





STORY MAPPING













STORY MAPPING







AGILE PRINCIPLES + VALUES









AGILE PATTERNS





AGILE PRACTICES



STORY MAPPING



















AGILE PRINCIPLES + VALUES







AGILE PATTERNS









STORY MAPPING





CULTURAL CONTEXT

CULTURAL CONTEXT

CUSTOMS

CONSTRUCTED

KNOWLEDGE

SCRUMVALUES & AGILE PRINCIPLES + VALUES

AGILE PATTERNS (AGREFRAMEWORKS
SITUATIONAL COLLECTIONS

EVENTS AGILE PRACTICES
ARTIFACTS POLES

AGILE PERSPECTIVE CULTURAL CONTEXT

CULTURAL CONTEXT

CUSTOMS

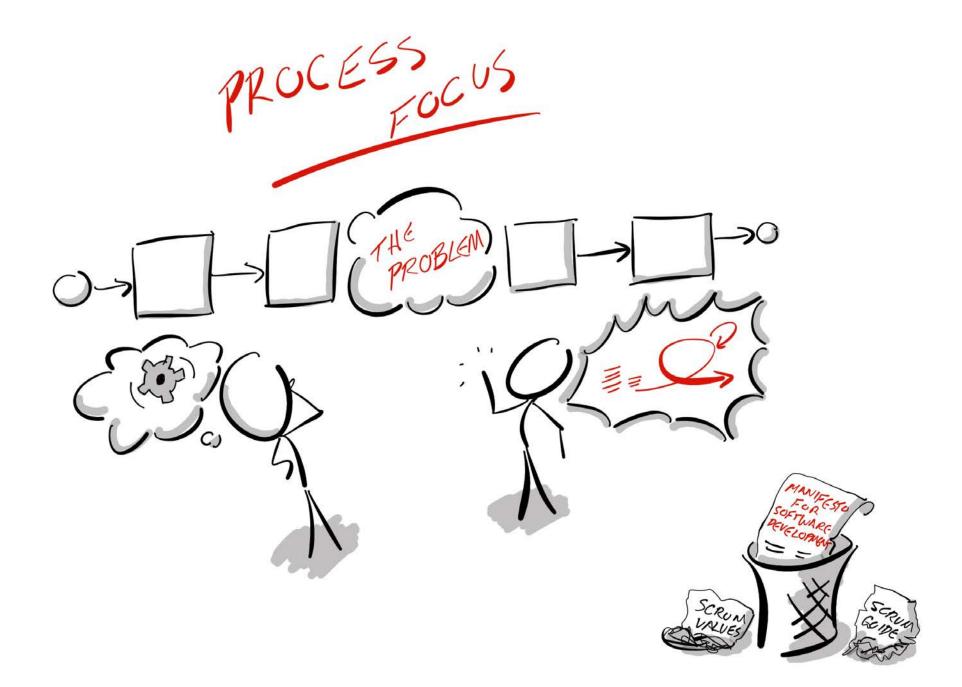
CONSTRUCTED

KNOWLEDGE SCRUMVALUES & AGILE PRINCIPLES + VALUES AGILE PATTERNS { AGREFRAMEWORKS SITUATIONAL COLLECTIONS

EVENTS AGILE PRACTICES
ARTIFACTS POLES

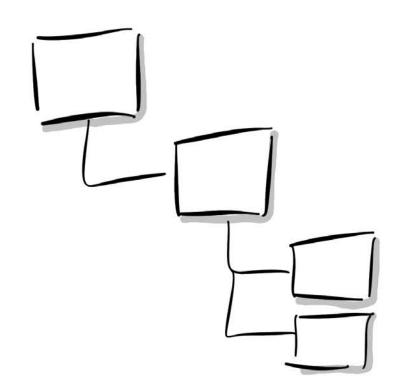
MOST AGILE ORGS STOP HERE!

