

## **Knowing Your Self: The Last Theory of Self-Knowledge: A Grounded Theory of Classic Grounded Theory**

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### **Abstract**

The purpose of this study was to create a grounded theory (GT) of GT, as a means to comprehensively mastering all the salient concepts involved in GT. A total of 33 GT articles were used for coding and theoretical sampling, with a final count of over 330 open codes. A theory of *Knowing Your Self* emerged as the most effective way of working with classic GT (CGT) principles. It encompasses the researcher timeously and happily analyzing and organizing data, producing concepts, and successfully communicating resultant theory. The theory's quality, possible limitations, impact on current practice, contribution to the extant body of knowledge, and areas for further research are discussed. The theory was transferred to other substantive areas and was seen to fit and work in many fields. Combining it with the extant literature, saw the theory blossom into a fulfilling and active solution-providing process in individual and group life. As such, *Knowing Your Self*, achieving greater self-knowledge, is a way of helping you and others understand and live life better.

**Keywords:** knowing your self, self-knowledge, The Last Theory, self, temporal, happy, analytic, organizing, productive, communicative, classic grounded theory, conceptualizing, comparing constantly, emerging.

### **Background**

The conceptualization of this study took place when I reflected that in order for me to fully prepare for a proposed GT study of violence, I would like to have a comprehensive picture of what GT is all about. You might say, I wanted to know "what is going on" (Glaser, 2002b) in GT. Upon further reflection, I decided to do a GT of GT. This soon took on a strong emphasis on CGT, being an objectivist by nature, not believing in legitimating the intrusion of extraneous concepts (abduction) into any discrete collection of data. Thus, this study became a GT of CGT.

Here is my memo on abduction 12 days into the study:

So you are just using data to prove your existing points (cf. Richardson & Kramer, 2006). I mean that is pure deductive reasoning and is not GT.

As far as I am concerned, abduction is an excuse for lazy work, for self-doubt, for not being able to face the fear of no emergent theory or core variables.

But, as Glaser says, be patient, and keep coding and constantly comparing, and the core variable will emerge (Boychuk Duchscher & Morgan, 2004); I say, it'll hit you like a ton of bricks, and you will know for sure, as you pursue it, whether it is valid within the data as a core variable or not. But when it begins to blossom, inductive sub-categories/sub-variables emerging too, in natural fashion from the data, is like a secret world unfolding in splendour and glory. Those who never pursue the pure GT technique until that happens will never know what they are missing. It is like a sexually frigid person (Medicine Convention, 2018) never trusting themselves sufficiently, being patient enough, and learning how to relax and go with the flow until orgasm is reached. For that person it's as good as if orgasms do not exist, because they have never gotten there, and they will busy themselves in the lower rungs of unsuccessful stimulation, believing that that is all they can achieve. It is never quite the real thing. That's why we say, stick to the knitting until the jersey appears. Don't, while you are knitting from your pure woollen strands, pull in a piece of rope or string, that does not sit properly with the garment just because you've used them elsewhere before. When that garment goes into the rain, the foreign strands will shrink and pull, distorting the garment and rendering it unusable. Thus is

the destiny of an abductive theory, quite ordinary, if not distorted, and essentially useless for humankind.

That's why we say, eschew extant concepts in theory production.

I have pursued "abduction" in numerous articles, theoretically sampling to elaborate the existing property *Eschewing abduction* in the theory outline. This concept is now saturated; after reading about 10 articles containing data on abduction, no new properties are emerging, so I am quitting this concept.

Here is another memo on abduction:

You are not going to use extant concepts to elaborate your theory (cf. Thornberg, 2012), as this would taint and distort the authenticity and integrity of the theory. Do you want a theory with bits and pieces bastardized by outside ideas, or do you want a theory based SOLELY on the data provided by the participants? If you want a theory of extant concepts, then go do a GT of extant concepts. Why mix the uniqueness, clarity, and potential effectivity of a fresh theory with old stuff? Then you would also not know how much of the resultant theory is new and unique, and how much is stretched, old (possibly even lopsided), and interfering in the perception and utility of this new thing.

So I am very much against abduction in theory generation. Once the theory is complete in its articulation, then you may compare and position with extant literature. However, any integration of literature into the theory from that point on risks modifying it into something different yet again, which may be either better or worse as a theory.

Another memo 15 days into the study speaks to the integrity of the CGT process: This is so much nonsense. GT does not dismiss the subjects' concerns or experience (cf. Thornberg, 2012). It conceptually encapsulates it for clear, coherent, and explicit articulation in a summary-type story (theory) of what actually occurred with the participants. It is so comprehensive that it unswervingly includes all salient aspects of those experiences as expressed/implicit by the participants. As such then, GT, is a far more effective tool in respecting the experience and feeling of participants than Qualitative Data Analysis (QDA) with its interfering and fanciful abductions which essentially have no place in the lives of the participants or in the substantive theory of a delimited study.

Once the study's substantive theory has been articulated, its possible application to other substantive areas may be contemplated through interrogation of what one knows about the world and the appropriate literature. If indicated, a formal (generally applicable conceptual) theory may be stated. Only thereafter (having articulated the substantive and formal theory) may the researcher integrate the applicable literature into the theory for presentation of the literacized theory. Thus, and with due regard to maintaining the integrity of the study data and its grounded conceptualization, GT articulation should naturally take place in the following order and employing the following 4 steps:

1. Articulation of substantive GT.
2. Articulation of formal GT.
3. Articulation of literacized substantive GT.
4. Articulation of literacized formal GT.

Thus, the generation of 4 distinct theories must always be entertained in any GT study, number 1 and 3 being essential, and number 2 and 4 being optional only if applicable.

This GT study contains quite a lot of reflexive commentary on the process undertaken, not so much by way of so-called necessary transparency, but as a way of disclosing the method for pedagogic and peer review purposes.

The book, *Principles of expository preaching*, by Merrill F. Unger was originally published in 1955. I know the book from 1975 when it was prescribed as a text for the Homiletics class which I took at the Wesleyan Bible College in Brakpan, South Africa. It was through this book that I discovered and espoused the literal, inductive form of biblical text analysis. I remember doing keyword and phrase analyses of the original Hebrew and Greek texts, and making comparisons with other instances of the use of those original words in the biblical text. This is in essence the constant comparative method of *in vivo* codes of which I

was blissfully unaware at the time, not knowing of the existence of *Discovering grounded theory* (Glaser & Strauss, 1967).

I still have a Zulu Bible from years ago in which I colour coded and chain referenced the 240 occurrences of the Hebrew word "ahab" and "ahabah", being a verb and noun respectively, and meaning "to have affection for", translated in English as "love" and in Zulu as "thanda". These occurrences start in Genesis 24:67 and end in Malachi 2:11. This might be seen as setting a platform for saturating a concept of love using the 39 books of the Old Testament as one's data.

Thus, Unger's approach resonated with my way of thinking, and this aligns well with CGT.

## Method

Using GT to review or study literature does not appear to be much of a common practice, but it is done, and it is recommended by some (Wolfswinkel, Furtmueller, & Wilderom, 2013).

This is a GT study of CGT, or a CGT of CGT if you will. Although this delimits the data sources, I have included data from other qualitative and modified versions of GT by way of analytical comparison and illustration. Thus the study began with Clancy and Vince's (2018) *Theory as fantasy: Emotional dimensions to grounded theory*, and I selectively open-coded 33 data bits from this article. Far from modifying GT or abstracting external elements into data analysis, Clancy and Vince seem to stick to CGT, and simply but astutely argue for the use of researcher fantasy to hone theory emergence. I subsequently turned my attention to Glaser and Holton's (2004) *Remodeling grounded theory*. Here I open-coded 240 data bits, mostly as *in vivo* codes. By code 52: *all is data - defining inclusion principle*, I started writing memos, linking category properties to each other. At code 210, I experienced a *Eureka!* moment. The code *knowing your "temporal nature"* (Glaser & Holton 2004) came at me as a pivotal, perhaps even core variable. It is a subset of *knowing your nature* or even *knowing yourself*. Why might this be pivotal? Well, GT starts and ends with the researcher. Knowing your nature - your levels and abilities of analysis and organization, exercising patience, etc. - will make or break the producing of a good grounded theory, as everything depends on the researcher's ability to understand, reflect, analyze, identify similarities/differences, etc.

