach, a trainer-in-training, and a researcher who uses CC as a case study.

My story, therefore, covers almost the entire scope of one's possible involvement with the organization – starting as an outsider, becoming a customer of the product – the trainings, and moving towards closer involvement. Analyzing the journey that I have been through in the past two years will allow me to see the meaning of CC for my life, trace the impact it had on me, and look into the future of my involvement with the organization. It can be said that this autoethnographic narrative has several dimensions, thus leading to several goals.

Firstly, this story is deeply personal. It is a story of my learning, personal transformation, development – personal as a human being and professional as a trainer and a coach. This story is interwoven with the story of my search for meaning and selfhood, my professional orientation, my friendships and connections with other people. In this light, my goal is to cast a glance at the past two years and see what I have accomplished in this dimension. Secondly, this story is an ethnographic account of a community, of an organization, and their culture. It presents my observations of practices and records the material that I will be using in the future for my case study analysis. Thirdly, this story is a business case, revealing the dynamics of an organization that operates in a cross-cultural complex environment.

Discovery

One day in November 2009, I found myself typing the word - “coaching” and hitting the search button in Google. Having browsed through the first links, I realized that coaching is huge in the United States – there were numerous trainings, courses, and other offerings.

One of the search results led me to the website of International Coach Federation – the major structure in the coaching industry that offers accreditation, networking, and knowledge sharing opportunities. It was evident that ICF was THE authority in the field, which is not regulated by the government or any other official international institution. The website made me perceive ICF as a credible institution, so I went on to search for coach education through their website database of accredited programs.

What led me to this search was my involvement with IPMA – International Project Management Association, in particular, its group for young project managers under the age of 35 – Young Crew. I got involved with Young Crew in the summer of 2009, while living in Berlin. A colleague with whom I was doing an internship invited me. I entered Young Crew mainly to take part in an international project called Coaching for Development. This project was an international initiative of young project managers who wanted to coach project managers in developing countries, supporting them in advancing with their projects for the benefit of the developing societies. What was special about the initiative (we shortly call it C4D) was the coaching approach – we explained it through the fishing stick analogy. Coaching means we do not give them (the project managers) the fish, but rather provide them with fishing sticks such that they can catch their fish themselves, receiving due guidance from us, young fishing specialists.

It would be fair to say that none of us had extensive experience with coaching and none of us was certified as a coach, although some of us had Level D (the basic level) certificate in project management and some international work experience. All of us understood and shared coaching philosophy. Yet, I personally felt the need to come in with some “hard skills” in coaching, plus, I got deeply interested in coaching as a profession.

Having time and being naturally curious, I started contemplating whether I should do some sort of a coach training, to satisfy my desire for new knowledge and to obtain a new professional qualification. Apart from this, I felt coaching would do me good on a personal level as well – I was in need of some professional direction and outlook for my future beyond the internship I was doing at that moment. So there I was, searching for a way to satisfy my curiosity.

Most of the coach training courses I found were offered in the United States. I had neither money nor time to undertake a journey to the USA. I reasonably thought that a course in Europe was the best option for me and refined my search results. Several results came out. Each of the offerings had a short description, so I read through all of them. One offer caught my attention: Creative Consciousness International. The words “creative” and “consciousness” instantly spoke to me – an organization with such name appealed to me already. It felt dynamic, smart, simply different – as opposed to other trainings, many of which were business-oriented, emphasizing “professional” approach, which made them look too “grown up”, to my personal liking.

The word “creative” spoke to me, since I was already interested in creativity and my hobbies were creative writing and photography. I was deeply interested in the nature of creativity and its development. This is when the second word, “consciousness”, started to make perfect sense: to me, it felt that this course could support me in opening up to new creative possibilities and boosting my abilities through discovering and using my potential.

I followed the link that took me from ICF's website to the one of CCI. Today the website looks very different, so I was still browsing the old version. I looked through the course descriptions and realized that the coach training curriculum included Master I, II, III (in two parts), plus such additional courses as Mastery of Success and Mastery of Relationships.

I did not have to read the details, because I was already totally in. Recollecting the feeling now, I can definitely remember the mix of sensations that included excitement, curiosity and inner confidence, intuitive “yes, this is it”. To be absolutely sure, I still looked at a couple of alternatives, however, they looked less attractive, partly time wise. I was determined to do the training as soon as possible. The next available CC course was scheduled for January, everything else was not until spring 2010. So I contacted CCI via the contact form on the website, stating that I wish to register for Master I in the Netherlands and wondering whether there were still places left.

I got three replies – one from Geert, the licensee in Belgium, one from Joris, the licensee in the Netherlands, and, finally, from Marc Steinberg – CCI's CEO, creator, and Master Trainer. I was positively surprised that the organization's front man found time to respond to me. Further on, I was in touch with Edith who, I gathered, was handling administrative and financial side of the operations. I remember wondering why there were so many people involved in administering the process of my registration and pictured CCI as a large organization with operations in South Africa and Europe. I was

curious who was the manager in Europe and supposed it was Joris. I pictured an office with several employees and European trainers who handle the trainings, while Marc himself works in South Africa only. In my mind, CCI was a rather successful establishment with several years of history. Back then, I knew nothing about the challenges it had in Europe and assumed it to be financially profitable, successful, and in the steady stage of its business. I believe my impression partly results from the projections of my mind and partly – from the professional attitude and respectful, confident tone of everyone from CCNL who communicated with me.

I transferred the tuition fee, booked a room in a hotel, and got myself the train tickets.

First Training

By the end of 2009, I was all set and ready to go. I went to Moscow for the New Year's Eve and flew to Vienna from there, on a short business trip with my father. I remember looking forward to the training, anticipating the novelty of it, yet being a little too excited about the trip and the fact that I was going to do it alone.

The trip to Maastricht took me about seven hours. I had to change trains twice, the first time in Cologne and then in Liege (Belgium). On the train, I was reading the book about social capital and making notes for my thesis. I remember promising myself to work through at least 50 pages of text and some more during the training. Another book I had with me was a memoir of an American woman who went on a travelling adventure through Latin America, "Along the Inca Road" by Karin Muller. I always had the tendency to pick the book that, in my view, fitted the current themes and activities of my life. I figured that a book about adventure and discovery would be a good fit for a spiritual quest that I was about to undertake.

I arrived to Maastricht around 6 p.m. on Wednesday before the training, and after checking in at the hotel, which was just across the road from the main station, set out to explore the city. It was dark already as I made my way to the city center over the Wilhelmina Bridge. I had a waffle on the street corner, walked around a bit, and went back to the hotel, as it was getting chilly. I passed by the training venue just to make sure I knew where to go, and the lights were on there. Back then I had no idea that something was being prepared there, something was happening – that something I got to know as "the Big Bang" pre-training meeting of the trainers and assistants later. Back then, I went away, bought some juice and snacks at the main station, and spent the night in my room, witnessing the feelings of excitement and anticipation.

On Thursday, or Day 1, as it is known in Master I, I woke up, showered, got dressed, had breakfast at the hotel, and went to the venue. Although it was end of January, I was wearing ballerina shoes – I hoped for spring, I wanted to feel it. As I arrived, many people were there already. The venue was a conference room, on the ground floor, minimalistic and pure. The entrance lead into an open space, with toilets and clothes stands to the right, food tables to the left, one separate room to the right, main room to the front and a storage room beneath it.

I saw people wearing nametags, and I found mine as well. I signed in with the time, and took a workbook. It was not clear to me who were the participants and who was the staff. I felt a little awkward, hearing predominantly Dutch speech, not knowing whether I should say hello to other people and engage in a conversation, or just find a quiet spot and wait until the official start.

As I was looking around, I saw a young lady, with her blond-colored hair up, wearing a velvet jacket that had the color of red wine. She was smiling, and greeting everyone. Her nametag read “Savannah Steinberg”, and I wondered whether she was related to the CEO, Marc Steinberg. She could not have been his daughter – that would make her too young to be a trainer, if she was his wife, she must have been young as well, probably in her early thirties. It later turned out that my guess was correct.

I took a seat – as far as I remember, in the front row, for I was determined not to miss out anything and learn as much as possible. The introduction followed, Savannah was upfront, and Marc as well – I was surprised to see him live. I thought he was someone very busy and very important, too busy to be on trainings in person. I assumed that the organization was big enough to have trainers in Europe, but I appreciated the fact that the creator of the work was there, available for us in person.

First couple of hours seemed long and uninformative, circling around the main point but not really getting to any input. It was all about participation rules and making sure we really wanted to be there. Common, I thought, I want to be here and cannot wait to start, let's get on with the training. One assignment I could not ignore: setting my goals for the next four days. What would I like to have achieved by Sunday night? I thought about my life, about decisions that needed to be made. I felt that the most pressing question was: where should I live, back home in Moscow or in Europe? I added a couple of other personal goals. I knew these four days would be about me seeking completion and clarity, from there, further steps can follow.

When goals were set and rules of the game agreed upon, we were introduced to CC video presentations – a standard activity that awaited us on every training day. While

some people were not so eager to speak on a given topic for 45 seconds while being filmed, I felt excited. "I am very good at public speaking and I love being in front of the camera, I can do this very well, so you will see how talented I am, and give me very high scores on feedback", - these were my exact thoughts back then. I felt confident and determined, believing that I am good at this, that I need and deserve to be praised. Video playback came as a shock: I did not like myself at all. My face was too round, my eyes dull, my speaking not clear. I was talking so fast many people in the group could not get what I was saying. It seemed like I tried to pack all my knowledge and presentation skills in the 45 seconds I had, spending the energy on trying to impress instead of giving real meaning to what I was saying. "I am not as good as I thought I was" – that was the message I took away from the video experience.

Afterwards, a session with Marc followed. Input, knowledge, learning – I was happy and delighted. His level of knowledge matched my expectations, I nodded, recognizing thoughts that I already had, now verbalized by someone who appeared to have done more research on the topic of consciousness. I took notes and did not mind the hunger, yet, it was time for the lunch break.

We went to another venue, a hotel, nearby. I was disappointed to see that lunch consisted of a very light soup and sandwiches. I ate quickly, not exchanging any word with others – there were mostly Dutch people around me, and I did not feel confident enough to introduce myself. I wished I could interrupt them and ask to use English, but I could not bring myself to speak. I silently suffered, feeling alone and out of place, and went to the hotel after I was done with the food. There, I lay down for five minutes, fixed my hair and makeup, and went back to the training room.

The afternoon was filled with exploration and input, mainly coming from Marc. I made notes, eager to capture as much as I could, afraid to miss something important. The knowledge seemed precious, I embraced it and felt uneasy when other people asked questions or contradicted Marc. Confrontational questions and disbelief puzzled me. I felt an inner urge to stand up and say something like: please just listen, allow a different perspective, take knowledge from someone who has investigated the subject, have some respect. Of course I did not dare to speak, although I was ready to share any time there was space for us, participants, to do so. I still felt smart and capable and special. Yet, I was beginning to see that there were so many more things beyond my understanding.

One piece of information impressed me deeply: we, human beings, use only about 10% of the potential of our brain. I have heard this before, and hearing it again put me

in the space of unrest and wonder. How come our capacity is so limited? And, most importantly, what can I do to use more, much more than 10%? I felt magnetized by the possibility of doing more, achieving more, exploring more, being more.

As the day came closer to its end, I felt how questions started to take over me, questions about life, possibilities, my limits, and myself. And then it came – the U-form exercise – the culmination of Day 1, the ultimate clash between me and my boundaries. Not to disclose the exercise set-up out of context, I will only say that it was challenging and not so easy to do. I did not have the competences needed to do it, and, perhaps, nobody else did. I also did not have the courage, and freedom, to let myself do it fully. Constant self-monitoring did not let me give my 100%. I was still very much aware of how I looked, what the others thought, compared myself to them, did not wish to take up the space and time and let myself be coached by Savannah to experience complete liberation through doing the exercise. I stayed at 70-80% level, I felt moved, felt challenged, felt how my fear started to melt down. Yet, I knew there was way more to go, lots of self-imposed inhibitions to break away from.

I was back in my hotel room at 9 p.m. or so, had yoghurt for dinner, and went to sleep after reading some pages in the book. I attempted to be efficient and do the PhD reading as well, yet I realized how much more important good rest was. I felt satisfied with the day, and looked forward to the morning.

Day 2 started on a good note. I could not wait for more input, more revelations and insights. I continued taking notes and asking questions internally, I engaged fully and only wished for the satisfying learning time to continue. I found it a bit challenging to sit in the room for two hours or so, yet, it was worth it. I did not enjoy the breaks or lunch, still feeling uneasy and not able to engage in small talk. Some people figured out I was Russian, and I spoke to them, yet, the initiative did not come from me. I started observing the training crew: apart from Marc and Savannah, there were two other people delivering small pieces upfront – Joris and Daniel. Their performance, however, could not compare to Marc's or Savannah's – I could tell they were still learning, not so at ease, not so holistically confident. There were other people as well – assistants – dealing with food and drinks, watching the door, arranging the chairs. I found myself wondering who they were, whether they were employed by CC or hired especially for this workshop. They were seating at the back of the room, at the back row of chairs, a couple of meters distance from our chairs. In the middle was an aisle – the trainers used it to walk to the front. In total, we were 17 participants or so. I noticed people with whom I communicated via email – Joris, Geert, Edith. Edith had a strange name

badge, under her name it said 'ATL". It did not make any sense to me, and I was wondering what it meant. I sensed that the back row had its own internal structure and hierarchy, and I was curious about where this ATL position belonged.

Day 2 did not bring any surprises or challenging exercises, but contained another video presentation. Again, I did not like how I looked. The day ended with an invitation for us to take a vow of silence starting from now until the beginning of the training on Day 3. I felt cynical about the vow: I could take it on easily, I am alone staying at the hotel and have nobody to talk to anyway, I wish it was different. Loneliness was the emotion I felt at that moment. Yet, I took the "I am in silence" badge and joined the vow, eager to see how it would feel – to be in silence out of my own choice, not due to circumstances. Lots of thoughts and feelings were running through my mind. I did not feel happy or elated or good by any measure. I felt there were so many things in me not clear, not complete, and not perfect. How do I let go?

I went to bed early, and the next morning I woke up fresh and happy. I was in silence, and this silence transformed into inner peace. Another assignment of Day 2 was to start the day as if I had no story, no prior data about my life whatsoever. I remember the feeling of that morning very clearly: I felt like I was a child. It was the feeling of innocence, of absolute purity, of joy – joy long gone, forgotten, and now regained. I enjoyed the warmth of water in the shower, and the smell of shampoo. I appreciated my own reflection in the mirror, thinking that I was not that bad, after all. That morning, in silence and alone with myself, I felt truly happy – the happiest during the whole training.

I went down to have breakfast, and met two other participants. They were also in silence. We sat together at the table and communicated via gestures and notes written with an iPhone. It was my first enjoyable interaction with other course participants. It felt light and playful and joyful – pure human connection and exchange of good vibes, no small talk, no unnecessary social niceties, no expectations attached.

In the morning one section delivered by Savannah drew my attention. It was about four categories of human experience and addressed our ability to persevere and go through difficult emotional states on our way to bigger goals. I was inspired by Savannah, the way she talked, the examples she gave, and the possibility itself – the possibility of deliberately cultivating perseverance. Later on, more input on the workings of the brain followed, and core energy states were introduced. We approached the turning point of Master I. Another challenging exercise was due to start. We were divided into two groups again, and I went to a separate room, with Savannah. Again, I will not disclose

the exact nature of the exercise, yet I can say that it was done in pairs, one person holding the space, the other doing the exercise and receiving life feedback on the scoreboard and 10-finger feedback on certain parameters afterwards. As I was watching others do the exercise, I felt the urge to go next, but did not step out of the circle. I felt I want to do it, and I felt I was in for another achievement. I was hugely influenced by the scoreboard, I wanted to get to the 100% of expression, wanted to be the best. The way I went about the exercise was again through the mind, as with my first video presentation: I thought I would not do it the way others did, I would do it differently, using my skills. I thought I was persuasive enough and can outsmart the exercise, which was not about being smart. Being in my head and analyzing my performance, with my eyes fixed on the scoreboard, I could not dive deep into my core, and again, stopped somewhere around 70%. I felt disappointed, but the day moved on, and so did I.

The afternoon brought a surprise – another run-through of the exercise. I hoped to do better this time, and I did – yet, I did not reach 100%. Savannah stopped me at one point to support me in breaking through to 100%, and asked what could I do differently. I knew I needed to drop out of the mind, let go of self-monitoring and analyzing. I made a shift, I felt waves of energy circulating through me. It was liberating, yet, I was left with a bitter aftertaste of incompleteness – I did not reach 100%, there was still something missing.

I continued to judge myself, and we proceeded with the most touching inquiry of the four days: Authenticity. In inauthenticity sharing, many participants took the risk of sharing on a very deep level, sharing risky things, things that they could not just tell anyone. Many people started crying, moved and touched by the process, and I had tears in my eyes as well. I finished the day on an emotional note, feeling touched and yet knowing that this was not the end, and I did not have all the answers.

Day 4, the last day of the training, was tinted with sadness. I enjoyed the training so much, I did not want to go back to the reality of my daily life. I wanted knowledge, not routine, inspiration, not just living. I realized I did not learn how to coach, instead, I worked on myself, and acknowledged the presence of many layers of snow. On Day 4, Savannah presented one of the most playful parts of Master I, that supported me in seeing how my ego gets attention. Later, the trainer crew gave us information on further trainings in the curriculum, and I knew I wanted to do them all. I was ready to sign up right now, I did not need any extra persuasion, and I wanted to skip all these sales sections and rather get more input. I observed myself judging the way these

marketing sections were done. To me, it felt these pieces were so not in synch with the rest of the course.

Apart from that, in the afternoon we were given time to work on our vision, to prepare for the video presentation. We were meant to pair up with someone, and I felt I would rather do it alone – my natural tendency. Yet, I teamed up with a German lady in her 40ies, and the interaction happened to be very fruitful. I shared that I want to create a platform for transformation of others, maybe a training center or something like that, where people can learn and share knowledge. She asked me questions, I felt really listened to – someone I did not know cared about my dream! I listened to her to, I observed her, and I saw she had a very wise and gentle presence.

In my presentation, I held myself very straight. I did not use any notes since the words were not coming from the mind, finally. I let my hair be up, and decided not to care about my looks at all. I spoke slowly, witnessing the words come to me – a feeling from the heart met words from the mind, together, they blended in my speech. In the playback, I received 100% from many people, including Savannah. Many nice words were said, and I found it difficult for me to allow them and receive them fully. I was not used to compliments coming from the heart and addressed to the heart – I was used to praise that dealt with my achievements or intellectual abilities, not with myself as a human being.

The day came to closure, and so did the training. I bought Marc's autobiographical book and came up to ask for his signature. Back at the hotel, I packed my things and started reading Marc's book. I was curious to learn about his journey, and I wanted to keep the work done in Master I alive for as long as possible. I felt energized, and clear, and eager to keep my promises and develop myself further. I read for a couple of hours, and then I went to sleep.

In the morning I had breakfast, paid for the hotel, and went to the main station to take my train. Another seven hours and two train changes – this time, the journey went faster. When our train suddenly stopped near Aachen and could not move further for about 25 minutes, I was not upset, I was happy: it gave me more time to read Marc's book.

It was February 1, 2010. Still one month of winter to go, yet, to me it felt like a totally different time of the year. My mind was absolutely clear, I could perceive every detail of what was happening around me, yet, strangely, nothing bothered me, and nothing seemed to be out of place. Before, I used to get irritated easily and found myself judging others quite often. After Master I, I was surprised to notice that I actually liked

and appreciated every bit of my reality. There was nothing to annoy me, nothing I did not like. It was a very peaceful, joyful feeling. It felt like I could perceive life fully, with all its brightness, as if its colors have just become clearer, more radiant.

Opportunity

For a couple of weeks to come, I woke up early, before the alarm clock, at five or six in the morning, and felt absolutely happy and energized. I felt clarity and peace, and I was extremely productive. I opened my Master I workbook from time to time, and I applied some of the tools that I learned. Yet, my life did not change or turn around 180 degrees, I was still searching, still questioning. I did not have full clarity on where to live and what to do, but one big lesson I took away from Master I was still with me: I am the platform, I carry myself with me wherever I go. It is not about the place, it is about who I am in that place.