AGILE PATTERNS

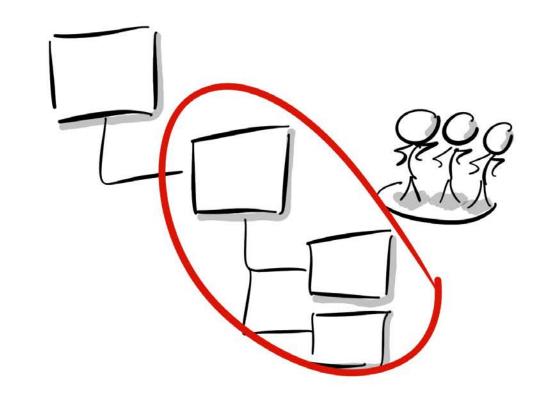


DELIVERY

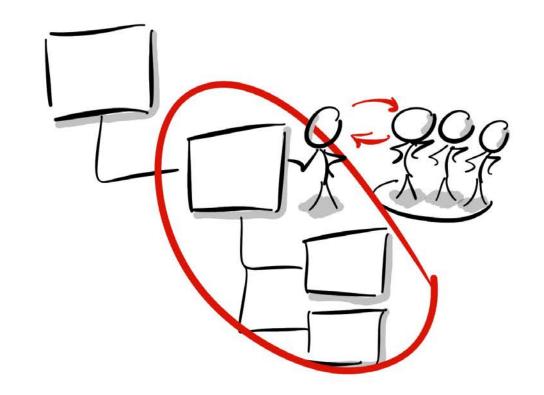
STRUCTURE

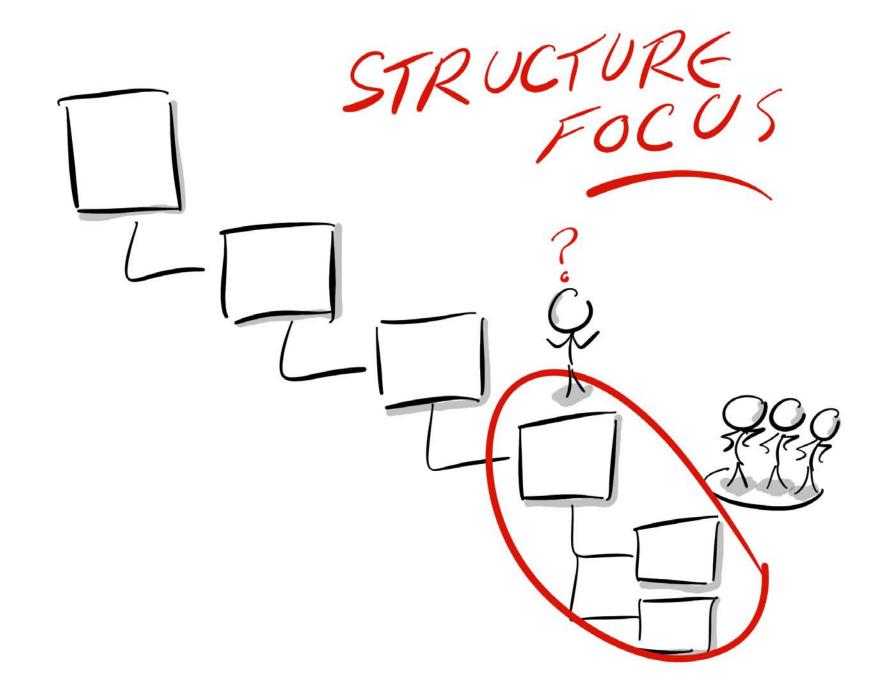


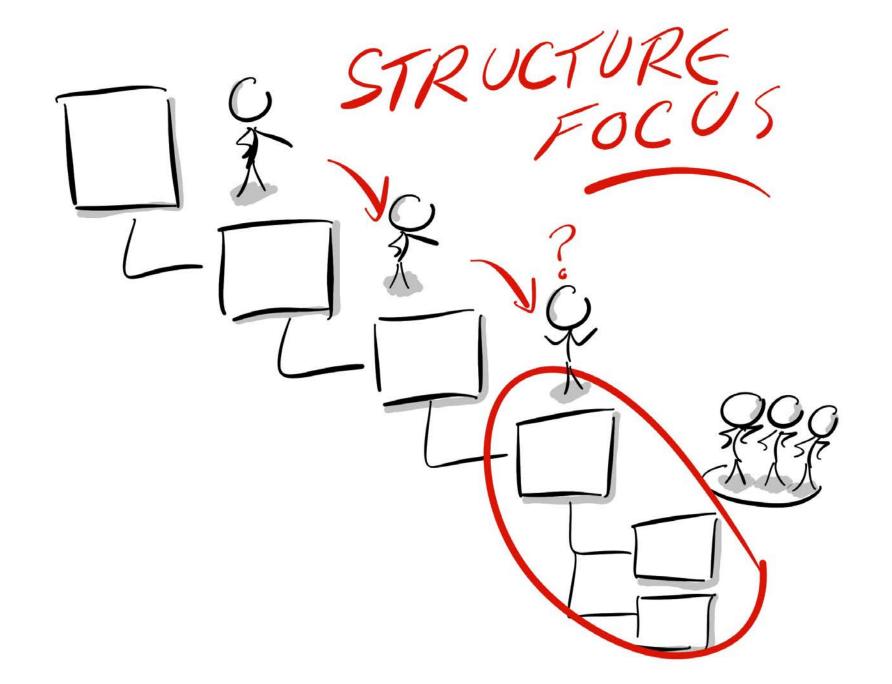
STRUCTURE



STRUCTURE







MOST AGILE ORGS STOP HERE! SUCCESS = PATTERN
A DOPTION?

