

## Book Review

# Ritual and Systems Thinking:

*Managing an Initial Encounter*, by José-Rodrigo Córdoba-Pachón (Routledge, 2024)

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### Keywords

ritual practices, systems thinking, systems practice, self-awareness

The opening page of this book suggests that “we need to rethink how we interact with each other and our natural environments” (summary copy). It is indicated that the book is aimed at offering “a way forward by proposing the use of ritual insight,” which Córdoba-Pachón clarifies as involving “semi-coded patterns of thinking or actions to help us build a sense of community” (summary copy). The manner in which the opening summary is written already led me to start “rethinking” my own and others’ interactions, including with what Córdoba-Pachón calls the natural environment (nature seen as a sacred life-force). It incited my curiosity as to how Córdoba-Pachón was going to discuss the regeneration of ritual practices in such a way as to (attempt to) fulfil the stated purpose of the book.

In his Preface to the book, he indicates that some of the insights he is sharing are not new, such as the need for self-compassion along with developing compassion for others (e.g., through ritual practices), but the insights still

require “revisiting and enhancing” (p. xv). He indicates that he will be using a style of self-reflection on his developing thoughts and actions, interspersed with his comparisons of relevant literature in regard to both ritual and systems thinking, to take the reader on his journey. Ultimately, he states that “our societies have a great opportunity to make life better for us all” (p. xv). But he also reminds us in his Introduction that by adopting a systemic perspective to rethink the role(s) that ritual plays and could play in our life, we can also “support those who for one reason or another are left behind or marginalized” (p. 1). This is especially relevant in a modern (Western) cultural context where the cult of individualism has taken root, as defined also by authors such as Han (2020). In such a context, he considers rituals as “systems of conversations which we could co-design to rediscover reflection and a sense of interconnectedness/interdependence in our dealings with others” (p. 3).

At this point it is worth mentioning my own encounters with Córdoba-Pachón, starting in 1997, when he was doing his MA in Management Systems at the University of Hull's Centre for Systems Studies, and partook in my course on action research while I was working there (1993-2003). I had come from South Africa and also had worked in Eswatini before arriving in Hull. He had come from Colombia and later did his PhD under the supervision of Gerald Midgley, but we continued our conversations. I recall his curiosity in wanting to learn about systems thinking. After finishing his PhD, I learned that he started working at a university in London. At one point (2018) he wrote to me (somewhat out of the blue) and asked if I would agree to write a brief 3-lined recommendation of his book entitled *Managing Creativity: A Systems Thinking Journey* (Córdoba-Pachón, 2018), which I did. If I were to write a three-lined review of this new book of his, I would highlight that his familiarity with life on “two continents” and his drawing on memories from both (as he mentions in this book) lends particular richness to his writing.

As far as my own cultural heritage is concerned, I am defined as White in terms of the official racialized social groupings structuring South Africa after the Nationalist government came to power in 1948, which was dismantled later with the advent of democracy in 1994. At some point, I came to define myself as “Indigenous-oriented,” appreciating the worldview of Ubuntu, which is domain to Africa (as a relational onto-epistemology), while I also embarked on comparing Indigenous worldviews from various other geographical contexts, which had been subjected to Western colonization. In 2024, I created an article for the journal *Systemic Practice and Action Research*, where I elaborated in detail on this onto-epistemology, and I cited Córdoba-Pachón's ethical perspective (Romm, 2024). After sending him the text (which I felt may be of interest to him), he wrote back to me indicating that he had written a new book on *Ritual and Systems Thinking*. I offered to review it for a journal. I mentioned to him that possibly the journal called *Journal of Awareness-Based Systems Change* would be a suitable venue and he agreed.

When I received the book in the post and started reading it, I realized that this choice of venue for my review is an ideal one. This is because Córdoba-Pachón's style of writing is such that he is able to connect his own increasing self-awareness attained through considering the relation between ritual and systems thinking with an understanding of “systems change,” where societies can cater for people to “reconnect with our needs and social and physical bonds” (p. 21). Systems change means changing the ways in which many people (especially in Western contexts) enact their lives through what Córdoba-Pachón calls false heroisms, rooted in the belief that as individuals, we can and should become heroes to ourselves and others, with evidence hereof in the pursuit of status-based objects such as “the job, the car, the summer vacation, the daily routine and the religious fundamentalism” (2024, p. 20). Ultimately, these forms of heroism limit the full potential of human beings to be more than this and to express “more genuine, interconnected and meaningful forms of living” (p. 20). The pursuance of false heroism can create prisons for ourselves, which are culturally mediated by being culturally revered. In reality, they can act to stifle our awareness of possibilities for more genuine forms of being and interacting with others, while being able to “give to society what is needed from her” (p. 20). He expresses that “our creativity could become manifested in systemic actions to help us regain our lost status [this time not rooted in material possession and individual exploits] and hope in the future” (p. 21). An awareness of ritual as a way of connecting ourselves to something bigger than us (the power of life) is a route to this regaining (p. 20).

His overall position in the book is that such an awareness, which we can cultivate in various ways, means we recognize that we do not need to engage with the world in terms of individual achievements (which reinforce economies structured around self-interested pursuit) nor through voting in terms of individual interests (according to which most modern political systems are structured), but through (re)connecting with “genuine” forms of (collective) being. Through seeing ourselves as part of larger wholes and enacting this awareness, we perform what can be called “systems change” at the level of economic, social and political life, also in terms of reconsidering/experiencing our connection with “nature,” of which we too are a part. To help the reader in their own self-awareness quests, Córdoba-Pachón offers many comparisons and many tables of comparison regarding the place of ritual in our lives and regarding ways of pursuing “identity.” Throughout the book he also offers questions for readers to consider at relevant parts of the text, after he has provided his in-depth discussion of various authors’ arguments, sprinkled with his own memories of his own engaging with “rituals” in different social contexts.

In his first few chapters, Córdoba-Pachón offers us a taste of how ritual can be revived, in view also of Han’s account of the *Disappearance of Ritual* (2020), a book that he notes was very important for him on his journey of self-awareness. His focus on self-awareness means that he is also exploring forms of identity—or ways in which people may develop a sense of self—but not a self that is rooted in Western-styled individualism, linked to an instrumental reason that “drives us

to assess our thinking and action in terms of short-term individual costs and benefits.” (In this regard he cites the work of Taylor, 2018.) When Córdoba-Pachón compares Han and Taylor later in the book, it is clear that they do not agree on all scores—but part of the way that Córdoba-Pachón's book is written is inviting readers also to create our own comparisons, to urge us to rethink how we wish to develop our identities so as to live “better” (more socially connected lives and also more imbued with a sense of the “power of life,” including a sense of our communion with nature).