I got in action of applying what I learned. Firstly, I acknowledged that I wanted to find a new path, be that my PhD or a job. Secondly, I considered my options and got in action: updated my CV, looked for job openings, asked friends around, browsed other scholarship options. One day at the beginning of April I was seating at my kitchen table in Berlin, browsing job openings. My phone rang, and a friendly male voice greeted me. The young man's name was Michael, and he shared with me that he had just done Master I. He asked me how I was doing. I appreciated the timing of his call and I immediately felt connection with him, because he had also done Master I. I shared with him that I was considering my further steps in life, and he responded with a special offer: Mastery of Success course was scheduled for next week in Maastricht. A very special and attractive price was offered. It all sounded very tempting, yet, I had some doubts. Firstly, I wanted to extend the pleasure of doing the curriculum – back then, I had no intention to fast-track my way to becoming a coach, I tended to view CC as a support structure for life. So, I was hesitant whether I should jump into Mastery of Success so soon. Secondly, I was not sure whether I could find a hotel on such a short notice, not to speak of train tickets – it was the time when the volcano in Iceland paralyzed Europe's air navigation. On the other hand, serendipity of the call struck me: there I was, contemplating my career, when Michael phoned with an offer for a course that dealt with success and self-promotion! I said I would come if I managed to find accommodation and tickets, and Michael said he would phone back the day after. I managed to get train tickets as well as a hotel room, and in a matter of two days I was all set to go. It was spring, and I was inspired. I felt I was doing exactly the right thing.

Train stations were crowded, and I had to overcome some difficulties on my way to Maastricht. Yet, I made it there, and checked in a small hotel standing just on the riverbank. The venue – this time the training was happening at Topfit, a fitness club belonging to Joris – was across the bridge, on the opposite side of the river. I went for a walk and enjoyed a warm spring night. Next morning, I was all set and ready for the training.

As I arrived, I saw familiar faces – Marc, Savannah, Joris, Edith, Anna. There were only 8 people or so participating, Michael among them, and also Karin – a German lady who assisted on my Master I. The group was more intimate and felt safer than my Master I group, and I liked the feeling of exclusivity and closeness. The venue – Topfit – was a fitness club. The main hall was a spacious room with check-in desk, a bar, and tables in the middle. There were no windows. The lockers, toilets and changing rooms were to the left side, to the right side there was a staircase leading to managers' rooms. Another staircase at the far end of the room, opposite the bar, lead upstairs to the fitness facilities, and downstairs – to smaller rooms, one of which was our training room.

The training room was spacious enough and had nice chairs, its only disadvantage was that it had no windows at all. I did not like being deprived of daylight, yet, the content of the course was captivating enough to take my attention off that discomfort. Marc introduced conscious attitude to money and sales, highlighting that our resistance patterns towards both cost us our success. As I listened to him, I was noticing my own resistance patterns come up. I felt torn between resistance and desire to have fun. Part of me did not feel like exercising at all, another part urged me to participate fully, to achieve, to excel in something. The achiever in me loved the course, the critic kept beating myself up for every step I took.

In overall, Day 1 was much lighter than any of the Master I days. I enjoyed being back in the training context, enjoyed the very fact of learning. It was important for me to see that everything I have discovered in Master I was still true, still there. I got a confirmation that my learning was real and that I could reconnect to it through deliberately placing myself in the appropriate context. On Day 1, we were given a homework assignment: to do something out-of-the-box. For that day, I have already planned shopping – bearing in mind that shops had longer opening hours on Thursday. So I opted for out-of-the-box shopping, buying something that I normally would not buy, something outrageous and out-of-character for me. I got blue suede high-heeled shoes and a very colorful scarf – a contrast to my regular outfits.

I wore my new accessories on Day 2, soliciting approval and compliments. Day 2 contained more fun, and so did Day 3. The mood was light and uplifting, I felt shaken, positively challenged, energized in the same way that I felt after Master I. In addition to the classroom program, we were offered to participate in the Frame Program – morning meditation and yoga. I did not mind waking up at dawn, and I loved seeing the sunrise as I crossed the bridge on my way to the class. I loved being so wide awake, so alive, so present to life and its possibilities. I found fulfillment and joy in learning, and I appreciated the sense of care and love that people on the back row radiated.

I impressed the trainers with my role-play performance upfront in an exercise. I displayed the ability of my mind to make connections and see the essence of things, extracting the essence and applying it to a field of my own choosing. In one of the breaks Marc approached me to talk, and asked me what I was doing in life and whether I had any commitments or attachments – to a job or a place. I responded that I was as free as I could be, in fact, looking for a change. Then a life-changing offer came: how would I feel about a possibility of coming to South Africa and doing an internship at CC for a couple of months? I was surprised, and happy, and blown-away by the possibility of exploring a land so far away from my normal reality. I said I would consider the offer and would like to know more.

After the closure of Day 4, I lingered at the venue, reluctant to go back to my hotel and spend time in solitude. It was only 6 p.m. – too early to go to bed, and I did not want to experience same solitude as after Master I. I waited to see whether some participants wanted to go for dinner, but nobody said anything, and I did not make any suggestion either. Edith saw me standing there, and suggested I come join the training crew for dinner. I gladly accepted, since my new internship arrangement somehow made me an “insider”. Edith and I drove to the restaurant in her car, and exchanged basic background information – education, relationship status, current occupation...Then others joined. It was a pleasant evening, filled with friendly jokes, joyful conversation, and relaxed atmosphere. I felt I liked these people, their dedication to self-development mixed with healthy outlook on life – no new age rhetoric, no pointless spirituality talk. They were well-educated, smart, good-natured people who happened to be engaged in transformation and growth apart from living a good life. I felt comfortable with them, and was happy I have met them.

When I came back to Berlin, I rushed to check out the flights before even unpacking my bags. I sorted out the details in a matter of days. It was decided. Savannah would bring me the Letter of invitation in May on Master II, then I would apply for the visa in Russia,

fly from Moscow, and arrive on July 7th. My mother was a bit concerned about South Africa as a country, and so were my grandparents. Africa, infections, crime, staying at other people's house – all these factors troubled my family, but not me. I was excited about the opportunity, and I could not wait to start. I wanted to be useful, and I wanted to do it in a conscious environment, in a space where work would go hand in hand with consciousness development and growth. I felt I was about to embark on a journey for a good cause. I was still waiting for the outcome of my scholarship application, so I resolved I could use the time for some background PhD research, and started having first thoughts of using CC as a case study.

Breakthrough

There was one more step to take before going to Africa, and it was doing Master II. I looked forward to May, because it was supposed to take me one step closer to becoming a coach. By then I was clear that I wanted to continue the journey. I got used to implementing CC tools on a daily basis. What I noticed in myself was a higher level of self-awareness and understanding of life's complexity. In relationship with myself, I felt much more acceptance. In relationship with others, I experienced much more compassion and patience.

Master II was taking place at Topfit again, in the room already familiar to me. We were 14 participants or so, and some faces were not new to me. Marc did not fly in from South Africa this time, but Savannah was there, as well as Edith, Joris, and Karin (qualifying as ATL – I found out that the abbreviation stood for Assistant Team Leader, the person responsible for training facilitation and all behind-the-scenes operations).

From Day 1 it was clear that Master II was experiential and emotional. The themes of the course had to do with human communication. Basic coaching distinctions and techniques were introduced. I saw that there was something standing in the way of my free communication with other people. I did not find it easy to start conversations with people whom I did not know from before, and I noticed myself hiding again. In the afternoon an integral part of the CC Frame Program was introduced: hojo, the basics of the ancient Japanese art of sword fighting. Each of us received a wooden "sword", and exercised basic movements and steps. I was stunned: martial arts captivated me but always seemed way too far from my world, and there I had a chance to experience sword fighting!

Day 2 started with meditation and yoga, and I participated eagerly. One session in the afternoon, where one of the key CC instruments – "Ladder of Power" – was introduced,

marked the biggest breakthrough of my journey. With support from Savannah and other trainers, I stayed open to my feelings and decided to not hold them back. Other Master II distinctions that added tremendous value to my journey and supported me in reaching completion were the themes of compassion and forgiveness. I got an insight that every human being has the potential to develop and grow. Nobody can be denied the chance to change for the better. Nobody can be considered hopeless and stuck in development. Every human being has endless possibilities for growth – this idea resonated with me strongly and moved me to tears, for I have always been a believer in the innately good nature of human beings.

On Days 2 and 3 we continued with the Frame program in the mornings and Hojo in the afternoon. I gained more self-confidence while doing Hojo: the very fact that I, not a sports person at all, could hold the stick and strike, opened up a new possibility of mastering sword-fighting and gaining more physical strength. Also, trainers and assistants supported us in making references from Hojo experience to our lives. Through this I saw that I am not giving my 100% and my strike lacks finality. I took it on as an inquiry: where in my life am I not giving 100%?

On Day 4, the theme of completion as a way of life was introduced. The inquiry impressed me, creating a new intention in me: to live in completion. I saw that so many areas of my life were simply not complete, as in: lacking finality and clarity in the same way as my Hojo strike lacked those qualities. I committed to making an incompleteness list, and gradually moving into full completion..

Master II ended for me with a sense of relief. The entire training has been a big opening for me: getting in touch with my feelings, releasing pain, making a decision to achieve completion, gaining first experiences in the role of a coach, seeing another human being as whole and perfect, developing the ability to open up and be vulnerable. I was challenged, and I was given a new perspective on myself. I saw new layers of work to be done. With coaching tools and new distinctions in place, I felt empowered to work on myself further and interact with people in my environment from a place of compassion and acceptance.

Getting Ready

After Master II each student was allocated a coach for six coaching sessions. This allows a student to experience being coached by a professional Consciousness Coach and be at the receiving end of coaching, before venturing into coaching practice with peers and, after Master III, clients. My coach was located in Cape Town, and her name

was Natasha. Savannah explained to me later that she allocated coaches basing on her getting of each student's current situation, character, temperament, learning and communication style. She tried to find a matching coach, who could address the needs of each student with maximum precision, while establishing a real human connection and rapport. Natasha's grandfather was a well-known Russian painter, who immigrated to South Africa. Although she did not speak Russian, the very fact of this distant connection inspired trust in me.

Before coming to South Africa, I had five coaching sessions with Natasha via Skype. Before start, she emailed me a questionnaire that contained basic questions aimed at revealing my current life situation, challenges, and goals, as well as my preferred style of coaching interaction and prior experience with coaching or therapy. I filled out the questionnaire, and then we scheduled our weekly time slot – it was always on Thursday morning. I was eager to start and already had some goals in mind.

The first session was all about creating the coaching cycle agreement – a comprehensive list of clear and measurable goals that I would like to have achieved by the end of the coaching cycle. I put down several goals, mostly dealing with personal relationships. In addition, I put down one goal concerning my next steps with my PhD research. With that as a roadmap, we ventured into the coaching cycle.

Every session I would go online, Skype Natasha, and we would begin with the check-in procedure, assignments and commitments check, sharing time, and selecting a theme and goal to work on today. Natasha was actively listening, I felt she was there, present from distance, always ready to jump in with a relevant question, but never interrupting or commenting on anything without need. Each session was a safe space gently held. What surprised me the most was Natasha's questioning: how pertinent and well-formulated many of her questions were. The answer to them never lay in the domain of the mundane and the known, I never had a ready answer, I had to look and think about it instead. Each session ended with selecting assignments and commitments to fulfill upon until the next coaching session. There was also space for completion sharing and selecting the session's nugget – an outstanding piece of value that I choose to take away from the session.

Although I was excited about coaching, I was not ready to dive into deep personal themes on the very first session. After clarifying the coaching cycle agreement we worked on me getting ready for scholarship competition that I was invited to attend. In bare twenty minutes or so my doubts were gone, I knew I wanted to go to the competition and give it my best. This decision was reached due to Natasha asking me

the right questions about my motivation, my feelings, my resistance, my doubts. Seeing the full spectrum of my feelings, making my doubts conscious allowed me to step into the position of ownership and make my choices coming from freedom, not from dependency or doubt. Empowered by the coaching session, I went to the competition and, as I got to know a couple of weeks later, won the much desired scholarship from SDW that allowed me to finance my PhD project for two years.

Equipped with new insights and greater sense of freedom, I got ready for my South African internship. I have subrented my apartment in Berlin and got a visa from the SA embassy in Moscow. My flight from Moscow to Dubai was scheduled to depart at midnight, and I felt like I was flying into a fresh new episode of my life.

South African Summer

I arrived to Cape Town the day after the city hosted its last World Cup game. There were still three more games to go. First thing I saw after getting out of the airplane was a welcome shield at the airport. It read: "Welcome to the Mother City. Your soul will remember having been here already". These words touched something in me, as if they were meant for me alone, and stayed with me for the duration of my visit, appearing to be very true. The air smelled of salty sea and exotic plants. It was winter on the other side of the Earth, and the weather was chilly, so I had to take out my coat. The airport was very modern, and well equipped, so one would not tell a difference between Africa and Europe. Marc picked me up himself, and we drove in his car to the house. It felt so unusual to drive on the other side of the road and to sit on a seat that is the driver's seat in my world.

As we drove, Marc pointed out the slums, called "shags" in SA, where native black population lived. A labyrinth of rundown, small houses with no doors - this was what I saw. A separate world on the edges of another one - with sky-scrapers, shopping malls, restaurants, beautiful cars - all the standard attributes of a city life that seemed not to differ much from what I knew from Europe. Yet, the difference was there, lurking - apart from new and beautiful places there were numerous not so good-looking corners. A group of black people sitting on the streets - they hang out there every day waiting to get work. A beggar selling newspapers in traffic. An old bus that struggled to navigate its way through the stream of cars.

And finally, the biggest difference was there, too prominent to be ignored. The mountains. They made the city special.

The Table Mountain – majestically mysterious, the symbol, the icon, the leader and the protector of the city, seemed to encapsulate the city in a strong embrace, not letting the influences from the outside penetrate the sacred territory. I felt safe under its shadow, safe and far away from my life. I am at the edge on the world - the mountains protect me to the North, and the ocean separates me from whatever comes from the South. I am here, at the center of this strange world, away and very safe. There is no going away, but there is going inwards.

We reached Marc's house and were greeted by Savannah. Twilight was coming closer, and the lights in the garden were on. I saw a little jungle in the far left corner, a lawn, and a small swimming pool with a table and chairs next to it. The house had three floors - the ground floor that led to the street, the basement that led to the garden, and the top floor with a balcony. On the ground floor, there was the kitchen and the dining area, Marc's office, a washroom, and a guestroom. On the top floor, there was the master bedroom, two bathrooms, another guestroom, and Savannah's office. On the basement floor was a summer kitchen, a bathroom and a bedroom for me, and another room to be used as my office.

As I entered my future bedroom, I saw a ginger cat sitting on the bed and waiting for me. That was Alessie - a lady cat that fell in love with me and accompanied me constantly during my stay. I also got to meet her brother, ginger cat Sinbad, a maincoon cat Moonu, and two younger twin cats - Salt and Pepper. There was another pair of siblings in the house: little labrador cross golden retriever puppies Ruby and Keanu. That made up to seven animals in total.

We spent the evening talking and watching one of the semi-finals of the World Cup, and there was no talk of work until the next day. In the course of the next days, Marc gradually introduced me to CCI's operations and business structure. I received documents to read, got my personal email address, and started working on various assignments ranging from creating a newsletter to sorting out archives. Marc also took me to the main office - it was located twenty minutes drive away from the house, in the area of Milnerton, close to the Lagoon Beach Hotel and the ocean. In fact, one could see the ocean from the main room, and the view was captivating. I was thrilled to be in the presence of something so huge, so vast, so beautiful.

I soon realized that CCI did not look the way I pictured it. In my imagination, CCI was much bigger and much more successful than what I saw. I pictured a bigger office with many people working there. I assumed Marc would already have a personal assistant, but he had none, and I gladly took over some of the responsibilities, for example,

answering the phone at the home office. I also pictured more people doing course administration, promotion, and sales. I thought trainers were permanently employed and working from the office, while they were not. What I saw and got to know in the course of my two months was an organization working for a good cause yet struggling to make money, pay the salaries, and resolve inner challenges that plagued it, like any other company. My picture of CCI was far too idealistic and clashed against the bare reality where projects had to be managed and money was an inevitable part of the deal.

I learned that a financial director, who was very demanding and often harsh with the staff, managed the business. The second person of importance was the sales manager who, in contrast, was very cheerful and friendly. There were four sales managers when I first came to the office, but only two remained two months afterwards. There was a Training Coordinator, who left soon after I arrived, a personal assistant to the financial director, an accountant, a marketing manager, and a marketing assistant.

The sales people worked through the leads that were obtained from CC students. At the end of each course, students would be given time to complete a "Passing the Torch" (PTT) form in their workbooks. A student was supposed to come up with names and contact details of people who they thought could benefit from doing Master I. Afterwards these people would receive a phone call from a CC sales representative, who would connect with the person and invite them to join the trainings. CC sales employees spent their days mostly on the phone, attempting to reach as many people as possible to close registrations as per their daily and/or weekly commitment. There were regular meetings and quick check-ins with the sales manager and all the sales persons present.

The financial director and the accountant dealt with making ends meet - the task that, as I soon learned, was not an easy one. It was (and still is) not entirely clear to me why getting profit presented such a struggle. On the one hand, all the components of success were present. The trainings were of high quality, as testified by all graduates and students (see testimonials on the website). The office was running, the sales people were in action. Yet, very often filling a course became a struggle. There always were people willing to do Master I, their motivation to participate was clear, which allows me to conclude that the customers recognized the value of the product. However, many prospects did not have the financial means to pay for the course. There were graduates still owing money for the trainings. There were sometimes barely enough people in seats to reach a breakeven for a given training. Moreover, there were

salaries and rent and trainer fees to be paid. In this challenging situation, CCI was struggling to find a solution.

The marketing manager was working her last weeks and handing over to Mash, marketing assistant. The reason why she was leaving was not clear to me at the beginning, but later on I learned that the company could no longer afford keeping a marketing person due to financial constraints. During her time at CCI, she drove the creation of a new CC website – it aired several months before my arrival. It was a significant achievement and improvement in comparison to the previous website, the one I stumbled upon when looking for a coaching course. The old website had a name that did not reflect the nature of the offering (cci-portal.com), while the new website – www.consciousnesscoaching.co.za – addressed the brand name directly and thus received higher Google rankings. In addition to this, other marketing updates took place: an updated logo, newsletter template. These updates improved the overall brand look and impression.

Social media was already on the company's radar when I arrived, yet, a sense of direction was missing. CCI realized it must maintain its presence online beyond having a website and doing some basic search engine optimization. There was a page on Facebook as well as a group. There was also a Twitter account (licensees in Belgium and the Netherlands also had a Twitter account each). These social media avenues were maintained by Mash, the marketing assistant, with some help from a CC graduate and certified coach Adin, also known as “No Money Guy” for his adventurous project of living without using money for five years. Adin was a social media enthusiast, keen on social collaboration and online networking. His support as a social media expert was his way of paying back for the trainings he had done. Adin came to the office once per week or so to create input and transfer knowledge to Mash. Both of them had admin rights for Facebook group and page, and for Twitter. They used Hootsuite as an online platform to publish status updates.

With my interest in social media and pre-existent experience, I saw I could provide value in that domain. My master thesis focused on social media as a driver of social change. Having done extensive academic research on the subject, I possessed not only the practical skills (the “doing” of social media), but also the contextual understanding of the relevance of social media for society (the “being” of social media). Marc trusted my expertise and enthusiasm, so I gradually took over social media management. I started by assembling a meeting at Marc's house to discuss the status quo and the ultimate goal that we wanted to achieve through social media. Adin, Mash,

Marc and myself were present. We all agreed that we wanted to create a strong online presence for CC, as well as build a community around it. My idea was that strong social media presence would drive attention to the brand and the offerings automatically, thus reducing direct sales efforts. I ventured into creating a Social Media Strategy document to direct all social media efforts. Also, I started writing Social Media Guidelines for the CC staff, having a belief in the value of having strong staff engagement. I based my intention on best practices that I observed – there were many successful companies who created a strong online presence through actively engaging their employees, who gave voice to the company's virtual image. I believed that true online engagement cannot be impersonal, it must be personal, with a human touch to it – direct responses, active comments, opinions that reveal rather than hide real human beings who type those sentences.