To the critic who might say, "This is not GT! You barely finished coding 2 data sources, and claim an emerging theory! How can this be?", my answer is: "This is a GT of CGT. The main article by Glaser and Holton (2004) used for initial coding is somewhat of a polemic flagship for CGT, representative, and essentially a comprehensive expository summary of CGT principles, including, theoretical sensitivity, literature use, theoretical coding, open coding, theoretical sampling, constant comparison, core variable, selective coding, delimiting, pacing, memoing, sorting, and writing up. If I had taken, for example, 20 articles on CGT, would these data not automatically have been saturative by comparison with each other, as each do necessarily cover the same or some of these aspects, albeit, perhaps, in differing combinations."

Thus, this particular study stands in my opinion on a conceptually saturated database of CGT, obviating the necessity for repetitive coding of the same principles from other CGT works. Nonetheless, as indicated below, up to 31 additional data sources were theoretically sampled in order to confirm, discount, or elaborate variable properties within the emerging outline. This might be seen as perhaps a roundabout way of doing GT, but this is a somewhat unique area of enquiry, CGT itself. This should in some way speak to the validity of the findings of the theory.

The code *pacing yourself* (2nd level code 210), Glaser and Holton's (2004) "the analyst must pace himself", became the first action property of *knowing your temporal nature*, the latter a main variable of the emerging core *knowing your nature*, which I prefer to represent as *Knowing Your Self*, splitting the reflexive pronoun into pronoun and noun, making the object of knowing, the individual person (self). By code 216, *slowing the pace* emerged, indicating a property of *pacing yourself*. By now, *knowing your temporal nature* was changed to *Knowing Your Temporal Self*, and *Knowing Your Analytic Self*, *Knowing Your Organizing Self* (theoretical code 242), *Knowing Your Productive Self*, and *Knowing Your*

*Communicative Self* gradually emerged as main categories, indicating their conceptualization within the substantive field of GT under the umbrella variable *Knowing Your Self*.

At this juncture, I selected 42 articles on GT from Google Scholar (saving them to Google Drive) for use in furthering this project. I then selectively open coded and theoretically coded from them as well, theoretically sampling. I made sure they were pertinent articles on subjects like constant comparison, theoretical sampling, coding, etc., as well as some general and comparative GT articles, so as to be able to build up this incipient GT of CGT.

By code 259: *having fun coding* (Glaser & Holton, 2004), *Knowing Your Happy Self* was added as a potential superordinate variable. Wondering if this might be an off-the-wall concept, but feeling that it made sense in the greater scheme of *Knowing Your Self*, I theoretically sampled for "happy", "fun", and "enjoy" among my data sources (in this case, the literature!). So, it was not like I was prematurely consulting the literature on my emerging theory; I was merely accessing the available data which happened to be articles on GT and Qualitative Data Analysis. I was immeasurably rewarded with *enjoyment* emerging in many facets, such as, *enjoying feedback* (Pergert, 2009) and *enjoying conversations* (Glaser, 2009) about GT.

By code 284, *moving between outline and ideas* (Glaser & Holton, 2004), I decided to do constant comparison (CC) for *Knowing Your Temporal Self* (issues of timing) with all previously coded items for this project, in order to substantively and theoretically first of all see how much of a main issue (category) *Knowing Your Temporal Self* might be, and then, if so, to elaborate on this aspect, building up its properties. Again, the result was very encouraging, yielding substantive and conceptual properties like *taking time to reflect/step back*, *delaying-action processing (GT)*, and *exercising patience*. The memo I wrote at that point reflects my enthusiasm: "This is such a magic process - I love it! In the process, I added several other properties (from the codes) to the other main variables. I just want to do more CC of all codes, but I must resist, be a good boy, and continue with more open coding of Glaser and Holton's (2004) article, and then of others."

Code 282, *sorting memos into the outline* (Glaser & Holton, 2004) had brought me to Glaser and Holton's assertion that this "cannot be done by the simple code and retrieve of computer sorting". This may be so, and I agree in essence, but using a spreadsheet is just like having a set of coded cards in a pile, one "card" on each line of the spreadsheet. To adjust the pile, i.e. sort the codes/memos, you simply duplicate the sheet to preserve the original (for reference and audit trail purposes) and sort it by code, memo, etc., and each of these sortings brings that "card" with its original codes, data excerpt, memo, date, citation, etc. into its group. You can then review all similar codes and integrate them under the correct category in your outline (emerging model). Alternatively, you may search the sheet for keywords (theoretical sampling within existing data) to elucidate and saturate categories and concepts. This builds the outline very effectively. Sampling theoretically outside already-collected data (in this instance GT and QDA articles) is also indicated, to elaborate and saturate ideas, concepts, categories, and core variables, and this may be done very efficiently by keyword searching in the specific electronic folder containing that data. The spreadsheet sorting is merely a faster way of sorting the manual "cards", and an easier way of "flipping through the cards", as it were, for the CC process. This facilitates the process, but does not detract from its accuracy or generativity. I, accordingly, utilised this limited application of computerised sorting and searching.

At the end of 12 days of coding, CC, and concept building, I had 287 coded bits of data from one open-coded article (Glaser & Holton, 2004) another selectively open-coded article (Clancy & Vince, 2018), and 6 other theoretically-coded articles for the *Knowing Your Temporal Self* variable, and I had developed 5 levels of coding from open code upwards by ever-increasing conceptualization. I then sorted the codes alphabetically from open code upwards through the code levels, so the open (*in vivo*) codes which speak more to the nitty-gritty were primarily grouped "in piles" (sequentially). Then, I compared the coded groups to the memos and main variable outline for conceptual code integration, confirmation, discontinuance, or further elaboration/paring down of properties. This ensured that every coded data bit was considered for inclusion/fit in the theory, resulting in category and category property saturation by CC.

Here is my progress memo at this point:

I finished comparing and integrating all above coded bits (+-287) into the outline. I will now keep a copy of the full outline (22 December 2018), and begin reducing it to higher conceptual properties, eliminating duplication of ideas/indicators, condensing the theory outline. I will copy back into the coding the reworded codes from the outline to the appropriate places so that I can effectively and accurately access all associated data, citations, and memos.

The main article by Glaser and Holton (2004) contains about 9,400 words which is equivalent to approximately 45 minutes of interview speaking. Thus, I decided to do "Sampling theoretically - coding/analyzing selectively" (Glaser & Holton, 2004) rather from other articles, to verify conceptual saturation.

This has resulted some hours later in adding 14 more articles to the data, and somewhat unexpectedly in an elaboration of main variable properties. I'm going with this process for now, but is it long and arduous, although exciting to discover fresh and meaningful substantive and general category properties and principles! There are about 170 main variable properties to sample for theoretically and to modify, reduce or add to if warranted. This constant comparison of existing properties with new data is structuring the outline and conceptually setting the scene for many theoretical memos that will flow from consideration of the resultant indicated integrated inherent processes which take place to routinely resolve the dilemma.

Although relatively new to GT, now just over 200 main variable properties and sub-strategies seems a lot, but I am going with it, because, although I find every now and then room to reduce or coalesce properties, they each are distinctive actions mentioned in the data for doing GT and hence foundationally for *Knowing Your Self*.

After another 6 days of theoretical sampling from a total of 33 articles, mostly on CGT, 50 additional open codes were created totalling 333 coded data bits. All of these were sorted for conceptual fit into the emerging theory outline as shown in Appendix A (next page). Thereafter, numerous memos flowed from the agglomerated data with similar codes, fleshing out the substantive and conceptual category properties of each main variable, and how the variables relate to each other in constantly resolving the dilemma of understanding the pattern of life through knowing your self.

## **Results**

The outline as presented in Appendix A is the final integrated theory outline emerging from this study and containing its formal core variable, *Knowing Your Self*, and the 6 main sub-variables, *Knowing Your Temporal Self*, *Knowing Your Analytic Self*, *Knowing Your Organizing Self*, *Knowing Your Productive Self*, *Knowing Your Communicative Self*, and *Knowing Your Happy Self*, each with their chief properties (strategies) and sub-properties, some of the latter being substantive and others being conceptual (formal).

### ***The main concern***

The main concern of most authors of the data sources utilized in this study is *how to understand "what is going on"* (Glaser, 2002b). This emerged at code 15: *purpose of grounded theory - understanding what is going on* (Clancy & Vince, 2018), was confirmed by code 322: *allowing substantive life to emerge* (Glaser, 2002a) which became the chief property of the core variable *Knowing Your Self*, and is conceptually implicit throughout the data. *How to understand what is going on* is essentially the core motivation of all research and indeed of all of human enquiry. It is also what we as individual human beings (and in our various collectives) more or less effectively busy ourselves with on a daily basis. Trying to *understand what is going on* is how we as people make sense of our world, and how we with varying degrees of effectiveness achieve this by having better insight into the inner workings of how we conceive, interact with, structure, and make decisions about the people and things around us (Glaser, 2002a, p. 12).