In his Chapter 2 entitled “Engineered Presence”, he discusses networks where people who have not connected before become socially connected by *inter alia*, creating profiles to define themselves for others to see. He discusses in this regard the concept of proficity, where we have come to engineer how we interact with others, partly influenced by ICTs which help us to mediate our remote interactions. He explains Moeller and D’Ambrasio’s (2021) work in this regard, where a concern with our profiles (presentations for others) is not so much about sincerity (following social roles) or authenticity (trying to find our “true” authentic self) but is about defining an identity that might be seen as acceptable when presented to others (pp. 13–17). He points out that in his next chapter he will discuss in depth forms of identity that can complement proficity (p. 18). He indeed takes the discussion further in his third chapter called “Pursuits of Identities.” It is in this chapter that he provides detail on what he calls false heroisms, along with other potential ways of pursuing identity. He relates these to the potential of ritual in helping us to go back to the origin and to the non-dual nature of our existence, where “rational” as well as “mystical” are both incorporated (p. 26).

In his fourth chapter entitled “A Systems Map of Ritual Knowledge,” Córdoba-Pachón (2024) explains, *inter alia*, the phenomenon of social blindness, which he links, following Morin (2020), to the “dominance of secularity and one of its manifestations in reductionist short-term thinking” (p. 34). This reference serves to remind us also of the individually-based instrumental approach to which he referred in his previous chapter. He now also links social blindness to the operation of power relations. One of the ways in which power relations manifest is when certain managers and scientists (who have powerful social positions) are able to “define problems and the knowledge to tackle them”—at the expense of other ways of framing and addressing issues of concern, including of concern to those most marginalized in the social and ecological fabric of our existence. He urges that we “need to let ‘other’ forms of thinking and acting (i.e., solidarity, seeing each other), creativity, collaboration, or simply imagination co-exist” (2024, p. 35). He cautions that the task is not an easy one—and the purpose of the book (by implication) is to offer ideas and practices that might help us on this journey.

Having outlined his systems map of ritual knowledge to help support this journey, he offers various questions for readers to consider, such as the question of whether the results of ritualized practices (imbued with meaning) can or

should be “measured” in terms of whether they fulfil the function of coordinating our lives while allowing us to learn new things (p. 38). He argues that we need to be careful of being nudged towards measurable social, economic, political or functional purposes, which he argues is anathema to what he is calling for in the book. The focus on measurement of outcomes implies a quest to control the world, rather than a quest to become co-present with others in the way we live our lives. He finalizes the chapter with the suggestion that the guiding of ritual practices (in whatever form) requires the support of a moral if not ethical theory or theories. This leads him to considerations regarding making ritual practice more systemic. He suggests that ritual could help integrate selves to societies, but we also still need to reconsider the purposes being served via such integration and to what extent power relations may be at play in our pursuance of “identity pursuits” (p. 47).

His discussion in this fourth chapter is very dense and, for me, required several readings and several attempts to answer the questions that he poses. After reading the chapter several times and also going back to the previous ones and looking at following ones, I began to realize that his point is that ritual practices are important for us to reconnect with ourselves, with others, and with wider forces “bigger than us,” (p. 20) while we cannot expect too much from ritual (as a panacea). Nevertheless, reading and re-reading through the dense material, albeit time-consuming, was rewarding for me in that I regarded it as an exercise in grappling with the questions which he poses, which were a prompt for me to engage actively with his detailed deliberations. I felt that I gained insights through the requirement to indeed engage slowly with his text, where he also explicitly invites audience participation. Part of his argument is that we all need to “slow down.”

In Chapter 5, he delves into the field of studies on creativity to enrich his discussion of ritual and to creatively explore paths that go beyond existing dichotomies (i.e., individual/collective, secular/religious, mundane/not-so-mundane). He suggests that a sociocultural lens with which to look at creativity, “could help us to [re]frame our human experiences, many of which we can [creatively] invest with ritual features” (p. 49). He proposes in the chapter that creativity is never an individual activity, but operates in cultural and social contexts (p. 50). In order to link his views with systems theorizing, he tells us as readers that he decided to revisit the theory of autopoiesis, which he had encountered earlier but had not connected with a creative approach to ritual (p. 50). He reminds us that autopoietic theory was developed by Chilean biologists Maturana and Varela (1992), and that the theory offers a specific view of human language as arising (as part of a biological process) out of our need to co-ordinate our actions with others. And language (a collective psyche) “influences how we ‘enact’ (with ourselves or others) our dealings with the world around us” (p. 50) (as observed through language).

Córdoba-Pachón draws from his reading of this theory that we can “learn to shape our interactions/conversations with others in new ways: *we can reshape*

*our identities, be them individually or collectively attributed*” [emphasis added] (p. 52). However, this does not mean that “anything goes,” because we need to decide what type of society we “want to live together in” (p. 52). He points out that we need to be aware (when considering our involvements with others) of “what we are not allowed to think, do or be, individually or collectively,” (p. 52) as a result of power relations threaded into our existence. This leads him to suggest again that a focus on sociocultural creativity is needed (p. 56). Again, this chapter is dense with insights; readers would do well to read and re-read it! It is in this chapter that he explores in depth the philosophy of pragmatism, which he argues can all-too-easily be too focused on trying to control the future. He suggests that this aspect of pragmatism would need to be challenged so as to provide for its co-existence with others ways of framing our experiences (p. 62).

Cordoba-Pachón starts Chapter 6 by recapping for us as readers that we are at the point in the book where we can conceive rituals as systems of interactions (conversations). In this chapter he elaborates on two ritual perspectives: the one supplied by Han (2020, mentioned earlier) and the one supplied by Seligman et al. (2008), who see rituals as enabling us to imagine “as if” forms of interaction in dealing with complexities (in Córdoba-Pachón, 2024, p. 64). While exploring and comparing their approaches to ritual (which he summarizes in a table on page 79), Córdoba-Pachón indicates the importance of memory in evoking “playful and timeless sources of creativity which can help to unveil constraints or possibilities for the individual or collective subject” (p. 65). He takes us on a path of his recalling some of his own memories, which he uses to reflect upon for himself, as well as to share with us as readers, how he has been pursuing his identities (in plural) to date, and whether “ritual has played any sort out role in this” (p. 65). In this chapter he draws us again into his journey of self-awareness while inviting us likewise to join the journey. He indicates that by inspiring readers in this chapter, he aims to “become the dance, not the dancer” (p. 66).

As in the various chapters before this one, he uses drawings that he has created in order to express in a different genre his self-development and his reflections. This chapter is studded with many such drawings, which indeed I found helpful, along with his reflective text and his tables. (On page 76 he offers a table comparing different types of ritual—namely, a type where the self retains control and a type where the self gives up control.) Towards the end of the chapter, he invites the reader to “co-exist with ritual” (of various types) and suggests that we should try to “reawaken memories of ritual” by asking ourselves specific questions, that he poses to us in six bullet points (p. 82). These all relate to the theme of creating systems change through our travelling together on journeys in which we re-explore our identities as individual and collective subjects, also taking into account our relations with the extra-human modes of being with which we share the planet. (This implies not treating “nature” as a resource to be commodified, but as a life force with which we are connected, to be regarded with awe.)

