Tilburg University

Relational presence

Mahaffy, S.G.

Publication date:
2013

Relational Presence:
The Spatiality of Breakthrough Decision Making
through a Relational Constructionist Lens

Proefschrift

ter verkrijging van de graad van doctor aan Tilburg University op gezag van de rector magnificus, prof. dr. Ph. Eijlander, in het openbaar te verdedigen ten overstaan van een door het college voor promoties aangewezen commissie in de Ruth First zaal van de Universiteit op maandag 13 mei 2013 om 10.15 uur

door
Samuel George Mahaffy
geboren op 21 augustus 1952 te Asmara, Eritrea

Promotores:
prof.dr. J. Stavros
Prof.dr. J.B. Rijsman

Overige commissieleden:
Prof.dr. M. Schiller
Prof.dr. H. Wittockx
Prof.dr. K. Gergen
Prof.dr. S. McNamee

Abstract

This inquiry initiates a "comparative constructionist analysis" (Gergen, 1994, p. 138) of decision making through a *transdisciplinary* lens. It explores the relational construct we identify as breakthrough decision making, focusing on its *spatiality*. It investigates the *design* component of Appreciative Inquiry (AI) seeking a *big picture*, multi-lens description of the architecture (spatiality) of the situation of breakthrough decision making. It does so by mapping out individual, social, organizational, linguistic, and discursive dimensions of the space and relationships among these dimensions. In so doing, the research aims to support the potential to develop new *designs* for change processes that are *anticipatory* instead of learning through trial and error (Cooperrider, 2012).

The inquiry begins with the assumption of the relational constructionist approach that breakthrough decision making is *shared meaning* growing from *coordinated action* or co-action (Gergen, 1994). It is co-created by actors finding emerging shared purpose(s). The inquiry focuses on three primary research questions: 1) What is the *spatiality* (design and architecture) of breakthrough decision making? 2) What are the *relational constructs* that shape and create breakthrough decision making? 3) How does softening "the boundaries of separation" (Gergen, 2009 p. 354) between the *sacred* and the *secular* deepen our understanding of the spatiality and relational constructs of breakthrough decision making?

The inquiry uses a triangulation of *data, methods,* and *researcher perspectives* in order to create "thick textured descriptions" (McNamee & Hosking, 2012, p. 47) of the *spatiality* of decision making. The cartographic approach of situational analysis (Clarke, 2005) provides a methodology for drawing together " discourse and agency, action and structure, image, text and

context, history and the present moment" (p. xxii) to chart the *complexities* of the situation of breakthrough decision making.

The research enhances the credibility of the findings from the mapping process through *hermeneutic deepening* and a *linguistic analysis* of the discourses of an appreciative inquiry (AI) decision making process. The hermeneutic deepening process provides the opportunity for asking how the parts of the situational maps fit into the wholes, and how the focus on the big picture elucidates understanding of component parts (Van Manen, 1990). Because breakthrough decision making is itself a *universe of discourse(s)* the research utilizes the linguistic tools of tagmemic analysis (Pike, 1974) to enrich and enhance visual representations and move back from the pre-verbal to the verbal.

This inquiry discovers twelve essential aspects of *relational presence* as the core construct of the *spatiality* of breakthrough decision making. It challenges researchers and practitioners of decision making to move beyond subject-object dualism and efforts to simply *de-center* the subject. While deeply grounded in the relational constructionist approach, this inquiry finds that breakthrough decision making may involve more than simply *relational coordination.* The construct of *relational presence,* which emerges from the findings and the hermeneutic, is sharply distinguished from *consensus* decision making models.

This inquiry invites consideration of whether the *positive life giving core* that AI seeks as a *destination*, might be not only a space that we reach from time-to-time through an AI process, but might be a dwelling place which we *inhabit* as our human engagements and decision making processes reach beyond *active listening* to *relational listening*, and beyond *consensus* to *relational presence.* In short, this inquiry seeks to deepen our understanding of what it means, in decision making processes, to be relational beings beyond self and community (Gergen, 2009).

Acknowledgments

Dedication

This work is dedicated to all the children whose relationships and lives have been disrupted and torn apart by war, regional conflicts and violence. Wherever you are, in refugee camps or elsewhere, may you find relational healing and may the world you enter as an adult be better than the one you fled as a child.

Understanding brings responsibility. I sincerely desire that this inquiry will support our sharing responsibility for all our relations and holding the damaged ones in tenderness. It is my hope that together we can gently encourage the multi-lens viewing of the world that enhances compassion, wisdom and relational presence.

Table of Contents

List of Figures

List of Tables

Abbreviations

AI	Appreciative Inquiry
BBC	British Broadcasting Corporation
CEO	Chief Executive Officer
DNA	Deoxyribonucleic acid
IPOD	Innovation-inspired positive organization development
JFK	John F. Kennedy
LACUS	Linguistic Association of Canada and the United States
MMR	Mixed Methods Research
NGO	Nongovernmental Organization
NIV	New International Version of the Bible
NVC	Nonverbal Communication
OD	Organization development
ODE	Organizational Decision Enhancement
OISE	Ontario Institute for Studies in Education
PAR	Participatory Action Research
POS	Positive Organizational Scholarship
UMC	United Methodist Church
UN	United Nations
UNDP	United Nations Democratic Dialogue Project
UNESCO	United Nations Educational, Scientific and Cultural Organization
URI	United Religions Initiative

Preface

The spatiality of human engagement has intrigued me my entire life. What is it that makes certain spaces of human interaction seem special—sometimes even sacred? How does the shape or design of that space affect what happens there? I date this intrigue back to my childhood growing up in the village of Senafe, in the mountains of Eritrea, close to the border with Ethiopia. The one thousand foot rock mountain that towered behind my childhood home was named The Mountain of the Cross. Indeed, a twenty foot high cross was fixed in the solid rock at the very summit of this mountain. It was placed there in memory of an Italian general in command of Mussolini's forces that invaded Eritrea. Trapped by Eritrean resistance fighters who had few weapons, but intimate familiarity with the rocky cliffs, the General found himself alone at the top of the mountain. He found no way down from the mountain top. The only way down that he could find was the way he had come up. It involved navigating a treacherous rock outcropping that was now well-guarded by Eritrean resistance fighters who prevented his escape. Rather than surrendering in disgrace as part of an ill-conceived and poorly-managed invasion of a country that had few defences, the General chose instead to leap to his death off the high cliff at the summit.

That narrative was an intriguing story to tell foreigners that I guided to the top of the mountain. But I preferred to go to the top of the mountain alone. It was a pilgrimage of sorts. That place seemed special. In the whistling winds, I imagined that I could still hear the voices of that conflict which occurred some years before my birth. I wondered, even at the age of seven, if that place would be just as special were the cross not there, and the narrative of the unnamed general was not associated with this place.

Equally sacred space to me was the cave of the Coptic priest that I passed as I climbed to the top of the Mountain of the Cross. Sequestered in a cave fronted by rough stones, this Coptic priest lived year round with only some simple increments—some food, warm clothes, and a treasured collection of sacred texts in the ancient language of Ge'ez. The language was itself considered sacred. Business and social interactions were not transacted in that language. I often stopped in to visit with this Coptic priest. I listened as he explained sacred mysteries in these texts, passed down through a lineage to this holy man. His entire life was studying these texts in this cave. This singular focus was interrupted only by periodic walks to where he could sit on a boulder and pray for the village below—for its people and for their well-being. I wondered what made this cave *sacred*. What were the *relationships* among this priest, the lineage from which he received his transmission, the villagers below, and the cave and mountain itself that *coincided* to make this space sacred?

As I grew up in a very theological home, I explored writings from the major religions of the world. This led me to wonderment about other seemingly *empty spaces* that are *holy places.* There is the empty cave where the Prophet Mohammed received the words of the Holy Quran, now sacred to millions of Moslems around the world. There is the empty tomb of the risen Christ that forms the fundamental tenant of faith for millions of Christians. I found a recurring theme in multiple religious streams that the place inside ourselves, where we allow ourselves to become *empty,* is the place where divine presence meets and fills us.

My intrigue with the *spatiality* of human engagement that carries a sense of sacredness, did not diminish as I grew to be an adult engaged in facilitating decision making processes with organizations. As a mediator, I sought to find some *neutral* space that could be a meeting ground for two parties engaged in adversarial discourse. That 'neutral' space often seemed more

death-filled, then life-filled. It brought to mind the 'no-man land' I sailed past on a ship passing

through the Suez Canal. It was the 'neutral' space between the country of Israel and two of its

neighbors where no man or animal dared to walk. It was a space guarded by guns from three

countries. Was this 'neutral' mediation space, which we sought to create between two

adversarial parties and a mediator fighting to hold some territory for *neutrality*, similarly

'guarded' space?   Were our beliefs, assumptions, and presuppostional starting places the

weapons we used to guard this space? Had we equally created some space that no human life

could pass through?

As a facilitator, I saw and set multiple configurations of space designed to make meetings

and decision making processes more effective and more *participatory*. Circles of chairs were

drawn, then drawn closer and from the circle we sought to find *consensus* among parties that

brought to the circle their own firmly-held beliefs and perspectives. It was with great excitement

that I came across the approach of appreciative inquiry (AI). Here was a roadmap for helping

groups and organizations journey to their *positive life giving core.* This space was indeed, in my

experience as a facilitator, *life-giving.* It carried a sense of hope and possibility. While a

metaphorical space, it nevertheless held much the same sense of sacredness that I had

experienced in physical spaces that were sacred to many. It was my wonderment at the *spatiality*

of this place where groups and organizations could make decisions reflecting a shared higher

purpose that led me to this inquiry.

What are the *relationships* that construct this space? How is it constructed or co-

constructed? How does decision making happen that transcends self-interest? These were

questions of great significance to me as a practitioner who had worked with more than five

hundred nonprofits that often struggled to find *agreement. Agreements* were the 'bright and

shiny object' of the facilitation-trade I plied. After all, I was hired to help groups find

agreements and to resolve conflicts. I brought my internal wrestling with these questions, first to

a Taos Institute workshop in the home of Mary and Ken Gergen. I left this workshop full in so

many ways. Mostly, I was full of wonder that I had found an approach that matched my

yearning for understandings that stepped outside of reductionistic and simplistic explanations of

what I knew to be *mystery.* I left the Gergen's home with permission to stay in the *mystery* and

to pursue *inquiry* from this place.

While attending the workshop in the Gergen's home, I stayed at the adjacent Quaker

(Religious Society of Friends) Pendle Hill Retreat Center.   I received permission to sequester

myself in the library at night. There I found rare volumes of the Swarthmore Lectures from the

turn of the century. From these, I deepened my understanding of how the Quakers—long before

AI articulated the notion of the *positive life giving core*—made decisions from a *centered* place

to address social injustices. The Quaker process of discernment had always intrigued me. I

wondered about the *spatiality* of the Quaker meeting house, where so many of the accoutrements

of decision making processes seemed to be set aside for attentive listening and *presence*. How

did this quasi-religious stream of decision making practice speak to the questions I was asking?

I left the workshop in the Gergen's home with an autographed copy of *Relational Being*

(Gergen, 2009). In the elevated train I rode to the airport, I chose to sit in the designated 'quiet'

car. It was a reminder of how much Quaker processes had been a part of the life of this City of

Philadelphia since its founding. This was public space where quiet reflection was officially

sanctioned! In the quiet car, I found myself moving quickly to the last chapter of Ken's work.

Entitled "approaching the sacred" the chapter returned me to my wonderment about sacred

spatiality in human engagement. I came to this articulation of my internal questions: What is

the *spatiality* of that place where groups make decisions reflecting a shared higher purpose?

What makes that spatiality seem sometimes *sacred*? Gergen's work had offered the invitation to

explore the place where the boundary in human affairs between the sacred and the secular grows

thin. I was about to accept that invitation.

I took the question with me to the next Taos workshop in Calgary, Alberta, Canada, and

the home of Dan Wulff and Sally St. George. In conversation with Sheila McNamee, I returned

to the question of how the spatiality of breakthrough decision making, where groups find a

shared higher purpose, might be something different than the spatiality of *consensus* decision

making. In consensus, it seems that parties often give up a piece of their individual truth and

simply agree to no longer disagree, in order to move on together.

Dan and Sally were a wealth of information about potential methodologies for

approaching the question. My insistence with staying with a framing of the question in terms of

spatiality gave some limitation to the options available to me. What stood out among sixteen-

some qualitative approaches we reviewed together was the mapping approach of situational

analysis (Clarke, 2005). I found few other approaches that gave some systematic way to work

with *visual* data and visual discourse.

A research question that focused on *spatiality* necessitated a methodology adept at

working with *visual discourse.* As a variation on grounded theory approaches, the approach of

situational analysis was not particularly favored in the stream of research of the Taos Institute.

Yet, a careful reading of Adele Clarke's work (2005) left me convinced that it shared much of

the relational constructionist affinity for prioritizing *relationships*, inviting *unknowing*, and an

inclination to appreciate *complexity* rather than minimizing it. I decided to investigate the

approach further.

Through personal communication with Dr. Clarke, I was able to explore in some depth, how this methodology has been implemented in qualitative research studies (Clarke, 2012). There is an enormous amount of qualitative research that uses this approach, especially in research on health care settings. I found that while Clarke (2005) had developed, with some rigor, an approach to bring grounded theory to a new place (fully around the postmodern turn—as she describes it) researchers often did not follow the *rigor* of this approach. Situational analysis, with its maps, often became simply an alternative (and not necessarily superior) way of visualizing results of traditional grounded theory approaches. But, often this visualization did not lead to deeper analysis or understanding. The analytical *rigor* and researcher *reflectivity* that Clarke suggested must accompany this approach was often missing. Also, often missing, was the within-method triangulation of data that Clarke advocated to be used to create a multi-lens perspective. My experience as a researcher, told me that if situational analysis was used as it was fully designed to be used, it could be a rich tool for inquiry—albeit one that could not stand well alone as a single methodology in a relational constructionist approach.

I wanted more for my inquiry than a simple mapping of data. It was my desire to go deeply with the questions I was asking. I wanted to go deeply academically, spiritually, and self-reflectively with the questions. The streams of scholarship that comprised my undergraduate work in philosophy and my graduate work in linguistics called forward this depth. So did the mentors who had inspired me in both philosophy and linguistics. The stream of practice of AI, in which I was a practitioner, called forward a depth that comes from self-reflection and self-awareness. I believed that in the relational constructionist context of the Taos Institute/Tilburg University program, I could find a way to integrate my earlier scholarship in *philosophy* and *linguistics*, into a *trans-disciplinary* investigation of some core questions that had intrigued me

since my childhood. These questions now found form in the investigation of the *spatiality* of

decision making from a relational approach.

I was bent on finding an *integral* approach. There were four significant streams of

research, thought and practice, dominating my own life, that I sought to bring together in this

inquiry-quest. For each stream, I could identify a key work that had been formative for me. For

each stream, I could identify how I had searched within that stream for *integrality*:

1) Spiritual traditions and the search for that which is sacred in all of life and across

all streams of religious practice. A life-time of searching sacred writings had led to my two

year study of the major religions of the world and my ordination as a *cherag* in the Sufi

Movement International that honored all the religions of the world. The writings of the mystics

and of *desert wisdom* informed this journey for me. This was a richness of understanding that I

did not wish to leave behind as I journeyed into this inquiry. I wanted some way for the sacred

writings, which had so deeply touched me, to speak to the questions of the inquiry. I could not

meaningfully conduct an inquiry about *sacred spatiality* without inclusion of these voices.

2) Philosophy from a problem-historical and world-view perspective. My Bachelor of

Arts (BA) from Dordt College was in Philosophy and German. In this transplanted Dutch stream

of philosophical scholarship, I sought *integral* approaches that moved beyond duality toward an

understanding that no theoretical framing of knowledge or the world is *value-free*. The work of

the Dutch legal scholar, Dooyeweerd (1960) *In the Twilight of Western Thought* was especially

formative in this regard.   I wished that the rich stream of understanding of *zeitgeists* and world-

views would inform my understanding of the research questions. This philosophical stream

maintained that no intellectual or methodological approach is free of *a-priori* value assumptions.

I hoped that I might use this perspective to understand the ontological and epistemological

underpinnings of the predominant view of decision making. In wrapping around the

philosophical and world-view of the predominant discourse about decision making, I sought a

way that decision making might be re-designed to be more life-giving if freed from the *a-priori*

assumptions and dualities that constrained it.

　　　　3) Linguistics from an understanding of language in the context of a unified

approach to understanding human behavior. My Master of Arts (MA) from the University of

Michigan was in linguistics. The *unitive* approach of Dr. Pike and *Language in Relation to a*

Unified Theory of the Structure of Human Behavior (Pike, 1967) was especially formative. I was

convinced that a linguistic lens on decision making processes would enrich the inquiry process. I

found that while social constructionist thought had worked much with the lenses of psychology,

sociology, and other disciplines, little had been done with the linguistic lens on how the world is

co-constructed in relationships. The possibilities intrigued me of studying the discourse of

decision making, not merely as an abstract concept, but from the point-of-view of the language

itself of this discourse in all its linguistic complexity.

　　　　4) Appreciative Inquiry and an understanding of the *positive life giving core* **as both**

a theoretical construct and a destination for decision making practice. The *Appreciative*

Inquiry Handbook by Cooperrider, Whitney, and Stavros (2003) was especially formative. I was

intrigued with understanding the *spatiality* of the positive life giving core. I found that AI was

described, for the most part, in *temporal* terms. After all, the steps of an appreciative inquiry are

steps in time leading to the temporal notion of a *desired future.* I wondered what AI might look

like re-framed from the *spatial* perspective? What is the *architecture* or *spatiality* of the positive

life giving core? Of course, the distinction returned me immediately to my work in philosophy

with Heidegger who emphasized temporality in *Being and Time* (1962). Was there a divergent

stream that took the 'road less travelled' and emphasized *spatiality*?

I sought in the deep waters of relational constructionism an approach that would allow

me to integrate the richness of each of these four streams into a single inquiry. I needed a

methodology, congruent with relational constructionism, which would allow me to bring forward

an integrative and non-dualistic perspective. I needed a methodology that allowed me to identify

interconnectedness, deeper *underlying meaning*, and *relational wholes*. The search was for me,

in many ways, a spiritual quest. My search for integral perspectives reflected a longing to live

what Parker Palmer (2004) calls an *undivided life*.

I asked of this inquiry to integrate philosophical and linguistic understandings. I asked it

to allow for inquiry into decision making relating not just to interaction between human subjects,

but also with the "wider phenomenal world" (McNamee & Hosking, 2012, p. 110). I wanted to

know about the relationship of the *interlocutors* to the *cave* in decision making processes. I

wanted to know if approaching the *mystery* of the cave might mean approaching the mystery of

the sacred. Where is the place that the sacred and the secular meet? How does the sacredness of

the cave, or the space that is empty in sacred traditions, relate to the allegory of the cave in

Plato? What is this *spatiality* in Western thought? In sacred traditions? In indigenous

traditions?

With these goals in mind, I came to the *mixed-methods* approach of this inquiry. I chose

situational analysis (Clarke, 2005) as an available method for mapping--especially visual

discourses. If used with *rigor* and *reflexivity* it could illuminate what might have been *invisible* in

traditional grounded theory approaches. I found the attentiveness of situational data to *silence*

both in the data and in the situation itself, to be a great strength of this methodology.

The *linguistic* analysis I sought could be found in the tagmemic approach of my mentor in graduate studies in linguistics—Dr. Ken Pike. His approach, which included *meaning* in referential hierarchies (Pike & Pike, 1983), provided an intriguing way of elucidating the discourses that comprise decision making and AI processes. Inclusion of the linguistic perspective offered a lens that held the possibility to enrich relational constructionist scholarship that referenced linguistics in framing presuppositions, but seemed to make little use of it as a methodology for analysis.