### ***Knowing Your Self - The Theory of Self-Knowledge***

The theory of self-knowledge explains how you come to understand "what is going on" (also the goal of CGT) in the world around you through *knowing your self* - learning to understand what is going on within you and your own life. *Knowing your self* is achieved by getting to know various aspects of your self, including your *temporal, analytic, organizing, productive,*

<b>Knowing Your Self</b> how to experience your true self conceptualizing - comparing constantly - allowing the natural pattern of life to emerge			
<b>Knowing Your Temporal Self</b> how to time things			
<p><b>Going Beyond Common Sense</b>  <b>Unblocking sound principles</b>            Believing in your capacity            Undoing preconceived ideas - no preconceiving            Unblocking conceptualization            Unblocking participant voice - limiting reflexivity</p> <p><b>Analyzing the story</b>            Fracturing the story - what is actually happening            Sorting conceptually - never sort data            Conceptualization - building concepts</p> <p><b>Establishing the main concern</b>            Establishing the main concern of participants            Identifying high impact dependent variables            Determining how participants resolve the main concern            Thinking multivariately</p> <p><b>Building a theory</b>            Organising grounded concepts around a core variable            Patterning stably            Relating easily with other variables            Integrating grounded concepts into hypotheses</p>	<p><b>Starting to Time</b>  <b>Ignoring irrelevancies</b>            Delaying pre-study literature review            Being theoretically sensitive - immersing in data</p> <p><b>Pacing yourself</b>            Incrementing slowly            Cooking and maturing            Delaying-action process (GT)            Growing the data            Realising theoretically            Not forcing the process</p> <p><b>Taking your time</b>            Taking your time in interviewing            Listening to participants venting issues            Observing participants            Learning to take time</p> <p><b>Processing pre-consciously</b>            Dreaming - fantasising            Imagining - visualising            Intuiting - spurring creativity</p>	<p><b>Progressing in Timing</b>  <b>Developing insights</b>            Observing inductively            Taking time to reflect            Taking time to step back            Living the research experience</p> <p><b>Processing consciously</b>            Experiencing emotion            Remaining open/suggestive            Reflexing            Increasing transparency &amp; trustworthiness            Eschewing abduction            Sharpening analysis</p> <p><b>Exercising patience</b>            Slowing the pace (memoing)            No rushing - empties the researcher            Exhausting energy            Shutting down conceptualization (tedium)            Incompleting the theory            Thinning the theory</p>	<p><b>Cycling Continuously Through the Selves</b>  <b>Learning to cycle</b>            Learning to conceptualize            Sorting generatively - constantly comparing            Tolerating/surviving confusion            Discovering the problem (research)            Identifying the process</p> <p><b>Practising cycling</b>            Understanding phenomena holistically            Learning to integrate            Integrating process            Fitting ideas into plan (theory)            Discovering uniformity - reducing            Grounding concepts - reformulating the theory</p> <p><b>Perfecting the cycle</b>            Frameworking the theory            Delimiting the theory/research project            Emerging outline (writing)            Constantly theorising            Writing up results (in memos)</p>
<p><b>Knowing Your Analytic Self</b>            how to analyze</p> <p><b>Exposing to input</b>            Collecting data - all is data            Defining inclusion principle - participating researcher            Verbalising interview analysis            Reading insightfully</p> <p><b>Assessing input</b>            Analyzing substantively            Coding openly/in vivo/explicitly - fracturing data            Coding systematically            Getting off the empirical level</p> <p><b>Reflecting on input</b>            Comparing constantly            Distinguishing the things that differ            Being sceptical            Accepting nothing until something happens            Conceptualizing - no fracturing conceptually            Analyzing conceptually            Conceptualizing latent patterns            Abstracting participant perspectives            Fitting concepts to indicators            Interchanging indicators</p> <p><b>Breaking analytical boundaries</b>            Comparing concepts to concepts            Thinking abstractly - making abstract connections            Interrelating concepts as hypotheses            Comparing concept levels            Comparing incidents with incidents - verifying concepts            Comparing concepts to incidents            Comparing next incidents to concepts            Identifying <b>core</b> variable/s - varying completely            Recognising implying formal theory clearly</p>	<p><b>Knowing Your Organizing Self</b>            how to organise</p> <p><b>Initiating output</b>            Focusing on one category            Stopping open coding            Coding theoretically/selectively - gaining new perspective            Saturating theoretically</p> <p><b>Creating output</b>            Emerging/verifying/fitting/integrating relevant categories            Earning researcher impact relevance (cf. reflexivity)            Forcing focus/selectivity            Connecting categories conceptually            Forcing to write - arising/writing memos            Memoing theoretically - core stage of GT            Memoing connectively - reasoning through            Comparative memo reasoning            Paralleling data analysis            Pointing out new related directions            Concluding not prematurely            Maintaining analytic distance - memoing memos</p> <p><b>Arranging output</b>            Starting sorting anywhere, anytime            Reconstructing fractured data            Reasoning comparatively - expanding analysis            Discriminating theoretically            Sorting theoretically - memos/codes - forcing patterns            Ordering theoretically - memos            Locating memos - reasoning out the integration            Formulating theory            Heightening conceptual level            Writing theoretical notes - writing about data            Writing about conceptual connections between categories            Generating more memos</p>	<p><b>Knowing Your Productive Self</b>            how to produce</p> <p><b>Recreating output</b>            Emerging/capturing category ideation            Establishing uniformity and variation            Core category conceptualization            Emerging <b>core</b> category, properties &amp; related cats.            Sampling theoretically - coding/analyzing selectively            Generating categories &amp; category properties            Integrating elaborative property details            Interrelating the categories</p> <p><b>Processing output</b>            Generating concepts and hypotheses            Generating a theoretical outline            Moving between outline and ideas            Sorting/integrating memos into the outline            Sorting in relation to core variable            Generating more concepts            Generating new concept theoretical properties            Integrating concepts into hypotheses            Forcing integration</p> <p><b>Honing output</b>            Developing concept properties - densifying concepts            Elaborating (theoretically) the core variable            Identifying and closing gaps in the emerging theory            Saturating ideas/concepts/properties            Interchanging indicators            Eschewing extant concepts            Recognising the counter-intuitive - novel            Earning theoretical concept relevance            Perceiving original phenomena connections            Generating more hypotheses            Integrating hypotheses into the theory</p>	<p><b>Knowing Your Communicative Self</b>            how to communicate</p> <p><b>Structuring output</b>            Emerging theory that fits            Integrating a theory around a core variable            Forcing the writing/integration            Articulating the conceptually emerging theory            Condensing the theory            Explaining data events conceptually            Furthering the theory            Maintaining conceptual level            Solidifying the theory            Removing irrelevant properties            Modifying less            Achieving theoretical completeness            Delineating a substantive and conceptual theory            Ensuring general practical implications - timelessness            Generating a practical/relevant/working/modifiable theory</p> <p><b>Presenting output</b>            Clarifying the logic            Reviewing memos            Writing up the emerged theory            Compelling narrative            Creating the substantive theory            Informing and guiding theory explanatory power            Presenting/stating the formal theory</p> <p><b>Applying output</b>            Transferring theory to other substantive areas            Fitting theory to other areas producing the same category            Memoing literature            Sorting literature memos with other memos            Integrating literature            Writing up literacised theory</p>
<b>Knowing Your Happy Self</b> how to be happy			
<p><b>Having fun</b>            Having fun researching            Sustaining fun</p> <p><b>Enjoying meeting people</b>            Enjoying interviewing            Enjoying research conversation</p> <p><b>Processing joyously</b>            Coding data            Seeing concepts emerge</p>	<p><b>Enjoying organising</b>            Enjoying making order out of disorder            Having fun organising/sorting</p> <p><b>Enjoying feedback</b>            Receiving manuscript feedback</p> <p><b>Getting high</b>            Comparing constantly            Heightening conceptual power            Generating substantive categories and their properties</p>	<p><b>Enjoying ideas</b>            Stimulating mentally            "A good theory...delights"</p> <p><b>Enjoying exploring</b>            Finding your strengths</p> <p><b>Enjoying theorising</b>            Playing theoretically - pre-literature integration</p> <p><b>Enjoying discovery</b>            Suspending supposition</p>	<p><b>Enjoying communicating</b>            Enjoying writing</p> <p><b>Enjoying your own company</b>            Working alone            Being alone</p> <p><b>Enjoying advantage</b>            Intuiting effectively - perceiving patterns            Requiring training/experience            Learning to enjoy</p>

*communicative*, and *happy self*. This is achieved through the implementation of certain strategies which will be elucidated below.