In Chapter 7, he deepens the discussion further by looking at the relationship between ritual and applied systems thinking. He provides an account of how we might re-enchant our world, systemically (p. 84). He discusses various systems thinkers in this chapter to get to the point of suggesting that we always need to consider the consequences of the way we as thinkers and actors are making boundaries when defining systems, which are not “out there”, but which result from our interactions. He uses authors such as Ackoff (1978), Churchman (1968), Midgley (2000), and Ulrich (2001) to make this point in various ways, also calling on us to be open to revisit and expand the boundaries being drawn by us. In this chapter, he again returns to the question of pragmatism, arguing that any pragmatic focus on what works in practice must be aware of the selections being made in defining practical bearings, which indeed always have a normative content, albeit one that may be hidden from view unless reflected upon (p. 87). Therefore, self-awareness, defined as looking back at our normative assumptions, is key towards our co-developing a better society.

Interestingly, in a footnote in this chapter, he tells us that in storying his account of ritual knowledge in this book, “most of the authors consulted for this book belong to the English-speaking world. (p. 87)” He suggests that, perhaps, their views need to be subjected to critical review in regard to whether they are imposing their ideas without taking into account views on ritual as developed in the non-English speaking world. He wonders whether we might therefore wish as readers to look at some more non-English speaking authors’ views on whether and to what extent pragmatism appears in their understandings of ritual practices. His own view developed from reading the authors mainly from the English-speaking world is that “ritual knowledge could help us better appreciate our present situation without having to directly influence our future(s)” (p. 98). This sentence of his comes from his final chapter (Chapter 8), where he provides what he calls his final reflections. He sums these up as that “rituals and systems thinking could help in making us feel at home with the unknown, but only so much, or only temporarily” (p. 97). With this qualification he still re-iterates that “ritual could offer us possibilities to reflect on who we are or others are. They could also help us enact our ethics” (p. 98). He adds that “we are all trying to make sense of the unknown, possibly helping others in the process” (p. 99). He ends the book with two final memories, one of them being fictional.

In summary, I found the book to be rich with insights, while leaving many openings for me as a reader to reflect on the issues and the questions raised in all the chapters. Córdoba-Pachón’s own journey delving into the subject of “ritual” became a means (at least for him) for increasing his awareness of being connected with life forces bigger than ourselves. He invites us too to embark on such a journey, partly through engaging with his deliberations, but also creatively extending them. If sufficient people embark (with others) to extend our awareness of our mode(s) of being, we can co-create constructive systems change through enacting a more reflected-upon ethics, taking into account that our ways of thinking-and-being do not have to be framed using the frames of managers or

distanced scientists who (try to) control our lifeworlds. I therefore would encourage readers to take the time, slowly, to appreciate the depth of this book as a step to enhancing *awareness-based systems change*. Readers will probably also benefit from reading further literature (scholarly and otherwise) hailing from Indigenous communities where rituals are treated as core to the life of the community and are seen as important also for global healing processes (and relations with the cosmos). Ritual as a way of connecting with “spiritual flow” is regarded as crucial, as an Indigenous leader in Venda puts it, to “attract the attention of the need for holistic revival” (Mphatheleni Makaulule, cited in Makaulule et al., 2024). Córdoba-Pachón has noted in his Chapter 7 that most of the authors whom he consulted in writing this book belong to the English-speaking world. Hereby Córdoba-Pachón admits that this could be regarded as a gap that readers may wish to fill.

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In the Making

# Generative Evaluation:

## Learning With and for Living Systems

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### Abstract

Evaluation has so much potential for learning, co-creation, and collaboration around more inclusive and regenerative programs and, ultimately, systems. Yet, currently, evaluations are often experienced as controlling and frustrating add-ons. Inspired by developmental evaluation, we have experimented with generative methods to make evaluation a space for stakeholders to come together, re-connect, re-refresh the purpose of collaboration and re-view the design. We see that such a generative approach to evaluation can help to (1) express and co-construct systemic issues that often remain hidden and destructive otherwise, (2) create connection and energy for collaboration and (3) open a world of possibilities to learn from the past and adjust for the future. Organizations that use a more generative approach can hope to change the mindset within to more learning, collaboration, and courageous experimentation.

### Keywords

evaluation, systems change, learning, generativity, emergence, transformation

## Introduction

Evaluation matters. How success is defined and measured drives how interventions are designed and implemented. If evaluation strives for expertise, judgement, and measurement of the past, interventions will be designed for confirmation, certainty and measurability.

Can we evaluate instead in a more warm, organic, and wide way in order to enable more daring, complex, and exploratory interventions? These kinds of interventions are needed for the transformative changes we seek in many domains, from energy to food to health. This is where Generative Evaluation is coming from: the desire to learn collectively from complex interventions in order to chart our way forward, towards more regenerative and inclusive societies and systems. We understand Generative Evaluation as a set of practices that enables users to learn with and from the living system. It starts from the observation that there are tensions between any project or organization's purpose, its design, and the living system—the interaction of stakeholders—and the related outcomes. The difference between an organisation's planned outcomes and the actual outcomes is due to emergence. This difference should not be taken as unwelcome deviance, but as welcome information about the dynamics in the system, where it may be blocked, and where it may want to move. Generative Evaluation embraces emergence and makes it fruitful for reviewing and adapting the purpose, design, and the living system of a project, programme, or organization.

This paper shares insights from our experiences with Generative Evaluation. We are still experimenting with the approach, and so the intention of the paper is to invite readers to share their own experiences with similar approaches. We know that many evaluators are experimenting with similar methods to facilitate learning and change. We hope this paper can serve as a useful starting point to organize the various methods in the evaluation space and consolidate our experiences. The paper draws specifically on three projects as case studies, where we used a variety of generative approaches. Our conclusions are preliminary, yet we can clearly sense that there is high demand and interest in doing evaluation differently.

It may be no coincidence that we as authors are not full-time evaluators but rather facilitators of systems transformation. We have been supporting complex programming, mainly in the domains of inclusive markets, food systems, and natural resource management the past two decades, from design to implementation and evaluation and experimentation. As such, we feel the needs of the designer and the implementor when we evaluate, and we seek to create spaces for collective reflection, learning, and adaptation.

We have embarked on a journey since 2019 to design evaluation that supports living systems to meet their complexities. This paper draws on three case studies where we experimented with generative methods in learning and evaluation:

1. An *intergovernmental donor organization* that engaged us to assess and improve the evaluation systems of its 18 agencies using generative and systemic approaches.
2. Evaluating and refining a Theory of Change aimed at behavioural shifts of farmers in Brazil for a *communications agency*.
3. Evaluation and learning for a *global partnership* aimed at systemic change in global supply chains.

Whilst we are still experimenting, we have learnt that Generative Evaluation helps to:

- *Express and co-construct systemic issues*: Unexpressed and often unintended dynamics are allowed to surface.
- *Create connection and energy toward purpose*: The process is reinvigorating for participants, who connect deeply with others with a shared purpose and often emerge with fresh momentum.
- *Foster generativity by opening a world of possibilities*: Generative Evaluation can help learn from living systems and emergence to re-shape our purpose and how we achieve it.