I spent many hours researching and conceptualizing my little project. I read trustworthy sources as well as novel research on social media management (for example, Mashable.com) in search for ideas and inspiration. Finally, I drafted the Strategy and the Guidelines and got approval from Marc. Now it was implementation time.

I spent a couple of hours with the sales manager, answering his questions about social media and sharing some tips. He was absolutely in favor of creating a strong social media presence and got in action immediately. Yet, all other employees did not share his enthusiasm. None of them became active in posting on Twitter or on Facebook. Through personal conversations and discussions (undocumented) I found out that they did not see direct value in investing time in social media activity, they preferred to focus on getting their jobs done, and did not want to invest their free time in social media activity.

I realized that extra awareness creation was necessary, both for the staff and the community. Community building, I believed, was another core activity that could not be neglected. We had several graduates who were close, assisted often, consistently gave us leads, took coaching, stayed in touch with other graduates and/or trainers. Yet, many people drifted away after having done the trainings, there was no structure in place to stay connected. I thought social media could be a way of keeping the community close. Adin and I developed and offered a free social media workshop open for the staff and the students. We decided it was best to educate both target groups at once. We scheduled the workshop for the end of August, prepared it thoroughly, and advertised via the Newsletter and social media channels.

Almost all the staff members attended, except for the finance manager and the sales manager. In addition, we had several (5-7) students present. We conducted the workshop in a very interactive manner, mixing input from our side with practical tips and easy steps that could be implemented immediately. Our goal was to show that social media was easy to use and valuable. We have done it through what we called “myth-busting” – dispelling common myths and misunderstandings about social media. We got the participants to create Twitter accounts if they had none or post something on Facebook as they were sitting there. We also made space for discussion and ended the workshop with informal sharing session.

The outcome and feedback to the workshop were definitely positive, and we did create value for several people who got to know more about social media on that day and who enjoyed a pleasant afternoon. Yet, several people were not enough to make a difference on the level of the community. It was clear to me that a once-off event would not create a movement.

In general, while getting to know CC better, I also recognized the possibility of using it as a case study. I saw its challenges with making use of the tools of network society and saw the evolution of community building. I started making exploratory interviews with some community members and trainers. Although these interviews are not part of my final PhD research, and the case study itself shifted from CC as such to CC in Germany/Berlin, these months in Cape Town have given me a full-scope awareness and understanding of cross-cultural complex context of CC.

On the side of community, I observed that the community context needed to be constantly energized and re-activated. Meetings and workshops need to be a regular offering, social media activity needs to go on daily. Progress needs to be made steadily, and most probably it will not happen overnight. With this in mind, I was wondering what would happen after my internship was over, and I definitely wanted to stay involved and hold the space for social media presence to mature. I got access to Hootsuite account and posted on Twitter and Facebook almost daily. My posts consisted of wisdom quotes and news updates, when there were some. Marc kept his personal Twitter account, and posted retweets from his account quite often. I did not get any direct engagement on Twitter, and on Facebook page engagement showed up mostly through “likes”. The Facebook group, or community, was not getting anywhere – people were not posting, and since the group was open, we received a lot of spam. It was jointly decided not to put effort into the group and rather focus on the page as the official Facebook presence point for CC. Back then, Marc was not on Facebook, so I

created a fan page for him, but it never went big. Eventually in 2011 Marc took the decision to appear on Facebook as a person and himself, which was a very good decision since he got instantly hundreds of friends and real interaction going on.

Marc and I conducted a major revision of the CC website, updated the texts and changed some items in the layout of the front page. I also introduced the possibility of creating a Blog, and Marc drafted several posts. Yet, the Blog did not air. I did not put energy into making it happen for several reasons. I knew that setting it up would involve costs, and there was no spare money to spend. I also knew that a Blog without comments and activity is a dead body, and getting activity would involve putting in extra hours and time, which I could not promise I would have once back to my European reality. Finally, I did not feel strong enough and entitled to make decisions about the Blog, and getting every post approved and uploaded and checked would mean a long chain of actions, which did not go together with my sense of how social media should operate. I felt having a Blog was a good idea that must wait for the next phase, then, in September 2010, main issue was ensuring CC survives the downtime.

In addition to these social media efforts and other internship activities, I had the experience of assisting on two trainings and completed Master III part 2. Both assisting and doing the training created major value for my self-development and were an integral part of my SA experience.

Assisting is that part of one's journey when the roles get reversed, the receiver of work becomes the giver, the participant becomes the organizer, and through this shift new perspectives open and insights emerge. I was excited about my first assisting experience since I knew that I wanted to be on the back row, part of the organizing team. I had event management experiences before, organizing and managing events was one of the passions of mine. The process of making an event happen gave me thrill, energized me, made me experience the immediate presence of the result. My assisting happened on Master II, my favorite training, with Savannah as Lead Trainer. Every morning we would come in really early, sometimes before 7 am, to set up prepare, and leave very late, after team meeting and feedback. Although the days were long and busy, I enjoyed the experience tremendously and learned a lot about myself and saw the training process from the inside.

The next weekend after that training I stepped into the training context again, but as a participant in Master III part 2. I made arrangements to do Part 2 before Part 1, since I did not want to wait for so long and knew that I will sign up for Master V immediately after I complete the curriculum. The course finished on a high note, and I observed that

with the knowledge I have I was ready to coach now. I got a coaching peer, and we started coaching shortly afterwards. It was a very exciting and new experience. I was amazed to see that I actually could coach, that my questions made sense, that there was a real connection happening. I also started peer coaching with my peer from Master II, to make up for the peer sessions we have not done after Master II.

I assisted again, on Master I in August. It was another beautiful experience. The time was coming for me to go home, and I did not want to. My intention was to stay connected, so I arranged with Marc that I keep some of my responsibilities, especially, with regard to social media. I felt a strong urge to re-connect to the context and deepen my skills as a future trainer, therefore, I decided to fly to Holland to assist on Master II. I came to Holland, and the assisting experience was very different from my South African ones. The environment at Topfit was less relaxed, I felt more distance to the team, and the group displayed resistance. It was a huge learning for the entire team. Savannah really showed up as a powerful trainer taking responsibility for the group's resistance and engaging in a powerful discussion with them, creating an opening to move forward.

I was back to Berlin and started coaching actively. I was very busy, and my clients were mostly non-paying ones. Sometimes I had two sessions per day, and it exhausted me. I was still very much under the influence of my exhilarating South African experience, which I wanted to share. I feel I might have overwhelmed some people with my sharings. Back then, I was unable to realize they did not want to so much information and were not ready to digest the insights that were coming from me.

Start of a new journey

At the end of October I completed my Master III part I in Holland, and with this my coach training curriculum was complete. I signed the agreement to enter the train-the-trainer program (called Master V) and came back to take my first internship on Mastery of Success. I was supposed to start on Master I – yet Marc persuaded me it was better to rather travel home now, and then come back and stay for Mastery of Success and then Mastery of Relationships.

My first internship was Mastery of Success – one of my favorite courses, very funny, very out of the box. We had about 15 participants, and I was the ATL – responsible for all the background operations. There were no assistants, and I arranged everything on my own. I have done all the boards, I have liaised with the venue, and I took care of the trainers. I felt a little bit out of place, not knowing whether I belonged to the team fully. It

took me a while to be able to share with them that I felt excluded and would like to connect with them more. I was also severely challenged with regard to service. I could not comprehend how come trainers could not make their own coffee – a thought that seems ridiculous to me now that I am a trainer myself. However, back then I was pushed and triggered by Savannah and Karin, with total love from their side, to see that being in service and taking care of the trainers was an act of support and appreciation. Surely they could make their own coffees, but they needed space and time to focus on the training and deliver it on the highest possible level.

I learned a lot while doing my first presentations upfront. I was naturally inclined to present and act, which made me not fully natural in my body language and expression. My ego did not like me not being perfect. I came from believing myself to be a good speaker and presenter – yet I came to realize that was not enough for the game I was planning on playing. I had to get over myself multiple times in order to be able to serve sincerely and present more naturally.

After that, I took Mastery of Relationships course – a very powerful three days experience, which came to be one of my favorites in the curriculum, and then came back to Berlin and got ready to visit Cape Town again.

South Africa revisited

I was magnetized by South Africa and could not have enough. Having decided to include CC in my PhD work as a case study, I required more information and case study material. I decided to go for one month and actively engage in CC from this perspective, accumulating background information on CC.

I took one Master V internship on Mastery of Relationships in Cape Town. I was ATL again, and alone again. Savannah and Marc were the trainers. We worked well as a team, it was a relaxed training – we could arrive with Savannah together and get ready, in the evenings we could do relaxed feedback rounds at home while having dinner. I got space for trainer sections, and made progress in being able to engage with the group and get people. It was a very beautiful internship indeed.

I was still in Cape Town for Christmas, we spent it with Savannah and other girls going to an orphanage in the suburbs and having dinner in a posh restaurant afterwards – a very visible contrast. I kept doing things for CC, like newsletters and social media management. The system was still the same, some sales people were gone, and the office had no money. Marc planned to move the office to his house to save on rent. In general, I learned that one cannot step into the same waters twice – that visit was very

different from my first one, and I felt things cannot be reversed. My first visit stayed as a very special one in my memory.

One more internship was awaiting me in Europe – February Master I that was supposed to happen in Belgium. To save money, the facilitators – Joris and Geert – rented space in a monastery close to Leuven. The training room was weird, with a huge cupboard, and religious paintings. We had to put in some work to make it look neutral. This was my first training without Savannah on team, and I really missed her. We had Joris, Geert, and Anna, whom I already knew, plus Xavier having his very first Master V internship.

After that training I started preparing for my next visit to South Africa. I have planned a 6 weeks trip starting in March. I knew things have changed in Cape Town – the office did actually move to the house. The old guest room where I stayed was now the accounts office. I stayed at the guest room on the ground floor. I realized my first Cape Town experience was unique, not to be repeated. In December, I was searching for its traces. That time, I was not. It was gone, and I let it go. I was building a new one, writing a new story.

Since the office was at the house, I could spend time communicating with Mary, who was now doing the admin and co-ordination. There was also the accountant and one sales manager was working from home. Everyone else was gone, and even these people were about to be retrenched. There was no money, and the process was stuck. However, in the midst of this new ideas started to emerge. The Johannesburg team started to emerge, brought together by a co-creation hub, smartRevolution – a union of people passionate about coaching and transformation, several trainers among them. Mark Fraser-Grant, a successful coach and Senior Trainer, was willing to take over the franchise and take care of the business side of things. As I was watching these movements, I realized that more co-creation and collaboration were about to enter the scene, and was curious about future developments.

Change and Challenge

Changes in South Africa echoed in Europe. The business in the Netherlands and Belgium was about to enter a new stage of development as well. The licensees were considering new pricing models, and they looked into what needed to change in order to secure sustainability of CC in Europe and finally bring the business to breakeven.

In April we had a Master II training in Maastricht, facilitated at Topfit, the fitness club owned by Joris, thus saving on renting a space. I was on Level 2 and I was doing my

ATL qualification run-through. I had two assistants, Jurn and Charles, and was familiar with the challenges of the venue, catering, doing boards, and keeping my eye on everything and being two steps ahead. I qualified successfully and felt that I have mastered and integrated ATL competence.

CC NL acknowledged that their current model was not really working, Joris himself invested a lot of money already and did not receive it back. It was time to reconsider the model and see whether traditional franchise model was applicable for NL scenario. A lot of effort went into sales, phone calls, enrollments, yet the results were mediocre – the trainings were barely filled with people. Every training was a struggle, and the amount of energy input did not equal output. Geert and Joris started to deliberate alternative models that would involve feedback from the community, the participants, giving them a chance to value the training after they go through it. They got to know about “valuation afterwards” model, which is based on “pay what you want” idea: you have the experience, then you assess how much you are willing to pay, basing on your estimation of the value received as well as your financial means. This model gave CC NL new hope, and the team ventured into exploration.

In July CC NL hosted its first Master I based on “valuation afterwards” principle. Participants had to pay 115 euro fixed costs for the venue, food, workbooks, the rest was up to them to donate after the training. We worked as a team – trainers, Master Vs, assistants, active community members – doing our best to enroll 50 participants. We held weekly or bi-weekly Skype meetings to connect as a team, brainstorm sales and marketing strategies, and discuss all issues related to training facilitation. It was the first example of a real collaboration and crowdsourcing in CC lifeworld – a whole project, a training, managed and sourced by a dozen of active community members. A lot of effort went into organizing this training. It was named Summer Of Love, for promotional reasons, and it was very special for all the collaborators. It was challenging to find a venue that would be cheap and host 50 people plus our team of Marc, Savannah, 6 Master Vs, and 11 assistants. Eventually we rented out a school that had a dormitory where we could sleep. We managed to collectively source 48 participants, thus creating the biggest Master I ever.

The training was a huge success, the group opened up beautifully, and the dynamic created by so many people was incomparable to the trainings I have seen so far. As first I was a bit challenged speaking in front of so many people, wondering whether my level of presence and intensity was enough, and it was very good for me to experience this challenge. The valuation afterwards was an intrigue, and to our joy and

satisfaction, the numbers were good. The point of breakeven was achieved. This meant that valuation afterwards model was working, and CCNL was going to live on. Next Master I was happening in October and was to be held in Sittard, a small town close to Maastricht. The collaborative approach was implemented again: weekly Skype meetings, with support of active community members. Things were different this time from the way enrollments were done: for Summer of Love, CCNL still used traditional phone sales and following up on the leads that previous participants gave us, there was a sales person employed for that. After Summer of Love success CCNL completely switched to enrollment system that did not include direct sales. Rather, CCNL started to create a system of empowering graduates to enroll their friends, family members, colleagues, and acquaintances. The focus shifted radically: no longer was the company enrolling, now the community itself was enrolling. Managing the complicated process of accumulating and following up on leads was not dispersed, outsourced to a larger group of dedicated individuals.

What made this shift possible? Firstly, valuation afterwards model removed the pressure of finances: the course no longer sounded as something expensive, exclusive, and available only for those who had money to spare. Now it was presented as something accessible, non-binding, an opportunity not an obligation. Secondly, CCNL and collaborators as a team managed to create a very good bond with Summer of Love participants. There were many of them, the vibe was very positive, alive, enthusiastic. We felt the momentum of connection and seized it: immediately after the training we created a special Facebook group for people to stay connected, we invited them to the international CC Facebook group, we invited them to be part of co-creation. Some of them responded, and came on board with ideas, or enrolled as assistants for Master I in October. In Autumn 2011 the community in Holland felt truly vibrant, truly alive.

One of the co-creation ideas that came out of this new wave was monthly face-to-face meeting, which was called Hug&Share, and was initially organized by one of the Summer of Love students. Every first Tuesday of the month Hug&Share took place, mostly in Maastricht, sometimes in Sittard. This was a wonderful way to deepen connections and friendships that emerged during Summer of Love. Co-creation was in the air, and CC was riding the wave, exploring, testing, and probing the waters. At this time, Charles came fully on board as Master V trainee and facilitator. He became the main person running the daily operations of CCNL. Stepping up in the role of facilitator Charles gave a lot of love, care, and energy to the community and trainings. He spent a

lot of time developing community, talking to people over the phone, and keeping the connections alive. His personality was a great contribution to the community. Another new Master V member was Darshita, who reviewed Master I on Summer of Love. During the training she reconnected with her vision and started to prepare launching CC in India and UK.

With this inspiration in place, Master I in October started with one hour long co-creation meeting, during which we discussed the movement that was emerging and brainstormed on the possibilities of stirring it further. One of the ideas that surfaced was the creation of an online platform where people could meet and find valuable content, yet, we realized that creating such a platform required a lot of investment – it was not yet the time to make it. What resulted out of these discussions was a feeling that something was emerging, that community was maturing, that CC NL did not need to struggle and fight for its existence anymore – end of 2011 was about escalation of community and shaping of next steps.

October Master I was a success as well, with very good valuation afterwards results. We were about 45 people. Again, many of them stayed active in the community, and continued the journey. The assistant team led by Charles as ATL created a space of love, very strong connection was present. It felt like people are growing to really know each other. In November we held Master II in the same location, with about 38 people on board, and on valuation afterwards. For me it was a very successful training, I performed on advanced trainer level, and could really feel my power growing. Most of the people on the training were our Summer of Love and October students. We ended with a very good vibe, and I did not want to leave, the energy felt that good. However, I had to leave, New Year was close, and 2012 brought new wave of CC evolution: our first Master I in India.

New territories, new levels

Darshita followed through and manifested Master I in Mumbai beginning of February 2012. She put a lot of energy into it, speaking to hundreds of people: students, teachers, and company employees. With the help of her friend's influential family, she got us a venue – a private school. The teachers of that school constituted the majority of our group, which were over 30 people. It was a deeply interesting learning experience, delivering a training in a new country and a new culture.

After India I went directly to Maastricht where I had arranged to live for 6 weeks, until beginning of April. My goal was to experience living in Holland, to decide where I

should relocate there, and to work on my PhD intensively – both at the University of Maastricht library and in the CCNL community through interviews and informal talks. I wanted to observe how it looks and feels, to be in Maastricht, and I have achieved my goal.

What has changed in 2012 was that CCNL shifted its organizational form – now the license for CC trainings belonged to a company co-founded and co-managed by Joris and Charles – Soulce. Establishing Soulce was a new serious step that manifested commitment to make CC work in the Netherlands. Charles was running operations and facilitation, both Joris and Charles were actively looking for corporate deals. To my surprise and slight disappointment, the strong co-creation vibe that we experienced in autumn of 2011 was gone. Co-creation was still there, but subtler, focused in smaller groups. Hug&Share events were taking place; Charles, and two other graduates were developing a workshop for teenagers. In general, the movement has taken a new turn, and the energy was quiet. I was observing and noticing and wondering what would happen next.

Soulce intended to make CCNL a success, financially as well. To cut down the costs, Joris and Charles came up with the possibility to have trainings in CCNL's own space – the basement of Topfit, the fitness club owned by Joris. This would eliminate the costs for renting the space, and make it easier to facilitate – no need to carry the equipment etc. The martial arts club that occupied the space moved out, and we had only several days to transform the venue. We had to lay the carpet, clean the walls, and create space division with curtains, and so on and so forth. Here is where community power showed up again, providing invaluable support. Several graduates volunteered their time and energy to support us and transform the basement that looked rather ugly into a decent training room. It was far from being perfect, yet, it was good enough to have the training.

Naturally, our new Master I group in March energized the context. New people stepped up, to my surprise, one Russian among them – Natalia – was very enthusiastic and willing to join Master V later. My best friend from Moscow, Olga, did the training and was very inspired by it. All of this promised a positive shift. I felt very strong as a trainer, and left Holland with a sense of right direction. To my great delight, I completed my trainer training and graduated from Master V with a “Professional Trainer” diploma. New level has started for me, and with it came new responsibility.

For the rest of 2012, I was focusing on my PhD research alongside with advanced trainer development. In spring and summer of 2013 I qualified as Lead Trainer on all

CC trainings, which meant, I was ready to deliver CC trainings on my own without any supervision. In March 2013, Remco took on the licensee for Germany, and I received direct access to the reality of running a CC business, which allowed me to engage in active observation and investigation of CC Germany as my case study. These notes serve as the summary of my personal journey with CC and reveal how collaboration and co-creation were gradually coming to be an integral part of CC practices.

APPENDIX B: Autoethnographic notes on WEFOUND

My experiences with WEFOUND – written in February 2014, edited and updated in March 2015

First event

I got to know about WEFOUND in autumn 2013, when I was conducting research on the cross-cultural complex context of Berlin and was in search for additional case studies that would expand my research beyond focusing on one paradigmatic case of CCDE. I was browsing events on Meetup and stumbled upon an evening event for women entrepreneurs, organized by WEFOUND and hosted by Humboldt University student group in one of the university buildings. It sounded interesting, so I attended.