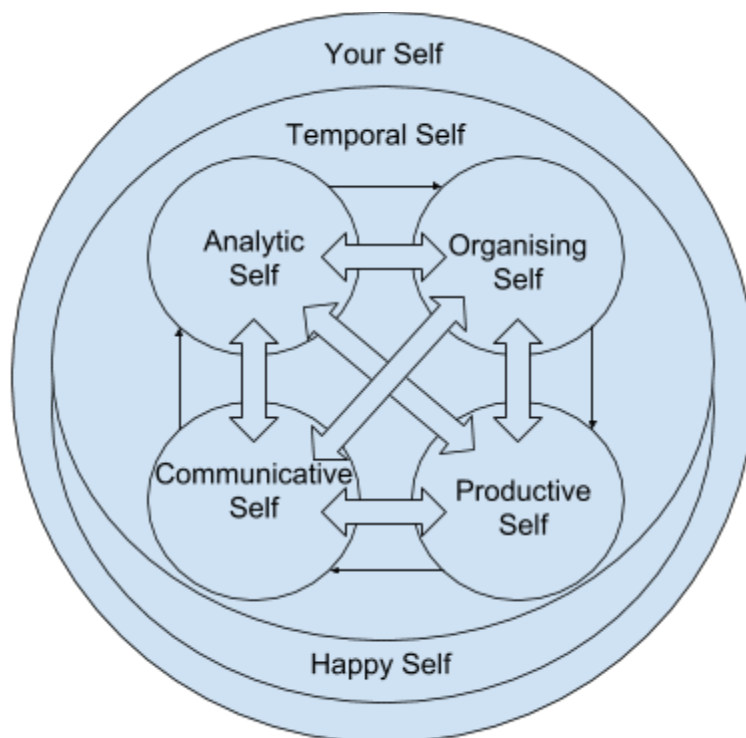
### *Knowing Your Self*

This is the core variable of the theory of self-knowledge. It is about *how to experience your true self*, achieved essentially through the agency of strategies of *conceptualizing* (Glaser, 2002a), *constantly comparing* (Glaser & Strauss, 1967; Hallberg, 2006), and *allowing the natural pattern of life to emerge* (Glaser, 2002a).

### *Knowing Your Temporal Self / Knowing Your Happy Self*

Getting to know and understand your temporal self (Glaser & Holton, 2004), how to time things, supraordinately spans the four action pillars of self-knowledge, being your analytic (Glaser & Strauss, 1967), organizing, productive, and communicative self, as all of these functions are time-based. Likewise, knowing your happy self, how to be happy, underlies these action pillars and indeed permeates them and the temporal self, for, being happy is the constant quest when analyzing, organizing, producing, and communicating in life. Thus, the temporal and enjoyment aspects most closely associated with each of the four action pillars (as can be seen above and below each in the outline in Appendix A) will be integrated with each action pillar as they are dealt with below.

What follows is a columnar sequential and interactive treatment of the core and main variables and their properties as listed in the outline in Appendix A. The diagram depicted below is a *Model of Knowing Your Self: The Last Theory of Self-Knowledge*. The name "Last" (being the surname of the researcher) is utilized in the theory name by way of distinguishing it from other theories of self-knowledge. As can be seen by the arrows, the 4 central action selves, embraced by the temporal self and the permeative happy self, all of which in turn are embodied within Your Self, are fully interactive with each other, cycling generally from analytic to organizing to productive to communicative and back to analytic.



Model of Knowing Your Self: The Last Theory of Self-Knowledge

### *Knowing Your Analytic Self*

There comes a *time* when *going beyond common sense* (Albert, Mylopoulos, & Laberge, 2018) is necessary in the quest to understand life. This includes the need to *unblock sound principles of believing in your capacity* (Glaser, 2009), *undoing preconceived ideas* (Glaser &

Holton, 2004), *unblocking conceptualization* (Holton, 2008), and *unblocking (participant) voices by limiting reflexivity* (Gentles, Jack, Nicholas, & McKibbon, 2014).

*Going beyond common sense* also involves analyzing a story by *fracturing it* - "what is actually happening", *sorting conceptually* - *never sorting data*, and *conceptualization - building concepts* (Glaser & Holton, 2004).

*Going beyond common sense* means *establishing the main concern* in general by *establishing the main concern of others (participants)* in particular (Glaser & Holton, 2004), *identifying high impact dependent variables* (Glaser, 1998), *determining how people (participants) resolve the main concern* (Glaser & Holton, 2005), and *thinking multivariately* (Glaser & Holton, 2004).

*Going beyond common sense* would lead to *building a theory* (Clancy & Vince, 2018) by *organizing grounded concepts around a core variable*, *patterning stably*, *relating easily with other variables*, and *integrating grounded concepts into hypotheses* (Glaser & Holton, 2004).

Learning to be *happy* while *going beyond common sense* and *analyzing* includes allowing yourself to *have fun*, *enjoying meeting people* (Corbin, 2016), and *processing joyously* (Urquhart, 2001), which on the more substantive level embraces *having fun researching* (Anselm Strauss in Legewie & Schervier-Legewie, 2004), *sustaining that fun* (Maloney, 2005), *enjoying interviewing* (Gentles, Jack, Nicholas, & McKibbon, 2014), *enjoying research conversations* (Glaser, 2009), and *having fun coding data* and *seeing concepts emerge* (Urquhart, 2001).

Being *happy* while *going beyond common sense* would form a firm foundation for *knowing your analytic self*, *learning how to analyze*, by:

- **Exposing yourself to input** in the form of *collecting data* (Glaser & Holton, 2004), remembering "*all is data*" (Glaser, 2007), *defining the inclusion principle* (Hunsinger, 2018) which may include a *participating researcher's notes* of their own experience (Glaser, 2002b), *verbalising (interview) analyses* (Gentles, Jack, Nicholas, & McKibbon, 2014), and *reading insightfully* (Glaser & Holton, 2004).
- **Assessing input** by *analyzing substantively* (Glaser & Holton, 2004), *fracturing data*, *coding openly* (Holton, 2007), *coding in vivo*, *coding explicitly*, *coding systematically* (Glaser & Holton, 2004), and *getting off the empirical level* (Holton, 2007).
- **Reflecting on input** by *constantly comparing* (Glaser & Strauss, 1967), *distinguishing the things that differ* (Philippians 1:10), *being sceptical*, *accepting nothing until something happens* (Glaser & Holton, 2004), *conceptualizing* (Glaser, 2002a), *not fracturing conceptually* (Glaser, 1992), *analyzing conceptually* (Glaser & Holton, 2004), *conceptualizing latent patterns*, *abstracting (participant) perspectives* (Glaser, 2002b), *fitting concepts to indicators*, and *interchanging indicators* (Glaser & Holton, 2004).
- **Breaking analytical boundaries** by *comparing concepts to concepts*, *thinking abstractly* - *making "abstract connections"* (Glaser & Holton, 2004), *interrelating concepts as hypotheses* (Glaser, 2002a), *comparing concept levels*, *comparing incidents with incidents*, *verifying concepts*, *comparing concepts to incidents*, *comparing next incidents to concepts*, *identifying core variable/s (varying completely)*, and *recognising implying formal theory clearly* (Glaser & Holton, 2004).

#### *Knowing Your Organizing Self*

Before you can organize, you must have the wherewithal with which to organize, and that includes an *exposure to data*, an *assessment* and *analytical reflection* upon that data, and a *breaking of analytical boundaries* producing concepts, hypotheses, and potential main variables.

This then positions you for *knowing your organizing self*, working on how to *organize* the concepts which have just emerged through the application of *your analytic self*.



But first you will be starting to be more aware of *time* and *how to time things* relevant to *your organizing self* in:

- *Ignoring irrelevancies by delaying any "pre-study literature review"* (Glaser, 2002a; Glaser & Holton, 2004) and *being theoretically sensitive - immersing in data* (Rieger, 2018; Glaser, 1978).
- *Pacing yourself by incrementing slowly, cooking and maturing, delaying-action processing, growing the data, realizing theoretically, and not "forcing the process"* (Glaser & Holton, 2004).
- *Taking your time* (Glaser & Holton, 2004) by *taking your time in conversing - interviewing* (Gentles, Jack, Nicholas, & McKibbon, 2014), *listening to people (participants) venting issues, observing people - participants* (Glaser & Holton, 2004), and *learning to take time* (Urquhart, 2001).
- *Processing pre-consciously* (Glaser & Holton, 2004) through *dreaming, fantasizing, imagining* (Clancy & Vince, 2018), *visualizing* (Glaser & Holton, 2004), and *intuiting* (Suddaby, 2006), all of which *spur creativity* (McGhee, Marland, & Atkinson, 2007).