In this paper we describe Generative Evaluation and its key properties and practices, and then draw on our three case studies to highlight the learning from our early-stage exploration of this approach.

## What is Generative Evaluation?

Evaluation has become prerequisite of most publicly funded projects and initiatives and is used in many contexts to understand "what is working and what is not." Evaluation is widely regarded as the key mechanism for enhancing accountability and informing program development and planning through reflective observation, formative processes, and summative assessments of social change (Stockmann & Meyer, 2016). Typically, the evaluation is conducted by a third party, with the idea of engaging a neutral and objective observer. In this approach, learning is outsourced to the evaluator and, as a result, learnings and recommendations are often not easily absorbed by the stakeholders implementing the project or initiative. They simply have not been invited to follow along the process and are often stuck in routines that feel necessary.

This prevailing belief in the "gold standard" of evaluation—emphasizing neutrality, objectiveness, and transparency—has been central to evaluation frameworks since the 1990s (OECD, 1990), shaping how success is defined and measured, which in turn influences project design and implementation (Mayne, 2008). In fact, any approaches, principles and measurement logic of evaluation require a specific design and lock the living system in a particular purpose. In this way, evaluation affects organizational operations, values, learning processes,

and the extent to which experimentation, innovation, and honesty are encouraged. In essence, evaluation drives organizational culture, shaping what is valued, the dominant leadership styles, symbols, procedures, routines, and definitions of success (Cameron & Quinn, 1999).

The notion that policy choices will become easier and programs more efficient and impactful due to a norm of neutral, objective evaluation has come under increasing scrutiny. Rather than rely on expert judgment, there is widespread understanding that participants of social change need to learn collectively and be bolder in their approaches to meet and experiment with the complexities and ambiguities of living in a globalised world (Patton, 2013; Senge, 1991). Further, in our era of rapidly changing communication, marked by fake news, conspiracy theories, and emerging learning technologies, citizens are questioning expert information and notions of neutrality or objective truth underpinning policy response (Hense, 2018, p. 3) as was the case with citizen responses during the COVID-19 pandemic.

The future of evaluation will require more than the expert evaluator or scientist as the sole arbiter of evidence and truth. Policy, programmatic, or citizen approaches aspiring to change systems through complex interventions involving a multitude of actors may need to ask themselves: how can these interventions learn both with and for living systems? Indeed, isn't systemic change fundamentally about how living systems are learning and responding collectively?

We have been engaged in generative practices in evaluation and learning, which have the potential to foster a more dynamic and supportive organizational culture. Generativity in our practices is the ability to produce or create something. In psychology, Erik Erikson first coined the term in the 1950s to describe the developmental stage where adults begin to guide the next generation (Erikson, 1978). American social psychologist Kenneth Gergen coined the concept of generative theory as a scientific approach to challenge common assumptions and open up new possibilities and forms of action (Gergen, 1979). Gergen argues for an approach to theorizing that is free from the immediate need for verification and facts and can thus "generate" desirable social outcomes. He links his proposal with the rationalist tradition going back, among others, to Kant and Hegel, who regard reason, rather than empirical facts, as the source of knowledge.

Peter Senge builds on this tradition in his seminal 1990 article (Senge, 1990). Generative learning, he writes, enhances our capacity to create. It requires new ways of looking at the world, seeing the systems that control events, and also seeing clearly where we want to be. Our "vision," and telling the truth about where we are in our "current reality," helps to foster a learning organization. Otto Scharmer, co-founder of the Presencing Institute, lead author of the Theory U approach, and a close collaborator of Senge, picks up these ideas in his concept of "generative dialogue" (2002). Generative dialogue transcends individual conversations to become a collective experience of meaning-making,

discovery, and transformation. Meaning flows freely, and a generative flow unfolds, unleashing collective creativity through authentic and evolving identities. It's a space where conversations cease to be routine and become a force for genuine, transformative change. Generative Evaluation builds on this tradition and leverages intuitive, systemic, and actor-based methods from various disciplines and practices, including psychology (Perls et al., 1951), ancient wisdom (e.g., Macy & Brown, 2014, Yunkaporta, 2019), coaching, Theory U (Scharmer, 2016, 2018), Design Thinking (e.g., Brown, 2008), and Systems Practice (e.g., Senge, 2014) (see Table 1). We integrate these generative practices into our evaluation work to foster more dynamic and transformative processes.

Our basic assumption in Generative Evaluation is evaluation as dynamic and transformative processes and, with this approach in mind, deviations from the purpose and design of a program provide useful indications of important factors in the living system (Figure 1). Traditional evaluation methods tend to see these deviations as failure that needs to be corrected. By contrast, a generative approach embraces emergence. Evaluation is utilized as an opportunity to explore the interactions between purpose, design, and the living system and to update and reinvigorate all elements, building on the work of Michael Patton (Patton, 1994). With Developmental Evaluation, Michael Patton has indeed introduced the concept of emergence into the evaluation of complex problems (Patton, 1994). This approach promotes organizational development and innovation through evaluation and learning, emphasizing the importance of facilitated processes (Patton, 2013). Generative evaluation builds on this lineage and enriches it with generative methods emanating from the work of Peter Senge (1990, 2014), Otto Scharmer (2016, 2018), and others. In other words, while Developmental Evaluation primarily relies on an analytical approach using qualitative and quantitative data, Generative Evaluation broadens this by incorporating intuitive, embodied, and co-creative practices to observe and move with emergence.

While still in development, some aspects of Generative Evaluation have become clear from testing approaches in our case studies. Generative Evaluation explores the possibilities of what is emerging or wants to emerge (Figure 1). Instead of solely focusing on explaining the past, it allows participants to investigate the interdependencies and interconnectedness within emergent processes. Generative Evaluation explores emergence in a living system, say a project, initiative, or organization, by observing the relation between the purpose, design, and living system (Figure 1). All three dimensions can be adjusted in the process to integrate learnings from the past and move towards a desired future.