AGILE PATTERNS

AGILE PRACTICES

PATTERNS FOR

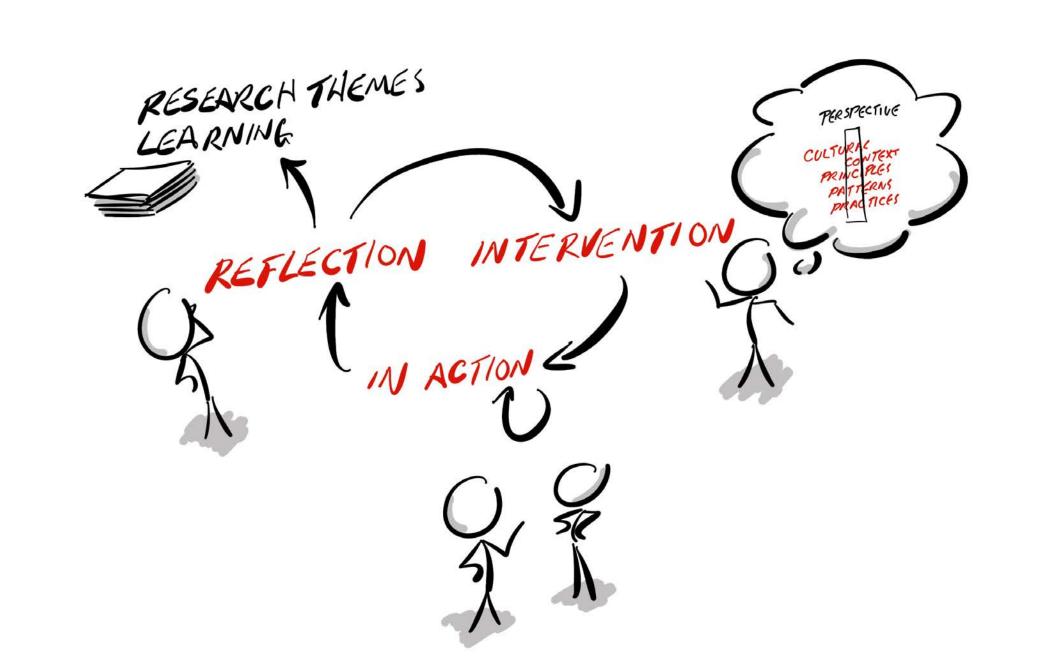
CULTURALCONTEXT

AGILE PRINCIPLES + VALUES

AGILE PATTERNS

AGKE PRACTICES

PATTERNS OF BEHAVIOUR



AGILE PERSPECTIVE REY RISKS

PROGRAM

PROBRAM

AGILE PRINCIPLES HYALUES

AGILE PATTERNS

AGILE PRACTICES

REY RISKS

PROGRAM

PRINCIPLES - INTERPACTIONS

WORKING SOFTMER

AGILE PATTERNS

AGILE PRACTICES

AGILE PRACTICES

AGILE PRINCIPLES + VALUES -> INTERPACTIONS

WORKING SOFTMARE
PRODUCT

HUMAN CENTRED RESIGN) -> AGILE PATTERNS -> RAPID PROTOTYPING

TESIGN SPRINTS

XP

AGILE PRINCIPLES + VALUES -> INTERPRETIONS
WORKING SOFTISHE
PRODUCT HUMAN CENTRED DESIGN > AGILE PATTERNS -> RAPID PROTOTYPING
MOB PROGRAMMING
XP PAIRING USER INTERVIEWS SKETCHING UX MOCKUPS STORY MAPPING USER JOURNEYS