A *hermeneutic* deepening process (Van Manen, 1990), as a methodological approach, gave me a way to pull on my philosophical undergraduate scholarship. It also allowed me to bring in the sacred writings of the major religions of the world as a way of deepening understanding. After all, hermeneutics had its roots in the interpretation of sacred texts.   This would be a way to integrate the different methodologies. The use of semi-structured interviews with open-ended questions would enhance the credibility of the findings. It gave a way of bringing in the voices of *co-researchers* with experience in decision making in both organizational and less-bounded settings.

The relational constructionist approach, as an epistemological and ontological starting point, gave *cohesion* to these methodologies. It invited just such a multi-lensed, multi-voiced inquiry, and transdisciplinary approach. It gave invitation to a dance that could be *fluid* movement of emerging meanings and understandings. If offered a spaciousness that not only allowed, but encouraged, new designs for decision making that unseated old assumptions and presuppositions. I did not know where the journey of the inquiry would lead me, but relational constructionism invited me to open to this unknown and explore this *mystery.*

I return to the pilgrimage I made to the Mountain of the Cross as a young child exploring the mystery of the mountains behind my home in Eritrea. In repeated journeys to the mountain top, my brothers and I remembered the Italian general who had jumped because he could find no way out. It is the mystery of the child that we *wondered*: 'What if there was another way'? In exploratory hikes, over a period of years, we found that there was, indeed, another way down! It was neither obvious nor easy. It was a narrow sloping ledge that required careful navigation. It was an admittedly dangerous way to come down from the mountain, but it was an *alternative* pathway. We imagined the alternative narrative that the general might have found this pathway, which was not the predominant one, and found his way down from the mountain. If he had, the cross would never have been placed at the top. Yes, it was a challenging pathway, but, oh, what a view it provided!

I take this metaphor into the start of this inquiry. I look for the alternative pathway of inquiry—the pathway less travelled. The discovery of this pathway is a *communal* activity. Had the general trapped at the top of the mountain had collaborators, he might have found the alternative pathway. In this inquiry, I look for the pathway that leads to *life-giving* ways forward. I look for a pathway that offers an alternative way out from the death-trap of dualistic and reductionistic views of decision making that leave stakeholders vacillating between prioritizing *efficiency* and prioritizing *participation*, while never counting the escalating costs of the damage done to *relationships* in decision making processes that prioritize preconceived outcomes over relationships. I look for the pathway that it the alternative to the one that has no way out of dichotomies.

I look for the pathway that--like the view from high on the mountain--offers a big-picture perspective of the rich landscape of the village of human relationships seen from the birds-eye

view. In this inquiry, I join with the Coptic priest who lived with the panoramic view of the

village below his cave in the mountain. With him, I journey to the edge of the mountain, and

offer a quiet prayer for the well-being of the human village below and its inhabitants, both

human and non-human. It is my prayer that in our human engagement in decision making we

will find practices, spaces, and relationships that are life-giving, sustaining, and sustainable and

honoring of all our relations.

In *Relational Being,* Ken Gergen (2009) writes: "That which is essential to all that we

hold dear cannot be owned, penetrated, or articulated. In the consciousness of the relational we

come to find a sacred potential" (p.391-392). I begin this inquiry holding consciousness of the

relational in decision making and with the silent prayer that together as co-researchers we might

find its sacred potential.

Chapter 1 - Introduction

There are compelling reasons to consider new *design* possibilities for the architecture of

breakthrough decision making. David Cooperrider's highlighting of the critical importance of

exploring deeper the *design* phase of Appreciative Inquiry (AI) is reflective of his sense that we

must move from *reactive learning* from our mistakes in organizational and decision making

contexts to greater *anticipatory skills* if decision making processes are to be *effective* in times of

profound change (Cooperrider, 2012). Gergen (2009) suggests that *relational being* may require

softening "the boundaries of separation" (p. 354) between the *sacred* and the *secular.*

The relational constructionist approach opens exciting opportunities for moving beyond

the limitations of empiricist and positivist frameworks to understanding breakthrough decision

making in richer and deeper complexity (McNamee & Hosking, 2012). This lens invites us to

look at a large body of literature and at diverse streams of decision making practice from the

"multi-hued" (Gergen, 2009, p. xxiv) view of "decision-making as relational coordination" (p.

320). In this view, decision making is a "fluid field of meaning making" (p. 321) that shapes the

spatiality or *architectural design* of decision making streams of practice. But, this lens also

ignites the possibility that if we have designed the *spatiality* of decision making in a particular

fashion, we can also agree to reshape that design for the purpose of "sustaining the… possibility

of co-creating the good…toward a position of responsibility for relationships themselves" (p.

354). This is in keeping with the "overarching principle of wholeness" (Watkins & Stavros,

2010, p. 164) articulated by AI.   It is also in keeping with the relational constructionist search

for "relational wholes" (Gergen, 2009, p. 137).   This inquiry steps outside of the boundaries of

traditional organization development (OD) perspectives to consider decision making from a

transdisciplinary perspective. It seeks a way to move decision making beyond the on-going

tension between a drive for *efficiency* and a desire to increase *participation* in decision making processes.

What does that place look like where organizations reach breakthrough decisions?   This research begins with the premise that what constitutes *breakthroughs* in decision making processes is itself a relationally constructed sense of the significance attributed to a process by its participants and/or observers. For the purposes of this inquiry, the researcher understands *breakthrough decision making* in the sense of decision making that involves "profound change" that "…combines inner shifts in people's values, aspirations, and behaviors with "outer" shifts in processes, strategies, practices, and systems" (Senge, Kleiner, Roberts, Ross, Roth, & Smith, 1999, p. 15). It is change that not only involves doing something new, but it is also *generative* in the sense of building capacity for charting a new course or doing things in a new way on an on-going basis. It is change that may well be inspired by "consciousness of a profound presence beyond articulation…suffused with a sense of the sacred" (Gergen, 2009, p. 389).

For AI, this place of profound change is the "positive life giving core" (Cooperrider, Whitney, & Stavros, 2003, p. 112). The *positive life giving core* is that place where organizations and groups can imagine and create a *desired future* (Cooperrider & Sekerka, 2003). While much research has focused on the four-stage (4-D) (Cooperrider & Sekerka, 2003) or 5-D (Watkins & Stavros, 2010)   *process* or *journey* of reaching this *destination* called the *positive life-giving core*, less focus has been given to understanding the nature and *design* of this destination where "unions emerge" (p. 239) and "life-generating potentials merge" (p. 235). Descriptors we do have of this destination often convey a sense of *mystery* and even "…consciousness of a profound presence, beyond articulation...suffused with a sense of the sacred" (Gergen 2009, p. 389).

It is of little wonder that this mysterious place is difficult to describe. We are entering an arena that has been described as "unmapped territory in the study of behavior, processes, structures, and dynamics in organizations" (Cameron, Dutton, & Quinn, 2003, p. 361). Yet the "principle of awareness" (Stavros & Torres, 2008, p. 102) that has enriched AI practice provokes us to take a "stepping back" (p. 79) to reflectively "examine and comprehend the underlying dynamics of appreciative inquiry…" (Cameron et.al., 2003, p. 8).

This inquiry looks at the *spatiality* or architecture of the place where profound change happens in a decision making context. By *spatiality* we mean "lived space" or "felt space" as described in the hermeneutic phenomenological approach articulated by Van Manen (1990, p. 102). This research asks: What is the architecture or *spatiality* of the life giving core that organizations reach through the AI process? The researcher proposes a reflective examination of this *lived experience* (Van Manen, 1990).

If people, in organizations, act as if they are "under the direction of a single organizing center" (Asch, 1952), how might we deepen our understanding of just what this center is and the role it plays in breakthrough decision making? Is the place of the *center* described in sacred traditions, the same place as the *positive life giving core?* Might the journey to the *center,* or the *positive life giving core,* be enhanced by better understanding its architecture? If one knows what the destination looks like, it may be easier to reach. If we understand breakthrough decision making as a relationally constructed process of shared meaning, we can look toward empowering the *re-design* of this *spatiality* so that it supports emergence of shared higher purpose(s). The inquiry hopes to identify how decision making might move beyond the impasse of the tension between *efficiency* and *participation* as seemingly oppositional goals. Finding a

way forward from this impasse may answer why decades of efforts to promote *consensus*

decision making as a way to maximize *participation* have often been disappointing.

Background to the Study

Breakthrough *moments of meeting* that compel organizations and groups to "…realize

their greatest good" (Emmons, 2003, p. 88) have occurred throughout human history. Long

before AI began describing this place of shared action for the greatest good as the *positive core*

(Whitney & Cooperrider, 1998) and brought to organization development (OD) the image of the

positive core as the "life-giving" force (Cooperrider et al., 2003, p. 4), organizations and groups

have sought a *centered* place of decision making to bring forward the best in human relationships

and collective action.

To cite just one example, Quakers involved in relief work at the turn of the century

sought "…to gather up the threads of divine leading as disclosed through others" (Wilson, 1949,

p. 52) to address human suffering and social injustice. Before the Quakers, in both faith-based

and secular movements, visionaries, mystics, and gathered communities have felt the "…beating

of the Heart at the centre of all things and dimly…understand how that heart cannot fail for its

purpose since …we simply do belong to one another" (p. 76). This beating of the heart has been

the birth rhythm and impulse for countless movements for freedom and social justice.

Accounts of breakthrough decision making are found throughout history. OD consultants

wrestle with strategies and approaches to bring organizations to the point of breakthrough

decision making, sometimes identifying as "heroic" (Koestenbaum, 2003, p. 6) those leaders

who are able to lead organizations to this point. The emergent perspective of systems thinking

and organizational learning (Senge, 1990) articulated that breakthrough decision making has less

to do with *leadership* and more to do with a *generative process* that involves *presence* and

purpose (Senge, Scharmer, Jaworski, & Flowers, 2004).

In the current research and practice context, breakthrough decision making is more about

a *process* or *journey*, and less about the *product* or *destination*. Systems thinking and

organizational learning were developed by Senge (1990) and others with the understanding that

organizations have *intelligence*. Senge's (1990) seminal work heralded the *Fifth Discipline* as a

new way of looking at decision making in organizations. Less than a decade later, the focus in

organizational learning and decision making shifted from *discipline* to *presence* (Senge et. al.,

2004).

Building on the notion of *emotional intelligence* (Goleman, 1995) AI goes the next step

in identifying *appreciative intelligence* (Thatchenkery & Metzker, 2006) as the source of

creativity and leadership of individuals operating in an organizational context. AI profoundly

shifted the entire paradigm of organizational facilitation with its discovery that organizations

move in the direction of their inquiry. Starting from the place of *assets* and *strengths* brings

organizations to an entirely different place than does starting with the perspective of *deficits* and

problems *to be solved* (*Cooperrider* et al., 2003).

While the stream of AI practice has given much focus on how to get to this place, less

attention has been given to describing or characterizing this place. What is the *positive life*

giving core discovered by organizational stakeholders as the place from which breakthrough

decision making happens, and organizations and groups find untapped energy, renewed purpose,

and new direction? Ken Gergen (2009) articulates the question this way: "The difficult question

is: What gives life to an organization? What brings about the kind of committed engagement

that inspires its participants, and enables the organization to become the best it can be?" (p. 310).

This inquiry focuses that question in this way: What is the *spatiality* of this place of committed

engagement where organizations become the best they can be? How is this *spatiality* co-

constructed in the streams of practice of decision making?

Statement of the Problem

There is plentiful research on *practices* and *methodologies* to support organizations in

their search for breakthrough decision making. To cite just a few, the *Appreciative Inquiry*

Handbook (Cooperrider et al., 2003) has been a seminal resource for AI practitioners and

facilitators. In the systems thinking stream, Peter Senge's (1990) *The Fifth Discipline* has crafted

the art and practice of the learning organization. *Future Search* presents itself as *an action*

guide to finding common ground in organizations and communities (Weisbord & Janoff, 1995).

Across multiple academic disciplines, facilitation streams, and spiritual traditions, there

are disparate descriptors of a place where organizations and gathered communities and groups

arrive when they reach the place of breakthrough decision making. This researcher finds that

organizational stakeholders can readily recall and describe a time when their group process, that

might have seemed stuck or unfruitful for a long period of time, came to a place where

everything *came together*. As a result, there was a *meeting of minds*, a *shared consensus*, or a

sometimes sudden certainty that the group needed to move forward together in a new direction.

This place of breakthrough decision making is part of the *lived experience* (Van Manen, 1990) of

participants in group processes, stakeholders in organizational decision making, and change

facilitators.

The burgeoning literature on OD, organizational learning, organizational scholarship,

leadership, and systems change, has lacked a common language and shared descriptors for

describing the *spatiality* of that place where organizational stakeholders are able to reach

agreement from a shared sense of higher purpose. To state the problem within the context of the

practice of AI, there are refined *methodologies* and approaches for facilitating organizations to

move toward their *positive life giving core* but fewer accounts of what the *positive life giving*

core looks like.

The shortage in current literature of descriptors of the *spatiality* of breakthrough decision

making is perhaps, in part, an outcome of post-traditional approaches to OD. While traditional

approaches to decision making have focused on change as an *outcome* of a linear and managed

process (Lewin, 1951) and the result of *planned change* (Lippitt, Watson, & Westley, 1958), AI

has early on viewed change as an on-going process which may have no easy-to-define end

(Whitney, 1998). This is in keeping with the relational constructionist perspective that would

view breakthrough decision making as *relationally constructed* and occurring within a historical,

social, and cultural context that defies universalizing the experience (Gergen, 1994).

Yet, it is the researcher's perspective that the richness of the relational constructionist

approach is not that it rejects *product* for *process* but that it provides a lens capable of

considering both *product* and *process* integrally. In fact, one's understanding of the *outcome*

(breakthrough decision making) is surely enriched by our deepened understanding of the *social,*

historical, *linguistic*, *cultural*, and *contextual* complexities that are integral to the change

(decision making) *process*. It is the understanding of this researcher, that even the notion of

breakthrough must be understood in a relational constructionist sense of a *shared meaning* of a

place where groups arrive that defies simplistic or universal definition.

Practitioners of AI have a *tradition* to describe the place of breakthrough decision making

as the *positive life giving core*. Practitioners have agreed to this *communal construction* (Gergen,

1994) of a shared experience. The positive life giving core is accepted as *a metaphor we can live*

by (Lakoff & Johnson, 1980) for the destination of the AI process. In this agreement for the

naming of the shared experience of *journeying* to a destination, might we also find shared

agreement in a metaphor for description of the *destination* itself? Further, is there the possibility

to imagine a familiarity with the architecture or *spatiality* of this place that might lead us to begin

to experience it as our *dwelling place*, rather than a place that we reach from time to time

through an intentional journey or process? Is it possible to *occupy* this place so that we live

organizationally and communally—including in our decision making processes—from this

centered place?

Why should it matter to practitioners to find deepened understanding of the *spatiality* of

breakthrough decision making? Decision making in the modern OD contest has vacillated

between seeking *efficiency* and seeking *increased participation.* This inquiry asks how a new

understanding of decision making might support interactions and processes that are *generative* of

transformational change that enhance shared visions and manifestations of *sustainable desired*

futures. At the on-set of this inquiry, the sense is that neither *efficiency nor participation* matter

much if not serving our "ultimate relatedness" (Gergen 2009, p. 391) as human and non-human

occupants of this planet.

We are lacking for a *big picture* of this place that transcends our discreet streams of

decision making practices. How did group decision makers experience this place, long before

OD became a consultation practice?   Might we learn more about the *spatiality* of breakthrough

decision making by taking the "multivoiced" (McNamee & Gergen, 1999, p. 12) perspective that

reaches across the fields and experiences of psychology, sociology, linguistics, organizational

leadership, systems theory, and spiritual traditions to find both what is common and what is

distinctive in our experience across the ages in arriving at the place of breakthrough decision making?

Purpose of the Study

The *primary* purpose of this study is to explore a deepened understanding of the relational constructs (architecture) of the space where organizations make breakthrough decisions reflecting congruency among values, actions, and a *shared higher purpose*—that is purposes that rise above the pragmatic needs of organizational and group operations to "…focus on doing work that makes a contribution to the wider world" (Wrzesniewski, 2003, p. 301). For this reason, the inquiry is concerned with both *relationships* and *spatial configurations of relationships* that are both delimited from deep-seated dualities of *sacred* and *secular*. The inquiry seeks to discover "…the divine as a process in which we exist and from which we cannot be separated" finding that which is sacred, "…not distinct and distant, but immanent in all human affairs" (Gergen, 2009, p. 393).

It is the *secondary* purpose of this study to deepen understanding of the *spatiality* and experience of breakthrough decision making with new words, new images, new pictures, and new descriptors. What are the *constituent elements* of lived and felt space of breakthrough decision making, and their relationships? This inquiry explores these questions in order to "offer meso-level interpretations of the situation" (Clarke, 2005, p. xxii) of moments of meeting at "the positive life giving core*"* (Cooperrider et al., 2003, p. 112) that "…may unlock the possibility for positive spirals and thus may contribute to change in organizations" (Worline & Quinn, 2003, p. 139). By describing and accessing the *spatiality* of the place of breakthrough decision making, the study is purposeful toward enhancing an ability to find this place, to arrive at this place, both as facilitators and stakeholders in organizational and group decision making.

A deepened understanding of the *relational*, *cultural*, *symbolic*, *visual*, *historical* and *linguistic* components of that situation where breakthrough decision making happens may enhance engagement in processes where "inquiry and change, for all intents and purposes, are simultaneous events" (Stavros & Torres, 2008, p. 60). The inquiry explores breakthrough decision making in its broadest relational context—larger than the organizational context. In so doing, it may enhance our ability to live an *undivided life* (Palmer, 2004) or a more integral life, also in our decision making processes. It may enrich our understanding and appreciation of what it means to be a *relational being* (Gergen, 2009) in a decision making context.

Lens of the Study: Relational Constructionism.

Sine it is the purpose of this inquiry to open possibility for the re-design of the *spatiality* of decision making, it is imperative that it begins with a lens that allows for this possibility. Peter Block (1998) suggests that "we need to redesign concert and convention to be a communal undertaking" (p.91). Relational constructionism is the lens that allows for such a communal re-design so that decision making—beyond being about *convening*—can be equally intentional about *creativity.*

A relational constructionist lens allows this inquiry to step outside of the *received view* (Woolgar, 1996) of the science and art of decision making. The received view of decision making does not allow for such a re-design. The received view of decision making is locked into a world-view that constructs decision making in terms of subject-object dualism. In this view, decision making strictly involves a *subject*, an *object*, and an *agenda* (or information and knowledge) exchanged between a subject and an object. While postmodern approaches seek to *de-center* the subject, they are, for the most part, unable to step outside of dualism.

Relational constructionism brings forward "a *radical* reconstruction of subject-object relations and a *radical* shift in basic assumptions and related practices" (McNamee & Hosking, 2012, p. 28). It is for this reason that this inquiry begins with the lens of relational constructionism. If the inquiry fails to bring forward an alternative paradigm for decision making outside of subject-object dualism and if it fails to lay out alternative assumptions about decision making and alternative practices for the re-design of decision making, it has failed to bring forward a contribution to the relational constructionist understanding of what it means to be *relational beings* (Gergen, 2009) beyond self and community in decision making.

What might this radical reconstruction of subject-object relations and basic assumptions mean for this inquiry? First, it means that the notion of the organization as a bounded entity with fixed characteristics and the notion of the individual subject as the receptacle for individual knowledge will be abandoned. It is an epistemological and ontological choice to do so. "Relational constructionism explores the ways in which differences in assumptions generate different forms of practice" (McNamee & Hosking, 2012, p. 17). In this case, this lens causes us to explore how the assumptions of the received view of decision making that is bounded and constrained by subject-object dualisms, shapes and unfolds the predominant view of decision making.