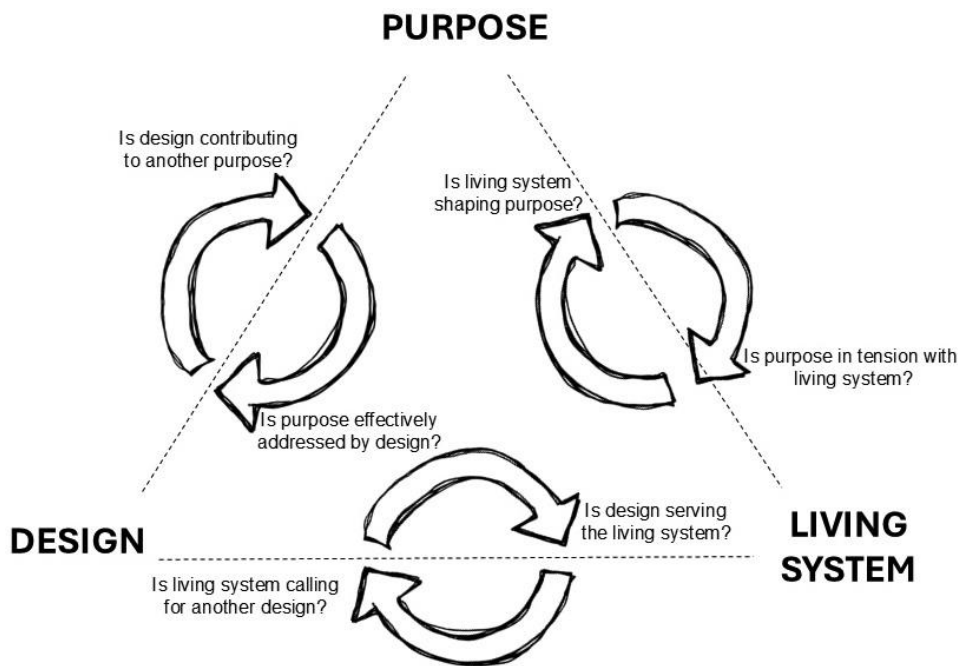


Figure 1: Interactions within emergent processes between purpose, design and living system.

Generative Evaluation explores and updates the interaction between purpose, design and the living system. The *living system* refers to the dynamic interconnections and interdependencies between the various people and contexts that are involved in or affected by the purpose and the design of the project. Values, power structures, needs, incentives, and constraints reflect in these relationships. The *purpose* is the explicit and implicit intention and function of the project or organization to be evaluated. In addition to any formalized purpose, we may observe different actors have at times different views of what the purpose of the project or organization is. The *design* of the project or organization describes the structures and processes to achieve the purpose and manifest it in the living system. This includes the Theory of Change, organizational setup, workplan and budget, procedures and so forth. Generative Evaluation helps us learn about how well the design serves the intended purpose in real life; to what extent the purpose is actually shared by various actors; and what the living system teaches us about adjusting the purpose and design.

## Principles and Practices of Generative Evaluation

Generative Evaluation principles are co-creative, non-judgmental, intuitive, and systemic (Figure 2). The principle of *co-creative* helps to bring together diverse perspectives, encourages shared ownership, and fosters creativity and innovation, which all together help participants to keep an open mind and be *non-judgmental*. The principle of *intuitive* help builds perspectives, evidence, data, and interpretation not only from the lens of conscious reasoning, but also from feelings and felt sense. The principle of *systemic* looks at interdependencies and the whole. Some practices we used are more *systemic* while others are more

actor-centered, looking at a particular actor in the system. It is through a set of generative practices drawing from disciplines and practices, including psychology, ancient wisdom, coaching, design thinking, systems practice, facilitation and organisation development, that those principles are realised (Figure 2; Table 1).

Definition of those four principles in Generative Evaluation:

1. *Co-creative* practices enable participants to create outputs together. In addition to providing own input, the task is to listen to the input of others and to collectively develop an idea, a hypothesis, a proposal, an experiment, assessment, or other output.
2. *Non-judgmental* practices encourage participants to keep an open mind about the purpose, design, and living system features. In a constructive spirit, assessing what is “emerging” and what “works” is a shared process, rather than a benchmark against an objective target or ideal.
3. *Systemic* practices encourage participants to focus on interdependencies rather than on individual elements of a project, program, or wider system. These practices also enable participants to integrate issues or topics that are outside the defined scope of the project. This wider perspective helps to contextualize findings and draw conclusions about why things are working or are not working, including with relationships, values, power structures, needs, incentives, and constraints.
4. *Intuitive*: In addition to cognition, practices leverage the intuition of participants. Tapping into emotions, images, our sense of space, music, and poetry, as well as fantasy, enables participants to share insights that integrate their experience and insights that draw from processes other than conscious reasoning, regarding the complex living system and how it relates to the design and purpose.

We characterize each practice from Figure 1 briefly here in Table 1. A full description would go beyond the scope of this paper, but many useful resources on these practices are provided in Table 1.

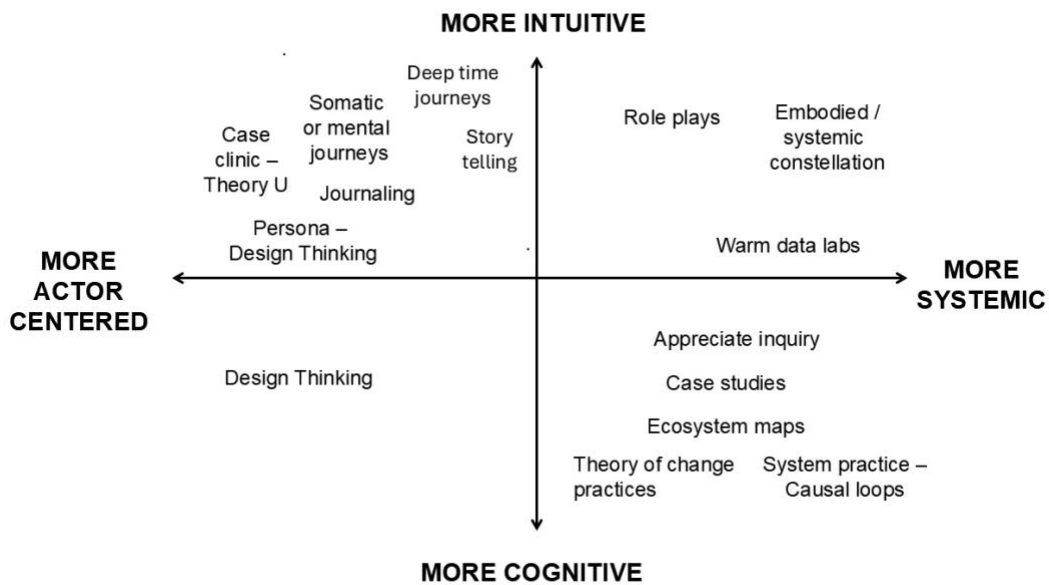


Figure 2: Generative Practices in Generative Evaluation

Practice	Description	Reference
<b>Appreciative inquiry</b>	Stimulates collective inquiry into the best of what is, in order to imagine what could be, followed by collective design of a desired future state that is compelling and thus does not require the use of incentives, coercion, or persuasion for planned change to occur.	Busche, 2013  Whitney & Cooperrider, 2011.
<b>Design thinking</b>	A process for creative problem solving. Methods put the user of a solution into the center. They also include many creative exercises that enable participants to brainstorm together and quickly produce tangible outputs based on real-life feedback.	Brown, 2008
<b>Deep time journeys</b>	Involves the process of experiencing our own personal lives as held within a larger context of space and time, widening our perspective to include the wisdom of our ancestors and our children’s children. As a result, we open ourselves to a deepened appreciation of the evolutionary journey we have been through as a species. It is inspired by Indigenous practices such as the seventh-generation principle and practice which is based on an ancient philosophy of the Haudenosaunee Confederacy (Iroquois), or Aboriginal dreaming and storytelling.	Haudenosaunee Confederacy (n.d)  Macy & Brown, 2014  Yunkaporta, 2019
<b>Ecosystem maps</b>	Portrays the actor landscape relevant for a specific project or question and the interrelations between these actors. They can also highlight barriers and incentives that work on these actors.	
<b>Embodied/systemic constellations</b>	Uses our intuitive sense of space to map interdependencies between actors or topics. As representatives position themselves in the room, tensions, imbalances, alliances, and other	Whittington, 2012  Arts et al., 2021