PATTERNS OF BEHAVIOUR















AGILE PRINCIPLES + VALUES







AGILE PATTERNS









STORY MAPPING

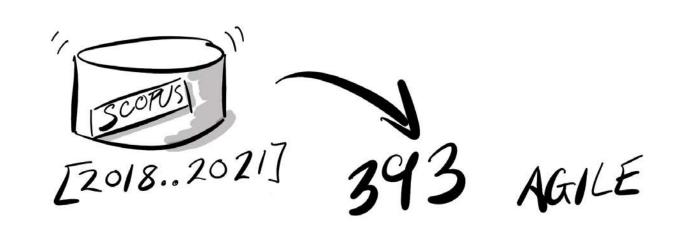










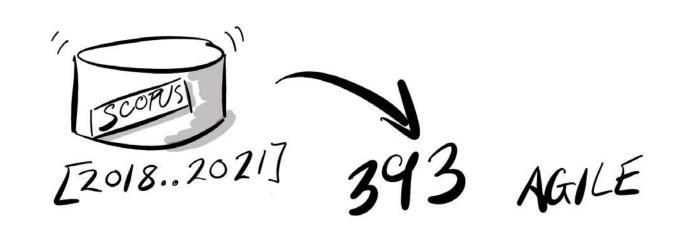


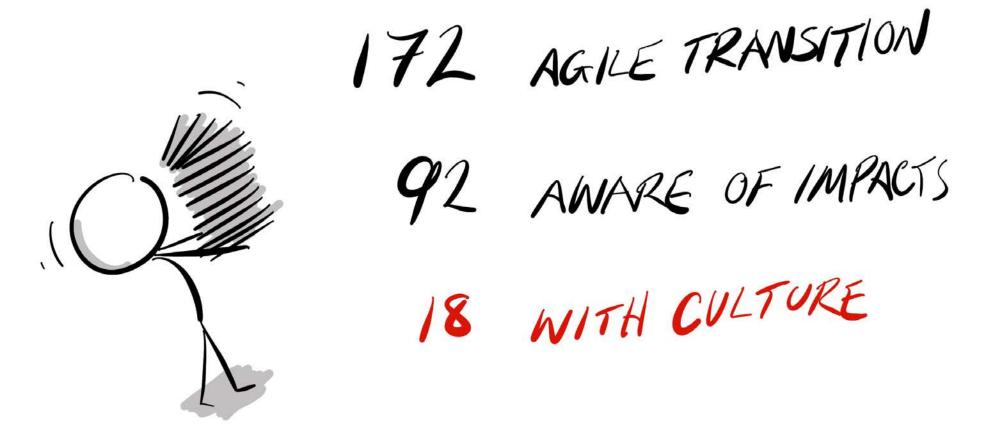
172 AGILE TRANSITION

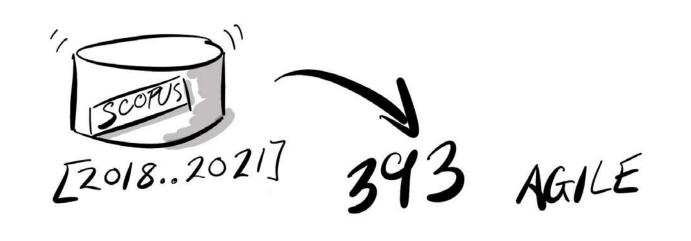


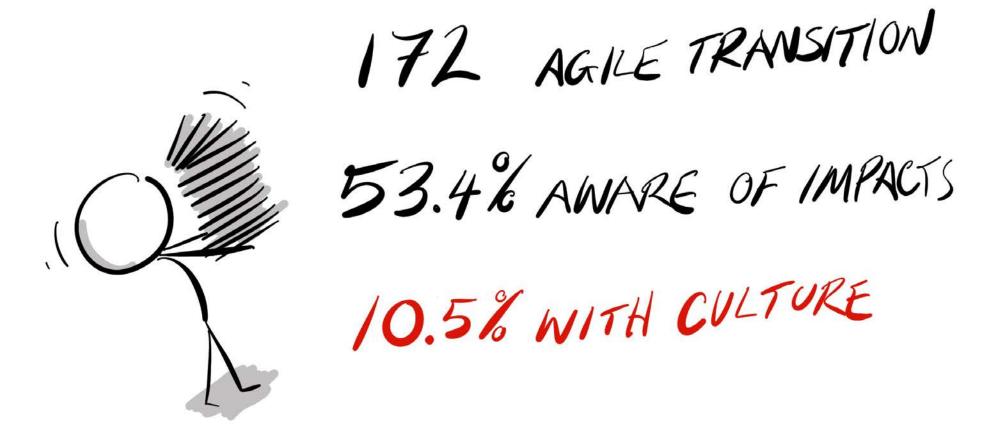


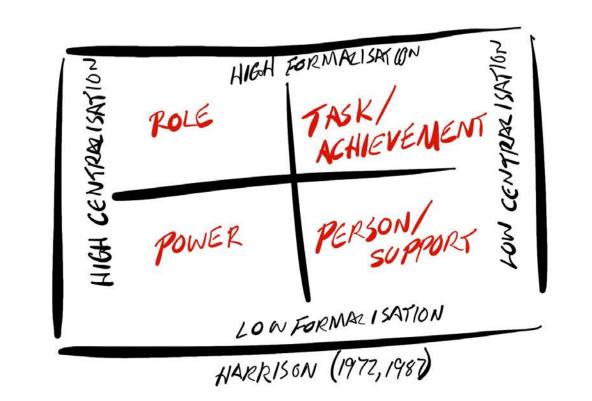












GROYSBERG ET AL (2018)