Relational constructionism invites a different set of assumptions. In this different set of assumptions, *meaning* is relationally constructed. It is an on-going and flowing process. *Knowledge* is moved beyond the context of an individual subject. Social reality, organizational structure, organizational life, and decision making processes all emerge as the result of "communal construction" (Gergen, 1994, p. 1).

It is critical to understand, at the outset, the fundamentally different approach of

relational constructionism to mainstream positivist and dualist approaches. The differences will

be profound for this inquiry into the spatiality of decision making. Table 1.1 highlights these

fundamental differences in epistemology, ontology, and approach to inquiry.

Table 1.1. Fundamental Differences Between the Relational Constructionist and Mainstream Approaches to Ontology, Epistemology, and Inquiry into Decision Making

Area	Mainstream Approach	Relational Constructionist Approach
Participants in Decision Making	Participants are rational beings engaged with each other as subject-objects. Participants are *bounded beings.*	Participants are integral beings who know existence only in the context of relationships. Participants are *multi-beings.*
Sites of Decision Making	Decision making is contained within sites such as institutions and organizations	The sites of decision making are as varied as the sites of relationships.
Organizations as Contexts for Decision Making	Organizations are rational systems created as intentional contexts for identified purposes	Organizations are more or less fluid contexts for the movement of people, ideas, and expressions of multiple realities.
Decision Making Culture	Culture is the environment of decision making processes that needs to be controlled.	"'Culturing' is a continuously unfolding process" (Gergen, 2009, p. 322) of meaning making.
Discourses of Decision Making	The discourse of decision making is hegemonic and outcome/process driven	The discourses of decision making are multiple, complex, ever-evolving, and ever-emerging.
Power in Decision Making	Power is vested in single individuals or groups of individuals.	Power is in the multi-voiced engagement in creating shared and emerging meanings.
Inquiry into Decision Making	Inquiry involves a researcher adding new knowledge to a fixed body of knowledge.	Inquiry is a collaborative process that in itself is social action and may be considered spiritual practice.
Group Behaviour in Decision Making	Group behaviour is a mirror of individual behaviours, collectivized.	Group behaviour is evidence of the co-creation of discourses, narratives, and shared meanings.
Relationships	Relationships are understood in terms of cause and effect.	Relationships are primary both ontologically and epistemologically.
Change Processes in Decision Making	Change grows from necessity and cause and effect.	Change is an integral component of the relational flow of meaning.

The way in which relational constructionism shapes a different approach to decision making is further highlighted in the literature review in Chapter Two.

Primary Research Questions

There are three closely connected and interrelated research questions at the core of this investigation:

1) What is the *spatiality* (design and architecture) of breakthrough decision making?

2) What are the *relational constructs* that shape and create breakthrough decision making?

3) How does *softening the boundaries of separation* between the sacred and the secular (Gergen, 2009) deepen our understanding of the spatiality and relational constructs of breakthrough decision making?

What is the spatiality (design and architecture) of breakthrough decision making?

What is the *spatiality* of breakthrough decision making? The question itself provides the crucial beginning and meaning and the framing of this research. The way in which the investigator poses the question as one of *design,* will "determine what fundamental events, relationships, and activities will bear on the problem" (Moustakas, 1990, p. 41). The question for this inquiry is posed as one of *architecture.* It asks about the *spatiality* of an event that has been constructed in a relational context throughout the ages

Several aspects of the question of *spatiality* are these. Is the architecture of breakthrough decision making larger and/or different than that place where individuals *negotiate* to give up components of their belief(s) and/or position(s) in order to reach *consensus*? Is there decision making *spatiality* that is larger than *consensus decision making*? How is it different in terms of both process and outcome? How is this *spatiality* constructed and how is it reached?

What are the relational constructs that shape and create breakthrough decision making? A relational constructionist question and approach are applied in this study to understand breakthrough decision making in its full *complexity* and *contextuality* (Hosking & Pluut, 2010; McNamee & Hosking, 2012). The relational approach finds that individualism, rationalism, and positivism, which isolate humans from their communities and contexts, cannot adequately account for shared human experience. As articulated by the relational constructionist approach, all meaning grows from coordinated action or co-action and is co-created intentionally by actors finding shared purposes (Gergen, 2009). This study seeks to understand breakthrough decision making, not as an *abstract concept* with *universal* characteristics but as a *relationally constructed* event.

As an AI practitioner, the researcher inquires: What is the *landscape* of the *positive life giving core* that organizations reach through the AI process? What are the descriptors that begin to identify that transformational moment when individuals, organizations, and groups share a deep and compelling sense that they must move forward together in a particular direction? What are the similar experiences of mystics, organizational leaders, and community stakeholders when the "consciousness of a profound presence" (Gergen, 2009, p. 389) in a decision making process compels "courageous principled action" (Worline & Quinn, 2003, p. 139)? It is our desire to sketch a preliminary map of this "unmapped territory" (Cameron et al. 2003, p. 361). In asking this research question, the focus of the study is to ask how decision making practice might be enhanced and deepened through this research lens of *spatiality* and *relational constructs*.

How does "softening the boundaries of separation" between the sacred and the secular deepen our understanding of the spatiality and relational constructs of breakthrough decision making? This inquiry responds to a specific question raised by Gergen

in *Relational Being* (2009). This inquiry begins where the last chapter of that book ends. It asks

if developing an understanding of *relational being*—also in decision making—leads us to

approaching the sacred.   This question moves the relational constructionist approach beyond its

early understanding of *socially* constructed reality (Gergen, 1994) as involving "shared meaning"

(p. 254) among *human* actors. It suggests that the journey of *relational responsibility* may

ultimately leads us to the place of "approaching the sacred" (Gergen, 2009, p. 372) in decision

making.

Secondary Research Questions

Asking these questions opens the door to exploration of a number of additional related

questions in regard to breakthrough decision making. These are questions that have been asked

before. But a deepened understanding may emerge when they are freed from the constraints of a

dualistic frame of *sacred* versus *secular*.

1. What is the importance of *transcendence* of self and organization in breakthrough

decision making?

2. How is *silence* (stillness, reflection, self-awareness) a component of the discourse of

breakthrough decision making?

3. Where does breakthrough decision making touch a meeting place that is larger than the

compromises that lead groups to give up individual positions to reach group *consensus*?

4. What is the role of *hope*, *faith*, and *positive expectancy* in breakthrough decision

making?

This inquiry turns to these questions from a *unitive* approach (Pike, 1954) believing that stepping

outside of dualism may deepen understanding.

Transcendence of self and organization. As a component of organizational transformation, breakthrough decision making has been largely viewed from an *anthropocentric* perspective. Early systems thinking seated it in *rational intelligence*. POS, as an approach "concerned primarily with the study of positive outcomes, processes, and attributes of organizations and their members" (Cameron et al., 2003, p. 4), understands breakthrough decision making and organizational transformation as an outgrowth of *positive emotions.* This inquiry asks whether or not transformation has, as its core, *positive emotions* that are first individual traits or qualities, and then are infused by actors in an organization into the organizational processes. Or, is the seat of transformation elsewhere?

This research asks whether the arena of inquiry is larger than the "dynamic interplay between organizational context and individual behavior" (Wrzesniewski, 2003, p. 307) or does transcendence in breakthrough decision making involve "something qualitatively different" (Pratt & Ashforth, 2003, p. 325-326)? It is a question with which POS in its early renditions wrestles but to which it frames no ready answer that significantly moves beyond its anthropocentric starting point in *positive emotions* (Cameron et al., 2003).

The role of silence (stillness, reflection, self-awareness). How and why does the *principle of awareness* (Stavros & Torres, 2008) enrich the AI process? How does being "self-aware, other aware, and socially aware" (p. 79) relate to and grow out of streams of reflective practice and deep discovery embraced through the ages? What is the role of silence and reflective processes in the dialogic process of journeying to our *positive life-giving core*? How might Quaker practices of *corporate discernment* and *silent meeting for worship* (Fendall, Wood, & Bishop, 2007), as a context for decision making, enhance understanding in this area?

This inquiry understands *corporate discernment* in the Quaker sense of a reflective practice by which organizations find a way forward for shared decision making that reflects a shared sense of higher purpose (Fendall et al., 2007). Reaching for a "group discernment" (p. 37) that is larger than consensus, the Quakers have sought a *hidden wholeness* (Palmer, 2004) that finds a "mystical connection" (Abbott, 2010, p. 52) to divine leading that grows out of *silence* to find shared voice. Quaker *discernment* has been practiced over centuries in meetinghouses around the world, yet Quaker's are often reticent to describe the practice. In this inquiry, the researcher asks how this practice might deepen understanding of how the relational construct of *silence* in group processes might be an antecedent and component of breakthrough decision making.

The role of hope, faith, and positive expectancy. It has been suggested that "how hope specifically helps a leader translate a challenging life (trigger) event into positive leadership development remains an area for future research to explore" (Luthans & Avolio, 2003, p. 253). This inquiry asks the underlying question of whether the role of *hope* is simply that of another *positive emotion* in the "broaden-and-build theory of positive emotions" (Fredrickson, 2003, p. 163) that is intrinsic to the framework of POS (Cameron et al., 2003). Or, does *hope* play a larger and more central role in the architecture of breakthrough decision making? Is it perhaps foundational? Is it *pre-suppositional*, in the sense that "organizations, as human constructions, are largely affirmative systems and thus are responsive to positive thought and positive knowledge" (Cooperrider et al., 2009, p. 9)?

The question is more than an academic one.   As the inquiry looks more deeply at breakthrough decision making, the wrestling with this secondary question will determine whether our focus is more toward *individual* relational constructs or toward *organizational*

relational constructs. Are there relational constructs that cannot be characterized as either

individual or *organizational*? Does the *spatiality* of breakthrough decision making have to do

more with the capacity of gathered *individuals* or is there something larger going on? The

question is integrally connected to the question as to whether breakthrough decision making

involves something larger than *consensus*. Can it simply be characterized as individuals agreeing

to no longer disagree?

　How does the role of *faith* in faith-based organizations differ from the role of *positive*

expectancy in 'secular' organizations? This research carries the assumption that inclusion of

breakthrough decision making in faith-based contexts will enrich the inquiry into the construct of

interest. This inclusion moves the inquiry into considering sacred texts from the major religions

of the world, and how they speak to breakthrough decision making. These voices are

represented in the corpus of literature that is reviewed and then referenced in the maps and

memos of the situational analysis.

　　In asking this secondary question, the research is not taking a stand in a dualistic

separation between the *sacred* and the *secular.* Rather, it is opening the inquiry to be inclusive

of voices that mainstream culture has traditionally characterized as either one or the other.   It is

left to the process of developing positional maps to describe how breakthrough decision making

might be described differently in settings characterized as either *sacred* or *secular*.

Unit of Analysis and Participants

　　The unit of analysis for this research is the relationally constructed event of *breakthrough*

decision making, understood as decision making that involves "profound change" (Senge et al.,

1999, p. 15). The analysis is intentionally broad and purposeful toward a *big picture*,

transdisciplinary understanding of breakthrough decision making. For this reason, the analysis

considers breakthrough decision making in structured organizational contexts, group contexts, as well as decision making in popular *movements* and spontaneous gatherings. It is inclusive of breakthrough decision making in contexts that are described as either *sacred* or *secular*.

The sample of data is purposeful toward broad inclusion of multiple voices. The inquiry invites in the voices of practitioners of OD, researchers of the human sciences, stakeholders in organizational change processes, and the voices of texts that the major religions of the world have held as sacred. This inquiry includes *historical* as well as *contemporary* voices. The literature review provides a rich source of data on historical perspectives on breakthrough decision making.   Special focus is given to participants in AI decision making processes. The linguistic analysis explores how the *cohesion* of voices and narratives within this process illuminates understanding of generative decision making processes.

The inquiry is intentional toward this "multivoiced" (McNamee & Gergen, 1999, p. 12) perspective that is inclusive of diverse world-and-life views, cultural perspectives, faith perspectives, and divergent streams of facilitation practice. By gathering data broadly, the inquiry seeks a deepened understanding of the relational construction of breakthrough decision making that is unconstrained by discrete streams of research and practice. Essentially, it asks about the *relational* components of *gathered* people making decisions that are *generative* of new courses of actions and transformational change.

Construct of Interest

The construct of interest of this research, is the *situation itself* of breakthrough decision making. It is the *architecture of the space* where organizations and gatherings experience breakthrough decision making that intrigues this researcher. When exploring the *space* of breakthrough decision making, this research shares Van Manen's (1990) description of

spatiality: "*Lived space (spatiality)* is felt space as opposed to mathematical space (length, height, and depth dimensions of space)" (p. 102). While the researcher expects—in keeping with symbolic interactionism (Blumer, 1969) -- that *mathematical space* is an essential aspect of *lived space*, the focus of interest for this research is in *spatiality* as *lived space*. And so, this research asks: "What is the *spatiality* of breakthrough decision making?

Significance of the Inquiry

The significance of this inquiry is that it it is one of the first studies with rigor to consider decision making broadly from a transdisciplinary big picture perspective and from a relational constructionist approach. It steps outside of the constraint of disciplinary boundaries. It looks across fields of practice and the traditions of modern OD to include the streams of dialogic practice, systems thinking, organizational learning and AI.   Congruent with the relational constructionist approach, the intent is not to find *universal* descriptors or to find some contrived consensus, but to touch and reflect the rich fabric of human experience. Understanding the richness and the complexity of this experience of *breakthrough decision making* has the potential to affirm our sense of who we are as people able to move beyond *divisions* to places of agreement that serve a shared higher purpose. The *thick description* (Geertz, 1973) of the spatiality of decision making also has potential for deepening the practice of AI and other facilitators of change processes.

Kenneth Gergen (2009) articulates that being able to find "moments of high group solidarity" (p. 388) and "relational consciousness" (p. 396) are essential and critical to our ability to develop, not only as organizations, but as societies and as the human species an approach to a "life-giving future" (p. 403). It is the goal of this research to make a contribution to that effort by deepening our appreciation of what it means to be *relational beings* (Gergen,

2009) in communities and contexts where we move, live, and make decisions growing from relational consciousness.

Significantly, this inquiry utilizes linguistic tools to analyse the *language itself* of the universe of discourse about break through decision making. Decision making has been much looked at from the perspective of sociology, psychology, and organizational structure. But, little has been done to look at the *universe of discourse* of decision making through the lens of linguistics. Kristeva (1982) in the tradition of Lacan's (1977) poststructuralist discourse theory views the semiotic continuum from *pre-language to language,* describing *affect* as a sort of pre-language. Psychological states related to decision making, such as *hope, expectancy,* etc. are very much an area of inquiry as it relates to decision making in organizational or other contexts. These are by Kristeva's description *pre-language* states or *affects*.

Yet, decision making is itself a *text* or language. It is the discourse of agreement-making. Van Manen (1990) notes that "even the 'facts' of lived experience need to be captured in language. This is inevitably an interpretive *linguistic* process. Milward and Beveridge (2003) looked at the *structure of dialogue,* extrapolating from the use of rhetorical relations for textual analysis, to explore the linguistic distinctions between *monologue* and *dialogue*. Similarly, this inquiry brings from tagmemic analysis (Brend, 1974) the notion of *cohesion* to look at the *linguistic* structure of the discourse of breakthrough decision making. In capturing understanding of the *language itself* of decision making, the inquiry deepens understanding of the *structure* and *cohesion* of that language. In this sense, the inquiry moves from transdisciplinary *mapping* to transdisciplinary *linguistic analysis.*

This inquiry distinguishes itself from the majority of studies on decision making by moving beyond *anthropocentric* descriptions. It seeks descriptors of a *spatiality* that may be

larger than *organizational intelligence* (Senge, 1990)*,* larger than the *appreciative intelligence* (Thatchenkery & Metzker, 2006), and *larger* than *cascading positive emotions* (Cameron et al., 2003). It seeks descriptors of a *spatiality* that is perhaps too large to be contained within an anthropocentric frame. It seeks descriptors of not only the *human* but also the *nonhuman* elements and actors in the situation of decision making.

This inquiry has the potential to contribute to two current dialogues about decision making. In the corporate arena it has the potential to enrich conversations about how businesses might be positive instruments of change in the world—contributing to the common good and a sustainable planetary future (Cooperrider, 2012). In this arena, it has the potential to provide a pathway that could nudge corporate decision making away from the emphasis on *efficiency* toward a relational focus on *shared purpose* and *sustainability.*

The inquiry has the potential to explore constructs that may move past the impasse that many have experienced in attempting to use *consensus* models to enhance *participation*. The focus on the *primacy of relationship* has the potential to move beyond the pervasive tension between *efficiency* and *participation* as seemingly contradictory goals. By re-focusing decision making on *relational responsibility* (Gergen, 1994) both *corporate accountability* and *personal responsibility* in decision making might be enhanced.

By beginning with the *primacy of relationship*, the inquiry may make a significant contribution to new understanding of what it means to be relational beings beyond self and community (Gergen, 2009), also in our decision making processes.

Figure 1.1. Introduction to the Inquiry Including Purpose of the Study, Construct of Interest, Significance, and Three Primary Research Questions.

PURPOSE OF THE STUDY

Explore a deepened understanding of the relational constructs of the architecture of breakthrough decision making

Research Questions:

1) What is the spatiality of breakthrough decision making?

2) What are the relational constructs?

3) How does softening the boundary between sacred and secular deepen our understanding?

CONSTRUCT OF INTEREST

The situation itself of breakthrough decision making in all its relational complexity

SIGNIFICANCE

Views decision making in its broadest big picture relational perspective to deepen stakeholder understanding

Overview of the Methodology

The methodology of this inquiry is qualitative for the following reasons. It is an *exploratory inquiry* in an area where "the variables and theory base are unknown" (Creswell, 1994, p. 146). It is *usefully open* (Locke, Spirduso, & Silverman, 1987) and *interpretive* (Smith, 1987) research designed to explore and understand a situation or interaction of interest (Locke et al., 1987). Because inquiry into the *spatiality* of breakthrough decision making is "immature" (Morse, 1991, p. 120) there is a need for "situating interpretation" (Denzin 1989, p. 66) of "complexities of situatedness" (Clarke, 2005, p. xxviii) across disciplines of research. Such an investigation is not suited to quantitative measurement at this point in the inquiry and a qualitative approach is both appropriate and necessary.

This inquiry builds on mixed methods research (MMR) (Creswell, Klassen, Plano Clark & Smith, 2011). Seeking the richness of perspectives that is the hallmark of the relational constructionist approach to research (McNamee & Hosking, 2012) it brings forward a triangulation of not only *methodologies*, but also within-method triangulation of *data sources* and triangulation of researcher/co-researcher *perspectives*. The selection of methodologies is intentional toward a "rich textured description…that opens up to multiplicity, to ongoing-developing-changing realities and relations, to otherness" (p. 47).

The selected methodologies are *situational analysis* (Clarke, 2005), *linguistic analysis* with tagmemics (Pike, 1974), *hermeneutic deepening* (Van Manen, 1990), and the use of *semi-structured interviews* with six co-researchers (Harris & Brown, 2010). Each of the selected methodologies hold deep cohesiveness with the others. Each is congruent with the relational constructionist approach that frames this inquiry (See Figure 3.2).

Situational analysis (Clarke, 2005) is a qualitative methodology distinctly different from traditional grounded theory approaches. This cartographic approach is selected for its ability to highlight *visual discourses*. Few qualitative methodologies have this capacity. This inquiry applies this *cartographic* (mapping) methodology to three areas of data collection: 1) historical descriptors from throughout the ages of breakthrough decision making and *sacred moments of meeting*, 2) transcriptions of AI visioning processes with non-profit organizations, 3) visual representations of the spatiality of breakthrough decision making. Additionally, the methodology calls for mapping the overarching context of decision making considering the historical, narrative, and visual data together.