<b>E.g. 3 and 4 D mapping</b>	“constellations” become apparent. Constellations can also be used to “prototype” changes and quickly see how they might affect other actors in the ecosystem. It is inspired from family constellation and embodiment practices.	
<b>Journaling</b>	The practice of writing down your thoughts, feelings, insights, and more. Used as a generative workshop practice, the facilitator guides the participants through a series of questions. Participants write down their reflections onto their note pad, just for themselves. Questions connect participants deeper with their emotions and insights. A round of reflection in the group then enables others to benefit from the insights.	
<b>Somatic/mental journeys</b>	Used to connect participants with themselves and their emotions and ground them in the present moment. Mental journeys are also used to explore certain aspects intuitively, such as perspectives of relevant stakeholders, or future developments of a project. It is inspired from mindfulness and Gestalt therapy.	Perls et al., 1951
<b>Story telling with metaphors and symbols</b>	Used to synthesize insights into an intuitively accessible and meaningful “shortcut.” For example, an evaluation of a project aimed at a regenerative economy may use the symbol of a seed to explore the theory of change of generativity during the evaluation.	
<b>Persona</b>	Holistic portraits or archetypes of fictional characters that represent customers, users, or other interest groups. Personas are used to personify the needs of the interest groups. This helps gain empathy and a better understanding of the users. Persona is a key aspect of Design Thinking.	Brown, 2008
<b>Role play</b>	Enables participants to explore different stakeholder perspectives as well as interdependencies between actors with empathy. Participants take on different roles and then interact around a certain subject or issue. Role play can also be used to quickly prototype solutions and explore how they might be perceived by different stakeholders. Role-playing helps with creativity, self-awareness, group cohesion and “out-of-the-box” thinking.	Bowman, 2010
<b>System practice</b>	A methodology to identify and map different forces related to an issue, subject or question, and the causal links between them. The output is a causal loop map that connects factors into self-generating cycles. Maps can be used to identify leverage points as areas for intervention.	Senge, 2014
<b>Case Clinic of Theory U</b>	An approach where a case-giver presents a case, and peers or team members act as coaches tapping into not only cognitive reasoning but generative and felt senses.	
<b>Case studies</b>	A detailed study of a specific subject that illustrates a certain point or enables participants to engage with a specific question or opportunity.	

<b>Theory of Change</b>	An approach that consists of a variety of ways of developing a causal model that links the program's activities to a chain of intended or observed outcomes, and then using this model to guide the evaluation. Participants can engage with the Theory of Change, explore assumptions, test causal connections, and adapt it.	Stein & Valters, 2012
<b>Theory U</b>	Theory U is a methodology that enables organizations and other groups of stakeholders to collectively move towards a desired future in five steps, or movements: co-initiating, co-sensing, presencing, co-creating and co-evolving. Processes using this approach are also often called "generative" processes. The U movement is the basis for all our facilitation design.	Scharmer, 2016
<b>Warm Data Labs</b>	Group processes in which information and formulation of cross-contextual knowing is generated—the "Warm Data." For example, to understand a family, one must understand not only the family members, but also the relationships between them, and the economic, education, media, health, and other systems they are embedded in.	Bateson, 2016

*Table 1: Summaries of Generative Evaluation Practices Used.*

## Case Studies

We illustrate the principles and practices of Generative Evaluation by drawing on three case examples from our work including the evaluation task, what approach we took, and what we learned.

### Case 1: Assessing Evaluation Systems

#### *Evaluation Task*

A large intergovernmental donor organization engaged us to assess and improve the evaluation systems of 18 international development agencies receiving their funds.

#### *Our Approach*

Our proposed methodology incorporated systems thinking to map the evaluation systems of different agencies, focusing on their learning and accountability processes. This mapping was informed by detailed case studies, which would identify learning opportunities for applying design thinking. We also proposed using design thinking to understand the agencies' perspectives and needs. This approach aimed to uncover systemic issues, identify opportunities for improvement, and co-create solutions. Additionally, design thinking included the co-design of solutions with the agencies to enhance their evaluation systems.

In our first co-design workshop, we invited evaluation managers to journal their pain points and the needs of their evaluation systems. This was a novel experience for staff who were typically focused on technical questions, evaluative opinions, and judgments within the context of evaluation. The exercise fostered a sense of community as similar pain points emerged across organizations. It became evident that everyone in the room deeply cared about evaluation, and the connection through this shared purpose was palpable.

Our generative practices throughout the co-design process included journaling exercises, with classic prompts such as “What excites you?” and “What frustrates you about your evaluation system?”

### ***What We Learned***

This approach allowed the agencies to be authentic and openly discuss barriers within the current compliance-based system. One significant issue flagged was that the system creates almost no direct incentives for candor with the donor or for deeper learning. Agencies questioned why they would be candid and foster learning when doing so could jeopardize future funding. Consequently, they revealed how difficulties and failures in projects might be concealed to protect future project opportunities, rather than using these experiences as valuable learning opportunities. By acknowledging such systemic issues—the elephant in the room—in their evaluation systems, agency staff were empowered to make their own recommendations during the design thinking sessions.

In addition to using design thinking and generative practices, we were also mapping the evaluation systems of the agencies. Our goal was to explore the feedback loop between the donor's evaluation system and that of their beneficiaries. However, from the outset of the contract, the donor made it clear that our mandate was to assess the agencies' evaluation systems, not the donor's own system in relation to its beneficiaries. Despite this, during the generative practices and design thinking sessions, agencies naturally revealed the real-life conditions and constraints of their evaluation systems, many of which were closely tied to the donor's rules and incentives. Our approach generated honest conversations on barriers to learning due to asymmetric power relationships between donor and agency, and some solutions to overcome this.

## **Case 2: Making Theory of Change Personal**

### ***Evaluation Task***

In another case study from Brazil, we were assisting a communications agency in refining their Theory of Change (ToC) in preparation for a multi-year intervention following a pilot phase. The initiative's long-term goal was to reduce deforestation by farmers and agribusinesses in the region, with a focus on using communication to encourage behavioural change among farmers. Rather than

evaluating the pilot phase itself, our task was to assess the current Theory of Change using data gathered during that phase.

### ***Our Approach***

By fostering empathy and understanding for the target audience, we aimed to create a more responsive and effective approach to inviting behavioural change

As part of our methodology, we utilized data collected on the target audience during the pilot phase to develop personas—artefactual characters synthesized from the target groups' key attributes such as values, needs, pains, and longings. Personas help us imagine and empathize with the people targeted or affected by the change we aim to make. These personas were then employed to refine the Theory of Change, making assumptions about behavioural change more explicit. Additionally, we used role play allowing our client to take on and explore perspectives of the target group. This helped them to sense their own position in the system which had triggered resistance by farmers in the past. Empathizing with this resistance and connecting with values of the target group, our client learned that they would need to show up and communicate differently from the stereotypical environmental activists they had been seen as.