The university seminar room was packed with women – there were about 30 of us. When I arrived, I noticed two girls actively running around and setting up the laptop and the projector. As I learned later, they were Val and Franzyska, the co-founders of WEFOUND. The event opened with Val welcoming us and saying a couple of words about WEFOUND – the platform for women to work on their mindset and receive support with their businesses. Then she invited us to introduce ourselves – our name, where we come from, and what we do. I discovered that we were a very interesting diverse group of women: from students to IT professionals, from seasoned entrepreneurs to single moms. However, one trait stood out for me: all these women were passionate about something and wanted to turn this passion into a business.

After the introduction, Franzyska addressed the group with a keynote speech that revealed her story of self-exploration and search for meaning and purpose. I was struck by her honesty in revealing her struggles and her vulnerability. She spoke with conviction and inspiration, harvesting a round of applause from the audience. Up next was a successful lady entrepreneur from Berlin, the founder and CEO of one of the city's numerous startups. She delivered a presentation about her company, outlining her success story and learning curve. When she was done, numerous questions followed, mostly around the lessons she learned and advice on moving forward with one's business idea, for example, getting investors and hiring team. Fruitful discussion followed, with the audience and the speakers co-creating the content of the evening and sharing ideas in the spirit of inspiration and mutual appreciation. I appreciated the atmosphere of mutual support and learning, and left the evening inspired and uplifted. I

exchanged contact details with several ladies, and was looking forward to more events with WEFOUND.

Val organized a couple of other events in Berlin, for instance, a workshop on business strategy canvas, which I was not able to attend. However, I started following WEFOUND on Facebook and Meetup and noticed the steady growth of its community.

The big launch

In February 2014, WEFOUND community was big enough for an official launch event in Berlin. Through networking contacts Val was able to source a free venue – an art gallery, and sponsorship of food and drinks from a law firm. Tickets to the event were sold online, and were sold out fast – due to large community and its involvement. It seemed to be that women could not wait to connect with other women in business context that implied not only connection, but also learning and mutual support.

I attended the launch event, already having the idea in mind to use WEFOUND as a case study. I observed the event, exploring community involvement and project management style. When I arrived, it was already full, over 100 people present, including journalists and representatives of a couple of big companies. I grabbed a front row seat and got ready for action. Val and Franzyska opened with welcome and sharing WEFOUND story, and revealed a short promotional movie about the project. A keynote address from an American social entrepreneur followed, and then about a dozen of women presented their projects in form of a two-minute pitch, with one slide per project. Again, the variety of projects was astonishing – from style blog to coaching, from food project to marketing agency. In my view, what united them all was creativity and desire to make a difference. Each of the speakers appeared confident, passionate and enthusiastic. Later on this would make sense to me, through discovering “passion” as the key antenarrative of WEFOUND.

When the speeches were over, networking started. People were moving around in space, starting conversations, exchanging business cards, approaching the speakers and the hosts. Interestingly, by the time of the launch event WEFOUND team has grown – a couple of interns were there to support, and several women were close supporters in the community.

Collaboration

After the launch WEFOUND continued giving events and organizing workshops not only in Berlin, but also in other cities, for example, Zurich, Cologne, Hamburg. The word was getting out, and more and more women joined the virtual WEFOUND community.

In summer 2015, WEFOUND launched a series of webinars to connect women all over Europe (and the world) and give them some tips for entrepreneurial mindset. I got to know Val better by then, we saw each other at events, and us sharing Russian heritage was a point of additional connection. Val invited me to give a webinar on goal setting, and I gladly agreed, since it was a great chance to observe the process from the inside and make some observations from the side of the project's expert guest not just a participant, like before. It was for free, and an act of support and volunteering on my part. On the given day, we assembled online. Val and Franzyska interviewed me and asked me questions, I shared some tips and tricks that I learned from my coach training. Afterwards participants could ask questions by writing in the chat, and also on Twitter. This live engagement and answering real questions of real people was the most exciting part for me, since it highlighted how the content of the event can be co-created by participants. It was interesting to observe the focus of WEFOUND on serving the immediate needs of its community, not just delivering a pre-scripted lecture on goal setting that might not be matching the real needs of real women in the audience. This webinar was a great success, we received great feedback, and parted with a sense of fulfillment.

Later on in summer, WEFOUND launched the crowdfunding campaign together with "I am the power" campaign. I joined as a participant and observed tremendous community engagement that took place in the secret Facebook group – women sharing their daily struggles and wins, asking for support and giving it. It was real community engagement in action, co-creation of value and emergence of a movement through sharing, caring, and evolving together.

I interviewed Val, Lucie, and Claudia for my thesis, and stayed in close contact with them, receiving updates on the project and following the ups and downs of WEFOUND. I learned that Val and Franzyska had some challenges being on team together, and in December 2014 it was known that Franzyska left WEFOUND. This was a major change, however, the community was still there, however, less active after the end of the "I am the power" campaign. There were no more group posts, and crowdfunding

has gone inactive. I could see how quickly things can come to a halt without consistent communication and re-invigoration of the project.

New possibilities

In spring 2015, WEFOUND stands strong again. Val is clear on the goals, and her passion is driving her forward. She found new volunteers and interns to support WEFOUND, and has supporters in several European cities. WEFOUND is planning workshops for summer and expects to re-launch crowdfunding in the months to come. I am having talks with Val about being involved as a guest coach and mentor, and I am sharing the discoveries made through this PhD research with her, giving back to WEFOUND as my antecase study and supporting the cause of helping women become powerful successful entrepreneurs.

APPENDIX C: Autoethnographic notes on Das Baumhaus

My experiences with Das Baumhaus – written in October 2014, edited and updated in March 2015

I discovered Das Baumhaus in spring 2014 through Meetup and Facebook – I saw some of my friends joined open events organized by the team. I also met Scott, the co-founder of the project, at one of the numerous networking events in Berlin, and got curious about the initiative. I came by to see the space, and browsed the website. I was impressed by the number of collaborators involved in making Das Baumhaus possible and immediately recognized the possibility of turning this exploration into an antecase study. It was clear that Das Baumhaus represented a collaborative project in its ultimate form – outsourcing and crowdsourcing, engaging various stakeholders and opening the project up to the contribution from the wider public.

Moreover, Creative Consciousness partnered up with Das Baumhaus to support Scott's event – Emergent Berlin – and I also volunteered to give a workshop at the event. Emergent Berlin is a yearly event hosted by Das Baumhaus in collaboration with other urban projects in Berlin. It is a one-day long urban festival that showcases a variety of sustainable initiatives and projects that are based in Berlin and are united by their desire to make Berlin a more sustainable, creative, conscious place to live.

The creation of the event itself was in fact pure co-creation – all interested parties, from projects to single individuals, were contacted in advance and invited to brainstorming meetings. Also, a spreadsheet was sent around outlining various tasks that needed to be taken care of, and people could sign up in the Google doc as volunteers. Examples of tasks include setting up the space, welcoming the guests, communicating with the speakers and workshop leaders, managing the tech, cleaning up afterwards, etc. It was beautiful to observe how willing people were to help out. As later stated by Scott in the interview, some dedicated supporters were there the whole day, some simply took on what needed doing and executed. However, some tasks were less popular, for example, cleaning up afterwards – Scott and Karen as project owners had to take care of that. Nevertheless, the level of community engagement was very high.

On the event day in August, the space was set up on the banks of the river Spree, using both the existing buildings and newly set up tents. Several hundreds of people visited the festival. There were workshops as well as presentation of projects, with several activities happening in parallel. There was a lot to choose from. I observed

people come and go, network, talk, check out events. The atmosphere was very dynamic and vibrant. At my workshop, about 16 people were present. We spent almost 2 hours together, in a small green tent that was too small for the number however very cozy. Afterwards, I observed some project presentations in the main building – each project had about 10 minutes to share the message and answer questions. What stood out for me was the diversity, and the uniting theme of sustainability and contribution and working for a good cause.

In general, it was a very dynamic event. I saw many people come and go. There were numerous flyers lying around, and the diversity and mix of projects was spectacular. It is interesting that Das Baumhaus managed to connect with so many partners and that so many of them were willing to contribute to the event for free, and made it so diverse. After the festival, a feedback and de-briefing event took place, where lessons learned were shared. I could not attend it in person, however, received the follow up communication. Das Baumhaus team was eager to learn and improve and noted ideas for the future.

In spring 2015 Das Baumhaus is getting ready for a very intensive phase of actually building the space. It is now the time to leverage support from the vast community that the project has created. I am watching with great interest how this co-creation will unfold.

APPENDIX D: Full list of antenarratives

(in alphabetical order)

Ambassadors

Collaboration

Commitment

Community

Contribution

Emergent

Emotional involvement

Mission/passion/purpose

Networking

Passion

Resonance

The Whole

APPENDIX E: INTERVIEW TRANSCRIPTS

INTERVIEW #1 – CCDE - REMCO

Violetta: Okay, thank you. I told you a little bit about what I'm doing and what I would like to know from you first is just tell me a little bit, how do you manage the project, how do you go about building up CCDE? How did you start one and a half years ago and what are your practices in terms of managing it, operating it?

Remco: Do you mean the operational side of the business, or how exactly do you mean the question?

Violetta: What do you do to ensure that it happens, that CCDE even exists?

Remco: Okay, so the main thing that we do is we deliver trainings, transformational trainings, personal development and coach training. When I started here one and a half years ago, I came from Holland and I started absolutely from scratch. That means that I had no network here in Berlin. I knew two people, two friends of mine, and they escorted me a little bit in the beginning. For the rest, I had no friends, no network, no contacts. We started absolutely from ground zero.

The main thing what we did when we started to get our name out, and to simply inform the public that we're out there, and that these trainings are available is by making use of Facebook, meet up and go to network events. We would organize small events ourselves like information evenings about our trainings, small workshops and other get-togethers. We would post these events in the several social network groups that are active here in Berlin, and those are quite many here in Berlin.

From that we got people attending our workshops where we had either like no participation fee or very low participation fee, so people showed up there and there we were able to interact with them live. The same thing applied for the information evenings that I've organized. We made use of social networks as a first step to get into personal contact with people.

Violetta: You say when you came here you had no network, but then did you believe that you do need a network in order to make a project successful?

Remco: To be honest, I've never consciously contemplated on that matter, if I needed one or not. Where I came from, when I started here is actually the bare fact of a commitment. I said, "I'm going to do this." Before I made that decision that I was going to start this business here in Germany I did not do extensive research, what needs to be in place, what do I need in terms of money, people and all the rest of it. The only question that I asked myself is, "Do I want this? Do I want to start this business? Do I feel inspired enough to make this successful no matter what's needed to make that happen?"

Violetta: In currently looking back, to what percent would you say the success of the organization depends on the network that you managed to create?

Remco: I would say to a very large extent. I think it depends almost solely on the network that we established and the already existing networks that we make use of. I would say over 90 percent of the success depends on that.

Violetta: Then how big is currently your network in your community? Well, before I say community, would you even say that you do have a community?

Remco: Yeah, we do have a community here in Berlin. There is like a core of this community, and with that I mean people that are very well connected amongst each other and with us as the company, as the business. For them we also organize regular events where we just come together, have a glass of wine and just connect and spend some time together.

Violetta: How big is this, the group?

Remco: This group can be anything in between seven people, six, seven people up to 20, 25 people. It totally depends, the evening. Sometimes many people show up, sometimes not so many. I would say the core here in Berlin consists of about 15 people that are very well connected, and around that is a wider circle of another 15 to 20 people who occasionally join the meetings and workshops and information evenings.

Then the community of graduates in total in Germany consists of about around 100 people that have graduated from our trainings over the last one and a half years. Then we also established a network of people that have attended one or more of our information evenings and workshops. We have gathered the details on a list, and with them we are also still in contact when we're organizing new events and trainings.

Violetta: How big is in the biggest outer circle, so to speak?

Remco: The widest circle consists of almost 200 people.

Violetta: Let's come back to the project management practices. How do you actually run the company?

Remco: We don't have a known office, since most of the business ... most of the operations can be done from any space, so normally I work from home, or from a café, and the main operations consist of emailing, being in contact with our graduates, with prospects, organizing the events, finding a venue, organizational aspects around the trainings themselves. The day-to-day business is mostly via email through the computer and telephone.

Violetta: In general managing of CCDE, do you do it yourself? What percent do you rely on support? Are there any activities that you do outsource, anything that contributes to success of the business? Is there anything that you have given away?

Remco: Since two months ago I have one person working with me part-time, Jasmine. She has taken over practical things like finding venues for our smaller events, and for our bigger events posting in the social networks, creating online events, something like that, events in Facebook, in Meetup and other social networks. She also composes the drafts for some community emails. She organizes events herself, like dinners and other get-togethers. She's working for me around 20 hours per week, and it's like some smaller things that I outsource to her.

Violetta: How about the community? Are they doing anything for you?

Remco: What they do is they show up at events and recommend our trainings and our events to their friends and family, and people that they know.

We have also a smaller group of people, like the core here in Berlin of our network, we call them ambassadors, Ambassadors of Creative Consciousness Germany. They are committed to more actively spread the word that we exist and that we organize these trainings, and they are also engaged in enrolling people to do the trainings. For that they receive a commission of 20 percent.

Violetta: What do you think motivates people to become an ambassador? Why are some people, in general, why do you assume that community of the rest of the people who are close or not so close?

Remco: I think it's a matter of emotional involvement with our trainings and with our brand. Some people, they got so much out of the trainings. They experience so much personal growth and development. They were able to get rid of a lot of stuff that they were carrying with them for many, many years, so they experience a lot of healing and relief and renewed power and energy from doing our trainings. I feel that that has created a very strong emotional link, a bond with us.

The presence of gratefulness is also there. They really feel that they have received so much from the trainings that they naturally feel that they would like to first, do something back for the company as organizers of the trainings. Secondly, I think those people and other people also feel a sense of wanting to contribute. Having gotten the benefits themselves out of the trainings, I feel they want others to get as well the freedom and liberation and energy and sense of purpose and all the rest that they got from the trainings.

Violetta: Do I understand correctly, that from your perspective they become close and they take over enrollment function and spread the word to some degree firstly because they are emotionally connected, there is emotional involvement, and secondly because they believe in the training, they believe in the cause?

Remco: Yeah. They have experienced for themselves what a huge difference the training has made for their own lives. They have a reference based on facts. They have their own personal experience, what kind of a difference this training can make.

Violetta: To what percent would you estimate those people from the community who actually support and create a consciousness here to spread the word, to what percent do they contribute to the success of the project?

Remco: For one training, I've actually calculated that. It was the training that we had ... not the last one, but the training in May, our master one training. There it was 33 percent of the success of the training depended on that small group of people, meaning that they enrolled 33percent of the participants.

Violetta: I'm also curious, is there anything else ... What is the relationship between the team, you and Jazmin, who are the team, so the inside of the company and the outside, external reality? What is the nature of this relationship, you as the company and your community, and then broader, broader circles?

Remco: The first circle, I would say those people have to some degree become friends to us. Whenever we see them, we're very close and it's a very intimate relationship that we have established with them. The relationship with the second circle is more of a professional one. It's more like mutual appreciation, from us as a company to them, as simply acknowledgement for them as a human being having stepped into wanting to make a change for themselves, and from them to us as the provider of these trainings that make a difference for their lives. It's a professional relationship with some extra.

Violetta: To come back again, I just want to check if there's anything more that they do for you besides enrollment? Do you receive any more help from community? Is there any other forms of, let's say, crowd sourcing of project management that are going on?

Remco: I'm thinking what else do they do for us. Nothing comes up.

Violetta: Do you think in general it is possible to crowd source management of a project? What I mean by this is due to all the network phenomena that we have in social media and so on, and people being so engaged and then so eager to participate in things, to what percent do you think it's the way to go? Do you think it's possible for you to actually outsource more things that you're doing, that people will just do it for you because they believe in your cause or they want to contribute or they are grateful?

Remco: I'm just thinking of that specific things that ... I would want to answer this one if the community would be willing to do that for the company against no cost, is that what you mean?

Violetta: Mm-hmm (affirmative).

Remco: I don't really see that happening somehow.

Violetta: Why?

Remco: Good question. I have outsourced ... I have one experience that I built on for the answer that I gave, and that is outsourced bringing around flyers here in

Berlin. At that time I had in mind that people would be willing to do that for free. Anyways, we decided to or I decided to actually offer a small fee for that, an hourly fee to bring them around. I put that on 10 euros.

The person that I approached is actually one of our closest people, so from the first circle. He said he'd be most happy to bring the flyers around, and I guess the fee as well, but he actually didn't find the fee high enough. He wanted a higher fee than we offered. He wanted the 12 euros instead of 10 euros. I think that is part of the reason, this one experience is part of the reason why I don't think that people would be willing to, for example, do emailing or venue search or those kinds of things for free.

I have another experience that I built on, also one person who was very happy with our trainings and still is very close to us. I met with him for a couple of times for a cup of coffee. He said he would be willing to find a new venue for us, at that time we needed a new venue for our trainings, but he actually never got an action. I've built on some experiences that I have where people were not easily... so it's two experiences, and from those I did not try further to check if the community would be willing to do things for free actually. Somehow, at my side, I also don't feel fully relaxed with that.

Violetta: Why is that?

Remco: To ask people to volunteer for us, as a company who ... in the end of the day we are a company who has a goal to make profit. I want to live from this company. To ask others now to volunteer for that, somehow does not feel right.

Violetta: I can imagine. In what scenarios would you say it is applicable to ask people to volunteer or when they themselves volunteer, for example, in Wikipedia?

Remco: If they would offer it. If they would come to me and say like, "Hey, I would be willing to do something for free for you, just as a sign of my appreciation," I would be happy to say yes.

Violetta: [Inaudible 00:19:43] observing all those developments, for example, I mentioned Wikipedia, where people come just because they want to and they make an encyclopedia together. Nobody pays them for that. They're not going to get anything, not even their name on the publication, something. What do you think draws those people? What is their motivation? What is the difference between your company and...

Remco: I don't know all details about Wikipedia, but is there any aim of profits?

Violetta: No.

Remco: There's none?

Violetta: No.

Remco: You see, I think that's the difference. There's no aim of profit. That changes the framework, the whole context of such a thing. We are still a company who want to make profit with the product that we deliver. I think when it's a non-profit thing, that places everything in that context that it's about contribution. and [inaudible 00:20:41]. When it's both, you see we also contribute but McDonalds also contributes. Why would people volunteer for McDonalds?

Violetta: Yeah, I understand. Maybe they very much like your vision and mission, which is all about creating consciousness in the world, but still somehow the very fact that you are a company and running it as a business is putting them away from you.

Remco: Having this conversation, I actually asked myself now if it would not make more sense to change the structure of the organization.

Violetta: Towards what?

Remco: Yeah, I don't know how it's called in Germany, but to more of a like a non-profit organization.

Violetta: Mm-hmm (affirmative). Yeah, exactly. Yeah.

Remco: Because I think, I do think that for such an organization which ... then we come one to the direction of, for example Wikipedia, they are actually more the likelihood of people feeling a ... you know, be willing to do some contributational work, to volunteer.

Violetta: I see what you mean. To sum up, what I understand from our talk is that it is very important for you to have network and to have community, because this is the way you get forward. However, it's impossible to solicit their volunteer contribution beyond the scope of just spreading the word and enrolling, since they don't feel like volunteering for a for-profit company.

Remco: I'm not saying it's not possible. I think I've not thought completely through and you asking me those questions actually brings me in the space of reevaluating if there's maybe still some possibility to ask for something.

Violetta: Yeah, you see there's ... through my research and observing some projects which just happened naturally, for example Wikipedia and some other projects that I'm interviewing and using as case studies, I'm coming up with this question, what needs to be in place for project management to become crowd sourced.

Remco: Exactly. Did you already find a common denominator?

Violetta: No. Not yet. That's why I'm gathering all the material.

Remco: That's the purpose of the work?

Violetta: Yeah, that's the purpose of the work, to look at firstly what are the implications of new network development of project management and to what degrees that actually possible to crowd source project management.

Remco: Yup. Yup.