LGARNING PURPOSE

ENSOYMENT CARING

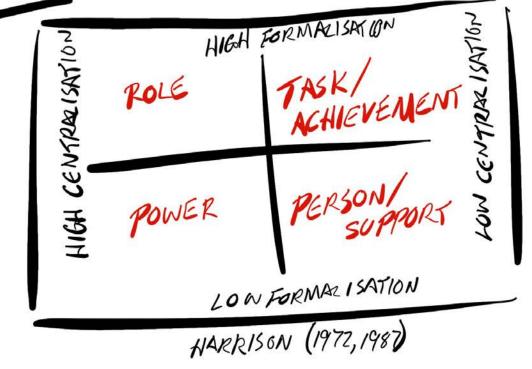
INDEPENDENCE

INTERPERAPENCE

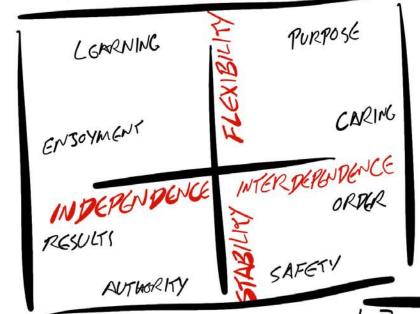
ORDER

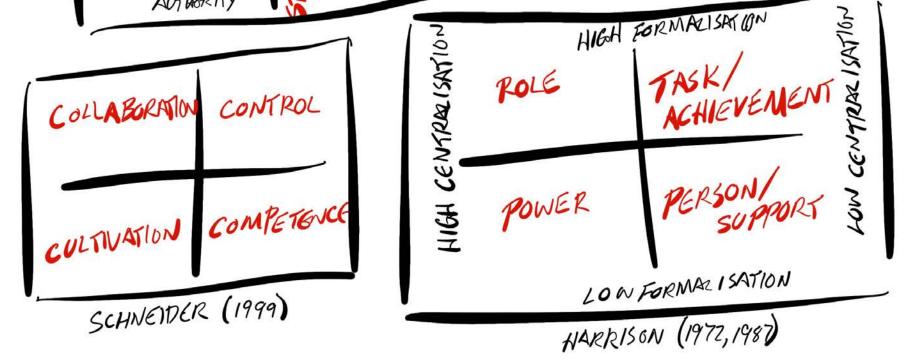
AUTHORITY

SAFETY

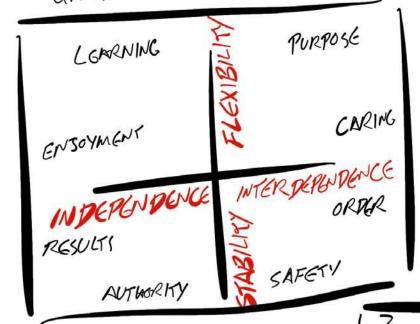


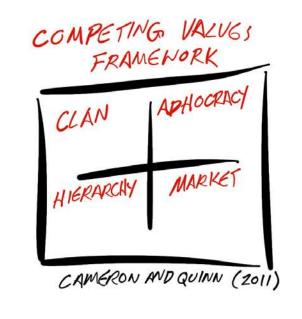
GROYSBERG ET AL (2018)

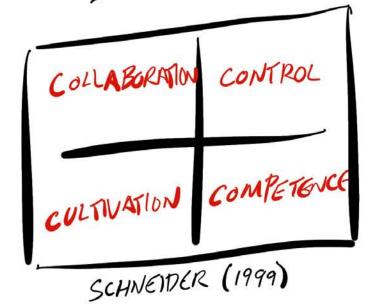


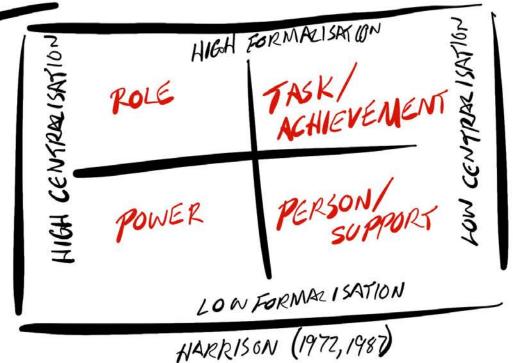


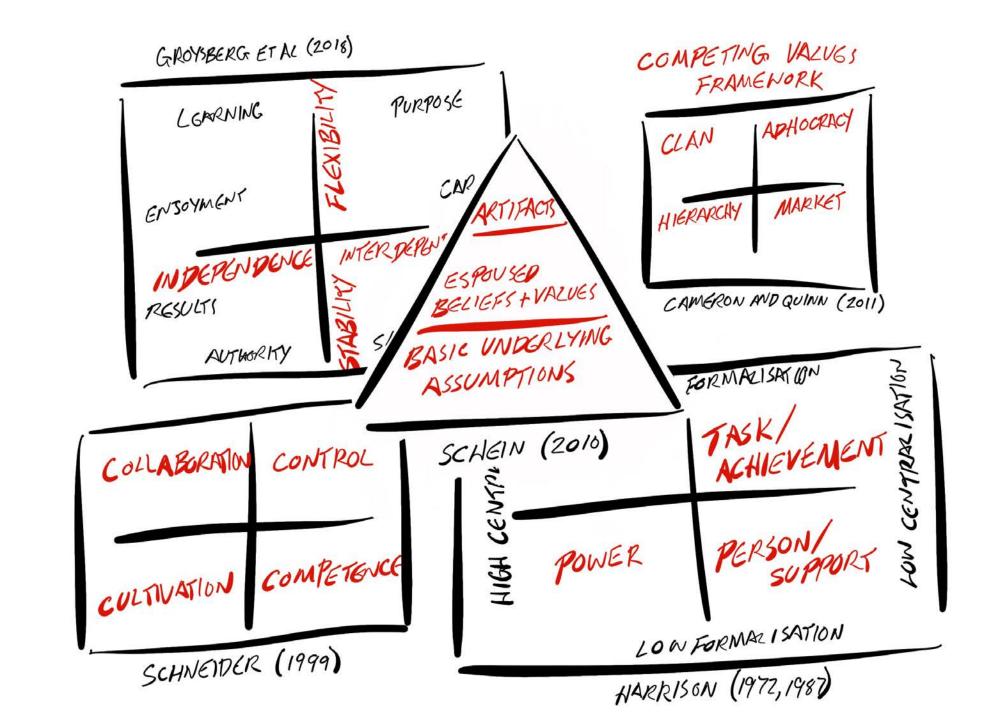
GROYSBERG ET AL (2018)