Situational analysis (Clarke, 2005) is an especially intriguing methodology because of "its ability to graphically illustrate places of *silence* in the data—places where data could be, but are not. This map provides us with a device to see that which we do not see—a way to make an absence visible." (Wulff, 2008, p. 32). The importance for the present research is that we seek an understanding of how and why *silence* might be an essential component of the mapping of the *spatiality* of breakthrough decision making.

Clarke (2005) joins others in criticizing grounded theory for its failure to "take the situation into account" (p. 299). She describes the difference of her approach to generating analysis by comparing *situational maps* to *narrative storytelling*. Analysis unfolds from the maps, much as a plot might unfold in a "once upon a time" story (p. 300). This mode of analysis, which views the inquiry as both "constructing discourses as well as being constituted through them" (p. 301) has deep congruency with the relational constructionist approach with its propensity for "challenging dominant and dominating discourses" (Gergen, 1994, p. 93).

The inquiry deepens understanding and enhances *credibility* (Hoepfl, 1997) of the findings through a series of six semi-structured interviews with open-ended questions. Interviewees are stakeholders (both facilitators and participants) in breakthrough decision making processes. The researcher then reflects on the extent to which the situational maps (Clarke, 2005) of breakthrough decision making are congruent with the interviewees' experience(s). By selecting interviewees with rich and divergent life experiences in both organizational and non-organizational decision making contexts, the research is intentional toward broadening perspectives.

Finally, the researcher engages in a *hermeneutical process* (Van Manen, 1990) of reflecting on the findings from the mixed methodologies. The hermeneutical process involves the asking of two deepening questions: 1) How do the parts of the maps fit into the whole, and how does the focus on the whole (big picture) elucidate understanding of the component parts? 2) Do the descriptors generated through this process and the evolving *picture* of breakthrough decision making match the researcher's and interviewees' lived experience as practitioners and stakeholders?

The *mapping* process, the *interview* process, the *linguistic* analysis, and the *hermeneutic deepening* process together constitute a *methodological triangulation* (Patton, 2002) approach to the context of inquiry. At the same time the methodology of this inquiry brings forward *researcher triangulation* looking at breakthrough decision making through the lens of the researcher's own experience as a facilitator of AI with groups and organizations, through the lens of interviewees who are practitioners and stakeholders in decision making processes, and through the lens of the vast corpus of historical narratives (commentaries), both visual and textual, describing breakthrough decision making as it has been part of lived experience through

the ages. The use of the three types of maps of situational analysis provides within-method *data triangulation* (Clarke, 2005).

Taken together, the approaches and methodologies of this inquiry seek the *multi-voiced* and *multi-lens* perspective that is the richness of the relational constructionist approach. This inquiry chooses such an approach knowing that such "multivocal inquiry" (McNamee & Gergen, 1999, p. 26) is likely to enrich descriptions of the situation of interest and deepen understanding.

Limitations and Delimitations

This inquiry delimits the constraints of field-specific and practice-specific inquiry by seeking the *big picture* and *transdisciplinary* view. It pulls on the rich traditions and perspectives of organizational learning, AI, sociology, psychology, and linguistics. It further adds the voice(s) of the sacred texts of the major religions of the world. It delimits the modern perspective by encompassing pre-modern and post-modern views of breakthrough decision making. It delimits the restrictions of *verbal* language and discourse by being inclusive of *visual* representations.

By taking the relational constructionist approach that allows the "freedom of 'not-knowing' (Anderson, 1997, p. 64), the inquiry delimits assumptions about the *state of the art* that may limit access to the "alternative voices within the culture" (Gergen, 1994, p. 51). Thus, it opens the door for perspectives other than those of the "dominant discourse" (p. 51).   It allows for increasing the "*peripheral vision*" (Anderson, 1997, p. 241) through a "multivocal inquiry" invited to "transform the relationship among interlocutors" (McNamee & Gergen, 1999, p. 26).

The limitations of the big picture perspective are its selection of a necessarily extremely limited number of texts, descriptions, and representations of breakthrough decision making from a vast *corpus* of literature, texts, images, and descriptors. The inquiry has the limitations of

purposeful sampling (Creswell, 1994) in regard to selection of both textual and visual materials.

It is limited to the extent that it necessarily goes less deeply into any single stream of practice or

discipline in its preference for the "alternative intelligibility" (Gergen, 1994, p. 9) that chooses

not to stay "within paradigm" (p. 25). There is an acknowledged richness of individual thought

and stream of practice that is lost, because it cannot be fully touched in this approach. It is a

limitation that comes at an acceptable cost in the interest of the search for answers to *big picture*

questions (Grassie, 2010).

Assumptions

There are fundamental assumptions in any inquiry, whether the research is qualitative or

quantitative. No research is *value neutral.* Table 1.2 lists the identifiable and major assumptions

that shape this inquiry.

Table 1.2. Assumptions that Shape this Inquiry

1.   Decision making is a relationally constructed process.
2.   Complexities of situatedness are as worthy of study as universals and generalizations.
3.   Useful understandings may emerge by working outside of sacred-secular dichotomies.
4.   The researcher is not a neutral observer.
5.   Research done well may be a transformative process.
6.   Transformational change may be essential to creating a sustainable future.

Fundamental to this inquiry is the assumption that organizational and group decision

making is a relationally constructed process that occurs in a *social*, *linguistic*, and *cultural*

context. It is further an assumption that breakthrough decision making constitutes a legitimate

construct of inquiry and that the *situation* of breakthrough decision making involves human and

nonhuman elements, potentially complex layers or arenas of discourses, symbolic

representations, texts, and contexts that are subject to historical change. This research is

grounded in an approach that assumes that *complexities of situatedness* are fully as valuable as the focus of research as the *universalities* and *generalizations* of situatedness (Clarke, 2005).

An assumption of this research is that maintaining a dichotomy between the *sacred* and the *secular* may not be a useful construct for an exploration of breakthrough decision making. The inquiry assumes that both voices traditionally described as *sacred* and voices from avowedly *secular* traditions bring richness to the research questions. The stance of this inquiry is to understand *sacred presence* as a potentially rich descriptor of a shared human experience that has value even when there may not be shared agreement on the meaning or understanding of what constitutes *sacred presence.*

A further assumption of this inquiry is that the researcher is not a *neutral observer* standing above and outside of the context of inquiry. The researcher participates as one of many interpreters describing a shared human experience. The researcher's personal constructions of meaning and his interpretations of the situation shape and affect the inquiry.

A final assumption is that research done well is itself a *transformative* process that may lead to personal or collective shifts in consciousness and changes in world-view (Van Manen, 1990). In collecting expressions of the *lived experience* of breakthrough decision making, recollecting shared experience of the same and testing observations against shared experience can create a "validating circle of inquiry" (p. 27). This assumption interplays with the significance of this research. It is the assumption of the research that there is significance (meaning making) in the shared validation of what it means to be human participants, making decisions in a group or organizational context. There is an inherent assumption that there is value and even need for transformation of consciousness and changes in world-view in order to create a sustainable future.

Definition of Key Terms

Because it is *transdisciplinary*, this inquiry uses terms that have diverse and nuanced meanings in different disciplines and streams of practice. Terms used are drawn from research and practice contexts as well as from writings of sacred texts. The terms may have very different meanings in these various contexts.

For this reason, the inquiry extends the number of definitions of key terms beyond what might be expected for qualitative research (Calabrese, 2006). Because of the number of definitions and the need for care in understanding their contextual usage, the researcher moves definition of a significant number of salient key terms into Appendix A. Retained here are the definitions of ten core terms most essential to this inquiry. The researcher explains, as needed, how usage in this inquiry might differ from usage in other research or practice streams.

Appreciative inquiry (AI). The inquiry uses AI in is broadest sense and earliest definition within the field of practice as "a process of search and discovery designed to value, prize, and honor. It assumes that organizations are networks of relatedness and that these networks are 'alive'" (Cooperrider & Sekerka, 2003, p. 226). The inquiry also uses AI in the sense of the stream of practice that encourages organizational stakeholders to find their own strengths as a first step toward creating a desired future (Cooperrider et al., 2003).

Breakthrough decision making. *Breakthrough decision making* is understood to be decision making that involves "profound change" that "…combines inner shifts in people's values, aspirations, and behaviors with "outer" shifts in processes, strategies, practices, and systems" (Senge et al., 1999, p. 15). Additionally, it is change that not only involves doing something *new*, but it is also *generative* in the sense of building capacity for charting a new course, or doing things in a new way on an on-going basis. Finally, breakthrough decision

making is found to sometimes involve change that may be inspired by "consciousness of a profound presence beyond articulation…suffused with a sense of the sacred" (Gergen, 2009, p. 389).

Discernment. The term *discernment* is used in the Quaker (Religious Society of Friends) sense of a communal practice of listening for *divine leading* on an issue of importance that may involve silence, reflection, prayer, and listening to each other (Fendall, Wood, & Bishop, 2007). *Discernment* may be either inside or outside a religious stream of practice.

Hermeneutics. This inquiry shares Van Manen's (1990) definition of hermeneutics as "the theory and practice of interpretation" (p. 179). The inquiry adopts his contextualizing of hermeneutics as *hermeneutic phenomenology* -- a methodology that is both *descriptive* (phenomenological) and *interpretive* (hermeneutic). The terms are co-joined from the conviction—congruent with the relational constructionist approach—that "there are no such things as uninterpreted phenomena" (p. 180).

Positive (life-giving) core. This inquiry uses this term in the AI sense of the *center* of potentials of individuals "so that they might realize their greatest good" (Emmons, 2003, p. 88) citing Whitney and Cooperrider, 1998). It is also used in the sense of the *destination* of the journey of *appreciative inquiry* in organizational contexts (Cooperrider et al., 2003).

Presence (sacred presence). The term *presence* is used in the broadest sense of the description of a *sacred* place of meeting described by mystics and spiritual practitioners from many streams of religious practice. In the writings of mystics, it is sometimes understood as being the "present moment" where there is "an ever-flowing source of holiness" (de Caussade, 1966, p. 36). In more modern practices related to organizational contexts, *presence* is understood as a quality of *awakened awareness* (Ingram, 2003). The term *presence* takes a more

specific meeting as the centered place of human purpose (Senge et al., 2004) where "people start to see from within the emerging whole" (p. 51). Finally, this inquiry explores the construct of *sacred presence* as the place of "relational wholes" (Gergen, 2009, p. 388) where there is the "condition of ultimate relatedness" (p. 391).

Relational constructionism (Social constructionism). This inquiry uses both the terms *relational constructionism* and *social constructionism* to describe the philosophical and world-and-life view that provides the underpinning for the approaches of AI, POS, and much of modern OD, to the extent that each emphasizes the primacy of *relationship.* The inquiry uses the term *social constructionism* when referring to the earlier writings (for example Gergen, 1994) that gave validity to breaking away from a "dualist epistemology of a knowing mind confronting a material world" by replacing it with a *social epistemology* (p. 129). In its earliest articulations, the *social constructionist* approach brought forward the profound and paradigm-shifting understanding that "discourse is not the possession of a single individual" but "meaningful language is the product of social interdependence" (Gergen, 1994, p. viii). Literature relating to social *constructionism* in this earlier articulation is vast (Berger & Luckmann, 1966; Gergen, 1977; Gergen 1985; Gergen 1994). Social constructionism is later described as *relational constructionism* (Hosking & Pluut, 2010; McNamee & Hosking, 2012). The shift is reflective of an emphasis on relational contexts that may be larger than and transcend human and social interactions and include the "wider phenomenal world" (McNamee & Hosking, 2012, p. 110). The emphasis shifts from the *social* aspect to the broader understanding of *relational being* (Gergen, 2009) in search of "relational wholes" (p. 388) larger than human social interactions.

Sacred. In a historical context, the term *sacred* is used in describing the deep-seated duality between that which is *secular* (outside of the province of religion and beliefs) and that

which is *sacred* (outside of the province of science and rational thought). Most frequently, this

inquiry uses the term *sacred* in the non-dualistic sense described by Gergen (2009) to refer to the

sense of that which is *divine* which is "not distinct and distant, but immanent in all human

affairs" (p. 393). In this sense, the inquiry takes the stance that all of life is *sacred* and infused in

some real sense with what has been articulated as *divine presence.* In terms of human

interactions and ontology, this understanding of *sacred* shares the Quaker sense that the divine

light or what has been described in religious streams of practice as the light of God is a *presence*

within all human beings (Steere, 1984).

        Situational analysis. This inquiry understands situational analysis to be the specific

cartographic (mapping) application of grounded theory developed by Adele Clarke (2005). This

approach distinguishes itself from grounded theory approaches in its emphasis on *connectedness*

or *relationships.* Rather than settling for "lists of codes or categories…and fractured data" (p.

300), situational analysis seeks visual representations in the form of *maps* that "elucidate the

complexities of situations…processes of change in situations as well as…patterns…" (p. xxix).

Organization of Dissertation

        Chapter 1 introduces the *context* and *purpose* of this research. It establishes the

significance of the research in terms of current practice, both inside and outside the stream of AI.

It identifies the *situation* of breakthrough decision making as the *construct of inquiry* and

clarifies that the focus of this inquiry shifts the conversation from the *process* by which

organizations and groups come to breakthrough decision making to the *spatiality* of that place

where breakthrough decision making happens. It explains how triangulation of *data*, *researcher*

perspectives, and *methodologies* are designed to create a rich *multi-voiced* and *multi-lens*

perspective congruent with the approach of relational constructionism.

Chapter 2 contextualizes the inquiry with the researcher's *review of the literature*. At the

same time, the literature itself will become a *source of data* for drawing situational, social

worlds/arenas, and positional maps. The methodology calls for adding data from the literature

review to preliminary situational maps (Clarke, 2005). The literature review is somewhat

extensive and complex because this is a *transdisciplinary* inquiry. It is divided into *conceptual*

frameworks (world-view and philosophical settings) and *contextual* frameworks (various streams

of decision making practice).

Chapter 3 outlines and discusses the *methodology*. It clarifies that the researcher is not an

unbiased party standing outside the field of inquiry as a neutral observer. It does so by

identifying the world-view and assumptions of the researcher as they are evident in the personal

narrative of his journey to relational constructionism. In this chapter, the researcher identifies

the implications for research of adopting the *relational constructionist approach*—as an attitude

or lens, rather than a *methodology*. This chapter then identifies specific methodologies for data

collection and analysis from the extension of grounded theory articulated by the *cartographic*

methods of situational analysis (Clarke, 2005) and enhanced by the *linguistic* tools of tagmemic

analysis (Brend, 1974). It explores how the six semi-structured *interviews* with open-ended

questions and the *hermeneutical process* (Van Manen, 1990) will be utilized to broaden

perspectives, to deepen understanding of the data, and to enhance the *credibility* of the findings.

Chapter 4 presents *results* of the research. It presents first the situational maps, the

positional maps and the social worlds/arenas maps that visually represent a multi-lens experience

of the situation of breakthrough decision making. A process of *thematic analysis* similar to that

described by Richard Boyatzis (1998) is used to identify *constituent themes*. This chapter also

summarizes the findings from the six semi-structured interviews and the results of the linguistic

analysis of the discourse from an AI decision making process.

Chapter 5 is a *hermeneutical* deepening discussion of findings and conclusions (Van

Manen, 1990). It weaves results from the mapping process, along with the enhancement of those

results through the linguistic analysis and six interviews, into a textured multi-layered *portrait* of

the spatiality of breakthrough decision making. It brings forward the writings of sacred texts

from the major religions of the world and the personal journaling process of the researcher as

enrichments of this portrait.

Chapter 6 presents *implications* of the findings for practice and future research. The

inquiry addresses how the findings might serve facilitators and stakeholders. Specifically, it

identifies ways in which the emerging construct of *relational presence* has the potential to move

decision making beyond the impasse of the tension between *efficiency and increased*

participation as seemingly contradictory priorities in decision making. In this chapter, the

researcher suggests further inter-disciplinary studies that might enhance the inquiry and

identifies specific approaches for one or more of them (Moustakas, 1990).

Summary

Stakeholders in decision making processes have often experienced and described a sense

of arriving at a *destination* where transformation happens. In this place, there is discovery of a

convergence of inner values and outer actions, a sense of hope and possibility, and an envisioned

desired future. The relational constructionist approach invites exploring an understanding of

breakthrough decision making that may go beyond "moments of high group solidarity" (Gergen,

2009, p. 388) to the place where we are indeed *approaching the sacred* (Gergen, 2009).

This research accepts the challenge brought forward by Gergen (2009) that, in an effort to deepen understanding, it may now be "necessary to engage the traditions of the sacred" (p. 354). This may be done by being inclusive of multiple voices from 'sacred' and 'secular' traditions in our selection of historical discourse(s) about breakthrough decision making. This may also be done through inclusion of the researcher's journaling of his "mimetic encountering" (p. 236) with texts from the major religions of the world relating to decision making.

There are few shared words, images, and narratives to describe the place of breakthrough decision making. If it is a place of "unutterable unity" (Gergen, 2009, p. 389) that is "beyond definition" (p. 390) this research may yet find an approach that makes the "usually invisible…visible" (Clarke 2005, p. xxxvi). It may be able to draw some map(s) of the terrain of this place to which appreciative practitioners journey. To borrow a spiritual metaphor, when practitioners, join hands with organizations that may be *wandering in the wilderness*, the pictures, stories, and accounts of scouts and visionaries who have seen the Promised Land may both energize and sustain the journey there. Herein lies the opportunity to gain *self-awareness* about the work we do as practitioners. In knowing more what the destination looks like, there is the possibility to design from shared experiences some new maps for getting there.

Chapter 2 – Contextualizing the Inquiry: Literature Review

Introduction

The purpose of the literature review is not to "introduce a problem" (Creswell, 1994, p. 22) or to deductively frame a research question or hypothesis. Much as appreciative inquiry (AI) does not begin by approaching organizations as a problem to be solved, but a mystery to be stepped into (Cooperrider et al., 2003), this inquiry does not start with a *problem.* Rather, it begins with a compelling interest in the narrative about breakthrough decision making. The literature review is viewed as an *invitation* to step into the story as "participants in constructing discourses as well as being constituted by them" (Clarke, 2005, p. 301).

The broad literature and discourses around breakthrough decision making are the written chapters this inquiry inherits in the narrative story about breakthrough decision making. This inquiry seeks to invite the opening of a new chapter. The literature review, in the case of this inquiry, is context setting. At the same time, the literature serves as a source of textual data for analysis in the mapping process. The maps and stories derived from the literature review generate analysis because "their patterns end up linking codes, categories, themes, and other elements" (Clarke, 2005, p. 300) into a cohesive narrative that builds on the existing literature.

The literature review is purposeful in reaching broadly across research disciplines, diverse streams of decision making practice, and organizational facilitation. In seeking understanding of the *spatiality* of breakthrough decision making as it is practiced today, it reaches across historical and philosophical divides and invites the comment(s) of the sacred texts (including scriptures, poems, songs) that have inspired seekers of truth from all the major religions of the world and those who have sought *sacred presence* outside any stream of

religious practice. It reaches across disciplines inviting "canonic" questions that, in their very

asking, may invite "ways of rethinking disciplines" (Clarke, 2005, p. 301).

The literature review seeks stories that "have wings" (Cooperrider & Whitney, 1999, p.

57). The inquiry seeks to be a breeze beneath these wings by taking the role of *responsible*

questioner (McNamee & Gergen, 1999) to "engage in multivocal inquiry…to transform the

relationship among interlocutors" (p. 26). And so, the literature review could have been included

in the final section of the study, where it would be used to "compare and contrast with the results

(or themes or categories) to emerge from the study" (Creswell, 1994, p. 22). But it is not. It is

kept as a separate chapter in respect that this inquiry is a newcomer to a conversation that has

been going on for ages.