Violetta: In what scenarios this is applicable and then in what scenarios it's not applicable.

Remco: Yeah.

Violetta: It's where it's very interesting what you're saying about a for-profit company perhaps requires for the scientific investigation and research.

Remco: Yeah. Exactly.

Violetta: Yeah. Interesting. Then in general looking at all the network developments, do you see that as going more into the [inaudible 00:24:00] online world or offline world, and how do you see the two worlds interplay?

Remco: What I see more and more is that the online world is like a first entry point for a business like ours, where people are getting contact with the business, get to know the business, already can experience the business through, for example, free or very low-cost materials. That makes the second step to actually buying a product that is per definition offline or to even find a way to ... or a second vote possibility for companies who have offline products to find a way to actually make that the same project, product also in the online version.

Violetta: What will this online world play in connecting with people?

Remco: I think a very important role. Recently I attended a retreat in Portugal, a mediation retreat. From my estimation, around 70, 80 percent of the people finally got there at the retreat because they got to know about the person doing the retreat through YouTube. They saw a lot of videos from him and liked it, and finally visited the website and went to the retreat.

Violetta: Yeah, interesting.

Remco: Same in our case. Many people discover us through the online social networks, through our website. It's a first very important contact point, I think, where in the old days that happened of course just in face to face, in life. I think that first step nowadays happens online.

Violetta: Looking at the result of what we've talked about, is there anything that you would like to add on this subject of managing your project community involvement and anything else that you regard as important?

Remco: Nothing comes up.

Violetta: Okay, good. Thank you for this interesting conversation.

Remco: Always welcome.

INTERVIEW #2 – CCDE – JAZMIN

Jazmin: Like take 2, take 3, take 4?

Violetta: No, no, we don't need that. Okay so this interview is with Jazmin. Thank you for taking the time, so I told you a little bit about my research. Can you first, before we start, explain a little bit what is your role at CCDE? What do you do?

Jazmin: My main role in CCDE is to enroll people to our Master I training, which is a foundation training that we have. That's the base. There's other things that I do, other administrative things, social media, but at the end that is what I do. My main purpose is to enroll.

Violetta: Mm-hmm (affirmative). How do you go about it?

Jazmin: How do I go about it? By many ways. One of the things that we do is we organize different workshops, about every other week, and we invite our network, my personal network, put it on different Facebook groups, put it on meetup. So that's a way to meet people to enroll. Another thing is we have informational evenings where we talk about the Master I training, what it's about, what CCDE is about, what consciousness is about, so that also attracts some people. Also with that, we post it on Facebook in different meetup groups. Another way is just by going to different networking events, meetups, just different kinds of events and ... Just meeting people and letting them know what I do, but usually when I go about it, I don't really go about it in a, "Hi, I'm CCDE and I want to enroll you," because that wouldn't work. I'm just more myself and I tell them more about my experience, they get interested, and I tell them about CCDE and how this is the tool that helped me to become more alive. That kind of gets them more interested in the trainings, and yeah. Those are the main things that come to mind in terms of enrolling.

Violetta: And what is the importance of enrollment in the scope of CCDE? [inaudible 00:02:14]. Why do you need to enroll, why is it so important to enroll?

Jazmin: Why is it important to enroll? I mean we need participants in our trainings.

Violetta: Mm-hmm (affirmative).

Jazmin: The training is our product.

Violetta: Right.

Jazmin: So that's, essentially, what we sell.

Violetta: Mm-hmm (affirmative).

Jazmin: So we need to have people in the seats.

Violetta: Mm-hmm (affirmative). And you say you go about it through creating a lot of events, or through going to events?

Jazmin: Correct.

Violetta: When you organize events, where do people come from? You say you posted online and you also invite your personal network. If you estimate in percentage how much, so how many people come from your personal network, or just personal network of people who run CCDE, versus just random people from social networks online?

Jazmin: Yeah, it varies from event to event, however if I had to average it out, I would say ... I would say about 70% are friends or friends of friends.

Violetta: Personal network.

Jazmin: And the other 30% are just ...

Violetta: New people.

Jazmin: Brand new people coming from that space, yeah. And oftentimes a lot of the people that come to our events, new people that come to our events, are friends of mine or friends of other people that have done the trainings, but it takes them usually a while sometimes to come.

Violetta: Mm-hmm (affirmative).

Jazmin: To come and really show interest, and move forward and do the training.

Violetta: And why do you think this is so? Why are they taking time?

Jazmin: I think a lot of people initially are skeptical about what it is about and what it does. I know personally with me, I have some certain friends they, when I did the training they didn't show that they were skeptical. But now, having talked to them, they were like, "Yeah, I was a bit skeptical in the beginning,". Like what it is about, it's this consciousness stuff.

Violetta: Mm-hmm (affirmative), yeah.

Jazmin: It's not common in people's lives, for them to do a conscious 4-day training. If you think about it most people don't have this as a priority, their priority is to do redundant, mundane things.

Violetta: Yeah.

Jazmin: Like the rat race.

Violetta: Yeah, I can imagine.

Jazmin: So anything different is just, yeah.

Violetta: So in a way, I understand that you need to win them over, and that might take some time.

Jazmin: Yeah, but now I don't really even see it as winning them over, it's like ... We have a good product and I don't have to force anybody to see that.

Violetta: Mm-hmm (affirmative).

Jazmin: It's my job to be the example of that which you can become after doing the training, so that's where a lot of work comes in on my end, to be the example. Be real. Not that I have to be perfect but just be true to myself, and when I am that way then people see it, and that's when I can attract more people.

Violetta: Yeah, I understand. You say that a lot comes just from personal network, and when you started working for CCDE, how big was your personal network?

Jazmin: My personal network? I mean in Berlin alone? I don't know ... Over 300 people?

Violetta: Mm-hmm (affirmative). Wow.

Jazmin: I mean just to estimate, probably more.

Violetta: [Crosstalk 00:05:46] 300 people that you were in touch with?

Jazmin: Yeah actually, probably more.

Violetta: And is that your extended network? Like all the people that you know, so when you say 300 people, what is your relationship to them? What is your degree of proximity? How close and everything?

Jazmin: I would say a lot of them I've met maybe just once or twice.

Violetta: Mm-hmm (affirmative).

Jazmin: So for example when I go to different events or friends' birthdays or whatever, we end up adding each other on Facebook, but oftentimes we don't see each other again. But there's still maybe some sort of messages back and forth. In terms of people that I actually hang out with, it's a very small percentage.

Violetta: So what would you say is your close network? People who you hang out with?

Jazmin: I would say it's about 20 people, maybe.

Violetta: Mm-hmm (affirmative), 20 people. All right.

Jazmin: I mean I could really lower it, of course, to the people that I see more like ...

Violetta: To close, close friends.

Jazmin: On a more weekly basis, but I would say ... Yeah I would say about 20.

Violetta: Mm-hmm (affirmative). Good. Then you invite ... What percent of this network do you invite to CC events?

Jazmin: Before I would select them to who I thought would be interested, but now I just invite everybody.

Violetta: All right.

Jazmin: Before, I was skeptical, I was like I don't want them to think that I'm bombarding them, but then I realized well ... Who am I to stop them from growing? If I really wish to see more conscious people, I need to invite them and just put it out there. An invitation does not mean that I'm forcing them to do anything, it's just an invitation. Here's the invitation, you do whatever you want with it.

Violetta: Yeah, right. In general, what I understand from you is that enrollment is of crucial importance for CCDE, no participants no training, as [Rampal 00:07:46] said in one of my talks with him.

Jazmin: Right.

Violetta: Yeah, exactly. So CCDE's survival depends on enrollment. What would you say is the role of online versus offline tools in that?

Jazmin: For enrollment? See ... It's a good question ... Me personally, I focus more on offline, because that is more, I guess you could say, where I shine, where I'm more of an asset. Me meeting people, when I interact with people they usually like me, they feel safe, they're like, "Okay, what does this girl have to say?". In terms of online, I do use online resources to invite those people that I have met, so I use it in that way, but in terms of just focusing on online, it's kind of hard to get new people just online.

Violetta: Mm-hmm (affirmative). What makes it so difficult?

Jazmin: My God, there's a plethora of coaching companies, of trainings, of this and of that, so we're one out of the many.

Violetta: Mm-hmm (affirmative).

Jazmin: So to really stand out it's like you really have to find a way to really do something that will set us apart from the rest. I know the product will speak for itself, but how do we translate that at first glance? It's hard.

Violetta: Mm-hmm (affirmative).

Jazmin: How do you translate like consciousness, and aliveness, and freedom and all this stuff ... In a flyer?

Violetta: Yeah.

Jazmin: Or in a website?

Violetta: So, you focus mostly on the offline.

Jazmin: Yeah.

Violetta: And if you look at the general practice of our world, that we now have all those online tools, where do you think the world is going? Do you think that online and offline will balance itself out, or what will dominate? What do you see as the paradigmatic development?

Jazmin: In general or in a business level?

Violetta: I'm interested in both. If you think it's different.

Jazmin: Yeah ... Well what I see now is that the online ... Online has really taken a toll on relationships. They have taken over real face-to-face interactions, and since that has been happening a lot, it seems like people are realizing like, wait a minute, this is not really the way to live. I think soon there will be a shift, and there will be more of a balance in offline and online. People will use online to get in contact with people, but they won't use it as a way to actually socialize with one another. It's just more like a communication tool.

Violetta: Yes, yes. And for business?

Jazmin: For business ... I think it's mostly online. I think it's mostly going to stay online. Of course it depends on the industry, but I think talking specifically on CCDE, I would say that in some time, sooner than later, the name will be more known, and it'll be easier for us to enroll people through our online visibility.

Violetta: Mm-hmm (affirmative). How do you plan to create online visibility, if you have such plans?

Jazmin: I would say create more tools. Something as simple as videos, a blog, some sort of forum where people who are interested in consciousness, or even people who have done our trainings, share their experiences. It's still a bit blurry, but something interactive, something that people want to be a part of. Something that will be exciting, something that doesn't look too professional. Something that's too professional just doesn't really appeal to people.

Violetta: Mm-hmm (affirmative).

Jazmin: People have 9 to 5 jobs, they have to be professional, they don't want to have to be professional when they go and do a training. So it's still a bit blurry.

Violetta: Mm-hmm (affirmative). Okay. Where are you at, at the moment, with CCDE? How actively are you leveraging the potential of the online world?

Jazmin: That what?

Violetta: To what percent are you leveraging the potential of the online world, just towards your potential? What would you say?

Jazmin: We still have a long way to go. We haven't tapped into it. I wouldn't even think we've tapped into it 10% honestly.

Violetta: Mm-hmm (affirmative).

Jazmin: There's a lot. There's a lot that we can do online that we have not done yet.

Violetta: And why do you think you've not done it yet?

Jazmin: For me personally, I came in and I realized that it was already moving in a certain direction, so I'm just kind of continuing with that. Now that I see that, I'm like okay, how great that it's been working that way, but I need to create it from scratch. So what can we do moving forward? So now I'm thinking okay, what if we actually invest a little bit of money and do some Facebook ads?

Violetta: Yeah, mm-hmm (affirmative).

Jazmin: People do that, and that works sometimes. It works with businesses like cafes, that's how I learn about different cafes and different restaurants.

Violetta: Mm-hmm (affirmative).

Jazmin: So why can't we do that with Facebook? Start there.

Violetta: Okay. Yeah, thank you for that. Now, a little bit different line of questions, so ... As I've learned from my current research on CCDE, of course you have great roots and you have built a community in Berlin. Would you say that CCDE has a community? Is it valid to say that?

Jazmin: Yes.

Violetta: And how would you define community? What is CCDE community?

Jazmin: I would say it consists of a group of people that are able to interact with one another in a very real, honest, and raw way. In a way that you can't really do that with other people.

Violetta: Mm-hmm (affirmative).

Jazmin: You're just yourself. There's no bullshit. People can see through you. Also, in this community, we support each other because we know what the other person went through. I mean, in this community, we know each other probably better than our long-term friends. We know each other's passions, we know each other's fears, we know what ticks us. We know our shadows, we know our lights. We are able to have that community. It's just really supportive.

Violetta: Mm-hmm (affirmative).

Jazmin: I mean for me that's one of the main things that I really enjoy about CCDE honestly. To be able to have a sense of community, to be able to walk this path with other people, that I'm not doing this by myself.

Violetta: Mm-hmm (affirmative).

Jazmin: I don't think a lot of the graduates are active in the community, for one reason or another. That's another thing that I know we need to work on, to see okay how can we really make the community more active. Or make the graduates more active.

Violetta: Mm-hmm (affirmative). And what would you say is the number of active close community?

Jazmin: In terms of numbers?

Violetta: Yeah, Rampal gave me a particular number, I'd like to hear what you say so I can average it out. So he named a group of very close people, then more or less close people, then bigger circle.

Jazmin: In terms of big circle, I would say ... I would say like 45 maybe?

Violetta: Mm-hmm (affirmative).

Jazmin: Maybe 40?

Violetta: Yeah.

Jazmin: And then I would say, and I'm going to go to the lowest extreme, like the ones that are really, really active, and really making a point to enroll and just to be active, I would say 5 or less.

Violetta: Mm-hmm (affirmative), yeah. And what would you say is the relationship between the team, internal CCDE, and the outside? What is there relationship team-community, how does it go?

Jazmin: Well at least in terms of the flow of the communication, it's mostly just by e-mails that we send out to letting them know what we're doing or what's coming up, and then after that it's that we see them in our workshops, in our group evenings, in our hug and shares that we have every month.

Violetta: Mm-hmm (affirmative).

Jazmin: We actually just created a new event called Open Space where graduates can come, and they can share their experiences or challenges after Master I, what are they going through? What do they need support in? Things like that. So, I don't think that the level of communication or interaction between the community and CCDE is very active either.

Violetta: What is missing?

Jazmin: What is missing? I don't know what the missing link is, but what I see is that a lot of the graduates, they're not coming to the events that we're holding.

Violetta: And if you were just to make a wild guess or an assumption, why do you think this?

Jazmin: Because they're going through their own process, they have their own daily lives. Their goal isn't to enroll people, or maybe their, I don't know, their ego? I can't think of anything.

Violetta: Mm-hmm (affirmative). All right, I see. Yeah, okay so you told me a little bit about communication, so what is the nature of the relationship? Do you experience that you receive support from community? Or that you can actually outsource some of the project management activities to the community? Or that they volunteer to do something, or something like that?

Jazmin: Level of support. Well ... To be honest I don't think we really ask them for any kind of help. The only kind of help that we ever ask them for is just to help us enroll people, and whether they're actively doing it or not, the percentage of the people that they enroll is not so high.

Violetta: Mm-hmm (affirmative).

Jazmin: So, I'm losing my track of thought. What was the question again?

Violetta: Do you receive support from the community?

Jazmin: Yes, so I think that if we were to ask them for something specific, I think people would stand up and support us, absolutely. Yeah.

Violetta: Good. So, what in general would you say, to close up, is your current learning from CCDE, managing the network and the community? And what do you see as your biggest learnings, and what do you see as the way forward?

Jazmin: I guess my biggest learning is that ... Things don't have to be the way they were in the past.

Violetta: Mm-hmm (affirmative). By past, you mean?

Jazmin: So whatever events or whatever way things were handled or done before doesn't have to happen now. So there's some sort of stuck-ness, and we're going to have to create something from scratch, something moving forward, something that makes sense to CCDE in terms of people who are running it.

Violetta: Do you have a sense of what that might be, more or less?

Jazmin: The way we communicate and the events that we do. Like what do we really want to do?

Violetta: Mm-hmm (affirmative).

Jazmin: Whatever we're inspired, moved, and touched to do, people will see that. And people will come.

Violetta: Mm-hmm (affirmative). Yeah.

Jazmin: I'm a bit lost for words right now.

Violetta: Yeah, but I get what you mean. And lastly I wanted to ask also about the Tahiti Ambassadors program. Because you started off as a Tahiti Ambassador.

Jazmin: Yeah.

Violetta: What motivated you to join?

Jazmin: I was motivated to join on the last day of Master One.

Violetta: Yeah?

Jazmin: I just didn't know that it existed. [Laughter]. Like I said I mean, I love the trainings, I loved you guys, the trainers, the people that I met in the trainings. I loved the product and I was inspired to share and spread it to everybody I knew.

Violetta: Mm-hmm (affirmative).

Jazmin: I believe in it 100%, so that's why I do it.

Violetta: Mm-hmm (affirmative), and how do you experience currently the status of Tahiti Ambassadors? Would you say it worked actually as a program?

Jazmin: I think in the beginning there was a lot of movement, and it was really uplifting. Somehow, I would say after maybe like 3 or 4 months, which was in the beginning of the summer, it started dwindling down. I was thinking it was just the summer, but we're out of summer now, and there really isn't that much activity either. I'm really not sure what's missing there either.

Violetta: Mm-hmm (affirmative).

Jazmin: Like I said, out of the Tahiti Ambassadors, I would say maybe 2 in particular are more active than the rest.

Violetta: Mm-hmm (affirmative), all right. And what do you see for the future?

Jazmin: I see us rekindling that relationship. And we will do that actually, we're going to have a dinner in two weeks, at my house. To just kind of get them together and be like okay, what's going on? What can we do, how are we supporting each other? Do we really want to do this? Do you actually really want to be a Tahiti Ambassador? If not, cool. But let's focus on the people that do want to be there. It doesn't even matter if it's only 2 people. If it's only 2 people, okay, but those two people are going to be 100% committed.

Violetta: Mm-hmm (affirmative), yeah.

Jazmin: And that's what we need. We need 100% commitment. Otherwise it's not going to work.

Violetta: Yeah, true.

Jazmin: And that's what shows.

Violetta: Mm-hmm (affirmative). Good. So, great, that's a very interesting talk. Do you want to say anything else from your side to close up? Anything you find is important to say on the subject of your community, enrollment, networking and so on?

Jazmin: I wish for people to not be so skeptical about things related to consciousness. To be more open.

Violetta: Okay, I can put it as a closing remark of my PhD thesis. [Laughter].

Jazmin: People need to not be so afraid of who they really are, that's what I think it is. People are just afraid. People are afraid to really get to know who they are and why they tick. They're scared. They want to live a weird, not-so-fun, boring life, and they're cool with that. I don't know why.

Violetta: Mm-hmm (affirmative). Thank you. Anything else?

Jazmin: Yes. And then, what else? ... Yeah. For everybody to join Master I.

Violetta: Great, thank you.

INTERVIEW #3 – WEFOUND – CLAUDIA

Violetta : Interview with Claudia, WEFOUND. I told you a little bit about the project and what I'm doing. My first question is just I would like to hear your perspective. How is WEFOUND actually working. How do you guys manage? The entire project? What are the practices? How does the team work? What is your role? What do you observe is happening? How do you go about it?

Claudia: Well, it's a very interesting way of working. It's all based in gut feeling. It's really based in communication and expressing how we feel. Of course, nothing is perfect. We have flaws, but I think that is really natural sometimes when you are working so close with people that are like-minded. You don't realize, but you get kind of stressed.

Maybe just working in a very close space doesn't allow to bring fresh ideas. Sometimes it's kind of like going into the same dynamics or maybe not really affecting working dynamics. On the other hand, it's very convenient. It's very natural. Things are said in a very honest way.

It's also based in trust. I think the foundation is that we all have the same goal. We have the vision of life. We're truly passionate of the cause. As women, I think we are changing the way we want to work. It's not the common way of working in an office.

We cook together. We spend a lot of time together, and we divide the things that we are doing everyday. We usually have meetings where we say what are we following on up and what we are stuck on. Maybe we offer help. It's young. It's interesting. As I said, there are flaws but we manage [inaudible 00:02:29].

Violetta : From what I understand, you said it's a lot from the gut feeling and from your connection as a team, and also your honest and passionate way of working.

Claudia: Yeah, and it's also really interesting realizing how can someone have certain knowledge that can be shared with you? Sometimes I'm impressed of all the things that I've learned. They've never been through the conventional way, in an office where you go to a meeting, and maybe you do a presentation, and you show your colleagues what you are good at.