### ***What We Learned***

As a result of the generative approach, the client team achieved a new understanding of their target audience and the conditions necessary for change. Eventually, the communication agency jointly reshaped the Theory of Change to become more responsive to the living system they set out to engage with. This was particularly valuable in the polarized context of conservation and deforestation in the Amazon, where there was a risk of reinforcing existing assumptions and biases, potentially deepening the divide between farming and forest protection.

Instead of employing a one-way behaviour change model, the client acknowledged the agency of the target group. They could appreciate farmers, their views, values, and needs in a different way, thus informing their future approach of communicating for change.

## **Case 3: Learning for Systems Change**

### ***Evaluation Task***

Our third case study is a learning and evaluation project for a global partnership aimed at systemic change in global supply chains. We served as evaluators for a midterm evaluation, and later as facilitators for systems change. This global initiative involved substantial investments aimed at reducing deforestation within major agricultural supply chains. The focus was on creating enabling

conditions for sustainable production, which included providing financial incentives and fostering demand for sustainable products. The partnership brought together some of the world's leading NGOs and UN organizations dedicated to forest conservation and sustainable agriculture.

### ***Our Approach***

This intervention started with a traditional mid-term evaluation of a large multi-country effort to create systemic change in global supply chains towards reduced deforestation led by multiple international development agencies. We expanded our intervention into system practices such as system mapping and embodied constellation of specific supply chain and their challenges and learning workshops, where we applied practices, such as appreciative inquiry and storytelling with metaphors and symbols, aligned to their Theory of Change, and prototyping through role plays of next possible design. We held systems practice workshops in the two intervention countries—Brazil and Paraguay—to map the system and identify leverage points. We held a global learning workshop at the end of the programme.



*Figure 3: Use of Metaphors and Symbols in Generative Evaluation to Stimulate Storytelling.*

In this case, the symbolic graphic depicted the global partnership's theories of transformation, which in our learning workshop, helped stimulate storytelling around the challenges of this Theory of Change.

## ***What We Learned***

The partnership struggled with its overall theory of transformation for integration of demand, supply, and production. We captured this struggle in the image we created for their learning workshop, which was a graphic of three hands (supply, demand and production) which strived to connect, but could not entirely be integrated (see Figure 3). This symbolic graphic evoked strong emotions during the learning workshop, even among staff from the donor agency who had been instrumental in designing the partnership and its theory of change. As a result, intuitive insights including pain points around the Theory of Change were revealed. For example, the donor's insistence on fostering collaboration between traditionally competing agencies through this project which aimed to promote the idea of integration, inadvertently constrained all parties involved. Despite these challenges, the partnership itself was still appreciated and welcomed.

The systems practice and learning workshops also revealed that the partners were overwhelmed by the complexity of global supply chains and their political, economic, social contexts. We were struck by repeated feedback from participants, including those with over 30 years of experience in development banks, NGOs, and similar organizations, that the “context for systemic change in global chain is too complex.”

Nonetheless, systems practice gave a big picture of where each partner in the partnership was needed for systemic change in global supply chains (from demand, to supply, and finance) to work. It showed that different theories of change were needed as conditions for systemic change in global supply chains were challenging. This reduced competition among partners on the “right” approach. Embodied constellations and role plays helped the partnership understand the rationality of the stakeholders, their “why” of behaviours, and the conditions that lead to systems behaviours. This helped all partners improve the design of the partnership.

The biggest pain point of the partnership was the lack of flexibility and capacity to foster social innovation and experimentation with business actors within the existing design, given the complexity of supply chains. This was due to the rigid result framework of non-changeable targets and outcomes, which did not encourage experimentation, innovation, and adaptation. During the learning workshop at the end of the partnership, we organized a role play to test their ideas of more generative design—specifically, programs and partnerships that support greater experimentation, innovation, and adaptation. Participants highlighted design principles around being adaptive and iterative, about nurturing and facilitating collaboration and behaviour change processes and around co-creative design process for outcomes and impacts. For the design principles to be realized, participants identified the need for skills and incentives that support collaboration, facilitation, systems thinking, social innovation, and new approaches to monitoring, learning, and evaluation for systemic change. During our role plays, designed to simulate how the design principles would be

received, many participants playing the roles of donors and government representatives reacted negatively. They expressed concerns such as, "We're already locked into themes and indicators for the next funding cycle," or "We need to stay focused on results and impacts," or "Supply chain stakeholders and governments want practical solutions, not abstract design principles." Despite this resistance, seeds of possibility were planted while everyone still faced the realism of the hard conditions for change.

In this way, generative practices enabled the partnership to better prepare for and work more realistically with future initiatives. Generative practices highlighted the need for additional resources, enhanced skill sets, and incentives for collaboration, system approaches, and social innovation and experimentation.

## Early Findings

We have only started to bring generative practices into evaluation processes. From our early experience, the results it yielded, the feedback we received from clients and participants, and the energy in our workshops, shows that these practices bring a new and highly welcome twist into evaluation. Most organizations now want to use evaluation for learning, in addition to accountability (Meyer & Stockmann, 2016). Often, this learning is conceived as an analytical exercise, where an evaluator draws conclusions and feeds them back as recommendations. We promote a more collective approach to learning, a journey from the past experience to the future design. We see in these and other examples how such an invitation to "generate" and to "re-generate" is changing the dynamic at three levels. It allows tensions to surface, invites connection in the group, and creates space for future opportunities.

## Express Systemic Issues

In the cases above, generative methods have helped surface systemic issues, which, while they may seem obvious, are often obscured by unconscious "organizational silence" (Morrison & Milliken, 2000). In the case "Assessing Evaluation Systems" for a donor (Case Study #1), it was quite obvious to all participants that candor was disincentivized by donor-agency power asymmetry and hence effective learning was obstructed. The process allowed this "elephant in the room" to be expressed, which allowed the group to look for solutions. Likewise, in the case "Learning for Systems Change" (Case Study #3), it was plain that a rigid result framework of non-changeable targets and outcomes was incompatible and non-conducive for experimentation, innovation, and adaptation. Acknowledging this pressure point enabled the team to look at their achievements with a new perspective and appreciate the learnings more. Finally, in the second case "Making Theory of Change Personal" (Case Study #2), the communications agency needed to realize that they were also part of the system, and from their target group's perspective, that they were even part of the problem. Becoming aware of this, they moved on toward acknowledging the

realities and agency of their target group. This allowed them to shift how and from which vantage point they would be advocating for change from then on.