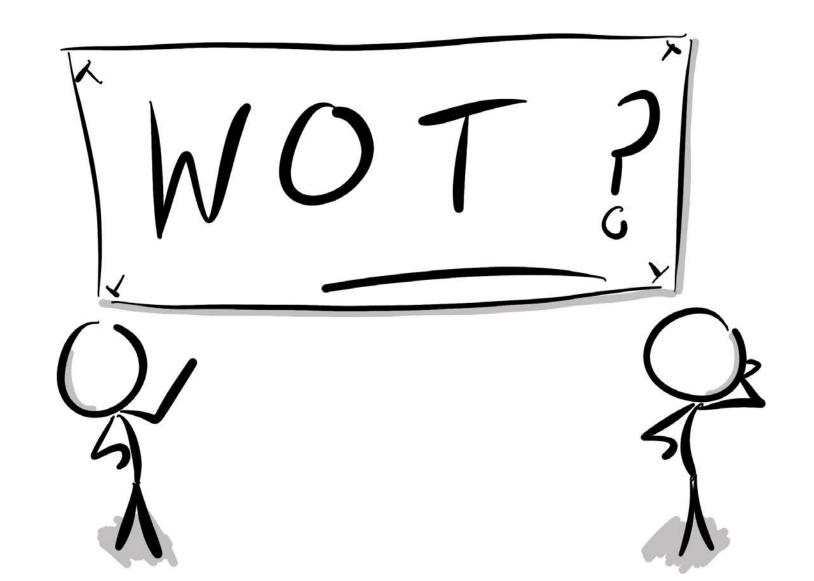












SITUATED KNOWLEDGES: THE SCIENCE QUESTION IN FEMINISM AND THE PRIVILEGE OF PARTIAL

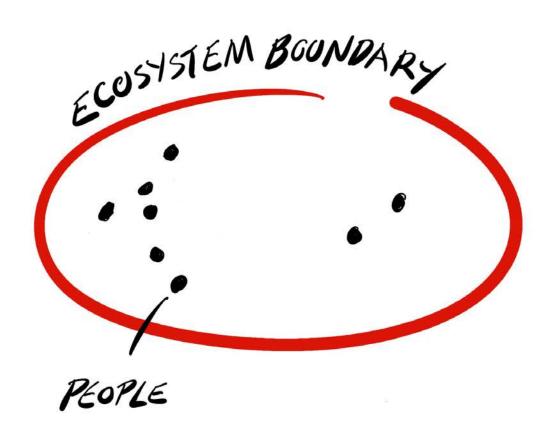
DONNA HARAWAY

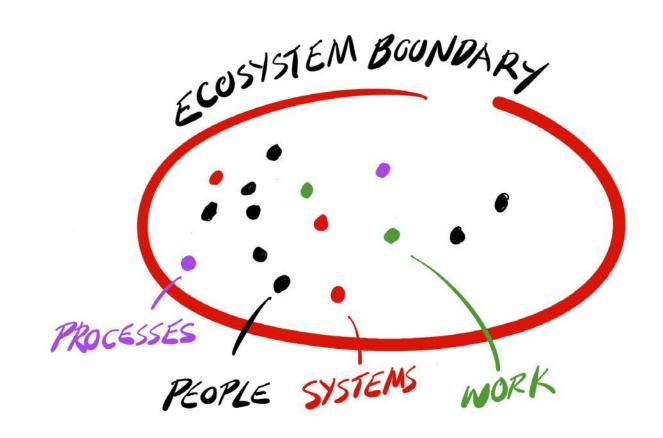
Academic and activist feminist inquiry has repeatedly tried to come to terms with the question of what we might mean by the curious and inescapable term "objectivity." We have used a lot of toxic ink and trees processed into paper decrying what they have meant and how it hurts us. The imagined "they" constitute a kind of invisible conspiracy of masculinist scientists and philosophers replete with grants and laboratories. The imagined "we" are the embodied others, who are not allowed not to have a body, a finite point of view, and so an inevitably disqualifying and polluting bias in any discussion of consequence outside our own little circles, where a "mass"-subscription journal might reach a few thousand readers composed mostly of science haters. At least, I confess to these paranoid fantasies and academic resentments lurking underneath some convoluted reflections in print under my name in the feminist literature in the history and philosophy of science. We, the feminists in the debates about science and technology, are the Reagan era's "special-interest groups" in the rarified realm of epistemology, where traditionally what can count as knowledge is policed by philosophers codifying cognitive canon law. Of course, a special-interest group is, by Reaganoid definition, any collective a special-interest group is, by reaganous definition, any concerned historical subject that dares to resist the stripped-down atomism of Star Wars, hypermarket, postmodern, media-simulated citizenship. Max Headroom doesn't have a body; therefore, he alone sees everything in the great communicator's empire of the Global Network. No wonder Max gets to have a naive sense of humor and a kind of happily regressive, preoedipal sexuality, a sexuality that