It's just about explaining through a day-to-day work. You realize, wow, this girl is really good on doing this, or this girl has very outstanding or innovative ideas. It's kind of a new way of working. It's super interesting, because it's not conventional. Like I said, it's just coming from our feeling and the passion.

Violetta : That's very interesting. That's the same, how you work inside, yeah?

Claudia: Yeah.

Violetta : As a team. How do you connect? What is your relationship to the outside world, the community, or stakeholders, or simply people out there. What is the relationship between the team and them?

Claudia: The team is a start-up. I'm pretty new to all this movement. It's all based in social media and tech. We rely a lot on our social media channels, like mails. Of course, something that is very interesting, because you cannot rely on something that is merely virtual, you also have to be part of all this networking scene.

You have to go out. You have to go to events. You don't have to be shy at all. You want to go and introduce yourselves to a bunch of strangers that are just like you, trying to make a living out of their passion. It's about networking physically and through the net.

Violetta : To what percent does the success of WEFOUND depend on networking and being there, building community?

Claudia: I think it is 50/50. It is as important going to networking events, such as having the right social media channels working on the right path.

Violetta : What do you think is the future? Is it going to be more online, or is it going to stay both? What do you think?

Claudia: To this extent I think it's kind of tricky because we are relying very much on all the online developments, and how you can reach out to be known, and how viral knowledge is getting and all this culture of immediacy. I think it's also very important and nothing will never be the same as shaking hands, and looking into the eyes, and getting someone ... getting what you are trying to sell, to tell.

I think it must remain 50/50. The future ... of course, we could use all these marvelous tools of the tech, though it's real important still being a diplomat when it comes to trading with people.

Violetta : Do you think it would actually be possible to have such a project as WEFOUND happen in a different type of society, or in a different day, or in a different century, or in a different city? To what percent do you think it depends on that information society, network society that we're living in.

Claudia: I think it actually has helped a lot the development of WEFOUND. I was living in Denmark, and through a Facebook app is that I have found them. I think they are really ... there again, the organization is relying a lot on tech, and how can you spread your voice or your message through tech. It's very important, at least for the aim of the organization relying on tech and what you can do through social media, definitely.

Violetta : Let's come back to this previous point about networking and community. Does WEFOUND have a community?

Claudia: We do. Yeah, we do. It's built on social media, through the meetup groups. We have several communities in different countries. The girls, they toured Europe. They organized several meetup groups in different cities where they were touring. It's a way that you can reach out and let people know what you are doing.

It's very surprising how can you be known, the good response of the people that are happy to know that there is someone at the other side of the country, or in another country, doing something that you are keen on. Communities are there. There is a Facebook group. There are many tools you can use like MailChimp. You can send emails to all the communities, all over Europe. I come from Mexico, and now some friends of Mexico are aware of what WEFOUND is doing. The community is all over the place.

Violetta : How big is the community?

Claudia: The community it's helping. Without they community, we couldn't do the crowdfunding campaign. Without the community, WEFOUND wouldn't be alive.

Violetta : You said you use crowdfunding, that means that you rely on community quite a lot. How is that going?

Claudia: Actually, it's not going as we expected. The girls decided to build their own platform. It took a lot of work, besides ... we found work besides all the workshops, the events, the webinars, and all the things that they are trying out.

It's normal, I think, that it's been a lot of work building the platform and the events, and launching the campaign, all the preparations. Now that we launched the campaign, we're aware of some mistakes, or some things that didn't work, or some other issues that were not taken into account. It's quite a ride. We're working on that. It's always perfectible. It can always find a way through.

Violetta : Do I understand correctly that you are implementing the feedback that you receive.

Claudia: Yeah. It's been very interesting, because many people that you know are there, and they're watching you, and they've offered really nice help. They've been very kind. They've given us feedback, and they've sent us mail. Through our own observation and being aware of our own mistakes, we always say, "Girls we just left aside that very important point," or, "We didn't care about this. We need to improve this. We need to change that. We need to get rid of that." It'

Is all about brainstorming and being very honest and open to all this. It's the mistakes. In the beginning we were very sad because it didn't have the response that we wanted. We were kind of let down a bit. We used the Thunderclap thingy. We relied on that. It was not the way we expected, so OK. It's fine. Now we have to try out more. We're building up on the way.

Violetta : In general, what would you say, to sum up, is the main driving force behind the project?

Claudia: I think the main driving force is the passion behind it. What keeps me happy everyday and proud of being part of WEFOUND is the passion, and the determination, and believing in something. The founders, they haven't gotten a single penny since they have started. The girls are really determined. They have a goal. They have a dream, and they haven't stopped. Nothing has stopped them. That [inaudible 00:12:44] a lot of people. That's awesome.

Of course we all need money, and we hope this is a sustainable project. That's why we need the crowdfunding to be a success, so it can be sustainable. If it doesn't work, there are so many other ways to make things happen. When you're in a time of crisis, you always develop all your creativities through desperation.

Violetta : Great. Let me just think. If you summarized the main learnings that you've taken away so far from ... it's been going one and a half years, or one year, WEFOUND, yes?

Claudia: It's one year.

Violetta : What are the main learnings for project management itself? What do you sense is the main learning, and what will be the future development?

Claudia: I think the main learning is that as long as you are determined, and you are very clear with the things that you want, it doesn't matter. All the difficulties you may find on your way ... Things always fall into place as long as you're willing to learn, and you're open to feedback, and you don't take things personal. It's always a matter of being open to new suggestions, to learning from the others, to being aware that even though you think you are an expert there will be so many things that you don't know. It's all about being open and being determined. Like I say, there is always room for dreamers. Until you get what you want to get, nothing can stop you. You set your own limits. I think that if we are in the same frequency, things will happen.

Violetta : Last question, almost last ... If I say collaborative project management, or networked project management, or crowdsourcing project management, does it make any sense to you? How do you understand this?

Claudia: Yeah, those are kind of new terms to me, until I became part of WEFOUND. I learned about all these forms of collaboration and getting money. This is the future of society, at least in developed countries that are familiar to this way of working, being an entrepreneur and making all the society collaborate with you and support you. Yeah, they are familiar. It's been through the way, working with WEFOUND, that I've learned about all these terms.

Violetta : Any last things that you'd like to add, anything you find is important to include on this subject?

Claudia: For me it's been, like I told you ... It's been quite a ride, super interesting. I'm very encouraged. I'm very excited. It feels like there are so many things to learn. The more you know, the more you want to improve. There is many things to explore. I'm very happy. I'm motivated. I hope things work out. I'm sure they will fall into place. This personal development thing that we have, as a plus, is awesome. That is also what keeps me very motivated, as I said previously. Anything else you want to ask?

Violetta : Can't think of anything. Thank you so much.

Claudia: You're welcome.

INTERVIEW #4 – WEFOUND – VAL and LUCIE

Violetta: ... continue.

Val: Usually when I come up with an idea, a crazy idea, I ask everyone what they think mostly. When people agree with that and when they want to improve something so they say that and I get this feedback, and if we say, approved, this is something we're going to do, then we just start seeing who's going to do what. We just write everything down, what needs to be done. I'm like, I can do that. Maybe you can do that and I will do that. Things like that.

Violetta: You collaborate a lot?

Val: Yeah. Of course, I'm more coordinating still. Anyway like there is nothing like a strict ... how do you say?

Violetta: Strict division ...

Val: Fields of work like in a big company, so you're only in charge of the left tooth and you're only in charge of the right tooth. When it does not consider me, I'm not going to do that even if there's a tooth in the middle of two teeth. Yeah, we interchange. Someone does this and then you support. To make it faster, I just help, and they help me. It's interchangeable.

Violetta: Okay. Do you receive support from community? Tell me a little bit, who do you have around you? Do you have a community? Anything you want to say about it.

Lucie: Yeah. What do you mean by community? Like the network we have or community has family, friend.

Violetta: I mean more the community of project.

Val: Network maybe.

Violetta: Actually, I want to leave it open to you to define. Just anybody who is around WEFOUND and out there. Let's say, them. Whoever is outside, be that supporters, stakeholders, partners, people, general public. It's just more the question is about interaction between you as the team and the external reality.

Lucie: What was the question again?

Violetta: Yeah. How does it work? What is your relationship with the outside world?

Lucie: Okay. There is quite lot of people coming to us for different reason. Someone maybe wants to help us to co-host an event or open a chapter of WEFOUND somewhere in another city. I would say this is much more through Val and Francesca for the first step. Then, if it comes to other things like more practical things, then we can help, the rest of the team, not the funders, I would say so.

Val: Yeah because like me, we're more like because we started first, so we have a bigger network than [girls 00:03:32] already. We are more visual. Yes, and how people ... what is the relationship? It's mostly very personal relationship, so how we communicate with people is through our event, through our social media. [There are lots of worry 00:03:52] about social media, also personal meetings. When people come to us for different reasons, Lucie said they come to us, for example, if they're inspired and they see that it has been developing very fast. They want to jump on the train and open the chapter. For example, recently the girl who is an expert in crowd funding ...

She liked our idea and our video, but she saw that we have a struggle with some problems. What she did, she simply offer her help. She just said, I see, this is unique. I love it so much, and things. I said in the beginning to make clear that we cannot pay any freelancers yet so there's no misunderstandings. She said, yeah, this is fine. We had such a nice talk, and she went through all the things that we need to fix and how did she do her crowd fund campaign and things like that.

Violetta: Wow, that's amazing.

Val: Yeah, that was very helpful. We had the Skype call on Tuesday and we launched the crowd funding campaign but there is like ... then we fell like in a big hole, there was team issues between us founders, me and Francesca. It paralyzed all teams and that's why we were also inactive and were not able to fix quickly problems.

Violetta: Are there more instances where you received help from community?

Val: Yeah, the contacts like when we meet someone and someone says, there are people who love connecting people and they're like hey, guys, you want to meet this people, you want to meet these people, those would be interesting, check out this stuff for yourself. Then we get new contacts, new ... For example, this is how we met at the event, the guy and then he was so helpful. He connected with so many people. We were like [CEEPA 00:06:03], wow, we even sent him flowers for that because he was super ... He had like a contact

... would explain our work which we now provides like super duper discount for WEFOUND and it's like the first ... how do you say, corporate partner of WEFOUND. Like other organizations like other female networks, they are more open.

There is closed and opened networks. Some few a threat from us. Some few collaborate. If people like to collaborate, we're like yey, let's go and o some cool stuff. Together with stronger. For example, we started collaborating with EmPOWERme and Netherlands. There's a women's network. We have now representative in Amsterdam so we're going to make some stuff there. Yeah, for example, I also ask people, different women's community. Hey, girls, we can work together. If you don't have social media, we can help you. We can make partnerships and you can promote your event through our network and we through your networks and things like that.

Violetta: Cool. It's interesting that this has happened that people come to you and start connecting you and giving you help. Why are they doing this? What is their motivation, what do you think?

Val: I think mostly because they like the story and when they see you, they're like ... It's like you see when a person is motivated and someone can go far, maybe you feel bad. Or when you're open to the other person, when they come to us, it doesn't mean that we just get something from them. We also when I meet people also, how do you say, I ask them what they want. How we can help them too, and so it's like mutual cooperation. You cannot just say, give me this and it must be always like both sides. I scratch your back, you scratch my back and we're all happy.

Violetta: Yeah.

Lucie: I would say the same like for example today, the different women we met, they see in us a potential partnership because what we can bring them, but also what they have to offer us. It's really collaborative, win-win situation. I think that's why people come to us because they see something that they don't have or that they really want to approach or I don't know. Yeah, they see something that we don't have so that we can also profit from them.

Violetta: If we zoom out, do you see that happening only for you or do you see other projects that benefit also from that networked way of doing things? Do you think that's going to develop and continue actually in our culture and our society?

Val: I think yes, absolutely. I don't believe in competition, I believe in collaboration. Just the cooperation is the only way where you can progress, where you can make things work. I don't see the other. Network only works like that like give and take. You scratch my back, I scratch your back. You get this, I get this, we're all happy. Otherwise, I don't know how network works. Even if I go to the event and I meet people, when I also follow up, I think what I can offer them or I can have an advice or recommend them to go somewhere.

Even we make collaboration with companies like when I talk to bank what we can do together I ask them also ... Okay, of course we're going to get their money, that's clear. The thing is we need to ask them what do they need. Then we need to listen to their needs and apply those needs. Do you want to?

Lucie: I would say the same. Of course, it depends on people because some as you said before, some association want collaboration, some doesn't want or want to choose them, the collaboration they want. It depends but I do think that we're evolved quite quickly.

Val: I think when we didn't have this open approach to network like WEFOUND from the very beginning, like talking to people. Also, me at the very beginning, I don't think I would grow that fast. It would grow but it would be super slow. I don't know, we are faster because we can approach faster people and hear you there and then there.

Violetta: Are you familiar with the concept, network society?

Val: No.

Lucie: No. How explain?

Violetta: It is just another way of describing the information economy and the state of developing that wherein it is society that is organized with structural element of network. This is one of the building blocks of my thesis looking at this network society in application to projects. I recently came up with this notion of network project manager.

Val: What does it mean, I don't understand, like network. How do you say application to project management?

Violetta: Network project manager. Yeah, that's what I want to ask you. When you hear this phrase, networked project manager, does it make sense to you? What associations come up?

Val: I have one is in network and then I have project manager and I try to build a bridge and I don't know how they fit.

Lucie: That's right. No, I tried to network project management, for me, would mean that you're working on project to develop network.

Val: For me, difficult to combine that. Like I try to understand, I need more time to think about that.

Violetta: Okay. What I mean here is society is so hugely based on information to change, nowadays with the internet and Web 2.0 and social media and so we are increasingly network ...

Lucie: Connected.

Violetta: [Crosstalk 00:12:50] Connected project management, you can call it. network project management would be more academic, a way of putting it. When you say that you are such a project or such a leader that you are, not just like it used to be before in traditional companies. You sit here and you do your thing and nobody knows about it. Would you say that the boundaries between insight internally the project and outside the world are a little bit, let's say, a little bit blending.

Val: I don't understand so ...

Lucie: Yeah, me too. We need you to repeat please.

Val: Yeah.

Violetta: Would you say that the rules that normally separate say a business or an organization or a team or a project and outside world that they are falling or they are blending in and projects become more open. You are more transparent to the outside and more people can come to you and there's more exchange.

Val: Okay, when we have network. I don't know. When I think about organization, I can't imagine organization without network. Maybe have a way of thinking but I don't know. Even 10 years ago, they have network, it wasn't of course online but they have their network. They didn't go to social media, they didn't go for Facebook. They called each other to say, lessons of [foreign language 00:14:21] instead of emails, writing emails for example. I believe there was always networks and I don't see the company growing without network. Where I see the difference now, it's like the quality or the sort of network. Earlier, it was emails ... letters writing and visiting, going to home, going for walk, going for coffee.

It was like more with phones so you can call people up and then you can meet or you can text and things like that. Now, you have internet which is more faster. We receive thousand of emails and it's more faster, the communication. When you want to reach one person, you can copy some email text and send to more people when you do the follow up for example, so you can reach more people. Or when you go to Facebook like you post something about you and so you keep contact update people by your life and you get them involved and yeah, your reachability, it's way more bigger ...

Violetta: Good. That would you say is the main difference?

Val: Yeah. Of course, I imagine like project management something in a closed technology. Which is closed like Novartis, pharma company does something like research and super medical stuff so every firm is super close. They're not supposed to talk to anyone. There's only the minds who are talking like thinking about this within this project. Also on the other hand, they have someone else outside who takes in context and things what is happening around.

Violetta: For you, do you speak about all those information technologies and online world and Web 2.0, what meaning does it have for you and for WEFOUND? To what degree do you think it's important?

Val: You want to answer first? How internet is important for WEFOUND?

Violetta: Yeah.

Lucie: Yeah, it is ...

Violetta: How are you using it, what is the role?

Lucie: Internet is really important for WEFOUND because this is mainly how we do communicate about our activities and event coming and ... Yeah, how we first get the network was of course, Val and Francesca going to event and introducing WEFOUND but also internet. It all came from the internet and without internet, there is no information or no collaboration ...

Val: How would you get people to go to event? I don't know. Randomly knock on their doors or whatever ...

Lucie: [Crosstalk 00:17:09] Even though I think we could use internet on another ... maybe more effective way, maybe that we still don't ...

Val: Because we're just learning ...

Lucie: Yeah.

Val: Yesterday, I got such a cool thing. The guy from the Crowd TV. Twitter people when we have an event with Twitter people, find them in twitter; we tweet where we have a crowd funding Twitter people. There was [inaudible 00:17:42] Skype call. He showed me such a cool thing how to get more followers in Twitter. I was like wow.

Lucie: Okay, you need to show it to me.

Val: I have to show you about that ...

Violetta: I also want to know ...

Val: This is about, I forgot. Unfollow? It's called unfollow. There was a platform. It's for free. What you do, you just search by keywords, different people who ... Val entrepreneur, I have mine just entrepreneur so it finds me. Then you can see which people follows you. What you do simply follow all of them and then they follow you back almost. When you're following, it's always someone following you back. When they don't follow, you can unfollow them quite quickly.

Violetta: Okay.

Val: It's like you see you can reach more people even faster. You don't need to tweet them. It just like click, click, click.

Lucie: Yeah, you can do in bulk ...

Val: He has now like 10,000, 9,000 followers or something like that.

Violetta: Great.

Lucie: Even though it's getting, like when we tweet people, people usually follow us right ...

Val: Then it's more work because you need to write a tweet. Also with this Crowd TV, I talked to him. I started opening myself, how would you crowd fund. He started opening himself how to do this Twitter stuff. He's like this what is our business model, maybe it's also interesting for you. You gain trust to this person. It's not like ... What was the question about the internet? I think this is like ... of course, I was aware that at the beginning, it's also talking to people, spreading the word by mouth. It's also very important. Because what was very important at the beginning like go to the events and talk. In the other case, how would I know about events if I didn't have internet?

Violetta: Yeah.

Val: It's all events, all about writing emails and messages to people online because you can target people much faster online because you can tagging by keywords. I don't know, you can see sometimes profiles on Twitter, LinkedIn or whatever else and things like that. I don't know, of course, WEFOUND would function but it would take too much. It would be more like we're talking and didn't feel personal network. That's how you tell me, you tell me and you tell me, I tell you. It's going to be way more slower.

Lucie: Anyway, now, it has no point to work on ... to function like that. Like they opened WEFOUND was though the internet.

Val: Yeah, it's all about internet.

Violetta: True.

Lucie: I cannot think of someone today try to build something without doing it from and with the internet.

Val: Even to find information, they need to go to internet. Of course, internet but then you also need to think still the personal contact is very important. You go to internet, you check, you meet people and then what is ... mostly I think internet finding the people, spreading the word. When you get them, it comes to the personal relationship like connection. You do something good for me, I do something good for you.

Violetta: How would you characterize your mindset or your values in how you do things? What's the most important for you?

Val: You want to answer... Lucie first, Lucie first.

Lucie: What is most important for me in this WEFOUND adventure? I would say for me, what was really interesting from the beginning is that it was brand new association, brand new idea with these two co-founder that I met for coffee and we're like, we've got to do this and this and that. We see things big and we know it's going to work because we want to. It was the first time that I've met such people and that was really mind blowing. That's why I really wanted to work with them. Today, what's more important, I would say very factual, we are in the middle of crowd funding. I want this to work even though I'm going soon away but I will do my best ...

Violetta: Going to Paris ...

Val: She's going to stay with us ...

Lucie: Yes.

Val: She's going to be our community [rec 00:22:48] in Paris. In Paris, it's second biggest meet up from after Berlin.

Violetta: Fantastic.

Lucie: Yeah, when I see that some there is [Garrett 00:23:03] coming to us and saying hello, what do you do? I get inspired. Even personally when I went to first to the event and when I went to the event I organized, it was really inspiring. Now, I also came to the idea of being entrepreneur, an idea that I never had before. Never ever. It's really the most important things to me would be inspiration. It would be that.

Val: What was the question again?

Violetta: What is most important for you, what are your main values in doing this? What is driving you?