Silence about tensions persists due to unquestioned belief systems, power structures, incentives, and a lack of psychological safety (Edmondson, 2018). By enabling participants to co-construct these systemic issues in a safe enough space, they could surface them. In this way, these issues became seeds for designing meaningful co-improvement. By creating a safe enough space for participants to co-construct these systemic issues, they were able to bring them to light. In this way, these issues became seeds for meaningful co-improvement. For instance, in the first case study, agencies recommended cross-agency learning processes to encourage open dialogue and shared learning, ensuring this knowledge was accessible to all stakeholders. Such cross-agency collaboration can help overcome systemic barriers to learning, particularly when fear from power imbalances between donors and beneficiaries impede candor and learning (Case Study #1).

## **Create Connection and Energy for Moving Towards Purpose**

Evaluation is often associated with judgment and criticism. But what if we introduced more appreciation into the process? In our work with multiple agencies and their evaluation systems (Case Study #1), we described and categorized the different evaluation systems and their best practices, rather than judging “what is wrong” or comparing “what is better.” This appreciative approach encouraged evaluation managers from different agencies to engage with one another’s evaluation systems in the spirit of connection and learning. We heard participants make comments such as “We don’t use theory of change as part of our evaluation approach, but we want to learn how you have integrated evaluation of Theory of Change in your evaluation”; or “We conduct in-home terminal evaluation which brings quality but that leaves us no time for learning, how are you doing it differently”; or “Our rating systems are different, so how can we have similar ones to compare across similar portfolios” (various participants, Case Study #1). This appreciative approach fostered a willingness to learn from each other, identified common needs, challenges, and objectives, and led to brainstorming potential opportunities in their evaluation systems. These interactions also created connective tissue between the different parts of the living system, fostering a sense of shared learning and a collective journey.

We are finding that when a living system is stuck, Generative Evaluation can help actors experience each other, their work and their organization, in new ways. It revitalizes and strengthens the relationships within the system, reconnecting them with the purpose and design of the initiative. Because generative methods are highly co-creative and often intuitive, they provide stakeholders with opportunities to interact openly and share their perspectives. These intuitive practices allow participants to explore and express their own emotions, life experiences, insights, and dreams, making these personal reflections a key part of the evaluation process. For example, playful, intuitive,

and empathetic approaches with use of persona and role-play helped the communication agency reflect on their assumptions and biases towards farmers in their theory of change (Case Study #2). Owning these assumptions and biases made it possible for the communications agency to re-connect with farmers and adapt their communication and behavioural change strategy to a more relational one. In other words, the focus shifted from merely analysing data and insights to integrating each participant as a whole person including their experiences, mental models, and feelings into the Theory of Change and that helped to re-connect to stakeholders and move towards new strategy and purpose.

We also observe that clients and partners often lack a safe space and the opportunity to acknowledge and express the current reality, including pain points and collective dreams. This absence of space for recognizing "what is" contributes to a state of stagnation, as there is often excessive focus on "what should be." For example, in the case "Learning for Systems Change," we created a symbolic graphic image (Figure 3) to depict the partnership's struggle with their theory of change (Case Study #3). By incorporating symbolism and emotions into the evaluation and learning process, it allowed both donors and implementers to tune in on "what is"—that is the current reality—rather than being caught up in the judgmental aspects of "what should be." Traditional evaluation frequently reinforces this focus on "what should be," which is why it often fails to help organizations, teams, or projects overcome their challenges and get unstuck. Expressing the "what is" brings a sense of lightness, enabling more meaningful connections. This, in turn, fosters greater energy, enthusiasm, motivation, clarity, acceptance, and forgiveness for failures and constraints. Such meaningful connections enhance the potential for learning and pave the way for collaborative efforts and co-creating solutions. As a result, the living system becomes revitalized and embarks on a dynamic learning process, actively searching for its future potential.

## Fostering Generativity in a World of Possibilities

In the *Art of Possibilities*, the Zanders write that "in the measurement world, you set a goal and strive for it" (Zanders & Zanders, 2002, p. 21). In other words, success or impact is viewed only from the point of view of that goal. In the universe of possibility, the Zanders continued, "you set the context and let life unfold" (Zanders & Zanders, 2002, p. 21). In other words, if we want to learn about how our intended strategies are playing out in complex systems, we would be wise to observe emergence in the context that we set.

In the case "Learning for Systems Change," emergence and adaptation to deal with complexity in transforming global supply chains was much needed but not possible because of rigid results framework (Case Study #3). In reflecting on this, participants including implementation agencies and donors identified design principles they wanted to use for the design of the next program and funding cycle to foster systems change. When prototyping those design principles using role-plays, it became clear that the system was not ready to foster systems

change. We heard role playing participants, especially those embodying roles of donors and government representatives, making comments such as, "We're already locked into themes and indicators for the next funding cycle," "We need to stay focused on results and impacts," and "Supply chain stakeholders and governments want practical solutions, not abstract design principles." Generative Evaluation helped participants look at nourishing conditions for "ready-ness for change" (Bateson, 2022) as seeds of possibility while still facing the realism of the hard conditions for change. Nora Bateson calls this a theory of change that changes a theory of change (Bateson, 2022).

By observing emergent feedback and resonance of the living system, Generative Evaluation has the potential to connect evaluation with strategy. Honouring these responses and the agency of its actors allows us to co-create and update the purpose and design that can function more adequately with the living system—not against it. This is what we mean when we say evaluation needs to be a resource for the living system. Generative Evaluation invites the living system as the main source of generativity to help us re-define success and impact in line with its living complexity.

## Conclusion

Generative Evaluation introduces tools and processes for stakeholders to explore how and why a living system targeted by a project or initiative is actually responding to its purpose and design. Inviting these learnings into a generative process allows people and organizations to jointly question and co-create why, what, and how a certain change may be brought about in the future.

In fact, conversations and insights in Generative Evaluation often revolve around the limits related to current design, including structures and processes, aiming to bring about change. Moreover, previously unvoiced, but highly influential aspects of a living system such as asymmetric power relationships become more tangible and demand their way into our why, what, and how we do things. These results are challenging. Changing mindset and culture does not happen with one evaluation. But if more people start to use generative practices and allow for these deeper systemic issues to be spoken during evaluation, the more we foster a culture of openness and learning among important institutions. While change is often met with resistance, generative practices create a safe space where change can be explored as a group.

We are only at the beginning of testing and exploring generative practices in evaluation processes, which can take place throughout the evolution of a project, partnership, community, or organisation. We already see that it brings value to the process at different levels and helps to synchronize the purpose and design while learning from and with the living system they engage with. It leverages the established routine of evaluation to learn together, articulate and dissolve tensions, strengthen relationships, and generate possibilities for the future.

Evaluation systems are what ultimately define how projects and organisations look. “What gets measured gets done” is a widely known management proverb. The indicators and measurement logic require a specific design and lock us in a particular purpose. Changing evaluation therefore means changing how projects and organisations look, but also what “success” or “impact” can look like. If we are truly aiming for lasting impact, we must become better at designing evaluation for living systems to meet their complexities rather than projecting our strategies onto them in a one-way street. If we do that, evaluation and strategy will not be separate processes. Generative Evaluation provides a concrete and practical way to move a step closer in that direction.

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