The attitude of this inquiry in entering into a review of the vast literature touching on

breakthrough decision making is one of *humbleness*. The literature review takes no critical

stance on the historically constructed contingencies that have shaped breakthrough decision

making throughout the ages. The researcher finds that, even in incisive reviews of historical

literature, there is often an arrogance that presumes that what we have today is the best of

whatever was. The presumption is that all that came before were simply missteps or stepping

stones to the present *truth.* In looking at past empiricist, positivistic--and what the researcher

would view as reductionistic views of the world-- the researcher is making an effort to wade

deeply into the *zeitgeist* or *spirit of the times* that shaped past paradigms.

What is meant by *zeitgeist* in the context of this literature review? The sense of this word

for this inquiry is not *mentalistic*. The inquiry is less interested in the abstract ideas, and more

interested in the *spirit* or *breath* of the times. This is *zeitgeist* in the sense described by Van

Manen as "spirit of the age" (1990, p. 13)—but carrying less of the sense of *mind* or *mind-set*

with its "cognitive overtones" (p. 13) and more the sense of *spirit*, as in reference to "an aspect of our humanness that includes a quality of inwardness, of spiritual refinement" (p. 13).

The concept of *zeitgeist*-- in this fuller, non-mentalistic sense-- shapes the structure of this literature review. It is the *frame of reference* for contextualizing the contributions of significant writers about breakthrough decision making. It is cause for including texts and writings of those who may not be recognized scholars, but whose reflections relevant to the core research question, illustrate well the spirit of the times in which they lived and wrote. So, the literature review seeks to understand the historical, philosophical, cultural, and spiritual contexts that shaped previous constructions and conceptualizations of breakthrough decision making.

In this review and selection of relevant literature, the researcher's bias and propensity toward current appreciative models (Cooperrider & Godwin, 2012) and toward relational constructionist approaches (McNamee & Gergen, 2012) is evident. This bias comes from experience as a practitioner and acknowledgement that the researcher never steps outside of existence as a *relational being* (Gergen, 2009). The inquiry finds this approach to be more life-giving, freeing, and creative. The researcher is influenced by a life-time of seeking to escape *dualistic* and *reductionistic* models. At the same time he was situated in a cultural and academic context that has long reflectively operated within those models. Even in the shaping of this inquiry, this struggle is both evident and on-going.

This inquiry begins the literature review with this question: *How does the relational constructionist approach invite a new way of looking at the shared meaning we have attached to review of the literature*? The researcher suggests that the relational constructionist approach might cause the inquiry to reflectively alter the traditional concept of *review of the literature*, the texts the inquiry will select, and the process for engaging with those texts and the contexts from

which they rise. In short, the relational constructionist approach calls forward a new approach to scholarship.

The mainstream and predominant approach to a literature review grows out of a positivist model that tends toward viewing knowledge as an ever-growing and ever- improving *corpus*. In this view, the researcher is tasked with stepping into the cascading stream of information with a plan to assimilate, summarize, synthesize, and critically analyse the stream (Cooper, 1988). Then, "the researcher confirms the problem context and significance" (Calabrese, 2006, p. 20) while seeking some significant way to make a new contribution to the problem context.

This approach seems to have little congruency with a relational constructionist approach that seeks to "move beyond cause and effect in understanding relationships" (Gergen, 2009, p. xvi) through invitation to a "multivocal inquiry" (McNamee & Gergen, 1999, p. 26) that grows from "shared inquiry" in a respectful "dialogical space" (Anderson, 1997, p. 112). In the "invitation to a dance" (Gergen, 2009, p. xxv) brought forward by the relational approach, there seems an implied invitation to a "multi-hued" (p. xxiv) approach to the inquiries *review of the literature*. "Alternative dances of relationship are thus invited" (McNamee & Gergen, 1999, p. 27). The literature review of this inquiry accepts this invitation to an alternative dance.

Simply stated and illustrated, the literature this inquiry reviews cannot be separated from this *relational context* in which we are all *relational beings* (Gergen, 2009). Writers who have touched on breakthrough decision making are "themselves human *actors*, whose realities are produced in relationships" (Anderson et al., 2001, p. 10) with all their pain and joy. This pain and joy shapes world-view and the pain and joy of these relationships dance into the literature. To give just one example—the cited work of Dr. Ralph Metzner (1986), *Opening to Inner Light,* is dedicated to his son, who died in an accident at the age of eight. Behind every story and within

every story, is another story. The "co-creation of everything" (Gergen, 2009, p. 36) is

inescapable, even in the *literature review*.

The methodology of situational analysis (Clarke, 2005) coheres with the framework for

this literature review. Adele Clarke recalls the imperative given by her predecessor and mentor,

Anselm Strauss (1987) to "study the unstudied" (Clarke, 2005, p. 292). This inquiry, in its

review of the literature, intentionally follows the advice of Clarke to "pursue the less explored"

to "specify the heterogeneous forms of extant data that could be selected to address the topic of

inquiry" (p. 292). The inquiry expects that this journey will not only lead us across traditional

boundaries between disciplines and streams of practice, but may also lead to "disturbing

disciplines" (Gergen, 2009, p. 206) and traditional categories of inquiry. It is with this in mind,

that the literature review moves—after considering various contexts of research and practice—to

consideration of the *emerging interdisciplinary context.*

Organization of the Literature Review

The literature review is organized into three sections: *conceptual* framework, *contextual*

framework and a *synthesis* review that includes critical analysis of both. The literature review

addresses first *conceptual framework* and then *contextual framework* and seeks a blending and

meshing of the two toward an understanding of the salient *relationships* and *constructs* involved

in breakthrough decision making.

The components of the three sections are visualized in Figure 2.1. The *conceptual*

framework of the literature review includes the literature of *spatiality,* the literature of

cartographic and *mapping* approaches, the literature of *hermeneutics, phenomenology,* and

human science, the literature of *communication, language,* and *social context,* and the literature

of the *linguistics* context. This sets the broad conceptual framework for the inquiry.

Figure 2.1. Organization of the Literature Review

Conceptual Framework

- Literature of Spatiality
- Literature of Cartographic and Mapping Approaches
- Literature of Hermeneutics, Phenomenology, and Human Science
- Literature of Communication, Language, and Social Context
- Literature of Linguistic Context

Contextual Framework

- The World-view and Philosophical Context
- Decision Making Literature
- Traditional Organization Development (OD) Context
- Modern OD Context
- Dialogue Context
- Systems Theory/Organizational Learning Context
- Positive Organizational Scholarship (POS) Context
- Appreciative Inquiry (AI) Context
- Relational Constructionist Context
- Emerging Interdisciplinary Context
- Spiritual Traditions Context

Blending into Relational Constructs

- Status of the Diagnostic Model
- Dichotomy betwseen Freedom and Control
- POS from a World-and-life view Perspective
- War and Battle Metaphors
- Decision Making Oustide of Organizations and Institutions
- The Gift of the Stranger
- Restoring the Flow of Productive Meaning
- Approaching the Sacred and the Relational Constructionist Lens
- Spatiality (Design) of Decision Making as an Under-explored Area

From the *conceptual* framework, the literature review moves to the *contextual* framework. World-view, in the sense of *weltanschauung*, now becomes a lens for looking at major streams of practice. World-views are considered in historical contexts as the major *zeitgeist* or "spirit of the age" (Van Manen, 1990, p. 13) that has shaped the various streams of practice in regard to decision making. The *world-view and philosophical* context is separated into consideration of the *Greek* world-view, the *medieval* world-view, the *modern* world-view, the *postmodern* world-view, and a category the inquiry identifies somewhat eclectically as *emerging* and *indigenous* world-views.

From the setting of the stage with the *world-view* and *philosophical* context, the literature review next considers in order *the decision making* literature, the *traditional* organization development *(OD)* context, the *modern* organization development (OD) context, the *dialogue* context, the *systems theory/organizational learning* context, the *Positive Organizational Scholarship (POS)* context, the *appreciative inquiry* (AI) context, the *relational constructionist* context, the *emerging interdisciplinary* context, and the *spiritual traditions* context.

The literature review concludes with a *critical analysis*. Here the researcher presents his assessment of salient themes, questions raised during the review, and suggests possible directions for inquiry. This section will shape the methodology in Chapter 3.

Conceptual Framework

This inquiry needs a language for exploring the space of breakthrough decision making. The word the inquiry chooses is *spatiality*. In order to shape an exploration of the *spatiality* of breakthrough decision making, the research takes the literature of the conceptual framework of this inquiry as the first place to start. How has *spatiality* as *lived* or *experienced* space (Van Manen, 1990) been talked about? The review looks first at a selection of literature

on *spatiality*, particularly as it relates to group process and decision making. This literature on

spatiality sets the first conceptual framework for this inquiry.

        The literature of spatiality. What is the *spatiality* of breakthrough decision making?

"The question itself provides the crucial beginning and meaning, the nature of the searcher's

quest. The way in which the investigator poses the question will determine what fundamental

events, relationships, and activities will bear on the problem" (Moustakas, 1990, p. 41). The

question for this inquiry is posed as one of *architecture.* It asks about the *spatiality* of an event

that has been constructed in a relational context throughout the ages. So, for the framing of the

way the inquiry poses the core question, the literature review begins with the work on

architecture by Christopher Alexander (1979).

        Spatiality as architectural design. The Center for Environmental Structure published *The*

Timeless Way of Building by Alexander (1979) to promote a new paradigm for architecture and

planning. In a beautiful narrative, this work describes a process as old as humanity by which the

world around us is *constructed* and *shaped* from the *core* of our being. The sense of *space* as a

shared and constructed pattern, speaks to the architecture or *spatiality* of decision making as

much as to the architecture or *spatiality* of buildings, towns, and physical structures. This

inquiry chooses this framing for considering the *spatiality* of breakthrough decision making and

invites Alexander to speak to the core research question.

        Patterns in physical space. Breakthrough decision making has happened in physical

space with some shape throughout the ages. Alexander (1979) draws us into a conversation

about the nature of this physical space. "Every place is given its character by certain patterns of

events that keep on happening there" (p. x). He notes that "the specific patterns…may be alive

or dead. To the extent they are alive, they let our inner forces loose, and set us free; but when

they are dead, they keep us locked in inner conflict" (p. x). As this inquiry enters into

consideration of the *spatiality* of breakthrough decision making, it asks what the specific patterns

and shapes are that give life, are freeing, and allow us to move beyond inner conflict.

This inquiry takes the next step with Alexander's (1979) architectural frame. It seeks a

"picture of space" (p. 83) to understand how "the structure of the space supports the patterns of

events it does" (p. 83). If we alter the structure of the space, how will we alter the events that

occur within that space? What is the "pattern of events" (p. 91) associated with the space of

breakthrough decision making?

Differentiating physical space. For Alexander (1979), the process of "differentiating

space" (p. 365) is less about building and adding to space and more about *unfolding*. "Within

this process, every individual act of building is a process in which space gets differentiated (p.

365). Alexander does not see this as "a process of addition, in which pre-formed parts are

combined to create a whole but a process of unfolding, like the evolution of an embryo, in which

the whole precedes its parts, and actually gives birth to them…" (p. 365).

This process of differentiating space has an "ageless character" (Alexander, 1979, p.

511). Beyond intentional design, beyond prediction in a plan, "it is the living testament of

hundreds and thousands of people, making their own lives and all their inner forces manifest" (p.

510). For both the constructing of buildings in which we dwell, and the shaping of the *spatiality*

of breakthrough decision making, this is the "timeless way" (p. 529) of being human. As with

Alexander's understanding of architecture, this inquiry is not complete but only a beginning

opening of the gate into a *spatiality*. "And yet the timeless way is not complete, and will not

fully generate the quality without a name, until we leave the gate behind" (p. 529).

The place of nothingness in physical space. To leave the gate behind, this inquiry must "start with a void" (Alexander, 1979, p. 538). Alexander argues that the architect designing a building must leave images behind. It is only when "you no longer fear that nothing will happen" (p. 538) in this place of *nothingness* that the pattern and site can merge and emerge. So the inquiry leaves behind preconceptions about the *spatiality* of breakthrough decision making to ask how it has been experienced and described throughout human history. It seeks an understanding of how the spatiality of breakthrough decision making is relationally co-constructed.

Spatiality as lived space. Alexander's (1979) description of *designed* physical space has important relevance for the *spatiality* of decision making. From his architectural perspective, we move to a consideration of *spatiality* as the lived space of decision making. For purposes of this inquiry, "the term *spatiality* refers to lived space" (Van Manen, 1990, p. 186). While the experience of this *spatiality* may be difficult to put into words because the "experience of lived space…is largely pre-verbal" (p. 102), yet it can be *felt*, the experience of it can be *shared*. Van Manen (1990) distinguishes *lived space* from *mathematical space*. While the space of break through decision making may or may not be *mathematical space* in the sense of space having length, height, and depth, yet it may be "a very special space experience" (p. 102) such as that associated with a home or a space that carries a "silent sense of the transcendental such as a house of worship" (p. 102).

The concept of *spatiality* as *lived space* as articulated by Van Manen (1990) grows from a stream of hermeneutic philosophy. Wilhelm Dilthey (1984), a hermeneutic philosopher, uses the term *lived experience* to describe that "understanding itself is a manifestation of life; acts of understanding are lived by us, they constitute 'lived experience'" (pp. 25-26). The understanding of hermeneutics that meaning "is always interpretive" (Hoy, 1986, p. 399) shares

parallel understandings to social constructionism. Both view meaning as "constructed, not imposed" (Anderson, 1997, p. 37). As the literature review moves to a consideration of *spatiality* in the relational constructionist approach, it will become evident that along with hermeneutics, there is a movement beyond dualistic "separation of the observed and the observer" (p. 38).

   Spatiality in phenomenology. Phenomenology, with its focus on the "world as directly experienced" (Smith, 1962, p. viii) has an intense interest in *spatiality* (understood as *lived space)* because of its focus on "the world as perceived" (Merleau-Ponty, 1962, p. 201). In this frame of thought, we have no understanding of *spatiality* (the object) apart from the experience of *spatiality* by the subject. Merleau-Ponty (1962) articulates this as the relationship of "container to content" (p. 243). "Space is not the setting (real or logical) in which things are arranged, but the means whereby the position of things becomes possible" (p. 243). This view is in sharp contrast to the traditional OD effort to manipulate or arrange space to control outcomes. Mearleau-Ponty's phenomenological perspective leans away from "imagining it (this spatiality) as a sort of ether in which all things float, or conceiving it abstractly as a characteristic that they have in common" (p. 243). Instead, Merleau-Ponty believes that "we must think of it as the universal power enabling them to be connected" (p. 243). What is of interest to phenomenology is "our experience of space" (p. 244).

   Spatiality in phenomenology as living space as well as lived space. From the perspective of Merleau-Ponty (1962), *spatiality* can be viewed not only as *lived space* (experienced space) but also as *living space.* Merleau-Ponty points out that in the post-image of a spiral projected on to a screen, "space itself vibrates and dilates from the center to the periphery" (p. 270). As this

inquiry unfolds, it will become evident that both the concept of the *spiral* and of the *center* enter

significantly into our consideration of the spatiality of breakthrough decision making.

  The concept of genuine space in phenomenology. Merleau-Ponty (1962) points out that

beyond the "*perception of space"* (p. 280) there must be some "anchorage" (p. 280) in what he

describes as "genuine spaces" (p. 288). He asks rhetorically: "Are the spaces belonging to

dreams, myths, and schizophrenia genuine spaces: can they exist and be thought of by

themselves, or do they not rather presuppose, as the condition of their possibility, geometrical

space" (p. 288)? This inquiry might well add to that question, this: Is the spatiality of

breakthrough decision making *genuine space* or does it presuppose the requirement of the

geometrical space within which that decision making happens? That question will be salient and

hopefully elucidated through the inquiry process. To ground that question, the literature review

turns to the concept of *spatiality* in its applied context of the practice of decision making. It

looks at the relevance of *spatiality* to the practitioner.

  Spatiality as reflective interaction. In *The Reflective Practitioner*, Schön (1983) develops

a significant understanding that elucidates how "lived space" (Van Manen, 1990, p. 186) is

shaped by our *reflective interaction* with the *situation*. He continues the metaphor of

architecture, but the implications for a conceptual understanding of the *spatiality* of breakthrough

decision making are clear. As does Alexander (1979), Schön (1983) articulates how human

participants *design* space by their *interaction* with it. Schön understands "design as a reflective

conversation with the situation" (p. 76). He suggests that by thinking of human interactions and

behaviors in terms of *design*, much as a building is designed by an architect, we may discover a

"design process which underlies these differences" (p. 77).

Schön (1983) frames the design of the *spatiality* of human interaction as the constructing of an artefact through the medium of language and conversation. It is an *interactive engagement* process of the designer and the space being designed, which Schön describes as a "reflective conversation with the situation" (p. 76). The designer "shapes the situation in accordance with his initial appreciation of it, the situation "talks back," and he responds to the situation's back-talk. In a good process of design, this conversation with the situation is reflective." (p. 79).

It would be congruent with Schön's approach to describe the *spatiality* of breakthrough decision making as the space constructed by the decision makers' "reflective conversation" (p. 163) with the situation. "Through his transaction with the situation, he shapes it and makes himself a part of it. Hence, the sense he makes of the situation must include his own contribution to it. Yet he recognizes that the situation, having a life of its own distinct from his intentions, may foil his projects and reveal new meanings" (p. 163). For Schön, the engagement with the situation of breakthrough decision making and the design of the *spatiality* of the same, will have less to do with a "body of techniques" and more to do with "an art, a matter of skill and wisdom" (p. 237).

Spatiality in OD streams of practice. Schön's depiction of *spatiality* as reflective conversation will stand in stark contrast to diverse streams of OD practice. OD has traditionally found ways to bundle a *body of techniques* in multiple configurations as practice-based ways of constructing the *spatiality* of breakthrough decision making. In the literature of OD, these techniques and methodologies compete for attention with practitioners attesting to and illustrating the merits of their particular technique. *Spatiality* is often viewed pragmatically as a *tool* or *device* that can be manipulated to impact the effectiveness of processes. The construct of *spatiality* will have special relevance to the literature that focuses on *boundaries* and *boundary*

spanning (Aldrich & Herker, 1980; Dibble & Gibson, 2012; Sundstrom, 1990). The very

construct of *boundaries* and *boundary spanners* is presumptive of the construct of *spatiality*. The

literature review looks at *spatiality* from a number of these approaches. It becomes a significant

lens for viewing, understanding, and contrasting the world-view and conceptual frameworks of

various streams of decision making practice. Whether named or un-named, *spatiality* is a

significant component of the ontological and epistemological underpinnings of decision making.

   Spatiality in whole system change. The concept of space and *spatiality* is of paramount

importance in the decision making stream of *whole system change* (Axelrod, Cady, & Holman,

2010). Whole system change evolves the concept of "Open Space Technology" (p. 371). It

brings the understanding that this approach creates "a *space* (emphasis added) for people who

think differently, or come from different cultures and traditions, to work together and explore

common ground that benefits them individually and benefits the organization or community…"

(p. 371). The literature of whole system change suggests that "we cannot think globally, without

thinking whole system" (p. 376). Form this stance, ultimately the *spatiality* of breakthrough

decision making, must be *global* if we are to evolve a "new generation of leaders, consultants,

and educators in OD" (p. 376).

   Spatiality in systems thinking. For systems thinking that looks to *nature* to understand

human behavior congruent with the natural order, "space is not empty" but carries importance as

the "invisible fields that shape behavior" (Wheatley, 1994, p. 47). Building on field theory,

systems thinking suggests that space everywhere is not a void but is "filled with fields" (p. 48).

Fields are a "useful construct…for helping us understand why change occurs without the direct

exertion of material "shoving" across space" (p. 48). For systems thinking, "a coherent,

omnipresent field" will result in "coherent organizational behavior" (p. 57). To understand the

perspective of systems thinking on breakthrough decision making, it is foundational to

understand the concept that space is not empty, but constituted of "invisible fields that shape

behavior" (pp. 47-57).