Val: I don't know what is driving me. A big thing, unconscious that I don't know. What is driving me? First, it was like everyone does that, am I worth or what. At first, I don't know, one and half years ago. They did it. First, I start reading the books and I said, wow. They didn't have anything and they some kind of did it. I know I'm not stupid or something like that. I tried that out. Then you try then you fail then you learn something.

Then something new rise and you feel like just something says for you, you need to do something for that. You say, okay, let's try that out. Then when you go, you listen to this hidden voice inside of you. Then you do when it feel like ... it comes to yourself and then it's like, it's nice to see it's growing. It's nice to see the result and all the challenges that you do yourself and all the problems that

you, how do you say, you can fix yourself. It's like exploring also your capabilities.

Violetta: What else is important for you just a closing question. If you want to say anything that you find is important on the subject of collaboration, crowd sourcing and following people in supporting your project?

Val: What is importing? We figure out ... We had troubles with crowd funding. At first, we wanted to start very early like in March and then we had the troubles. We had troubles with co-founders because the two egos was clashing all the time and things like that. That's why it took as ages first like six months to do the video first.

Violetta: You had to agree on how you see it?

Val: I don't know.

Lucie: It has to deal with its own issues.

Val: Yeah, you need to deal with its own issues. I need to learn something, how to deal with my issues and the issues of the other person. It's like a double responsibility. Yeah, you want to do that good, you want to do it really good and then you see it doesn't work. I think there was lots of issues within ourselves and also with me and Francesca and I don't know. That was stop us from doing that. It took us so much time and you know who's story is going to be told and things like that. Then finally we said, we launch it whatever fuck it is. Whatever fuck mistakes are, I don't know. We try to fix it.

We launched it and we did very few after we launch it. Usually I know when you launch a crowd fund, you need to seed at least three days, 24 hours a day. You need to seed, really go everywhere. Of course, I understand that we ... I'm okay. That our team was very exhausted because of the preparation, this is fine but then they were also lots of issues between me and Francesca and which stopped it. Then we try to fix the communication to the ...

Because we have lots of members and we know we can reach them but we need to activate them. We need to activate them to give us, to donate ... to invest ... activate them. This is where we're not able to communicate properly and what is now important now, now, is the communication. I think everywhere is the most important the communication. Also in team like in brainstorming, it's also important. I think it's mostly, everything comes back to communication.

Violetta: Just to be clear on the crowd funding, can you tell me a little bit more about how you actually handled it. I know that there is a goal of what you need to raise and that you have it on your website and people go and they donate, they receive probably the membership, there is a benefit ...

Val: Did you receive the confirmation that you have ...

Violetta: I'm not sure, I need to check.

Val: Because I have an [foreign language 00:29:00] some people don't receive the confirmation. I will look ...

Violetta: I will check and I'm going to let you know. I don't remember actually, I don't know ...

Val: It was saying like thank you for contributing and things like that.

Violetta: I think I received something probably.

Val: What was the question again?

Violetta: Yeah, the crowd funding, how does it work? Just tell me all about it. How does it work? You announced it. You had the invite, you had the video. Now, it's on your platform, now you're communicating, how do you go about it?

Val: Actually, the crowd funding idea started developing like I had first event like one year ago and better. There were eight people then 30 people then Francesca got interested in that. We started working more. I said, we need to have funding for this. That was the first time we thought about crowd funding. It started to develop. We thought okay, we need to do and also at our opening event, we already talked about crowd funding so it was in the 12th of February. Then we thought, okay, we wanted to make a super ... try our own platform. I don't know why I like ... something to try it out.

Violetta: You didn't go to external crowd funding platform, that's how it's normally done?

Val: No, because when you go to Indiegogo, there's bunch thousands of crowd funding things that exist. How are you going to find yourself. Anyway, a person to find that, you need to send yourself to this person. You see so what's the difference and I think they take you 6%. I'm sorry but that's a lot of money. I can pay ... I don't know two people for 400 euros for that when I have this money from crowd funding. It was cheaper for us to build our own in Poland. Of course, I didn't count my own hours. They must be like ... Anyway, it was cheaper still than when you pay.

Then we wanted to engage them because you go there and you see only the perks, how much money you gained but you don't know anything about the people who are contributing. This, we wanted to engage, we wanted to make people the ... opportunity to speak about themselves and there was at the beginning there were different things about how we wanted to make it first. First, we wanted them to build a house together. All the crazy stuff. Then build the W like together. Online like all the crazy things.

The idea actually came from the guy who was a pixel billionaire. There's a guy who said, he has the page and it has 30,000 pixels and of you want, you can give me 1 euro, and I color this pixel in this color that you want. He first got 50,000 and then he got one million for that. He says I have one million pixels. He was yeah, he was totally broke, a super crazy freak. He said, give me 1

euro, I'll color this pixel in this color and so he got one million. It's kind of funny that it doesn't cost us so much.

Violetta: Yeah.

Val: Then there was need to make the video and things like that.

Violetta: If you want ...

Lucie: I just ... [crosstalk 00:17:09] I just need to go to toilet and I come back and then I would have to leave ...

Val: Do you have question to Lucie so before she leaves ...

Violetta: I think we can continue ... [crosstalk 00:32:53]

Val: I can continue if you have more question, you ask her ...

Violetta: No, I think the only one I had is about crowd funding and if you want to say any last things before you have to go ...

Val: [Crosstalk 00:33:00] Crowd funding, maybe something from yourself about how you experienced ...

Lucie: Crowd funding is how would I say ... I would say just like you. The particularity of WEFOUND is that we are very close to each other. Maybe sometimes like the two co-founder are too close. That can affect the work team, the team work. That's what happened and that's what we need or they need to learn how to fix that because it's also a question of management. It's like how can my team continue working even though we have some extra issues. I understood it happened at the crowd funding moment because it was really like big step for WEFOUND and sit was going out on the light and that's where maybe was all the troubles go back, go up and maybe like ...

Val: Sure.

Lucie: I really have this feeling now that we are really back on track and that we can do something good because we talked a lot about this actually. If I'm really honest, I'm a bit afraid of Franzyska coming back because now, we have a balance between three of us. I am really looking forward to seeing how we'll this balance adapt ...

Val: How we manage ...

Lucie: Yeah, we manage this because now we have to hurry like I have this feeling in me saying like, you need to work ...

Val: Every second is like ...

Lucie: You need to that, you need to do that. Yeah, definitely, it's a big and exciting adventure. We could have done things differently, sure but now [crosstalk 00:35:13] ... Yeah, exactly, now we have the thing and we want to try the best, we'll do the best.

Val: I think we'll be all fine.

Violetta: Does it have any time limit?

Val: I'm fine now, just I have at 5:00 ...

Violetta: No ...

Val: You mean the ...

Violetta: Crowd funding.

Val: No, yeah ...

Violetta: Just also do you have ...

Val: No, we set like first goal 50,000. It's until 17th of December so three months, it's one month is already gone. Then we see how it works and they actual amount that we need, we estimated the budget. It's available online and the budget like 460,000 something for one year. We split it in different things. We thought going, let's say 50,000, we try, we gain experience. When we gained 50,000, that's fine. We gain more, that's also fine.

Violetta: Yeah.

Val: If we just gain a little bit more than 50 we can go another round or we can extend to other three months. We're also very happy because having our own platform gives us the flexibility to define how much time we want to go and about the payment system and stuff like this. About crowd funding back to this ... Just the crowd fund story.

Then we need to do the video so there was wow, the video, we try to do so many times and there was some personal issues, I think. Francesca, I think told I want them to do the best so I always told something like when I not comfortable, let's fix that. Of course maybe I'm not the best communicator. I know that. Because from my Russian background, we're all super close in communication.

Violetta: Yeah.

Val: They also say of course, I'm not the best communicator. I learning. She thought that I'm making an authority about her and things like that. There was the troubles that she wanted to because I'm more experienced and she had her ego problems that she wanted to ... She also admitted that she wanted to make myself feel bad because I can do some things better than her. That's it.

Violetta: [Crosstalk 00:37:55] You were sent to each other for transformation.

Val: Sent to each other, I think so too. I could learn also from her like dealing with people. There was, we didn't work. I was almost like I didn't know how to get out of that. I started getting bunch of audio books on how to deal with difficult conversations and things like that and learning all this stuff on communication. I don't know what is all there in the world and first, when I fix the trouble with myself, I think then it kind of had the influence on her reaction to me.

First, when I found the problem in myself and then I feel comfortable with that. I cut off, it disappeared. She admitted some stuff and I admitted some stuff. It was fine and then we went to the tour. I saw that we were to launch in April and we launch in April and then we go to European tour and spread the world because we knew online is not enough. It's also about word of mouth. It was not done by that time but we still wanted to get on tour because everything was fixed.

Violetta: Yeah.

Val: It all sounds very fancy on the websites but ... [crosstalk 00:39:24]

Violetta: I imagine you will write your memoirs someday.

Val: The program, it was made. It was done and we were freaking out before the beginning of the event, shouting and stuff like this ... Yeah. Then it was summer, we decided, okay, the video was done. It was summer so everyone has no idea ... People are not going to give us money when they're on holiday.

Violetta: Yeah, they need it for the holiday.

Val: We thought, okay, let's fix something in September. This is the date. Whatever happens, we're going to keep that. Then we're happy that we kept it. We did some more events and more spreading the word, more talking, more polishing on our message and then the grand networking was supposed to be the launch campaign and it was supposed to be launched on 17th but it didn't work out with the Thunderclap, with the platform because there was some box that we need to learn to fix.

We launched it one day later after the crowd funding. The thing is for us, what we need to learn, we were not able to speak up that we need help. The girl who was Skype. She said, this is where we made a mistake. We need to say people here's the box, do the physical donation now.

Violetta: Okay.

Lucie: I'm sorry, I have to go ...

Violetta: Thank you. Nice to meet you.

Lucie: Thank you. Nice to meet you. I know I will hear from you soon.

Violetta: See you. Have a good time in Hamburg

Lucie: Thank you. Good luck for tomorrow and we write each other ...

Val: We launched it and then the next day on the 17th where the grand networking was launched also of our campaign. It's still like we didn't manage to communicate that we need help. It's like things we needed to learn. Also to ask for money, even made the big sign on the door, asking for money. It's like [inaudible 00:42:01]. Every day when I go I see this poster. The whole team was exhausted and there was the big issue between and Francesca which paralyzed all activity so we didn't do like seeing afterwards. We were supposed to do lots of seedings ...

Violetta: What do you mean seeding?

Val: You have this thing and you write to all of the people. You have 2,500 people, you write a private message to all of them. We set the goal to do 10,000 tweets. We didn't do that. Write to this amount of bloggers. You need to say, you need to spread so that people know that. When you get this seeding breakthrough then it goes. We skipped that one because there was a team issue, there was me and Francesca were a big ... I don't know what happened there.

Yeah, I think there's still competition among us. I don't want this competition. It's almost like because I started before and things like that. She has her ego issues. Who is going to ... We had this mentor who made ... we were supposed to get the mentor in spring. This mentor, he was nice but he ... This was the moment when he see it and that was that. This competition. It was maybe somewhere there but he brought it and activated it.

Violetta: Triggered.

Val: Yeah. She said for example, Francesca, who is your boss? Of course, she has less experience and I have more experience and this is fine that I ... I tell her like how we can do the processes. I didn't say do that but we talked about that. Let's do this and how we can learn and then he said, you need someone who is in charge, who's going to be the public face. Who is that?

She's a public speaker and she's actress and she has this big actress ego to be on the stage and I'm fine she goes on the stage and things like that. Then it started it. It slipped and then it appeared again. When things became intense, it went up there. She would shout at me from nowhere things and I was like because I don't have ... I have the Russian communication so I do like when I need to learn to say when I'm not satisfied in a normal way but I do like sarcasm.

Violetta: Me, too.

Val: Of course, not the best way of communication and of course, it doesn't help her when I do sarcasm.

Violetta: Where are you at now?

Val: Now, when we launch it, one week, I went away for holiday because it was my birthday but I still work in there and Franzyska when to Sweden. She is also, how do you say ... facing insecurity issues because we did not earn that much still. I think we can learn. The thing is like, I don't think like it's all so stupid. I think if we do two events in Berlin, we can earn 1000, more than 1000 euros.

Violetta: Okay, I will ... I think for the [inaudible 00:45:40] I got this ... I'm going through data and we want to just do ... Yeah. They say in project management, projects fail in human side.

Val: It's human side.

Violetta: It's always human side.

Val: If we were super, we could do this, we could have seeded that but it was like ... she went to Sweden and there are two girls who they gave me so much hope because I didn't know, because I need at this moment, I need support from her. Of course, I like my team. I need support from a co founder, this is another level because we started with her. I don't get the support and I was super sad about that. It paralyzed me like super. Then recently I realized that I don't know, like the other time, you don't need to look for approval from the other person if it's like you're driven by that. I don't know when she's coming back ...

Violetta: Interesting times. Great.

INTERVIEW #5 – DAS BAUMHAUS – SCOTT and KAREN

Violetta: Okay, let's start.

Scott: [Inaudible 00:00:04] ... all of a sudden.

Violetta: Oh well, it's two of them. Thank you both for taking the time, for the interview. I will summarize again briefly, what the project is about. It is about looking at collaborative and crowd sourcing paradigms in project management. I would like to ask you some questions, mostly about how you run Das Baumhaus, how you as project managers facilitate it and what is your style, what is your attitude?

Scott: Okay.

Violetta: The main thing that I want to know is, how would you describe in your own words, how do you manage the project? How do you actually make it happen?

Scott: There's more than one style for whatever different occasion that we happen to be working on. I think that's one way we approach it, is that we have this goal state in mind. It's like there's a core theme or core idea that has, first and

foremost, a great deal of resonance. That means people get it in this basic level, people get it. That often, I think, provides the core motivation to kind of hold things together, at the end of the day. Experimenting with how to keep that organized, is a whole 'nother thing. It's just different cases. I could give you a case study with this Emergent Berlin Festival that we did.

At the beginning, I brought together some people here, who I said, hey, do you want to work on this together and do the project? People were like, yeah, yeah, yeah, let's do it. People come in and they bring their resources and somebody set up the thing, email, somebody does translations and yeah, there's some basic stuff that happens in formulating what the thing is going to be. Then, what happened in that case was like the people would often fall by the wayside and become less active. What I would end up doing is this, I would end up creating, frameworks for people to drop themselves into.

Create a plan, a structured plan and roles that people could fulfill. Right? Then the most successful stuff I've done with that, is being able to get people go and jump into those roles and make that happen. In the case of this Emergent Berlin thing, it was failure and success. The previous year worked better, that model. I don't know why but it just really worked better. Then the following year, it worked to a certain extent but it became actually more emergent like the event itself.

Violetta: Okay. How you call, the ships [will 00:02:57] sail, we say in Russian.

Scott: Yeah, exactly. What happened was I set up this thing and I got people for the beginning phase of the event. I had organized people to staff certain things, not even fully because all these emergencies that came up and all these things. People were running around and there was chaos in the beginning. We actually got, what was it, an hour and a half behind schedule. Somehow, magically, before three hours into the event we were 20 minutes ahead. What happened was, you create this framework and a lot of people drop into it then people just flowed themselves in. There were all these different areas to look after and there's things I had to run around and do.

The festival, basically had to run itself. This would happen. People would just drop in and fill in a spike. Can somebody else moderate? Boom, they would just do it. They just made it happen. That thing was on automatic pilot as much as you could possibly have it. Because people got the idea. They saw me, I started out doing the moderation, you know. You present the model, this is how it goes, you establish the pattern, people pick it up. It's very much by this emergent experience, experiential. People getting into the thing but at the core of that, to make that happen, was still this driving resonance.

People were willing to do that. There was a guy who went and sat at the table for the entrance door thing, and just sat there. He was there for ... Nikolai, how long was he there for? Like four hours at least. He pulled a hell of a shift and the next person was ... We printed out things like instructions of what to do with the door. That was the framework. People came there, they come there and

see this framework. That's one example, one case of how this was project managed, if you will.

Violetta: Okay, I hear you said resonance, meaning people resonate with something that this project is about. What would you say this resonance is all about? What are the core values or the core message that draws them all in and they can [stand 0:05:05] from it then?

Scott: I described this as this little voice that people have in their heads or a little guy that sits on their shoulder and he whispers in their ear, what is it that I can do to make the world a better place? Sometimes that voice is different. Sometimes people have that voice is, what is it that I can do to shape the world the way I want it to be? Or, how is it I can leave my mark on the world? There's like this legacy thing at the core of it, right?

I think, a lot of the people that I've talked to, I would say, I don't know what circles, I guess I run some pretty good circles but 90% of the people I talk to, I ask them, do you have this little voice in your head that says that and what can I do? People say, yeah, totally. That's the resonant thing. That's the thing that's why we see this Baumhaus, it's a space for people who want to make the world a better place. That's right on our top of our website

Violetta: Yeah. What do you think about the following? Do you know the [Horwitz column 00:06:12], Yochai Benkler? He wrote the fundamental book called, Wealth of Networks and he has a new book now coming out. He is writing about this shift from old economic perspective, that people are driven by their own gain. What can I gain from this? Versus we're experiencing now a shift to more wholesome and holistic mentality of, we are in this world together, the idea of oneness and the idea of contribution. Would you say that the shift is really happening or would you say it's happening in some people? What do you think of that?

Scott: What do you think of that?

Karen: I think thanks for all questions you asked, I would like to [inaudible 00:06:55] with all. You said it's a guy, he says we're shifting from the oneness to the wholeness, right? How I will translate that, is to shift away from the individuality towards more, it's about the collective, the community.

Violetta: Togetherness.

Karen: I think, yes, that definitely. I think, what's coming to your question before, what's the core, why does it work or does it resonate, because I have different answer than you. I would not so much say it's the thing about, okay, what is my legacy, what can I do to make the world a better place? What I understood from many people is, it's about that they want to put something in and they like the idea of that it's a collective project and that it's a community project. I thought okay, their life experience there, it's about that they want to contribute what they can to something that is greater than what they are. They love this idea.

This oneness meaning, yeah, we are all in this together and we have to work together. We are not against like compete against each other anymore but we try to do something together, I think. That's definitely something I experienced. I also experienced that 20 years ago. I don't know if that's such a shift in men- ... I mean, I think maybe it gets more urgent but I think this is what's in people anyway. I think like this whole competition thing, it was more in the economic model but the need is there anyway. I don't know if it's such a big shift. That's what's, definitely ...

Scott: I would rip on that and I would say that, there's things that are in there anyways and [anti 00:09:10] to this shift in values because like money values, people were after that or self gain. Because money's supposed to be a resource that delivers you all these other deeper values that you're looking for. I would say that the people, in terms of the oneness thing, I think what people start to realize is that inherent in everybody is this desire or having this experience to help. Now you not only want to receive help but you also want to give it. In a way of fulfilling that drive within you to help, that's something by default you're also doing something for other people. It's like, you're fulfilling something for yourself, it's like a personal ... Like Mother Teresa, she does all this stuff because she really wants to, it's fulfilling to her.

Violetta: Yeah.

Scott: At the end of the day and it also happens to be stuff she's doing is also good for helping other people in this area of help. It's like, I think people are starting to shift their balance away from this thing about domination and possession, more towards the value of help.

Violetta: Then all ...

Scott: Being satisfied, fulfilled by that ...

Violetta: Yeah.

Karen: Are you done?

Scott: Yes.

Karen: Then what I think is really the shift that's happening when we talk about our oneness, is to be aware that we are one with the planet. We are part of the ecosystem of the planet that we went beyond the barriers. What I experienced, it's more the idea of sustainability is more in the people's head. I think before we were also people who wanted to do something good, toward social justice and equal rights. Now it's more about, okay, we really have to find a way to live in balance not just with each other but also with nature.

The consciousness that we're at the moment are like living beings on this planet and we have 20 years to figure out something how to change our way of life or it's going to get very bad, I think that's the thing that also drives many

people now to say, okay, now's the time to act and now's the time to find new models for finding a balanced way to live as the whole.

Scott: That's the key word, you said it right there. Balance, like I said in the interview, a lot comes down to balance. That's like at the core and root of it all. If you got systems and things that are out of balance, you're going to feel the results of it. They're going to come in from places. People are starting to realize that because when they talk about this idea of sustainability, it is the ability to maintain balance. That's ability to sustain. That's what I think people have the oneness that people have the resonance ... this oneness and the resonance of that idea, it's because it's there, it's deep. It's in everything. It's how conscious of it are we, how willing are we to act on that consciousness.