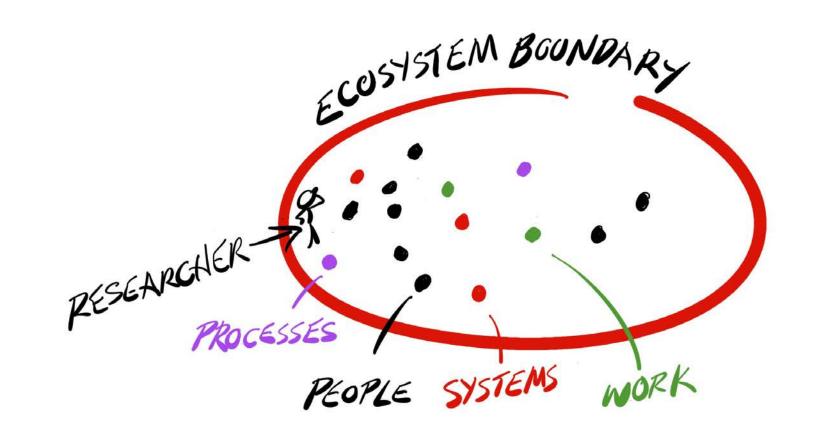
Feminist Studies 14, no. 3 (Fall 1988). © 1988 by Feminist Studies, Inc.

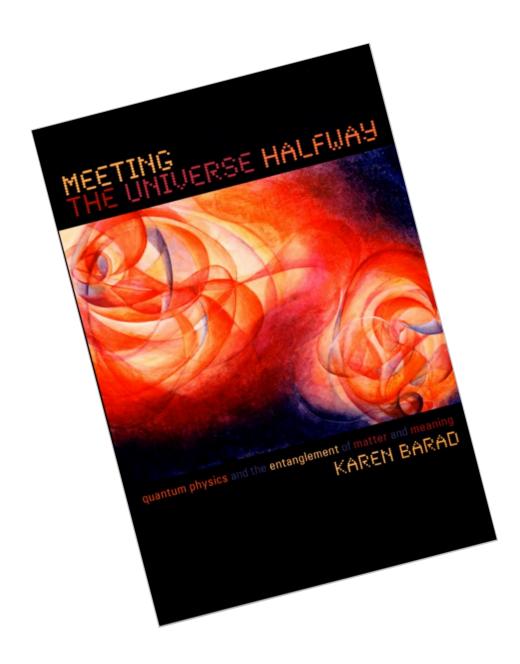
Haraway, D. (1988). Situated knowledges: The science question in feminism and the privilege of partial perspective. Feminist Studies, 14(3), 575–599. https://doi.org/10.2307/3178066