And then you move into *knowing your organizing self*, learning *how to organize*, which is achieved through:

- **Initiating output** by *focusing on one category, stopping open coding, coding theoretically and selectively - gaining "new perspective", and saturating theoretically* (Glaser & Holton, 2004).
- **Creating output** by *allowing to emerge* (Glaser, 1992), *verifying, fitting, and integrating relevant categories* (Glaser & Holton, 2004), *earning (researcher) impact relevance* (Glaser, 2002b; cf. reflexivity), *forcing focus and selectivity, connecting categories conceptually - memoing theoretically ("core stage" of CGT), forcing to write (arising/writing memos), memoing connectively (reasoning through), comparative memo reasoning, paralleling data analysis, pointing out "new related directions", not concluding prematurely, and maintaining "analytic distance" - memoing memos* (Glaser & Holton, 2004).
- **Arranging output** by *starting sorting anywhere, anytime, reconstructing "fractured data", reasoning comparatively (expanding analysis), discriminating theoretically, sorting theoretically (memos/codes) forcing patterns, ordering theoretically (memos), locating memos ("reasoning out the integration"), formulating theory, heightening conceptual level, writing theoretical notes (writing about data), writing about "conceptual connections between categories", and generating more memos* (Glaser & Holton, 2004).

Getting and keeping yourself *organized* is bolstered by various aspects of *knowing your happy self*, such as:

- *Enjoying organizing by enjoying making "order out of disorder"* (Corbin, 2016), and *having fun organizing and sorting* (Glaser & Holton, 2004).
- *Enjoying feedback by receiving (manuscript/other) feedback* (Pergert, 2009).
- *Getting "high" by constantly comparing* (Glaser & Holton, 2005), *heightening "conceptual power"* (Glaser, 1992), and *"generating substantive categories and their properties"* (Glaser & Holton, 2005).

### *Knowing Your Productive Self*

As you *pace yourself* and *take your time* to *organize yourself* by *initiating, creating and arranging output*, you begin to *progress in your time management* and to *enjoy emergent ideas*, gearing you sequentially for the phase of *knowing your productive self*.

*Progressing in timing* at this stage is evinced by 3 key strategies:

- *Developing insights* (Glaser & Holton, 2004; Clancy & Vince, 2018) by *observing inductively* (Glaser & Holton, 2004), *taking time to reflect, taking time to "step back"*, and *living the (research) experience* (Clancy & Vince, 2018).
- *Processing consciously* (Glaser & Holton, 2004) through *experiencing emotion* (Clancy & Vince, 2018), *remaining open* (Glaser & Holton, 2004) and *suggestive* (Clancy & Vince, 2018), *reflexing, increasing transparency and trustworthiness* (Gentles, Jack, Nicholas, & McKibbin, 2014), *eschewing abduction* (cf. Thornberg, 2012), and *sharpening analysis* (Anteby, 2013).
- *Exercising patience by slowing the pace (memoing), not rushing (it empties the researcher exhausting energy), not shutting down conceptualization* (Glaser & Holton, 2004) - *through tedium* (Glaser, 2002a), *not incompleting the theory, and not thinning the theory* (Glaser & Holton, 2004).

Such *timing* expertise stratifies *knowing your productive self* - you learning *how to effectively produce* - through:

- **Recreating output** by *emerging/capturing category ideation, establishing uniformity and variation* (Glaser & Holton, 2004); *core category conceptualization* (Glaser, 2002b); *emerging core category, "properties and related categories"; sampling theoretically, coding/analyzing selectively, generating categories and category properties, integrating elaborative property details, and interrelating the categories* (Glaser & Holton, 2004).
- **Processing output** by *generating "concepts and hypotheses", generating "a theoretical outline", moving "between outline and ideas", sorting/integrating (memos) into the outline, sorting in relation to the core variable, generating more concepts, generating new concept "theoretical properties", integrating concepts into hypotheses, and forcing integration* (Glaser & Holton, 2004).
- **Honing output** by *developing concept properties (densifying concepts), elaborating the core variable theoretically, identifying and closing gaps in the emerging theory, saturating ideas, concepts, and properties, interchanging indicators* (Glaser & Holton, 2004), *eschewing "extant concepts"* (cf. Thornberg, 2012), *recognising the counter-intuitive - novel* (Clancy & Vince, 2018), *earning theoretical concept relevance* (Glaser, 2002a), *perceiving original phenomena connections* (Clancy & Vince, 2018), *generating more hypotheses, and integrating hypotheses into the theory* (Glaser & Holton, 2004).

Your *happy self* at this juncture should be allowing you to *experience joy* in a number of ways, including:

- *Enjoying ideas through mental stimulation* (Corbin, 2016) and *realising how much "a good theory explains, predicts, and delights"* (Weick, 1995 in Mair & Marti, 2006, p. 2).
- *Enjoying exploring by finding your strengths* (Maloney, 2005).
- *Enjoying theorising by playing theoretically* (Charmaz, 2006 in Thornberg, 2012) *pre-literature integration*.
- *Enjoying discovery by suspending supposition* (Glaser, 2012 in Biaggi & Wa-Mbaleka, 2018).

Learning to *enjoy yourself* as you *develop insights, process the preconscious entering the conscious, and slow the pace by exercising patience*, sets you in the frame of mind to *recreate, process, and hone output*, moving you to the part where *knowing your communicative self* comes to light.

#### *Knowing Your Communicative Self*

You now enter key aspects of *knowing your happy self* as you allow yourself to discover:

- *Enjoying communicating by primarily enjoying writing* (Corbin, 2016).
- *Enjoying your own company* as it is sometimes necessary to *work alone* or *be alone* (Maloney, 2005).
- *Enjoying advantage by intuiting effectively (perceiving patterns), assessing your requirement for further training or experience* (Suddaby, 2006), and by simply *learning to enjoy* (Maloney, 2005).

This is coupled with *your temporal self cycling continuously* (Glaser & Holton, 2004) through the "Selves", acknowledging and understanding how the strategies and sub-strategies of each aspect of *Your Self (temporal, happy, analytic, organizing, productive, and communicative)* are inextricably linked and related to each other, and how that you need to teach yourself how to *constantly move through Your Selves* by:

- *Learning to cycle* as in *learning to conceptualize* (Glaser, 2002a), *sorting generatively* (Glaser & Holton, 2004) - *constantly comparing* (Glaser & Strauss, 1967), *tolerating and surviving confusion* (Glaser & Holton, 2004), *discovering the (research) problem* (Clancy & Vince, 2018), and *identifying the process*.
- *Practising cycling* in "*understanding phenomena holistically*" (Cho & Lee, 2014, p. 16), *learning to integrate, integrating the process, fitting ideas into the plan/theory, discovering uniformity then reducing, and grounding concepts reformulating the plan/theory* (Glaser & Holton, 2004).
- *Perfecting the cycle* in *frameworking the theory, delimiting the theory/research project, emerging the outline (writing), constantly theorising, and writing up results into memos/final product* (Glaser & Holton, 2004).

The scene is set for pinnacle events, and you will glide almost imperceptibly into *knowing your communicative self* as you begin:

- **Structuring output** through *emerging* (emergence can be seen in some respects as both an active and passive occurrence) "*a theory that fits*", "*integrating the theory around a core variable*", *forcing the writing and integration, articulating the conceptually emerging theory, "condensing the theory", explaining data events conceptually, furthering the theory, maintaining "conceptual level", solidifying the theory, removing irrelevant properties, modifying less, achieving "theoretical completeness", delineating a substantive and conceptual theory, ensuring general practical implications (timelessness), and generating a practical, relevant, working, and modifiable theory* (Glaser & Holton, 2004).
- **Presenting output** by "*clarifying the logic*", *reviewing memos, writing up the emerged theory* (Glaser & Holton, 2004), *creating a compelling narrative* (Clancy & Vince, 2018), *creating the substantive theory, informing and guiding theory "explanatory power"* (Clancy & Vince, 2018), and *presenting/stating the formal theory*.
- **Applying output** by *transferring the theory to other substantive areas, fitting the theory to other areas producing the same category, memoing literature, sorting literature memos with the other memos, integrating the literature* (Glaser & Holton, 2004), and *writing up the literacized theory*.

*The Last Theory of Knowing Your Self - The Last Theory of Self-Knowledge ("the theory")*

You now will have completed a full cycle of *knowing your self*, having at the right time and in a *happy* frame of mind, *analyzed the data in front of you, organizing it in the most effective way so as to produce a clear conceptual understanding of what is going on, and then putting it together again into a coherent, integrated whole, to communicate it first to yourself and then to others*. This is the essence of *self-knowledge, of knowing how to experience your true self* by understanding *what is going on within and around you*. It is the essence of *knowing your self*. It is the essence of life. It is also the essence of CGT.