Violetta: Yeah, you're right. To what degree do you think such developments as the internet, social media, Web 2.0 are facilitating this collaboration and contribution from people?

Scott: I would say that it's just we have more ways to different opportunities and ways and mediums and modes to communicate. Therefore we have more perspectives. More perspectives can be a good thing. It's like at the end of the day, I think that a lot of wisdom, wisdom comes from people who have a lot perspectives and they know how to chose the right thing regardless of course of action because of that or idea and that's what I think it really comes from that.

Karen: You asked in general or you asked like for society development, your question was right? How do networks, how do social media facilitate cooperation on ... [crosstalk 00:13:14]

Violetta: Yeah, both in general, what is your point of view on that and specifically for Baumhaus. To what percent would you say the fact that we have social media and such platforms as Facebook, Meetup, to what degree does this contribute to your project and makes it easier for you to run it and manage it?

Scott: A lot ...

Karen: I think on the general level, it facilitates cooperation for sure. It especially facilitates cooperation for people working on the grassroots level. I think the way to really bring change is not as we see it like at the moment not happening like from the state level so it's going to come from more the grassroots level, from pioneers of change, through new projects. This brings this old slogan of think globally, act locally. I think now it's where it's really possible to do that. We've seen that with our projects like we have networks with people who do similar projects all over the world. We saw people at different place of the world, all kind of idea of boarding spaces where people come together.

I didn't know these things were happening. The more we're doing this project, the more we see these things are happening all over the world and we actually in exchange for them. You said in live Google Hangouts with social entrepreneurs from all over the world actually exchanging ideas. I think there is a new discourse a bit on the grassroots level happening now which was not in

the public media, which was not in unknown by the state level but it's happening, this exchange of ideas, of projects on this level. I think that's definitely happening as we speak.

Scott: Yeah, not only is it good and expanding in that way but it's also quite challenging because now that you have all these different platforms for communication, people all choose different things to how they communicate. If I do any one event, I have to put it out on Facebook and Meetup and in a newsletter and on the website and Twitter and who knows, god knows what else, blog, it's like all this other stuff. People have their different ... Some people are SMS people and some people are telephone call, you know what I mean?

Violetta: Yeah.

Scott: It's the who runs the whole gamut. It's really you have to cross post the hell out of stuff I find. That works out pretty well in terms of getting enough trickle in from here and there. That's lately what I'm finding success with is doing these cross postings like it looks like I do these Meetups and it looks like two or three people came and then the pictures come out and there's 22 on there, whatever because they're all coming from a post and this thing's on different places and people are coming together. It's like that's interesting and that's just this idea of broadening your network in different ways and how people ... Mediums they choose or topics in which they choose to center around. It's interesting.

Karen: I also think ... I used to run like to work on projects that are organized on a collective level. People, a big group and all people have the same say. We do it differently so we do it like a bit Scott and me are the social platform. There all the networks run through us at the end. Of course, we use social media through that so we're getting out as hey, the next meet up is then and we meet and people get involved.

I found it interesting to see how we scrap sometimes at the edge of that, it's rather almost getting into marketing language. Of course, you throw it out to the world where people have very short attention span so you can have to say we have to coolest idea join in. You kind of sell your idea in a bit to get action in. It works. It works but it's a different language to communicate ideas and to build projects by actually marketing them.

Violetta: Right.

Scott: Another thing, I enjoy about that aspect of it is that oftentimes we bring these different groups together and different people together and there's these own things that form and start from that. It becomes this kind of catalytic soup. It's a hub which is nice because like I said, because still at the core of it, there's some common thread of resonance. It's easy for these things to develop in people to get into and make them really happen which is kind of cool.

Violetta: In terms of community, how would you define community that you have around Baumhaus, how big is it and what is the role of this community for the project?

Scott: How big is the community? We've dealt with and done stuff with I don't know hundreds of people. Then in terms of you know what it does for the project? We've had some people we've met in the time could be main people who we're working on building space and there's people we've meet along the way who run workshops to do stuff with people, people we have worked with that help us become legal with the whole thing and do the ... The whole thing has been that way.

We've networked ... Our networking, the way we've networked probably I think it's more personal, the real meaningful stuff like the social stuff gets it there. We've got the spectacle candy coating shell but instead of biting into the candy and it's hollow inside, they find that there's something else sweet in there and juicy. That's where a lot of the magic happens.

Karen: Community. I think it's a funny word how it's used these days because what is it actually? It is like people who feel they are part of it just because they're a fan on Facebook or are these people actually know each other. There is no core group of let's say 50 who all are friends with each other and we all work within a circle but it's mostly running over us. Then there are people who met each other on the way and then also started to work on other projects together or people got to know each other or we meet two people and they happen to know another common person.

We do it over three years so we have lots of people who help out for half a year and then move away or do other things. It's super fluid that we are honestly we are not able to say numbers. That's the tricky thing. We started counting, it came out that at least 150 people actually did like a lot of hours of volunteer work for us. For instance, people doing graphic design, architects doing the building permission. These things we can count together but we also tend to forget it because we can't keep track of all the things that happen over the years.

Violetta: Right. On your website, I was astonished to see this long list of contributors. You managed to become a center for quite a dynamic space of movement. What I'm interested in since I'm writing about project management perspective, to what degree are you actually outsourcing the execution of the project to some other people? Where is the boundary between project team, let's say project team itself versus larger community of this. How does it look like?

Karen: I think ... Can I first?

Scott: Yeah, go ahead.

Karen: I think that's exactly the core question where I have thought before during the time my god, it's so complicated. That's because it's not just it's like us and people helping us but also it's me and Scott at the end being the one who can decide in the set up. It's us forming a social business with it so we personally build something at first, we're going to get money out of but people work for free for it so it's like this whole mixture of stuff. So far, there was no problem with it.

It just happened. Organically, so far there was no discussion with people, no problem whatsoever. I lost the question ... I got something to say on that.

Violetta: To what degree can you outsource the management of the project?

Karen: Right. The management is except for some side project, it's us. It's people, what people do is they contribute with stuff, what they love to do and like. Contribute that but the core time of ... Okay, all the aspects that need to get done and to coordinate, that's us. For instance, we have an architect who deals with the building permission. He now talks to the statics guy and he talks to the Bau [inaudible 00:23:38] and gets that stuff done.

Scott: That's going to be a good case of outsourcing in that case because he's the expert, he knows exactly what he's talking about with all that stuff. They're doing all the legwork, all this crazy stuff that we don't have a concept in doing. We rely on that for sure. In other cases, what also describe what we're doing, we're more or less curating the experiences. It's like we definitely ... people are doing things, we were there and it's an active collaborative process.

We're there and guiding it or looking at, checking and helping it to evolve but it's like an active curation. Somebody just brought in who wants to do an art project here. What we did was we talked about what the Baumhaus project was about and how can she adapt this project to what we are. We worked and retooled this thing a little bit and now, we've evolved her project. It matches well with what we're doing. It's this active curation.

Karen: Then it also comes to at the core foot when there is work that is not so much fun to get done, it comes back to us. We're the one who deal with the tax declaration, we're the one who clean the space when everybody's tired. We're the one who write the business plan and think about this model so at the end, it's like laying on our shoulders and people can help out or not but they don't feel the responsibility. They're not responsible for it. They also don't like take this feeling over of being responsible for it.

Scott: Although there are some people we work with like for instance, Thomas Mampel. He is having some responsibility feeling. I would say Frank and Kirsten, they're architects. They would have some responsibility and feeling in the thing. People are starting at this. Where things are happening in real serious ways, people are starting to dig in. Those roots are growing of that shared responsibility type of thing. The risk is different.

They also are carrying a certain amount of risk to what they're doing in terms of their time, dedicating time and effort and energy and also money, etc. Our risk is very different. We're the ones that risk at the core of the business. At the business level, we're the ones ultimately carrying the risk. It's a GBR in our names.

Violetta: Would you say it would be possible to have the project evolve the same way it has evolved recently without community and without outsourcing some parts of it?

- Karen: No way. We just started with the idea and all things only got done because people were working with us. We would have achieved almost ... nothing really without people helping in for free from getting the lease, from doing design, defining the idea, it's like everything, all parts of the business came only through people voluntarily working with us. There's no way we would have gotten. That's the main job we did the last few years was talking to people. That's it basically.
- Scott: Yeah, we have a vision, share the vision, that's what people come in for because they share the vision. That's what they want to be part of, to help make it happen.
- Violetta: What do you think of this? I heard recently from someone this idea/metaphor to describe new type of projects and new type of organizations and that would be organism. Let's say we would have a spectrum, at this side would be classical organization with very set defined boundaries, rules, regulations and at the other end of the spectrum, would be organism. Something absolutely open, fluid where people come in, they are joined by the same vision, they can engage, disengage. This spectrum ...
- Scott: I was going to give you an example of actually just a cellular thing. We are at the nucleus of the cell and we started, vibrating to get them coagulated. Then some other little cells came and stuck to the outside of that and grew this layer around that. Then the next set of cells grew some flesh and some tissue and the whole thing and like that ... It's like a very cellular model. You can almost think of it like how a fetus works together. How it grows and starts developing. Things come out of it.
- Violetta: Where would you place yourself on the spectrum of organizational organism?
- Scott: I would say in terms of that, just the overall process has definitely been an organismic ... I can't say the word, like an organism. Organism-istic. I got it. Also mapped onto that in smaller parts was quite a great deal of organization. We're carrying it with the business plan, doing the numbers, that's highly super organized stuff. Very shredding-ly organized, ridonculously organized.
- Yeah, there's different levels of organization that go in, in different parts of this growing of this body and different styles of it. It's really so where we put ourselves, it's not linear. I would say I couldn't put myself here or here or in between. I would have to spread this out as a kind of an organic map of things with little points now and each one is doing something different and moving and growing and shifting.
- Violetta: Yeah. Just to summarize how I understand it so far with Baumhaus and correct me if I'm wrong, how I see it is that you have a fluid dynamic community around you. It would not have been possible without support and collaboration of all those people. However, you provide this central static element that is always there that is at the core and they revolve around you.

Karen: Yes, that's also how I would describe it because I think there are two ways looking on it. Like the way that we communicate and the way how the project works to the out, it's exactly this fluid organism. That's the project. Now, like the core of actually physically getting it done and of organizing it, I would say that's organization. We do exactly the same things an old business structure would do of opening a public space. We do the same work. It's about getting a credit.

It's about getting a lease, it's about organizing it. This same work that an organization does, we also do but that's more the inside work. Part of our organization, inside work, is also get to make this like a fluid circle possible around us. In a way, it's like we do this on top. On the one hand, we do the old fashioned organization physical bureaucratic labor plus make this fluid structure possible.

Violetta: Yeah. Then the fluid structure would be value added on top of that?

Karen: Right, I think it's a bit we can build this in a way if we had two million, we could just have bought the service to build it.

Violetta: Exactly.

Karen: Of course, then it would not have the same social impact like we want to intend it to be so that's the difference. To make the physical space, possible it could be bought by a lot of money in a way but it's happening through a different with this outcome impact.

Violetta: Yeah, because it depends on the time of the project that you're in. Would you say that the learnings that you have accumulated so far with Baumhaus are transferable to other initiatives as well?

Scott: Sure.

Karen: Yes.

Scott: Reflect.

Karen: Yes, I think it is ... Yeah ... It's also right, that's like part of what we want to do in the Baumhaus to help other people start projects, start initiatives. To share the learnings and yeah ... I think we always sit here and we think, okay, all these things would not have happened if we would not have met that right person at the right time. Everything depends on personality. It mostly depends on Scott that Scott can go outside and with his energy and his way to excite people to actually get people excited and get in.

At the core, that the project happens, is through Scott being able to communicate like that. It's like the way it's organized partially on business side, it's the way I think it and the way it came together, it's like totally through the people so you can tell people, it works through communicating ideas and it works on whatnot but it depends on the people who are in this project.

Scott: How you can harness those resources like for instance this guy, Andy who did a 3D model. This thing and this video fly through with the whole thing and all this stuff. I tell you without that, we would not be as far as we are now. There's just no way. That gave people the vision and the way that was developed was very organic and a lot of thought went into it, etc. All this stuff, it's like that was without Andrew, I don't know where we would be right now. How seriously people would take the story ...

We want to build a tree house, we want do this and this and this and take in the vision and something they can tangibly ... It's like we create the dream. Normally you have to dream this shit in your own head. TV creates it for you. Whatever thing is created out there for you, drugs or whatever it is. Bam, we had a dream, we put that in there and this dream had that resonance.

Karen: All that happened is we live in a flat share and we were looking for a roommate. This guy was one guy who I looked at other rooms and we started talking to him and we found out he is a 3D designer. We meet him for tea again and it happens that he had just free time to work on because he just moved to Berlin. He had time looking for work and so he worked with us building this. This is total coincidence so we met this guy and we're able to start with this really good image.

Violetta: That's serendipity.

Karen: Yes.

Scott: We had a good vibe too. [Crosstalk 00:34:46] ... personal quick connection.

Karen: Just today there was a guy here before you, I was just sitting in a café last week and I started just at some point asking the guy sitting next to me, hi. What are you doing and he came out here, was carpenter who moved to Berlin who built tree houses before and who builds in this organic style. I imagine him here and now he's going help building the space just through talking in the café to a person and that's how the whole project built.

Scott: He's very talented too. I saw his work.

Violetta: The [inaudible 00:35:21], what role do you think the Berlin vibe and Berlin environment is playing in all this, would that be possible in some other city?

Scott: I think we just got some unique stuff going on here. First of all, people have the time to engage and get involved in stuff like this. The other places like compared like New York, hardly anybody's got the time and that's a lot reason tied to this whole financial thing because everybody needs more money. To spend your time, there has to be a lot of money. Here, it's like, they just have more time. I think that's the main thing. Say the question again, because I had another thought on this.

Violetta: To what degree the vibe and the atmosphere of Berlin contributed to this project?

Scott: Right, also it's very tolerant city. It's relatively peaceful, it's green. The environment here is a much more humane environment in which people can exist and live just a better lifestyle. Just having that as a basis is what makes Berlin an ideal location plus the fact it is it's got this international thing going. It's like this ... I don't think there's another major international metropolis around the world where you could do what we're doing here. It's just not possible.

Karen: I think specially with involving all the creative people, artist, builders, speakers, you have all these creative expats who come to Berlin for the better life. For working in Berlin, all their projects, what they want to do and so I think this is what we can build this in this huge fashion, in this art design style. I think a project like this like beyond this building is in this super spectacle art way just have a project where it's a space for people to come together and to build projects in this collaborative way.

I think this is possible in other cities. Because what we also have here in Berlin that we not just ... it's not just a project with the hip, creative, young people but we also have contact with people who are like 50 year old social welfare money, never did anything creative or ... It just attract people who want to do something good and nice people from all different cultures, social classes and also I think the core of the project is really to not have it like the normal structure. You know when you want to get active, you have to become part of a group. Here you have a possibly to do something with other people on the flexible basis.

I think these things are also looked for, needed, in small towns and in other cities. You also have their people because we also ... We had people here visiting, contacting us who were from small cities saying we need something like that there. I think you would have to have a different language in a way, have a different culture to make it may be less experimental spectacle and more like down to earth kind of feeling. The core? I think it's possible.

Scott: I wanted to put a little note on that, the thing where it's not possible. What I really mean is it's not possible to do this kind of stuff and have a real impact on society and really change the world. There's cool stuff happening in a lot of cities around the world. The question is how much are they going to actually change the system, really have meaningful change at the end of the day. That's what I mean by that. There's lots of cool stuff going on but I look at all these like New York, there's some cool stuff going on but you know what, it's like the cops are still militarized and there's still homeland security spying on everybody.

People still going to jail for minor possession of small amounts of drugs and it's still an oppressive thing, rent still go through the roof. You can do so ... People are still in constant stress just moving around like real anger, a lot of aggression, a lot of domination, Wall Street, blah, blah, blah. No matter what you're doing in this stuff, you can do your nice things. It's like everything else is in there too, it's like it just how are you going to ... it's ...

Violetta: Okay. If you were to summarize your greatest learnings so far with regard to managing this project and making it happen, what would you say is the most important message that you can derive out of what you've done so far?

Scott: Never give up.

Violetta: Great.

Scott: Patience and persistence, you know. It's about patience and persistence. That's what I've learned overall. Because there's so many times, words like I think the whole thing was going to blow up or not, it's not going to happen and it just seemed hopeless. The whole thing has been a mission impossible. Had we known or had I known all the stuff that I would have had to go through and do at the start of this thing, I never would have done it.

Violetta: I heard that from other people as well. Okay.

Karen: I think I agree to everything you say. One other thing is to say, it's really what you said. It's about the attitude you're having right. You said about the attitude towards making this idea happen and I say okay, it's also about the attitude you have towards people and like how you or how we talk to people and what we learned is that if we address all different kinds of people just as on this eye to eye levels, you are another being who also want to do something good so let's figure out ways to support each other and to work together on this project.

Just to talk on this human level with all kinds of different people and to really make it about the personal, social, personal help each other because the people, many people are not helping the Baumhaus just because they're helping also Scott and Karen. We're helping them in like from helping people who come to Berlin to get health insurance, to think about what is there, what is meaning of life, what do they want in their personal life so it's getting really personal eye level, helps stories.

Scott: They're reciprocal. It's a positive feedback. What we do, we engage in a lot of positive feedback loops.

Violetta: It's a relationship.

Scott: Sure. I have sometimes the exact same conversations with PhD intellectuals as I do with the Roma Guys who were here. Straight down the same level, it's like ... and with equal resonance.

Violetta: In a way the project depends a lot on the personality of the project manager, ...

Karen: 100% ...

Scott: Yeah, of course.

Karen: Let's say it depends a huge part about it's totally about person and about that it's of course, an idea that makes sense and that's beyond personal gain, just something that's useful to do.

Violetta: Great. Okay. I think all my questions have been answered and beyond. Do you wish to say any last remarks, anything that you think is important for the subject, anything from your side?

Karen: I have something. I think you talked about this guy who talk about this change in the business role likes the wealth of networks and this collaborative, working together. I think this is the new keywords and hip and hype. It's the very question, what do you use it for. This is a system, it just works. It works with people perfectly. It worked in the 70s when from the social movements, the idea of teamwork then got sacked into the business world but they're the method of teamwork which we all work together on one project and use for companies to make people just work overtime but in the team on a project who was definitely not in their interest but just used for company, big corporation goals.

I think when we talk about this change of attitudes and people working together, I find it important to be conscious that it doesn't get just a method that can be adopted by everyone but we actually want to use it for creating a better world and to have the idea that it's about really empowering people to work together about their want and to work on the eye level and to use it for change is part of this idea. Because I think at the moment also, like this discourse get shaped. People figuring out what it is, what to do so I feel also what I do with my academic work, it's about doing certain story about it which you say, okay, we work together in this way for together empower each other and to create the change to sustainably and that's what it's for.

Violetta: Good.

Scott: I would say two things. One I couldn't stress enough the idea of resonance something that people really get on this real intuitive level because if you have that, I think that can drive and build and evolve and grow in different ... that can make or break everything. I think more I would think in the positive terms, you can make everything. Then the other thing I would say is this idea of also doing things locally. Because there's just a different type of connection and a different type of access when you're local because when we started this project, we wanted to always do something that was like doing all these apps and this platform and this platform, that.

There's got to be this balance between this real life face to face physical stuff and then all this digital remote relationship communication stuff. I believe that the balance has got to shift much more toward this personal stuff. I don't know exactly what I would if I could put a ratio on it, but I would say definitely, the stuff with people are together and doing stuff together in real world and real life and real interactions, making things happen, that should definitely be more.

Violetta: You are definitely contributing to that.

Scott: Yeah. Trying to.

Violetta: Oka, good. Thank you so much. Very interesting interview. I look forward to digesting it and extracting some narrative lines out of it. I'll keep you posted.

Scott: Cool.

Violetta: We can stop the recording.