Margaret Wheatley (2005) gives poetic life to the systems understanding of the

importance of *spatiality*. She re-writes in poetic verse, words of Roger Rosenblatt (in Wheatley,

2005, p. 58):

> The Best in Art and Life
>
> The best in art and life
> comes from a center
> something urgent and powerful
> an ideal or emotion
> that insists on its being.
> From that insistence
> a shape emerges
> and creates its structure out of passion.
> If you begin with a structure,
> you have to make up the passion,
> and that's very hard to do.

Open space approaches to spatiality. Open space, with an open-ended, self-managing,

and relatively unstructured process (Owen, 1999) has come to represent a particular approach

within systems thinking. The concept of *spatiality* is central to this approach. The approach

defines itself in terms of its own *unboundedness*: "Whoever comes is the right people."

"Whatever happens is the only thing that could have happened." "When it starts is the right

time." "When it's over, it's over." (p. 237).

The approach of open space (Owen, 1999) is surprisingly dogmatic in describing the

spatiality of the process. "The circle is the fundamental geometry of open human

communication" (p. 236). Issues on which participants have "genuine passion" (p. 236) are

brought forward to the group from the *center* of the circle. The *spatiality* of open space

processes is designed to be "safe space" where participants, sponsors, and convenors can be

"fully present" together (p. 239). While the *spatiality* of open space processes has "no

preimposed structure and control, practitioners and participants are zealous to maintain that

structure and control "appropriate to the people, task, and environment" (p. 243) emerges.

  Spatiality in Positive Organizational Scholarship (POS). Apart from the consideration of

the concept of *boundaries* and *boundary spanning* (Aldrich & Herker, 1980; Ancona &

Caldwell, 1992, Friedman & Podolny, 1992) in management and OD literature picked up by

POS (Gittel, 2003), the concept of *spatiality* is not predominant in the emerging literature of

POS. A careful review of the new *Oxford Handbook of Positive Organizational Scholarship*

(Cameron & Spreitzer, 2012) shows little mention of it. In the literature review of POS an

understanding of why this is the case will emerge. Suffice it to say here that the focus of POS

has--at least in its early history--tended more toward "positive individual attributes" (p. 15) and

less toward understandings of *situatedness* (Clarke, 2005). For POS, the *actors* and the

attributes of those actors has been more of a focus than the *relational context* or *situation.*

  Spatiality in ethnographic approaches. The field of ethnography gives specific

methodological meaning to *spatiality* within the context of "mapping spatial data" (Schensul et

al., 1999, p. 51). Focusing on the study of human activities in social settings, the ethnographer

focuses on spatial data as a way of defining the "geographical dimensions of their activities" (p.

51). Rather than approaching *spatiality* as something created or co-created, ethnography tends

toward viewing human activities as being "constrained by the contemporary geography of the

community" (p. 51). Thus, "the relevant space is a geographic space, a region of the earth's

surface" (p. 52). Ethnography is concerned with *spatial data analysis* "when data are spatially

located and explicit consideration is given to the possible importance of their spatial arrangement

in the analysis or interpretation of results" (Bailey & Gatrell, 1995, p. 8). In this literature

review, the inquiry looks at how ethnography uses "graphic and cartographic (mapped)

representation" (p. 52) for analysis.

Spatiality in the relational constructionist approach. In the relational constructionist

approach, *spatiality* is important in the sense of the *arena or* "global village" (McNamee &

Gergen, 1999, p. 30) in which the "multivoiced" (p. 12) "rituals of relationship" (p. 13) *unfold*.

The relational constructionist approach understands *spatiality* in terms of "dialogical space"

(Anderson 1997, p. 112). In this approach, *spatiality* is a "communal construction" (Gergen,

1994, p. v). It is not the "possession of a single individual" but a matter of "interdependency" (p.

viii). Harlene Anderson (1997) describes *dialogical space* as "a metaphorical space between and

within the conversation participants" (p. 112). The description of spatiality borrows words from

Searle (1992) to describe each speech act as creating a "space of possibilities" (p. 113). This is

an apt description of the relational constructionist view of *spatiality*. It is a space, not of

"hegemonic discourses" (Gergen, 1994, p. 11), but a space honouring of the "multirelational

character" of our social existence in such a way that "manifold intelligibilities (p. 290) are

represented as "differing domains of discourse (or ontological systems) are brought into contact

with each other" (p. 285). The *spatiality* of the relational constructionist approach is clearly

shared space, relationally co-constructed.

If the relational constructionist approach has an agenda in regard to the spatiality of

breakthrough decision making, it is that of "broadening the space" (Anderson, 1997, p. 235) to

create "less confining spaces" (p. 29). This is described as the process of "creating a space and

relationship for encountering" (p. 241). It is a matter of "creating room for and inviting all

voices" (p. 49). The goal is to invite participants to "make room for one another's creativity and consciousness as intersubjective" (p. 114).

The *spatiality* of the relational constructionist approach does not fit well into the metaphor of an *architectural* structure. The approach seeks no edifices, no eye-catching steeples. Nor does it fit well into the metaphor of open space (Owen, 1999), where whatever happens, happens. The sometimes military-like metaphors—such as the U.S. Army's classic BE-KNOW-DO formulation (Koestenbaum, 2010) of classic OD do not fit. There are no *marching orders* here for the co-creation of this spatiality. Perhaps the metaphor that best fits for describing this spatiality is that of the *dance floor*. It is *open space* until the invitation calls forward participants. In the words of Ken Gergen (2009) "the account (of relational constructionism) is not a set of marching orders, but an invitation to a dance" (p. xxv).

Harlene Anderson (1997) builds on the metaphor of the *dance* in describing this *spatiality*. The broadened space that this approach seeks to create has the effect of increasing "our *peripheral vision* when we dare to dance with the unfamiliar other" (p. 241). In the dance metaphor that recurs in the relational constructionist approach, clearly the invitation is not only to a space of dance movement, but also an invitation to consider engaging with new dance partners. In the spatiality of this *polyvocal* environment (Gergen & Gergen, 2008, p. 86) is a space where "new realities and values might emerge" (p. 21).

This sense of *spatiality* invites a "relational process that carries with it a sacred dimension" (Gergen, 2009, p. 392). It invites this inquiry—which takes a relational constructionist approach--to "soften the boundaries of separation" to "engage the traditions of the sacred" (p. 354). The literature review now touches on *spatiality in* the traditions of the sacred.

The inquiry returns to a fuller consideration of the sacred traditions as part of the hermeneutic

deepening process.

     Spatiality in sacred traditions. One articulation of the sense of *sacred space* comes from

Joseph Nassal (2002). He is the author of a prayer for the dedication of *sacred space*. He

writes:

> What is the nature of a sacred space? It is a place where we feel safe enough to take off
> our shoes—and maybe more. It is a place where the naked truth is spoken, reverenced
> and heard. It is a place where we can be ourselves and don't have to pretend we're
> someone else. It is a place where we can make ourselves at home with God (p. 63).

     In describing *sacred space*, Nassal highlights the Lakota Sioux saying: "A holy place is a

place where we speak in whispers, our words become prayers and our heart falls down and rises

up again" (Credited to the Lakota Sioux in Nassal, 2002, p. 63). The *spatiality* of sacred space

may be described either in terms of *presence* (de Caussade, 1966; Kelly, 1941; Senge et al.,

2004), in terms of a "*presence that inhabits"* (Mazzei, 2007, p. 53), or in terms of *non-presence*

(Anderson, 1997; Madison, 1988).

     It is not a space defined by any religion or religious practice. It has been poetically

described by the researcher, as the space where "we enter the cave of the Prophet"; it is the

space of the *tent encampment* set up outside the City of Man; it is the linguistic "open spaces

in…endless speech" where phonemic open junctures "leave some room for breath and silence";

it is the space of "dabar" (written script(ured) words where word and event are one and awaken

"holy imagination"; it is the sacred space where we take off our shoes instinctively, aware that

we are standing on "holy ground" (Mahaffy, 2010).

     The *spatiality* of sacred space may be both *lived space* (experienced, perceived,

metaphorical space) and concrete (mathematical, geometrical, "genuine space" (Merleau-Ponty

1962, p. 288). From an integral perspective the two senses of sacred space are inseparable. The

thirteenth century Sufi poet Mahmud Shabistari captures this in his Persian poem, "I and You"

(cited in Douglas-Klotz, 1995, p. 172):

> "I" and "you" focus light
> like decorative holes cut
> in a lamp shade.
> But there is only One Light.
>
> "I" and "you" throw a
> thin veil between
> heaven and earth.
> Lift the veil and all
> creeds and theologies disappear.
>
> When "I" and "you" vanish,
> how can I tell whether I am
> in a mosque, a synagogue,
> a church, or an observatory?

The core question of this inquiry is in regard to the relational constructs of breakthrough

decision making. In considering, within our preview of the concept of *spatiality,* the notion of

sacred space, this inquiry responds mimetically to a question asked by Ken Gergen (2009) in

Relational Being: "Can a bridge be formed…between the secular account of relational

being…and traditions of spirituality?" (p. xxix). It is hoped that this inquiry will evoke a

response—but most probably not an *answer*—to that question.

> ***Summary of perspectives on spatiality in diverse traditions.*** The literature review finds

diverse perspectives on the spatiality of decision making in various streams of practice.

Divergent presuppositions lead to divergent visualizations of the spatiality of decision making.

Figure 2.2 presents a summary of several of these approaches. They are arranged to show some

continuum from more restricted, controlled, or *bounded* views of spatiality to less restricted, less

controlled and less bounded views.

Figure 2.2. Spatiality in OD and Decision Making Settings

Movement toward Unbounded Space	Sacred Traditions	•Inhabited Space •Presence
	Relational Constructionist	•Relationally Co-constructed •Shared Space
	Open Space	• Unbounded •Open-ended
	Whole Systems	•Global Space •Interconnected
	System's Thinking	•Invisible Fields •Interconnected Space
	Traditional OD	•Bounded •Intentionally Manipulated
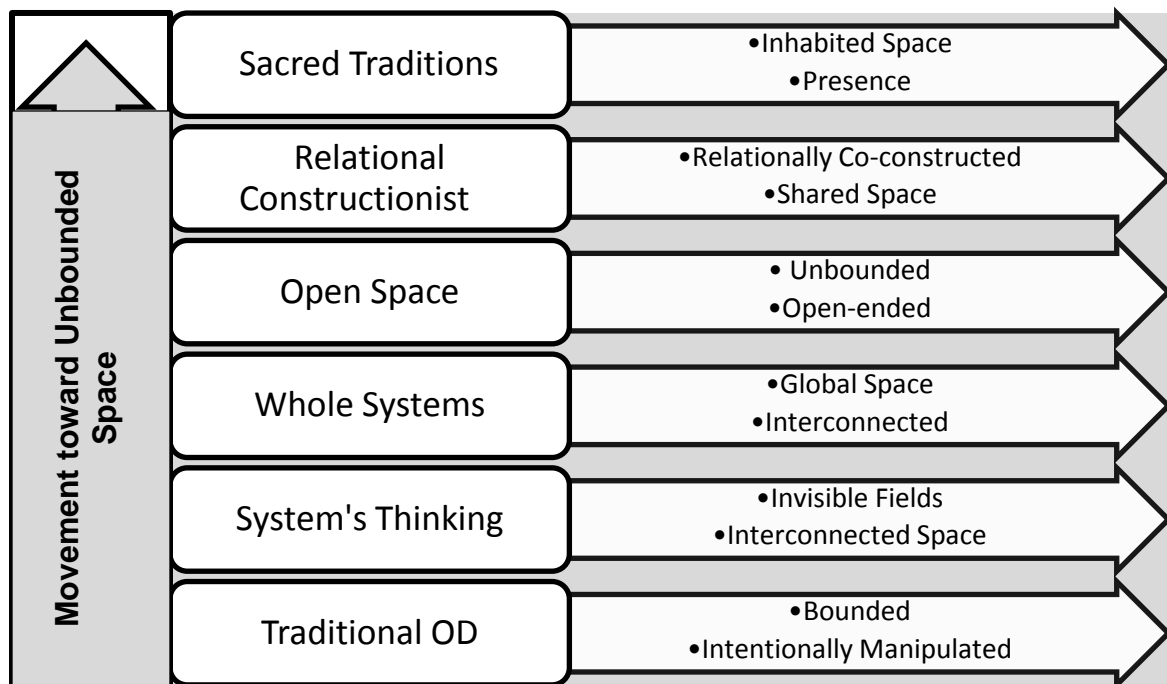
The concept of *space and spatiality* is both *metaphorical* and *methodological*. The two are fused in symbolic interactionism (Strauss, 1978). The literature review turns now to the perspective on *spatiality* that is central and critical to the construct(s) of symbolic interactionism. Symbolic interactionism—understood as the "theoretical perspective in social psychology, originally connected with Mead and the Chicago School" (Van Manen, 1990, p. 186) has special interest in *spatiality*. Using an "ecological model" (Clarke, 2005, p. 41), the central focus of the mapping process of Chicago School studies was to "make an inventory of a space" (Baszanger & Dodier, 1997, p. 16).

The literature of cartographic and mapping approaches. The inquiry turns to the literature of cartographic and mapping approaches to deepen the context of this inquiry. This inquiry views *spatiality* as *lived experience* in the sense described by Van Manen (1990) or as

lived-space as described by Bollnow (1960). There are many diverse approaches to mapping in

qualitative research (Schensul et al., 1999). Clarke (2005) suggests that "all mapping strategies

are at base relational" (p. 142). In this sense, mapping methodologies share a deep congruency

to the relational constructionist approach. Early writings on social constructionism (Gergen,

1994) give recognition to the role of symbolic interactionism (Mead, 1934) for having "richly

elaborated" (Gergen, 1994, p. 69) the "site of explanation for human action" into the "relational

sphere" (p. 69).

      The role of symbolic interactionism. For this reason, the literature of mapping

approaches is reviewed with appropriate recognition of symbolic interactionism (Mead, 1934),

the Chicago School with its *ecological* interpretation of symbolic interactionism (Strauss, 1993),

and the evolution of this mapping approach into the three types of maps of *situational analysis*

(Clarke, 2005). Clarke (2005) credits Strauss and the Chicago School translating "urban

geography and imagery into…analysis of social worlds and arenas" (p. 10). She notes that "deep

within this sociological ecology, born in the emerging metropolis of Chicago, lie concepts and

metaphors of territory, geographic space, maps, relations among entities in a shared terrain" (p.

10) purposeful toward "an inventory of a space" (p. 10). Building on the work of Strauss (1993),

Clarke (2005) adopts the "general framings of ecology and cartography as the root metaphors for

situational analysis (p. 10).

      Situational analysis as a relational mapping strategy. We have suggested that the

mapping methodology of situational analysis (Clarke, 2005) has affinity to the relational

constructionist approach because "all mapping strategies are at base relational" (p. 142). The

methodology also has affinity to AI through a shared propensity for "narrative storytelling as a

mode of generating analysis" (p. 300). Clarke (2005) takes note that maps and stories both

cohere. Using descriptive language that might well describe an AI process as well as a mapping

process, Clarke (2005) describes the *cohesion* between maps and stories in this way (p. 300):

> They have threads that can be woven together… however unevenly and episodically.
> Maps and stories are just different fabrics of life. You do not have to be a high theorist to
> tell a story or make a map. You just need a place to begin and a place to go that includes
> some interesting sites and observations along the way.

But, this inquiry is interested in mapping as a *tool for analysis*. Clarke (2005) points out

that "mapping promotes analysis in similar ways to the "once upon a time" narrative strategy" (p.

300). This mapping approach seeks to enhance the traditional grounded theory approach. It

distinguishes itself from grounded theory approaches in its emphasis on *connectedness* or

relationships. Rather than settling for "lists of codes or categories…and fractured data" (p. 300),

situational analysis seeks visual representations in the form of maps that "elucidate the

complexities of situations…processes of change in situations as well as…patterns…" (p. xxix).

  Systems thinking and mapping. In systems thinking (Senge, 1990) *mapping* evolves a

very specific meaning. Soderquist (1999) notes that "there are two distinct approaches taken by

systems thinking practitioners: *modelling* and *conversational mapping*" (p. 85). As described by

Soderquist, "*mappers* focus more on the group process…and facilitate the development of a

causal loop diagram, focusing on key feedback relationships in the system(s) of interest" (p. 85).

While Soderquist finds the mapping approach of systems thinking practitioners to be helpful for

visualizing relationships, he finds the map "less helpful for generating insights" (p. 85).

  Modern OD and mapping. In modern OD (Rothwell et al., 2010) the term *mapping* is

sometimes used to describe the use of AI in OD work. Amodeo and Cox (2010) make reference

to "mapping the positive core" (p. 420) as a process for gathering and representing outcomes of

an AI Summit. Mapping becomes a formalized tool for modern OD work in the form of the

landscape diagram (Holladay, 2002). It is described as "a tool for understanding complex

activity that provides a picture of the 'lay of the land' in organizational work. It is designed to

illustrate necessary similarities, differences, and relationships in activity (patterns) across an

adaptive organization" (Quade & Holladay, 2010, p. 480). Once again, mapping (diagraming) is

described in terms of visualizing *relationships* that involve some level of complexity.

     Relational constructionist approach and mapping. If mapping is a way of *visualizing*

relationships that involve some level of complexity, one might expect the relational

constructionist approach to have a keen interest in maps. It does not. The relational

constructionist approach is reticent to associate its approach with any prescriptive methodology

preferring instead the stance of "not-knowing" (Anderson, 1997, p. 247; Anderson et al., 2001, p.

19). "Social constructionists are no longer interested in trying to create the perfect map" or the

"most probable map of reality" (Van der Haar, 2002, p. 24). Instead, "we are able to make

multiple and different maps of one reality" (Maas et al., 2001, p. 373). The relational

constructionist approach shares the desire of situational analysis to highlight, rather than

minimize, *complexity*. Scholarship in the relational constructionist stream has indeed used this

approach for this purpose (Ness, 2011). At the same time, the relational constructionist scholarly

tradition is reticent to have mapping strategies pre-empt the ability of the scholar to present new

and creative ways of thinking that might come forward by moving beyond "traditional forms"

(Personal communication from Ken Gergen, July 11, 2012).

     Mapping as a way of visualizing relationship. Based on review of the cartographic

literature, this inquiry develops the understanding of *mapping* to include methodologically

diverse approaches for visually representing *relationships* within the "*lived space*" (Van Manen,

1990, p. 186) of breakthrough decision making. Mapping is a vehicle or methodology for

launching the journey into what can perhaps be described as "mystical geography" (Metzner,

1986, p. 106).   But such geography is not within the province of traditional academic

disciplines. For some decades, geography became a fringe discipline (Murphy, 2012). As a

discipline, it offers little literature that relates to the mapping of the *spatiality* of breakthrough

decision making. And so, to understand the sense of *space* or *spatiality*, as it is relevant to the

research question, the literature review turns next to the literature of *hermeneutics*,

phenomenology, and *human science*.

       The literature of hermeneutics, phenomenology, and human science. *Human science*,

as that term is understood by Van Manen (1990), sets the broad context for the consideration of

hermeneutics and phenomenology as *interpretive* perspectives helpful to this inquiry

(Groenewald, 2004). To understand the situation of breakthrough decision making, the literature

review turns to the understanding of the *shared experience* of breakthrough decision making.

Hermeneutics and phenomenology (Boyd, 2001) provide an approach for moving beyond

objectified considerations of the situation of breakthrough decision making.