ECUSTISIEM BOUNDARY

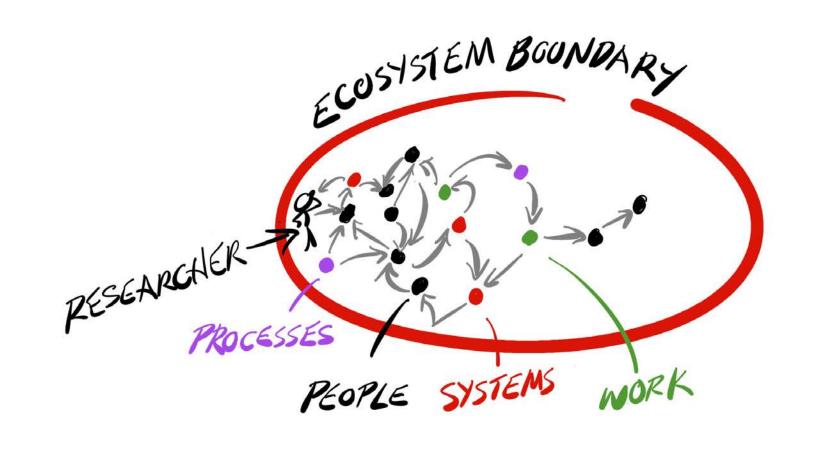


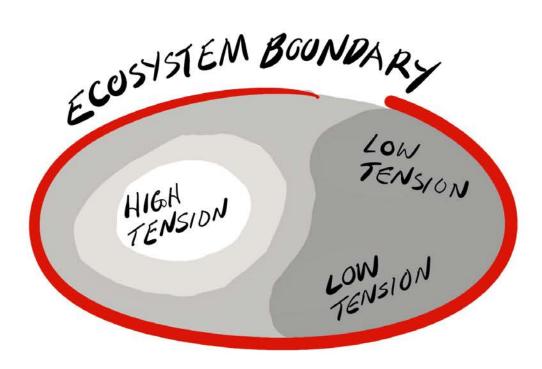


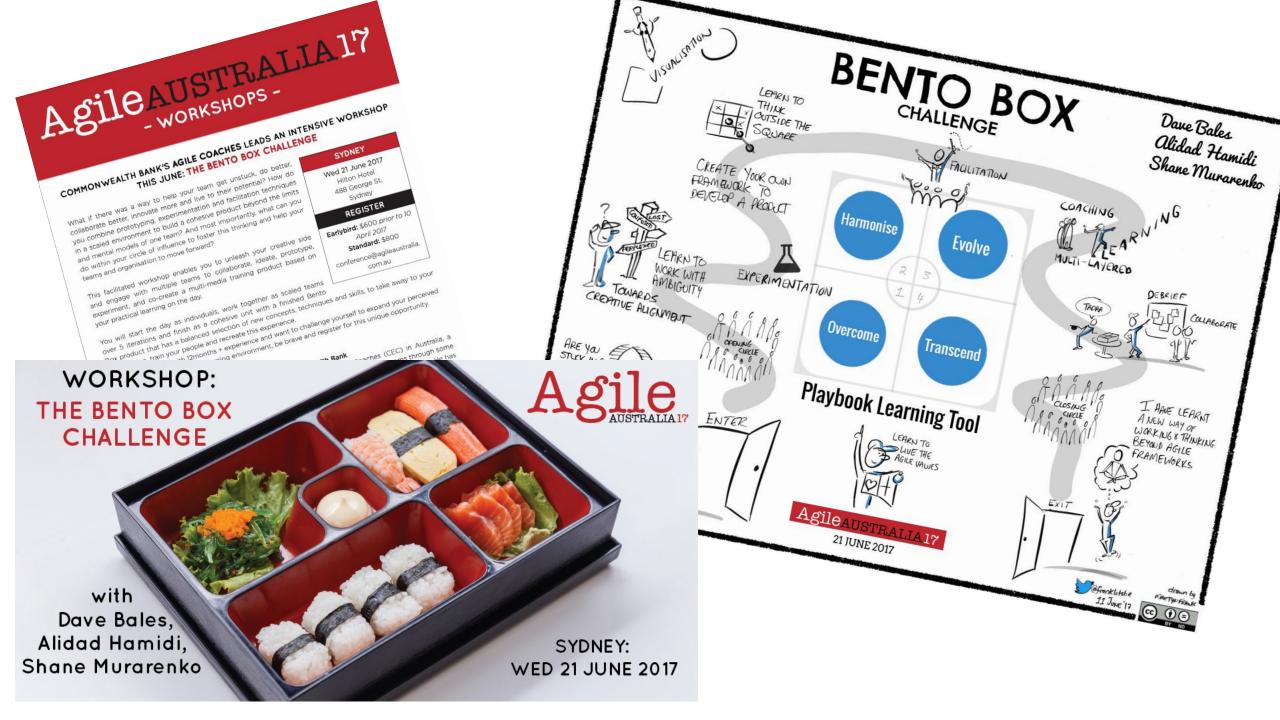


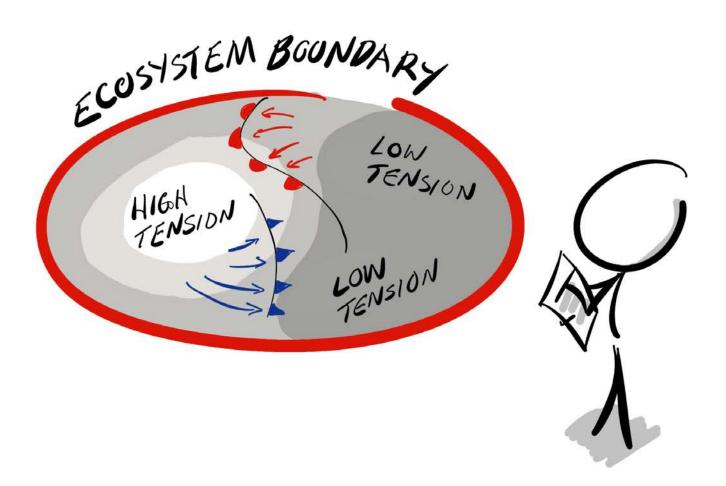


Barad, K. M. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press.









ECUSTISTEM BOUNDARY LOW TENSION HIGH TENSION LOWSION







THE GREAT & A N UNKNOWN SUPPORTIVE









AGILE PRACTICES



STORY MAPPING



HELPING







INKEDIN. COM/IN/BALESY/
DAVE @ AGILEME. COM. AU