## Discussion

The theory is both the substantive GT of CGT as well as the formal GT of CGT. The substantive theory focuses on *research participants* and *the self*, whereas the formal theory focuses on *other people* and *the self*. Either way, the theory works for trying to understand “what is going on” (Glaser, 2002b).

### ***Transferring the theory to other substantive areas***

The area in which the theory was developed is that of Research Methodology, and more specifically Classic Grounded Theory. The researcher holds diplomas, degrees, and other qualifications with courses or majors in numerous disciplines. This list of academic fields will now be reviewed to determine how well the theory may fit and work in other substantive areas.

#### *Administration*

The researcher completed two courses in Administrative Practice with 34 years practical experience in the field. Administrative Practice deals with the correct administrative and legal requirements for companies and close corporations. Although this was within the South African context, the rationale, principles, and requirements would seem to be essentially representative of Administrative Practice for any field or group, in any country. The following aspects are covered in relation to close corporations and companies: Incorporating, administering, membering, dividending, lending, managing, accounting, recording, stating, converting, winding-up, deregistering, holding, capitalizing, regenerating, prospecting, underwriting, allotting, duplicating, offering, selling, leasing, debenturing, directing, remunerating, appointing, removing, registering, empowering, auditing, providing, advising, taking-over, reconstructing, and amalgamating (IAC, 2018a). Would a *timeous* and *happy* approach to properly *analyzing, organizing, producing, and communicating* concepts about information and events lead to *knowing your self* better (increased *self-knowledge*) as well as improved execution of the listed tasks of Administrative Practice? It appears that it would. *Self-knowledge* and its correct application would seem to be the key to effective and efficient administration.

Similarly, it would seem that transferring the theory to the following other related substantive areas could result in a fit, producing potentially the same main category of *knowing your self*, and sub-categories of *knowing your temporal, happy, analytic, organizing, productive, and communicative self* with the concomitant result of excellence in these fields:

- *Accounting*: The researcher completed courses in Introduction to Accounting, Accounting Systems in a Computerized Environment, Bookkeeping, Cost and Management Accounting, and three courses in Financial Accounting with 37 years practical experience in the field. The *timing (temporal self)* of *transaction coding (analytic self), arrangement (organizing self), capturing (productive self)* and *reporting (communicative self)* is crucial to success and *enjoyment (happy self)* in this field.
- *Business Practice*: The researcher was credited for one course due to prior learning and coursework and has 37 years practical experience in this field. Business Practice includes additional aspects such as *owning, scaling, producing, employing, purchasing, marketing, banking, insuring, and taxing*, all of which activities are closely tied to the functions of the *temporal, analytic, organizing, productive, and communicative self* (IAC, 2018b).
- *Communication*: The researcher was credited for one course in Business Communication due to prior learning and coursework and has 36 years practical experience in the field. *Communicating (Knowing Your Communicative Self)* is one of the core aspects of *Knowing Your Self* and as such brings this substantive field directly into the theory; the theory would also seem to naturally fit with the *timing, enjoyment, analytic, organizing, and productive* aspects of the field of *communication*.

- *Development Administration*: The researcher completed one course in this discipline which deals with administering the development of resources and facilities for communities, countries, and regions, with 9 years practical experience in the field. To properly administer development, *timing* is essential, so is *analysis* of issues, *organizing* of activities, *production* of sustainable projects and ventures, with accurate *communication* being a top requirement to avoid misunderstanding and project implosion. All development activities must be done in a culturally sensitive manner, and only those who are adequately in touch with their *happy self* should do this work, as it needs an open and accepting interactive community environment in order to thrive. If people are not happy, no development project will survive.
- *Law*: The researcher was credited with one course in Business Law, took another in Business Law (USA), completed two in Commercial Law, and one in Company Law, with 33 years practical experience in the field. The promulgation of law needs to be done *timeously*, fitting the legal solution proffered to the prevailing social circumstance. Moreover, the problem (story) which the law is intended to address requires in depth *analysis* in terms of essence and correction. Thereafter, the *emerging concepts* must be *organized* into a coherent understanding of the problem and its potential solutions (preventative and punishment). The narrative statement of the law must be set forth in writing *producing* a well-balanced document. Finally, the content must be *communicated* to the public for comment, refinement and finalisation. Having people do this who *enjoy* this work and who must naturally also be competent in it, will further elicit greater *happy* compliance by the public, as the effectiveness and transparency of the process speaks of integrity and empowerment. The application of the law (e.g. in policing and in court) must needs also follow the *cycle* of *analyzing*, *organizing*, *producing*, and *communicating* within an *happy* (more like a peaceful, integrated approach) and *timeous* manner in order for it to be effective in addressing pressing criminal and civil issues and any backlogs.
- *Management*: The researcher was credited with one course in Management, completed one in Business Management, and another in Small Business Management (USA), with 37 years practical experience in the field. Management is often seen as including planning, *organizing*, directing, and controlling (Juneja, 2018). Planning includes *timing* and *analyzing*, *organizing* is *organizing* as in *your organizing self*, directing includes *communicating*, and controlling includes ensuring a *happy* environment for production. Again, one can see the close linkages with and elaboration of the theory for excellence.
- *Mathematics*: The researcher passed examinations in Algebra, Geometry, and Trigonometry, as well as Business Mathematics (USA), with 39 years practical experience in the field. Mathematics is a logical science. Can you imagine solving an algebraic equation without speedily *analyzing* it, *rearranging* it, *producing* a result and *communicating* it on paper, for example? Or proving a geometric theorem, without *constantly comparing* angles, lengths, etc.? Or calculating percentages, profit and loss, etc. without, in the *correct order*, and with a *relaxed*, yet *happy* and active mind, *analyzing* and *organizing* figures, and then *producing* totals for *communication* to clients, creditors, etc.?
- *Parliamentary Procedure*: The researcher completed one course in *Robert's Rules of Order*, which deals primarily in the successful running of meetings, voting procedures, etc., with 5 years practical experience in the field. Watching unruly proceedings, with innumerable spurious points of order as excuses for interrupting the opposition's train of thought and *communication* of content, is enough for you to know that many of these Speakers have no clue how to apply parliamentary procedure. But to *timeously* and in a *happy* but firm manner *analyze* proceedings, *organize* them for what they are, *produce* a spontaneous decision, and *communicate* it back to the house, would seem to be the best way to keep things *happy* and flowing.
- *Tax*: The researcher completed one course in Income Tax with 35 years practical experience in the field. The area of tax administration sorely lacks a proper application of the theory. Ostensibly, it would already be doing some *analysis* of issues, *organizing* information, *producing* rulings, etc., and *communicating* it back to the public, but their *timing* is out and their integration with the *happy self* is flawed.

Their *analysis* of issues, like how to stimulate small business, is erroneous, offering various schemes like Turnover Tax which has the reverse effect on growth. Once they do not have the data properly *conceptualized* from the correct participants, their *organizing* of those lopsided concepts into a *produced* "solution" does not result in anything to *communicate* to the public that could make them *happy*. The only people who are made *happy* are the one's feathering their own nests by concocting ineffective tax schemes and diverting tax money to their personal interests.

### *Biblical Studies*

The researcher took a course in *Old Testament Survey*, another in *New Testament Survey*, one in *The Pentateuch*, another in *The Poetical Books*, two on *The Life of Christ (USA)*, one on *The Life and Letters of Paul*, one in *1st Corinthians*, and one in *Typology*. Biblical Studies is based on a chronological *analysis, arranging, production, and communication* of biblical content, with the aim of making the individual and the world around us a better and *happier* place. As such, the theory fits well here. It could do better though if more stringently applied, as allowing the *data* to *speak*, instead of *abducting* it, would result in a purer expression of the Bible's true meaning and content. In short, a CGT of the Bible or groups of its books might do well to *provide* humanity with living and relevant theories by which to live.

### *Church*

- *Discipline of the Wesleyan Church*: This course taught the rules and regulation of the Wesleyan Church and as such my comments under *Law* above are generally applicable here.
- *Homiletics*: This was referred to in the Background above.
- *Missiology*: One course in Missiology and another in Missions was taken by the researcher. This has essentially to do with church-planting, and integrates well with a *temporal, analytic, organizing, producing, communicative, and happy* approach, thus indicating a tight fit with the theory.
- *Music*: Two courses in Choir and one in Music Fundamentals were taken by the researcher. Music is about *timing*. It *analyzes* a theme, *organizes* the parts, *produces* the final, and *communicates* it for emotional evocation, usually *elation* or *delight*.