       Similarities between hermeneutics and relational constructionism. Hermeneutics is of

special importance to this inquiry because of the similarities in approach it shares with relational

constructionism. Harlene Anderson (1997) points out three significant similarities. Both

hermeneutics and relational constructionism 1) "examine taken-for-granted everyday beliefs and

practices," 2) "share an *interpretative perspective* that emphasizes meaning…as constructed, not

imposed" 3) "stand in sharp contrast to "the Cartesian theory of the dualistic nature of

knowledge" (pp. 37 -38). Hermeneutics has held very different meanings in different times. It

has evolved from its seventeenth century role of providing "appropriate interpretation" (p. 38) to

be one of the shapers of the "post-modern mind" (Tarnas, 1991, p. 195) with its own "approach

to interpreting and understanding human behavior" (Anderson, 1997, p. 38). While

hermeneutics continues to be defined as "the theory and practice of interpretation" (Van Manen, 1990, p. 179), it turns to the interpretation of "lived experience" (p. 180) as understood by Dilthey (1985). The hermeneutic emphasis on *interpretation* and the social constructionist emphasis on *construction* share congruency in rejection of subject-object dualities. Yet, the approaches to hermeneutics are as diverse as the approaches to social constructionism.

Three different emphases in hermeneutics. Van Manen (1990) summarizes the evolution of different emphases in hermeneutics in relationship to *lived experience*. He specifically identifies three different shifting emphases in hermeneutics over a period of several decades. Heidegger (1962) focused hermeneutics on interpreting "one's own possibilities for being in the world in in certain ways" (Van Manen, 1990, p. 180). Gaddmer (1975) emphasized that "we cannot separate ourselves from the meaning of a text" (Van Manen, 1990, p. 180). Ricoeur (1976) "widens the notion of textuality to any human action or situation" (Van Manen, 1990, p. 180). The literature review recognizes the diversity of perspectives on hermeneutics, while being most interested in the fundamental richness of this approach as a way of deepening understanding of breakthrough decision making.

Incorporating the three hermeneutic emphases into this inquiry. This inquiry is interested in *hermeneutics* as a way of "interpreting and understanding human behavior" (Anderson, 1997, p. 38). It is an especially relevant interest because the inquiry seeks a broad understanding of breakthrough decision making, and the hermeneutic perspective recognizes that "understanding is linguistically, historically, and culturally situated" (p. 39). In keeping with Heidegger's (1962) *hermeneutic circle*, this inquiry seeks to understand the part in terms of the whole and the whole in reference to the parts.

Heidegger (1962) focuses on hermeneutics as a way of interpreting "one's own possibilities for being in the world in in certain ways" (Van Manen, 1990, p. 180). This hermeneutics allows the researcher to integrate his "own self-awareness and explicate that awareness with reference to a question" (Moustakas, 1990, p. 11). In the case of this inquiry, the question is the nature of the *spatiality* of decision making. In keeping with Gaddmer's (1975) emphasis that "we cannot separate ourselves from the meaning of a text" (Van Manen, 1990, p. 180), hermeneutics allows this inquiry to turn toward "literature, poetry or other story forms…as a fountain of experiences" (Van Manen, 1990, p. 70). In keeping with the way in which Ricoeur (1976) "widens the notion of textuality to any human action or situation" (Van Manen, 1990, p. 180), hermeneutics allows this inquiry to search broadly for the relational constructs and antecedents and outcomes of breakthrough decision making. Clearly, the differing emphases of Heidegger (1962), Gaddmer (1975) and Ricouer (1976) all add nuanced value to the approach of this inquiry.

The importance of phenomenology for this inquiry. Phenomenology allows the inquiry to ask, "what is the nature or meaning" (Van Manen, 1990, p. 184) of breakthrough decision making? In the sense of phenomenology as "the study of essences" (Merleau-Ponty, 1962, p. vii), this inquiry asks, *what is the essence of the spatiality of breakthrough decision making*? The inquiry seeks *essence* not in the sense of a mental abstraction but in the sense of *ether, breath,* or *spirit.* Phenomenology encourages this inquiry to focus on "what is given to us in immediate experience without being obstructed by pre-conceptions and theoretical notions" (Van Manen, 1990, p. 184). The importance of phenomenology for this inquiry is that it allows an emphasis that moves beyond *definitions* of breakthrough decision making to deepened *experiential* understandings.

As the researcher, I wrestled with the notion of making this inquiry a purely

phenomenological study. I rejected that direction in favour of what Van Manen (1990) describes

as "hermeneutic phenomenology" (p. 180)—a methodology that is both *descriptive*

(phenomenological) and *interpretive* (hermeneutical). It is in keeping with the understanding of

the relational constructionist approach that the articulation of the lived experience (the

phenomena) of breakthrough decision making is articulated in language and "is inevitably an

interpretive process" (p. 181). This inquiry chooses an approach that is both *descriptive*

(phenomenological) and *interpretive* (hermeneutical). It dares to venture drawing maps while

starting with the presupposition that there is no one *true* map, and honouring the "complexities,

multiplicities, instabilities, and contradictions" that are inherent in "the full situation of inquiry"

(Clarke, 2005, p. xxiii).

  The concept of human science. The term *human science* (Van Manen, 1990) is valuable

to this inquiry because it captures a "variety of approaches and orientations to research" (p. 181)

central to this inquiry. Dilthey (1987) understands *geisteswissenschaften* to be human

phenomena that "require interpretation and understanding…to grasp the fullness of lived

experience" (Van Manen, 1990, p. 181). It is a "quest for meaning" that "shapes and reshapes,

creates and recreates" (Anderson, 1997, p. 40). It also *interprets* and *reinterprets*. Because it is

meaning that is co-constructed, the integration of an understanding of *human science* into a

relational constructionist approach to a research question is wholly congruent.

  The literature of communication, language, and social context. To set the stage for

understanding the relational constructionist approach to decision making, the inquiry looks at

profound shifts in how the postmodern world views *communication*, *language*, and *social*

context. The three are so closely interwoven in the paradigm shift of the postmodern world-view

that the inquiry considers them together as one construct. The inquiry understands *postmodern* to refer, not to a specific historical period, but rather to a paradigm shift (Anderson, 1997). That paradigm shift profoundly impacted the approach to all the social sciences--also described as *human sciences* (Van Manen, 1990) or *cultural sciences* (Habermas, 1971). The effects on psychology, sociology, linguistics, and any discipline concerned with the study of human behavior were profound.

   Roots of the paradigm shift. The paradigm shift can essentially be distilled as a change in "the Western heritage with its emphasis on the single individual" to a world of "thoroughgoing interdependence" (Gergen, 1994, p. 4). The reach of this shift toward an "emphasis on the context of human behavior" (p. 20) was propelled by the evolution of quantum physics from Einstein's theory of relativity (Tarnas, 1991). The new paradigm would flourish in "the soil of psychology" (p.5). This would move psychology "beyond individual behavioral descriptions to *interactional* processes and from linear to *circular causality*" (Anderson, 1997, p. 17). At the same time the new paradigm would have repercussions that reached far beyond the discipline of psychology. In the face of a new understanding that "observation always shapes that which is observed" (Anderson, 1997, p. 22) dualisms "between man and world, mind and matter" (Tarnas, 1991, p. 352) began to crumble. The impact on the human sciences (Van Manen, 1990) and their view of communication, language, and social context was profound.

   The impact of the paradigm shift on the discipline of linguistics. In linguistics, simplified dichotomies between *langue* and *parole* and the *signifier* and the thing *signified* (Saussure, 1983) would fall with the rise of sociolinguistics as a field of study (Trudgill, 1995; Wardaugh, 1992). There began to emerge an understanding of the complexity of language in human context (Labov, 1972) and linguistic variation (Eckert, 2000). An interest in standard

language shifted toward an interest in dialects (Wolfram, 1991) and pidgins and creoles (Spears

& Winford, 1997). Erving Goffman stimulated a rich understanding of the role of non-verbal

communication (Goffman, 1959, 1963, 1967). It would shape an understanding of decision

making processes as a *form of talk* (Goffman, 1983) and an aspect of behavior in public places

(Goffman, 1963) that cannot be ignored by this inquiry. The role of *gender* in communication

became a focus of interest and publications for linguistics (Eckert & McConnell-Ginet, 2003).

Linguists, steeped in structuralist and behaviourist models, sought to articulate more

integrated understandings of the role of language in the fuller human context. An example is

Ken Pike's (1967) *Language in Relation to a Unified Theory of the Structure of Human Behavior*

which was formative for the linguistic analysis approach of tagmemics (Pike, 1971; Pike & Pike,

1983).

The impact of the paradigm shift on the discipline of psychology. In psychology, the

paradigm shift created a context for "postmodern therapy" (Anderson, 1997, p. 243). It led to a

"trust in the other person's capacity for self-agency…trust in the process and in the relationship"

(p. 246). Moving far away from psychology as *diagnosis* of a condition known to the therapist

through their expertise, it would allow the therapist to accept the "not-knowing position" (p.

247). In this relational constructionist frame, therapy is no different from "theory, research,

clinical practice, teaching, and organization consultation" in that "all are collaborative efforts"

(p. 267). Rather than *directing* a therapy session the practitioner is "moving among" (p. 242)

participants, providing a context for bringing together a multiplicity of voices that "may be in

harmony or disharmony" (p. 242). The notion will have evident implications for decision

making not only in the context of therapy, but also in the context of organizational and group

decision making.

The growing impact of the paradigm shift on all the social sciences. At the core of the paradigm shift in relation to language, communication, and social context, was the "recognition of the…contextualization of human behavior and the individual in relationship to others…with a focus on the interactional or interpersonal framework in which behavior occurs" (Anderson, 1997, p. 25). In sociology, the early work of Berger and Luckmann (1966) has been highly recognized. Knowledge became viewed, not in in an individual context, but in its *social* nature and the door was opened for sociologists to consider "a multiplicity of possible interpretations" (Anderson, 1997, p. 40). The work of Ken Gergen (1994) articulated the "impasse of individual knowledge" (p. 3) and the way in which all social sciences stood at an impasse without a shift in world-view. The social constructionist approach moved the paradigm shift beyond both behavorism and cognitivism to "lay the groundwork for a full transformation in our view of language and of the allied concepts of truth and rationality" (p. 33).

Impact of the paradigm shift for practitioners across disciplines. What were the implications of the shifting paradigm on language, communication, and social context for practice? It would challenge practitioners across disciplines to begin to approach their practice "…as an art, a matter of skill and wisdom" rather than "a body of techniques" (Schön, 1983, p. 237). In the world of decision making, it would catalyse movement away from the predominant view of the facilitator or practitioner as a *diagnostician.* The language of *diagnosis* has been replete and persistent in the literature over more than three decades (Argyris & Schön, 1996; Beer, 2010; Bright and Cameron, 2010; Cummings & Worley, 2005; French & Bell, 1984; Gerloff, 1985; Jamieson, 2010; Katz & Miller, 2010; Nadler & Tushman, 1980; Warrick, 2010; Weisbord & Janoff, 1995; Weisbord & Janoff, 1999; Weiss, 2003). The movement away from the notion of the practitioner as a *diagnostician*, would come hand-in-hand with the call for *self-*

aware or *mindful* practitioners (Eisen, 2010; Stavros & Seiling, 2010;   Watkins & Stavros, 2010; Worley, Rothwell, & Sullivan, 2010; Vogus, 2012). *Self-aware* or *mindful* practitioners are called to be engaged in "dialogic OD" (Bushe, 2010, p. 617) and "transformative dialogue (Amodeo & Cox, 2010, p. 412) and "transformative change" (Rothwell & Sullivan, 2010, p. 55) that is "complex, deep, and lasting change" (Rothwell, Stavros, & Sullivan, 2010, p. 13). While the language of *diagnosis* lingered long after the paradigm shift, clearly the understanding of the role of the practitioner was changed.

Emergence of a relational view of the practitioner. The paradigm shift opened the door for even more profound shift in the understanding of the role of the practitioner. The shifting view of the facilitator or practitioner would evolve to what traditional OD would have viewed as a great extreme -- viewing the practitioner, in a radically new light as a "guest" (Anderson, 1997, p. 99) "moving among" participants (p. 242). Outside of psychology in OD work, the new understanding of the *complexities* of language, communication, and social context would put the brakes on the trademarking of new technologies and designs for OD that reflected little understanding of complexities. Quade and Holladay (2010) point out that "the emphasis in the field…moved toward toolkit development, without a clear understanding of the massively entangled complex systems and underlying patterns and dynamics that trigger, support and maintain the culture of a system" (p. 479). The shifting paradigm required OD to begin looking at decision making in terms of "deep cultural change" (Amodeo & Cox, 2010, p. 422).

The linguistics context. The shifting paradigm on language, communication, and social context shaped rapid and important developments in linguistics, the scientific study of language. The linguistics context is of profound significance for understanding the context of inquiry in regard to breakthrough decision making. Decision making is itself embedded in *language*. The

literature in regard to decision making is itself an *arena of discourse.* The literature and

conversation in regard to decision making is a *linguistically-embedded reflective process.* The

practitioner and reflector on the situation of breakthrough decision making "shapes the situation

in accordance with his initial appreciation of it, the situation 'talks back,' and he responds to the

situation's back-talk" (Schön, 1983, p. 79). Schön (1983) notes that this "reflective conversation

with the situation" (p. 76) underlies the "fundamental structure of inquiry" (p. 104).

A search of the literature of decision making shows that there has been little attention

paid to the *linguistic structure* of decision making as a *construct of interest* or to the discourse on

decision making that shapes OD practices. The *situation* and *processes* of decision making have

been well studied from emerging *psychological* perspectives (Anderson, 1997), *sociological*

perspectives (Strauss, 1991), *anthropological* and *ethnographic* perspectives (Schensul, et al.,

1999), *moral* perspectives (Sandelands, 2012) and even *relational* perspectives (Gergen 1994;

McNamee & Gergen, 1999). But even though the language and understanding of decision

making is necessarily "linguistically…situated" (Anderson, 1997, p. 39), there has been little

inquiry or attention paid to a *linguistic* perspective on decision making.

Linguistics as a lens on decision making. The literature suggests that in the tools of

linguistics there is an available rich lens for looking at the *universe of discourse* of decision

making. It is a window and perspective that has been hardly opened. If practitioners of decision

making are to be *psychologically or emotionally self-aware* in their own practice, is there not

equal value in being *linguistically aware* of the nuances and structures of language involved in

decision making processes and the discourse(s) about decision making? In keeping with Schön's

(1983) articulation of "design as a reflective conversation with the situation" (p.76), the

researcher suggests that the linguistic design of a reflective conversation with the situation of decision making is of value.

The tools of linguistics--including *discourse analysis*, *register study*, *stylistics*, *pragmatics*, and *interactional sociolinguistics* (Slembrouck, 1998)--provide the opportunity for comparison of *formal* and *informal* narratives of decision making and the role and efficacy of each in the real life communication processes of breakthrough decision making. Such a linguistic study would not limit us to either the *spoken* or *written* language (Stubbs, 1983).

Models for the study of narratives using discourse analysis have developed simultaneously within four disciplines of study—*literary studies, ethno poetics, sociolinguistics*, and *conversation analysis* (Slembrouck, 1998). We have available models of analysis for conversation types and classification of utterance types (Gumperz & Hymes, 1972) in decision making processes. Linguistic tools allow us to focus on the uses of language in contexts larger than sentences and utterances. These tools can be employed to explore the rich interrelationships between *language* and *situation* and language as reflective of *networks of relatedness*. The linguistic analysis is able to be inclusive of   symbolic representations whether *visual* or *verbal*.

Such a linguistic analysis has been of great value in application to arenas of discourse similar to decision making. Analysis of the *structure of dialogue* has been applied to consider informing the practice of doctors advising patients of treatment options in regard to suspected cancers (Milward & Beveridge, 2012). The researcher has previously applied such analysis to an understanding of The *Structure of Scientific Abstracts* using the linguistic tools of tagmemics (Mahaffy, 1979). In this analysis, the notion of *cohesion* was especially salient to understanding the linguistic structure. Clearly, there are rich possibilities for linguistic analysis of the discourse(s) of decision making. Questions that might be explored through such an analysis

include the following: What is the linguistic structure of an AI process? What is the linguistic

structure of "transformative dialogue" (Amodeo & Cox, 2010, p. 412)? In the SOAR approach

(Stavros & Hinrichs, 2009; Stavros & Wooten, 2012), what is the linguistic structure of "strategy

conversations and strategic planning" (p. 835)? In more general terms, the linguistic analysis

might ask: How do the formal and informal narratives of *problem-based* decision making

processes differ from the formal and informal narratives of *appreciative* decision making

processes?

To touch on these questions, this inquiry looks to inclusion in the methodology of the use

of linguistic tools—shaped by tagmemics (Brend, 1974; Pike, 1967; Pike, 1971; Pike & Pike,

1983) and discourse analysis (Gumperz & Hymes, 1972; Slembrouck, 1998; Stubbs, 1983).

These tools are used to gain some understanding of the linguistic structure of the language of

decision making and the discourse(s) about decision making. The methodology will suggest

using linguistic tools in a relational constructionist context—rejecting the notion that "discourse

is an *outward* expression of the *inward* being (thought, intention, structure, or the like)" (Gergen,

1994, p. 39). It also suggests linguistic methodology that is rejecting of the positivistic

"distinction between a literal language (reflecting the world) and a metaphoric one (altering the

reflection in artistic ways)" (p. 41).

Instead, the inquiry looks toward analysis of language in the fuller, phenomenological

sense of language that "speaking is a manifestation, a realization of the mystery which we are"

(Kwant (1965) *The Phenomenology of Language*, p. 263). Much as AI calls practitioners and

decision makers to approach an organization as *a mystery to step into* (Cooperrider et al., 2003),

this inquiry invites us to step into the linguistic structures of the discourses of decision making as

speech manifesting the *mystery of who we are.* It invites looking at *relational being* from the linguistic lens, much as we have looked at it from the *social* and *psychological* lens.

Summary of the conceptual framework. The literature review began with a consideration of *spatiality* as the key conceptual framework. From there it moved to the ways in which cartographic and mapping approaches serve to define this space. It considered the view of *spatiality* as *lived* and *living* space through the lens of human science, hermeneutics, and phenomenology. As it did so, it uncovered the conceptual frameworks shared with the relational constructionist approach. Finally, it considered the intertwined conceptual frameworks on communication, language, and social context emerging from the postmodern world-view. This brings the literature review to a broad consideration of the world-view and philosophical context that shape this inquiry.

The World-view and Philosophical Context

The literature review of this inquiry is interested in the world-and-life view and philosophical contexts that have shaped decision making and how participants' frame discourses about decision making over the ages. To understand the current world-view and philosophical context, it is necessary to recall "the deeper sources of our present world" (Tarnas, 1991, p. xiii).

In reviewing the world-view and philosophical context, the inquiry understands *world-view* in the sense of *weltanschauung,* the deepest pre-suppositions about the world and nature of reality held in a particular period of time and sometimes referred to as a *ground motive* as described in the *Summary of Dooyeweerd's Cosmonomic Philosophy* (Dooyeweerd's Pages, 2012). As the literature review moves through major world-views that have shaped Western thought, it will link each of these to a preliminary understanding of how the world-view has shaped the predominant views of decision making.

The literature review moves in an overview fashion through the major phases of Western philosophical thought that have shaped the decision making context in the Western world today. It summarizes a vast history and literature through the perspective of *dualities* and *dichotomies* in Western thought that have been matched with efforts to synthesize and *reconcile* these dualities and create *integrative* approaches. Dualistic stances have framed Western thought since the time of the "Greek world view" (p. 3). In the subsequent world-views, the dualities are re-shaped, re-formulated or efforts are made to synthesize and find integrative frameworks.

While this is only one perspective from which the inquiry could view the world-view and philosophical context, it is selected because it seems to capture best the *zeitgeist* or "spirit of the age" (Van Manen, 1990, p. 13). The focus is not so much on *geist* (spirit) as an *intellectual capacity*, but on "the depth of the soul, spirit, embodied knowing and being" (p. 14) that characterized an age. In this focus, the literature review highlights components that are especially salient to shaping a view and practice of decision making.