### *Earth Sciences*

The researcher completed courses in *Chemistry, Geography, and Physics*. Each of these uses *time* to study the processes it *analyzes, organizes, produces, and communicates* to result in *enjoyed* understandings and useful applications for the world. If a theory like *Knowing your Self* had been properly *applied* for example to the discovery of nuclear fusion, atom bombs might not have been dropped on Hiroshima or Nagasaki.

### *History*

The researcher completed a course in *Bible History*, two in *Church History*, and one in *Western Civilization (USA)*. Historians apply the 4 action pillars of the theory (*analytic, organizing, productive, and communicative*) in varying degrees of thoroughness. If historians would do this more thoroughly, and pay more attention to their *temporal self* to get the *honest timing* of historical events right as the *data speaks* it (not as they would have it), it could go a long way to *engendering joy* within their discoveries and the expression thereof, and in making the consumers of history *happier* for more objective and truthful accounts of events.

### *Humanities*

The researcher completed one course in *General Humanities (USA)* and one in *Philosophy*, an Introduction to Philosophy. The comments about History above could apply to the General Humanities, which include Art, Architecture, etc. Philosophy is essentially timeless, much like good theories, however the premises of philosophical thought and logic, based in *time*, are *analyzed, organized, produced* (axioms), and *communicated* with a motive of

understanding the true nature of life (being *happy*). This field too might benefit from a more systematic and comprehensive approach (such as in the theory) to *discovering, postulating,* and verifying philosophical thought.

#### *Languages*

The researcher has completed 6 courses in *African Languages* (5 in *isiZulu* and one in *seSotho*), one in *Afrikaans*, several in *English, English Composition, and English Literature*, one in *Latin*, and one in *English Speech*. Effective *communication* in all languages embraces good *timing* of *analyzed, organized, and produced* material in a manner that raises the understanding and *enjoyment* of the audience.

#### *Social Sciences*

The researcher completed courses in the following subjects: *American Federal Government and Politics* (USA), *Anthropology, Cognitive Neuroscience, Cults, Economics* (2 courses), *Personal Health* (USA), *Personology, Psychological Assessment, Psychology* (numerous courses), *Psychopathology, Research Methodology, Research Report* (equivalent of 3 courses), *General Sociology* (USA), *Sport Psychology, and Work Psychology*. All of these fields work with information/data which is *analyzed, organized, produced, and communicated*, but for better and more applicable results could benefit from doing so in a more thorough sequence and application of principles as indicated in the full delineated theory.

#### *Theology*

The researcher completed one course in *Pastoral Theology*, one in *Sanctification: Doctrine of Holiness*, and 5 in *Theology*. Similar comments concerning the fit and workability of the theory may be made here as were made under *Biblical Studies* above.

#### *Other areas*

Having systematically reviewed the academic areas familiar to the researcher above, one might brainstorm for other areas of applicability, such as entertainment. Think about your life and fields of interest and work, and see how the *synchronised* use of refined *analytic, organizing, productive, and communicative* skills might not make you and those around you *happier, healthier, and wiser*.

### ***Memoing, sorting, and integrating the literature***

Why does Barney advocate a *post-study literature review*? Because "once the theory's out...you go to a whole different literature...it's a waste of time if you're gonna do grounded theory and discover what's really going on. And that's why I say you do the literature review afterwards. Yes, you have to integrate it into the current literature of a field...I've seen this so often that the initial literature is so irrelevant to what comes out..." (Glaser, 2010).

Well, this is definitely applicable to this study for the following reasons:

- A pre-study literature review would have concentrated on GT or CGT.
- What aspect of GT/CGT would the review have focused on? It is unknown, as the focal point (the main concern) of this study only emerged during the study.
- The GT and CGT literature itself was used as the data in this study.
- Now that the study is essentially complete, the focal point of interest, as it emerged earlier, is still *self-knowledge*.
- This means that the literature review to be done now, post-study, is to concentrate on theories of *self-knowledge - knowing your self*. Who could possibly have known that at the beginning of this study?

### *Searching the literature for self-knowledge*

Searching for a term such as "knowing your self" in Google yielded no results, only "knowing yourself" of which one example from *Psychology Today* will be reviewed below by way of illustration. In Google Scholar, the term yields various items containing these words. Some are one-instance uses of the term "knowing your- self" (obviously a line break on the word "yourself") which neither carries the meaning nor the implication of a theory of self-knowledge. Thus, such entries were completely ignored in favour of full-text articles with "knowing your self" in the title, indicating some comprehensive treatment of the subject. Zero such articles were identified in Google Scholar. Next, a search for "know your self" in the title was done. Out of 12 results, only one was found in any means of a lengthy text, being a part Google Book. I saved it for review. I found another part Google Book on self-knowledge which I had saved the day I identified the theory terminology "self-knowledge" and had done a quick search to see what extant literature was available. (I then continued to ignore the literature until the theory was fully written up.) Next, I searched for "self-knowledge" in the title and Google Scholar stated that there were 2,040 results, but I went to the end and there were only 1001. Needing to trim this back a bit and to make it more applicable to the theory, I did the following search: 'allintitle: "self-knowledge" AND theory', designating a theory of self-knowledge. It produced 12 results, with 5 full-length articles which I saved for review. A general Google search on 'allintitle: "self-knowledge" AND theory' yielded nothing more than the Google Scholar results. An eighth literature item was shared with me by an author on Research Gate which appears to be germane to the theory, so I have also saved it for review.

### *Synoptic review of the 9 literature items*

What follows are in essence my CGT memos on the literature's integration with the theory:

1. *Know Yourself? 6 Specific Ways to Know Who You Are*, by Selig, (2016). This article in *Psychology Today* points to *happiness* (cf. the *Happy Self*) being the first-mentioned benefit of knowing your nature with some of the other listed benefits being: "Better decision-making" (cf. *Discriminating theoretically* - Glaser & Holton, 2004, a property of the *Organizing Self*), "Resistance to social pressure" (cf. *Eschewing extant concepts and abduction* - Thornberg, 2012, properties of the *Temporal* and *Productive Selves*), and "Tolerance and understanding of others" (cf. *Remaining open and establishing the main concern of participants* - Glaser & Holton, 2004 and *coding openly* - Holton, 2007, properties of the *Temporal* and *Analytic Selves*). These are positioned as mere benefits of *knowing yourself* and not as tools in the process of *knowing your self* as the theory does. They do not elaborate or further the theory, but merely show some concordance with its properties.  
Selig (2016) then lists the ways of knowing yourself: "Values, Interests, Temperament, Around-the-Clock, Life Mission and Goals, and Strengths/Skills." These are mostly descriptions of self-analysis and identification, for example, of assessing oneself to be an introvert. These are not interactive strategies of self- and other-knowledge which the theory provides in *analyzing* situations and events, *organizing* findings, *producing* potential solutions, and *communicating* them to the relevant parties, all at the right *time* and in the context of engendering *happiness*.  
Accordingly, this article does not integrate well with the theory or add anything to it.
2. *It's About You!: Know Your Self* by Johnson (2013). This Google Book is about consciousness, empathy, and independent thinking, the latter as some type of metaphysical electrical activity within the physiology, but not as in *analyzing conceptually, observing inductively, or being sceptical, accepting nothing until something happens* (Glaser & Holton, 2004). Thus Johnson offers mostly philosophical meanderings on the *self*, not providing anything approaching the dynamism and simplicity of the theory of *Knowing Your Self* through *well-timed reflection, arranging, honing, and presentation* of practical solutions to life's problems. This book does, therefore, not integrate with the theory.
3. The second Google Book for review is *The opacity of mind: An integrative theory of self-knowledge* by Carruthers (2011). This book supports and expands the Interpretive Sensory-Access (ISA) theory, speaks of self-knowledge through the senses and action-awareness, and seems to reach a highlight in the declaration that



“there are no conscious decisions” (p. 379). From a practical standpoint, this book appears to have little in common with the theory, or with any attempt to proffer a viable, workable theory that people could use to *better* themselves and make the world a *happier* place. Thus, it does not integrate at all with the theory.

4. *Dretske on self-knowledge and contrastive focus: How to understand Dretske's theory, and why it matters*, by Roche & Roche (2017). This article is essentially a philosophical discussion on the techniques and logic of knowing that we have thoughts as against knowing what we are thinking. You be the judge as to how relevant this might be to the *assessing, creating, and applying of concepts* for the *timeous* resolution of your and the world's woes such as laid out in the theory.
5. *Simulation and self-knowledge: a defence of theory-theory* by Carruthers (1996). This chapter in the publication, *Theories of theories of mind*, deals with knowing “our own mental states”. Again, there is little if any resonance or simulation of the principles found in the theory.
6. *Discovering, applying and integrating self-knowledge: a grounded theory study of learning in life coaching*, by Griffiths (2008). This doctoral dissertation presents a study of “how learning in life coaching emerged as a process of discovering, applying and integrating self-knowledge, which culminated in the development of self” achieved “through eight key coaching processes” (p. ii):  
 Listening (1), client questioning (2), and reflecting (3) are akin to the *Analytic Self* of the theory; “holding clients [parties] accountable” (4) and “taking action” (5) are two good strategies for *applying* self-knowledge which could be integrated into the *Temporal Self*; “taking responsibility” (6) would seem to fit and elaborate the stability and maturity of the *Happy Self* quite well; and coaching (7) and developing (8) one's self fall functionally within the activities of the *Productive Self*.  
 This is a very satisfying development of the theory's category properties by comparing the literature post-emergence (cf. Glaser, 2010). As such this literature integrates well with and expands the theory.
7. *Psychological education and developmental theory: differential processing of a human relations training exercise based on self-knowledge stage theory*, by Ziff (1979). This dissertation works with the self-knowledge stage theory of a progression of invariant stages of mental processing using: elements, gestalt, responses, and actions. This follows roughly the theory's *analytic, organizing, productive, and communicative* stages, but appears to be more of a passive description of developmental processes (stages at which a person's development may halt), rather than a dynamic engagement for problem-solving and personal and collective advancement explained by the theory. As such then, this theory does not appear to have much potential for integration with the theory.
8. *Psychological education and developmental theory: life planning performance as a function of self knowledge stage*, by Skinner (1983). This dissertation also works with the self-knowledge stage theory. Thus, the comments in 7 above would likewise apply here. Reference to this theory seems to emphasise the arbitrariness of demarcating chronological self-knowledge stages through which it would be understandable that the average developing person (child) might progress, but the theory now appears even more questionable, that one must suppose that normal human beings might actually be suffering from developmental arrestment at any one of those stages. It simply seems highly unlikely at first pass. However, this bears more going into which is beyond the scope of this study.
9. *Philosophical roots of classical grounded theory: Its foundations in symbolic interactionism*, by Aldiabat & Le Navenec (2011). The following properties were theoretically coded from this work and relate to the theory as indicated:
  - a. *Entering people's "symbolic world", understanding people's phenomena meaning, meaning-dependent differential acting, meaning-interpretative differential behaving, discovering people's interactive self-interpretation* (cf. p. 1071), and *adjusting dynamic self-concept behaviours* (cf. p. 1077) all belong to *interaction* with others in daily life (substantively, *with participants in the research process*) during the initial *temporal phase* of analysis.

- b. *Explaining "basic psychosocial process"* (cf. p. 1077) fits in well with the *Structuring output* strategy of the *Communicative Self*.
- c. *Providing solutions to individual and collective problems* (cf. p. 1077) is a helpful global action property of the core variable *Knowing Your Self*.

Thus, the above memos have been sorted into the theory outline as indicated above and in so doing the theory has been integrated with and elaborated by the extant literature.

#### *Writing up the literacized theory*

Griffiths (2008) provides the following strategies for self-knowledge: Listening, questioning, reflecting, holding accountable, and taking action in relation to clients, and clients taking responsibility for self coaching and developing. Substantively, only listening, questioning, and reflecting would be integrated into the GT of CGT (listening and reflecting are already there), as holding accountable and taking action in relation to clients (participants), and clients (participants) taking responsibility for self coaching and developing necessarily fall outside the ambit of the research process. However, all of these concepts would seem to fit with the formal theory.

The following strategies emerged from the research of Aldiabat and Le Navenec (2011): Entering people's symbolic world, understanding people's phenomena meaning, meaning-dependent differential acting, meaning-interpretative differential behaving, discovering people's interactive self-interpretation, adjusting dynamic self-concept behaviours, explaining basic psychosocial processes, and providing solutions to individual and collective problems. All of these appear to work with the GT of CGT and with its formal version.

Thus the literacized substantive theory of *Knowing Your Self* is taking responsibility for your own happiness in cycling through a process of providing solutions to individual and collective problems by analyzing people's interactive self-interpretation, and organizing, developing, producing, and communicating these integrative concepts through basic psychosocial processes.

And the literacized formal theory of *Knowing Your Self* is taking responsibility for your own happiness in cycling through a process of providing solutions to individual and collective problems by analyzing people's interactive self-interpretation, organizing, developing, producing, communicating, and coaching these integrative concepts through basic psychosocial processes, and holding people (including yourself) accountable for taking action.

### ***Methodological considerations***

#### *Quality of the theory*

The theory is built mostly from CGT data from the works by Barney Glaser (Glaser, 1978; 1992; 1998; 2002a; 2002b; 2007; 2009; 2010; 2012; Glaser & Holton, 2004; 2005; Glaser & Strauss, 1967). As such, most concepts employed in the theory (see Appendix A) would be seen as theoretically saturative within the bounds of CGT data. As the theory of *Knowing Your Self* progressively emerged from the data, its burgeoning conceptual categories and properties were theoretically sampled for, in order to confirm theoretical saturation and fit within the theory outline. The outline as provided in Appendix A appears to be relatively comprehensive in regards to main variable strategic properties, and the diagram of the model of the theory above seems to adequately illustrate the functioning and usefulness of the theory.

The substantive version of the theory (generating a CGT through properly knowing your self) might be seen as a midrange theory with applicability within the confines of research methodology.

The formal version of the theory (coming to know your self better, by living a happier, well-paced life, conceptualizing and communicating more effectively) can be seen as a macro theory, as its applicability appears to be widespread.

The literacized substantive version of theory (knowing your self in solution-provision through CGT) is a useful expression of the implicit purpose of CGT, and it retains the theory in midrange although this sentiment is pushing at the boundary of macro-level.

The literacized formal version of the theory (knowing your self through happily and timeously formulating appropriate conceptual solutions, conveying and coaching them to yourself and others, and holding each other accountable for correct action) is suggestive of a global theory with universal applicability.

### *Limitations*

The unique data utilized in this study, being GT and CGT literature, placed conceptual stricture on the analysis procedure. Also, the manner in which the study evolved, achieving core variable emergence whilst coding the second article, may be seen by some as too fortuitous to be credible, although that is exactly what happened as explained in the Method section above.

Only one article was line-by-line coded, and a total of 33 were theoretically sampled, coded, and selectively coded for saturation purposes. Only the properties under the *Temporal Self* strategy *Going Beyond Common Sense* and those under the *Happy Self* (see Appendix A) were purposively theoretically sampled and saturated. The rest were assumed to be saturative due to apparent indicator interchangeability (Holton, 2007) when outline concepts kept recurring.

Only 9 literature sources were found suitable for post-theory review. All non-full-text sources were ignored due to accessibility constraints. Only Google search, Google Scholar search, and browsing on ResearchGate were used to source comparative literature.

### **Implications**

#### *Potential impact on current practice*

As indicated above, the theory seems to have a potentially wide range of applicability. It could be used by individuals and groups to guide their GT research procedures, and to enhance their own lives.

#### *Contribution to the extant body of knowledge*

The substantive theory with all of its enlisted strategies (as in Appendix A) provides a comprehensive conceptualization of a fulfilling and effective process of GT. It could also be used as the basis of a procedurally descriptive textbook for use in universities and research institutes.

The literacized formal theory could do with further theoretical sampling across the board of properties (Appendix A), but especially those new ones gleaned from Griffiths (2008) and Aldiabat & Le Navenec (2011). It could then also perhaps become the basis of a book.

#### *Further research*

Additional work in this line could concentrate on ensuring theoretical saturation of the substantive theory, as well as theoretical saturation and sampling of the literacized formal theory. This could add, develop, subsume, or coalesce categories for greater clarity, or anything else surprising, but grounded in the data, could emerge.

### **Conclusion**

This study has taken 27 days of mostly full-time work to complete. The purpose was to learn as much about GT as possible, and the rationale was, what better way to get a grip on GT than to do a GT of GT. Well, that is what was done, and a GT of *Knowing Your Self* emerged, showing how a researcher can learn more about herself in the process of doing GT, which can in fact be the driver of how to do GT properly, i.e. CGT, pacing yourself in a happy frame of mind to analyze, organize, produce, and communicate GT. If such felicitous functioning can lead to happiness in research, could it also lead to happiness outside the

field of research? Well, yes, it seems it could. So the theory was extended to other areas where it was found to apparently fit and work. Expanding the theory through the literature seemed to extend its reach even more as an active solution-providing mechanism in individual and group life. Thus *knowing your self*, achieving greater *self-knowledge*, is a way of helping you and others understand and live life better.

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