The literature review of world-view and philosophical context addresses four such *spirits* or world-views. They are identified as the *Greek world-view, m*edieval world-view, *modern world-view*, and *postmodern world-view*. Finally, the literature review looks at *emerging world-view*, and considers in that look, some inclusion of *indigenous world-view*.

Greek world-view. For this inquiry, the *Socratic Dialogues* of Plato serves as an illustration of the Greek world-view. This is the very early reference to a dialogic process that will be shaped and reshaped through subsequent world-views. The *Socratic Dialogues* wrestle to find "objective universal concepts of justice and goodness" (Tarnas, 1991, p. 7). This world-view searches for "timeless essences which underly concrete reality" (p. 4). Universals, often

mythically personified as deities and great beings, provide some sense of order and coherence in a world that might otherwise seem chaotic.

Tarnas (1991) suggests that "the Greeks were perhaps the first to see the world as a question to be answered" (p.4). They did so in an "inescapably dualistic" (Dooyeweerd Pages, 2012, p. 1) fashion. The fundamental duality is *form-matter*. Tarnas (1991) describes this duality as purposeful toward seeking to encompass both "the whole of reality" (form) and "multiple sides of the human sensibility" (matter) (p. 69). The universe has "pervasive intelligence" (p. 69). The Greek world-view is relentless in believing that discovery of this intelligence is an ever-unfolding process that satisfies human search for understanding and calls for constant revision and critical (rational) analysis. In the Greek world-view, "genuine human knowledge can be acquired only through the rigorous employment of human reason and empirical observation" (p. 70).

Decision making, looking back through the lens of the Greek world-view, is a rational process that presupposes that there is a cosmic (universal) intelligence that can be accessed in human awareness through a dialogic process and relentless search for truth. Inquiry, in this world view, is likely to be focused on *why* questions of cosmic significance. The *spatiality* of decision making in this lens might be described as *archetypal* or *metaphysical*.

Medieval world-view. In the medieval world-view, the Greek duality of *form-matter* is replaced by the duality of *sacred-secular* or *nature-grace*. The tension now is between *faith* and *reason*. In the historical context where the medieval church had become powerful, the rediscovery of a large body of Aristotle's writings "preserved by the Moslems and Byzantines and now translated into Latin" (Tarnas, 1991, p. 177) led to the dynamic dualistic tension between *faith* and *reason,* the *sacred* and the *secular.* Christianity, in this era, was equally

infused with this dualism. Gnostic and Zoroastrian dualism led to "holding an absolute division between an evil material world and a good spiritual realm" (p. 141). The great theologian and philosopher, St. Augustine, held the lineage of a devout Christian mother and a pagan father (Tarnas, 1991).

The *duality* of the medieval world-view was further articulated as tension between *human nature* and *divine nature*, between the *transcendent* and the *non-transcendent*, and between a *present life* and a *future life*. It is a reshaped dualism, but not an entirely new dualism. Plato's *spirit-matter* dualism is reinforced by "infusing it with the doctrine of Original Sin…and severing from nature any immanent divinity…and by radically polarizing good and evil" (Tarnas, 1991,p. 165).

Decision making, looking back through the lens of the medieval world-view, is a matter of *right* versus *wrong*. Truth is absolute. Decision making is purposeful toward *transcendence* of a lower nature. The *spatiality* of decision making in this lens might be described as *hierarchical.*

Modern world-view. The modern world-view is shaped by "the complexly intermingled cultural epochs known as the Renaissance, the Reformation, and the Scientific Revolution" (Tarnas, 1991, p. 223). The Renaissance formed the emphasis on *human capacity.* The world-view is "marked by individualism, secularity, strength of will, multiplicity of interest and impulse, creative innovation, and a willingness to defy traditional limitations on human activity" (p. 228).

The modern world-view is *empirical* and *rational.* If the Greek world-view wrestled with the *why* of phenomena and cosmic questions, the modern world-view wrestled with the *how* of phenomena and mechanical questions as to how things work. This is the era that birthed

technology and machines. The belief context is that "all physical phenomena can in essence be

comprehended as machines" (Tarnas, 1991, p. 278). Quantitative mechanics ruled the sciences,

and "an absolute faith in human reason was justified" (p. 279). The dualism of this world-view

is *res cogitans* (thinking substance)-*res extensans* (extended substance), or simply *subject-object*

dualism.

The modern world-view lens gives us some sense of the origins of the *diagnostic model*

of early and traditional OD. Cartesian *mathematical reasoning* (Tarnas, 1991)--applied in an

organization context--allows for the *diagnosing* of what may not be working in a decision

making or development process. The *fixing* is *prescribed* through rational and empirical

processes. This context is substantially entirely *secular* and science is *authoritative*. The

spatiality of decision making in this lens might be described as *atomistic.*

Postmodern world-view. The postmodern world-view is tolerant of ambiguity and

suspicious of authority. "The postmodern mind may be viewed as an open-ended, indeterminate

set of attitudes that has been shaped by a great diversity of intellectual and cultural currents;

these range from pragmatism, existentialism, Marxism, and psychoanalysis to feminism,

hermeneutics, deconstruction, and postempiricist philosophy of science" (Tarnas, 1991,p. 395).

The postmodern world-view is resistant to any a-priori thought system ruling in understanding of

knowledge or explanation of human experience.

The postmodern world-view is reflective of new understandings in the physical sciences

as to the nature of systems, *fields, change* and "nature's templates" (Senge, 1990, p. 93) shape

the emerging practices of systems thinking (Senge, 1990; Senge et al., 1999, Senge et al., 2004)

and the relating of organization and decision making structures to the natural environment

(Wheatley, 1994, 1998, 2005). The postmodern world-view with its emphasis on "the many-

sidedness of the human spirit" (Tarnas, 1991, p. 407) contains the seeds for the POS focus on

positive individual attributes, positive emotions, and *strengths and virtues* (Cameron & Spreitzer,

2012). While the focus on *strengths and virtues* might contain echoes of the Greek world-view

with its emphasis on *archetypes* and *essences* (Tarnas, 1991), the focus on *positive emotions*

needs the soil of the postmodern world-view to sprout a more "multivalent" (p. 407) perspective.

Arguably, the postmodern world-view, with its focus on "the challenge of being, *in potentia"* (p.

406), is soil for the growth of AI as a stream of practice. The *spatiality* of decision making from

the postmodern lens might be characterized as *patterns of relationships.*

     Emerging and indigenous world-views. It is the perspective of this inquiry that the

relational constructionist approach, while both formative and formed by the postmodern world-

view is anticipatory—along with some other emerging perspectives (Grassie, 2010)--of a new

and *emerging world-view*. This world-view promises to carry us beyond the postmodern world-

view. It bears congruency in many regards to what can be characterized as *indigenous* world-

views. This inquiry considers these together as *emerging* world-views and includes in this

category *indigenous* world-views. It is the nature of an emerging world-view that is not easily

defined. At the same time, emerging and indigenous world-views may be of paramount

importance as a world-and-life view context for consideration of breakthrough decision making.

     Alternatives to Western world-views have long been ignored by mainstream research but

are gaining through globalization and a "growing conviction among social scientists that more

attention needs to be paid to the plurality of contexts…and cultural dimensions…crucial in

forming these contexts" (UNESCO, 2010, p. 3). Understanding of alternatives to Western

world-views is often opened up by an emerging and growing body of literature on aboriginal

cultures (Barnaby, 2009; Ellerby et al., 2000; Kliger, 1999; RossHelen, 1995). The focus is

often on decision making processes (Barnaby, 2009; UNESCO, 2010) as the Western world

confronts increasing interaction with substantially different non-Western cultures. In some

sectors, there is a significant effort to "recognize the importance of reflecting the world-views,

strengths and gifts of Aboriginal cultures" (Alberta Education, 2012, p. 1). A significant theme

that frequently emerges from the lens of indigenous world-views is "connection to the

Earth…the importance of place and of the connection to a place of belonging" (p. 17).

The literature review suggests in the critical analysis that there is an emerging world-

view that is post (coming after) the *postmodern* worldview. It takes some shape in significant

part from indigenous world-views. It finds expression in willingness in the relational

constructionist stream to consider the "murky" (Gergen, 2009, p. 352) as well as the "discourse

of the sacred" (p. 353). It furthers ability to "soften the boundaries of separation" (p. 354) that

still exist even in the postmodern world-view. The emerging world-view can be described as

growing from "ecological consciousness" (Skolimowski, 1992, p. 239) that holds the idea of a

"participatory universe" (p. 238), and has an "eco-cosmology" (p. 101). This world-view holds

forward the "sanctity of life" (p.57) in a more cosmological sense than the sense of that phrase in

political debates today. It brings us to *exploring spirituality from the outside in and bottom up*

(Grassie, 2010) "to close this gap between the domains of science and religion" (p. 12).

Decision making in the emerging world-view, shaped in part by indigenous cultures, is

reflective of a "participatory universe" (p. 238)—as distinct from simply participatory decision

making. It is *integral* (Rinderknecht, 2004; Wilber, 2007). It is *hope*-filled—not in the sense of

a positive individual attribute (Cameron & Spreitzer, 2012), but more in the sense of our

collective "reassertion of our belief in the meaning of the universe" (Skolimowski, 1992, p. 239).

Decision making in the emerging world-view grows from *wisdom*—"evolutionary

wisdom" (Skolimowski, 1992, p. 135) that is constituted by *enlightenment* (in the sense of *spirit*,

not *reason)* and *holiness.* This understanding of wisdom as constituted by *enlightenment* and

holiness may be emerging new territory growing out of the ever-frayed and fraying war-torn

boundaries between the territory of the sacred and the secular. The *spatiality* of the emerging

and indigenous world-views might be described as "existential space" (p. 173) with

"irreducible…aesthetic, spiritual, and cultural" characteristics (p. 173).

Summary of the world-view and philosophical context. The literature review has

moved in an overview fashion through the major shifts in the deepest pre-suppositions that have

shaped Western thought. In so doing, it has landed on an emerging world-view that calls

forward stepping outside of the framework of Western thought and into a framework that may be

more indigent to a minority perspective outside of the predominant and dominant view of the

world as it has been most shaped by those in power. The interest of this inquiry in these

evolving worldviews pertains specifically to the ways in which they shape the *situation* or

spatiality of breakthrough decision making.

Figure 2.3 provides a summary representation of the identified world-views that have

shaped the Western context for decision making. It associates with each world-view a dualistic

stance that has evolved, but been consistently present, up to and into the postmodern world-view.

This dualistic stance only fades with the movement into what this inquiry identifies as the

emerging world-view that seeks a stance that is *integral* and beyond dualities. Since this inquiry

asks as a fundamental research question—how does softening the boundaries of separation

between the sacred and the secular deepen our understanding of breakthrough decision

making?—an *emerging* world-and-life view that moves beyond dualities that have existed since

the time of the Greeks will be of paramount importance.

Figure 2.3. Spatiality of Decision Making through the Lens of Major World-and-Life Views

Greek World-view	Medieval World-view	Modern World-view	Postmodern World-view	Emerging World-view
• Greek World-view	• Medieval World-view	• Modern World-view	• Postmodern World-view	• Emerging World-view

Shifting dualistic stances that have shaped the Western World

• Duality is Form-Matter	• Duality is Faith-Reason	• Duality is Subject-Object	• Duality is Particle-Field	•Integral Without Duality
•Spatiality is Archetypal or Metaphysical	•Spatiality is Hierarchical	•Spatiality is Atomistic	•Spatiality is Patterns of Relationships	•Spatiality is Irreducible and Existential

Figure 2.3 also summarizes how the *spatiality* of decision making might be represented

from each of these world-views. It identifies an *architecture* or *design* of the lived experience of

breakthrough decision making as it might be associated with each of the major world-and-life

views. As such it inquires as to the *spatiality* of a situation (breakthrough decision making) as

that situation has been relationally constructed in different ways throughout the ages and in

different historical, philosophical, and belief contexts. It sets the frame for the turn of this

inquiry to consideration of the literature on decision making in modern streams of organizational

life and OD practice.

The Decision Making Literature

Overview of the decision making literature. The literature on decision making crosses

the boundaries of multiple disciplines, streams of practice, and framing lenses (Bolman & Deal,

2003). It has been addressed in literature, sacred writings, and scholarly publications. Decision

making has been researched as "an overt process" (Gudykinst, Steward, & Toomey, 1985, p.

180) but also in connection with "world views, values, cognitive forms…perception and….social

forms" (p. 180). Decision making has been viewed as an *art* (Bolman & Deal, 2003; DePree,

1989) and as a *science* (Holman & Devane, 1999). Decision making has been studied in *cross-

cultural* contexts, contrasting, for example, decision making in North America and Japan (Kume,

1985). Because this inquiry seeks to understand the architecture or *spatiality* of decision making

in its broadest context, it does not limit itself to the literature of OD.

The lack of a shared definition within OD as to what constitutes decision making means

that--even in a field that gives credence to *empirical* studies--there are few empirical studies of

the *situation itself* of decision making. Studies that represent themselves to be empirical in

nature make *a-priori* assumptions as to the utility of decision making. The value of decision

making in such studies is often linked to outcomes relating to corporate *profit* and *growth*

(Armstrong, 1982) or success in overcoming *perceived conflict* (Kiser, Asher, & McShane,

2008).

The scholarly literature that attempts to look at decision making empirically contains

significant questions as to the value of such studies for predictive purposes. This literature cites

inherent methodological problems that limit the value of such studies (Edwards & Livermore, 2009). Empirical research on decision making tends to move into areas where there has been little underlying academic research to support such empirical studies. One such example is the role of *intuition* in decision making (Fields, 2001). Empirical studies on decision making generally contextualize decision making deeply within the modern world-view of OD. The literature of decision making must be critically evaluated with that in mind.

> ***Literature on decision making in the modern world-view of OD.*** Much of the literature on decision making in the modern world-view grows from the point of view that "an organization is a social device for efficiently accomplishing through group means some stated purpose; it is the equivalent of the blueprint for the design of the machine which is to be created for some practical objective" (Katz & Kahn, 2005, p. 481). In this *teleological* (function and design) perspective, the facilitator of decision making in the organization is a *diagnostician* seeking to find those places where the efficient functioning of the decision making processes that keep an organization running, have broken down.

This view of decision making as a tool for *fixing* or improving the functioning of an organization is pervasive and difficult to escape in the literature (Argyris & Schön, 1996; Beer, 2010; Bright and Cameron, 2010; Cummings & Worley, 2005; French & Bell, 1984; Gerloff, 1985; Jamieson, 2010; Katz & Miller, 2010; Nadler & Tushman, 1980; Warrick, 2010; Weisbord & Janoff, 1995; Weisbord & Janoff, 1999; Weiss, 2003). The goal, in this view, is "rational decision making on a continuous basis" (Pfeffer, 2005, p. 296) within the context of "bounded rationality" (p 296). In this modern world-view which has shaped traditional OD work, decisions are literally looked at as one of many resources available for organizations to respond to environmental change. "Decision resources" (Gerloff, 1985, p. 33) are a *commodity*,

much like any other. The greater uncertainty there is in the environment, the greater is the need

for decision resources (Galbraith, 1974).

　　　Literature on decision making in the postmodern world-view of OD. From this purely

mechanistic view, OD practice moved toward contextualizing decision making from the frame of

organizational learning (Senge, 1990; Senge et al., 1999; Senge et al., 2004). But that frame

has also received significant criticism for separating learning organizations from *values* (Argyris

& Schön, 1996). The argument is that "organizational power elites use the ideal of the learning

organization as they use other rhetorical ideals as cunning vehicles of normative control" (p.

194). The result may be decision making—even in learning organizations-- that leads to power-

grabbing, manipulation, and destruction.

　　　The advent of AI in the postmodern world-view. With the advent of AI in the postmodern

world-view, decision making moves from being *problem-based* to *possibility-based*, and from a

focus on the *negative* to a focus on the *positive* (Anderson et al., 2001; Cameron, Dutton, &

Quinn, 2003; Cooperrider, Whitney, & Stavros, 2003; Cooperrider & Whitney, 2005; Stavros &

Hinrichs, 2009; Stavros & Wooten, 2012). The literature review will consider the AI context of

decision making in more detail below.

　　　The postmodern decision making literature in faith-based contexts. Decision making in

faith-based contexts has received considerable attention (Keating, 1978). This inquiry addresses

elsewhere how the sacred texts of the major religions of the world speak to decision making.

Decision making from the systems learning frame has been applied also in faith-based contexts.

An example is Peter Steinke's (1996) *Healthy Congregations: A Systems Approach* which has

become a study guide for many church congregations in the United States (*Personal

communication from Rev. Deborah Seuss and Dr. Craig Hinnencamp).* The literature contains

significant reference to *ethical decision making* in both faith-based and other contexts (Cottone

& Claus, 2000). The practices of AI, as a decision making and change model, have been refined

in faith-based communities and faith-based contexts (Branson, 2004; Chaffee, 1997;

Nordenbrock, 2011). The application of decision making models in *faith-based* contexts is of

significant relevance to this inquiry because of its interest in that place where the boundaries

between the *sacred* and the *secular* grow thin.

> **The literature on breakthrough decision making.** In considering specifically

breakthrough decision making, this inquiry moves into an area where there is little research,

scant literature, and not even agreement on what constitutes *breakthrough* in decision making

contexts. In the little literature in this area, decision making has been looked at as a

breakthrough process (Katz & Miller, 2010; Weisbord & Janoff, 1995), change *tipping point*

process (Gladwell, 2002) and as a "*freezing effect*" (Scherer & Alban, 2010, p. 77). Review of

the literature finds scant reference to either *breakthrough decision making* or to the freezing

effect that inclines individuals and groups to "stick to…decisions" once they have been made (p.

77). A concept that closely parallels *breakthrough decision making* in the literature is *dynamic*

decision making (Hsiao & Richardson, 2012). The literature review in this area, suggests that

"predictors related to decision making interfaces and environments are still controversial as the

decision aids for dynamic decision making" (p. 1).

> **The literature of decision making outside of organizational and OD contexts.** The

literature on decision making is predominantly focused on decision making in organization and

institutional contexts. There are significant exceptions, and growing work that stretches decision

making outside of institutional contexts into other settings. Examples are Guckehenheimer's

(2012) work on *social movements*, Ritchie and Hammonds (2012) application of POS toward

international *peacemaking*, application of OD in a virtual world setting (Bush & McCord, 2010), and perhaps, most significantly of these, the work of Yaeger et al. (2010) on the *global* OD consultant.

   The literature of decision making in a global setting. While there has been increasing focus on the role of the facilitator and OD in decision making in *global contexts* (Ritchie & Hamond, 2012), the focus tends to be on the national (U.S.) or local level (Golembiewski, 2010). There is only recently some evolution of literature in the critical area of decision making in the *global* context and much of it is reactive to the need for decision making in the context of interventions to address *global sustainability* issues (Bisbort, 2003).

   The work of Yaeger et al. (2010) on the global OD consultant tends to still focus on the ability to transport or translate predominant Western OD decision making models into other third world settings, with a lack of deep consideration of indigent decision making models and the tendency to use language that presumes Western models to be superior. In their work on the global OD consultant, Yaeger and co-authors (2010) reflect on Golembiewski's evaluation work to report "high levels of success in developing countries" (p. 428). The literature on decision making in global context is young, and evolving in the contexts of United Nations and international agencies (UNESCO, 2010) and in places where development is meeting indigenous cultures and some decision making process that negotiates disparate values becomes necessary (Barnaby, 2009; Ellerby et al., 2000; Kliger, 1999).

   The move to viewing decision making from the multiframe perspective. Perspectives on decision making are as diverse as the streams of practice from which they grow (Morrrell, 2012). Research and practice are moving toward emphasizing the value of looking at decision making from multiple *frames*. Frames are understood to be "a mental map…a set of ideas or

assumptions" (Bolman & Deal, 2003, p. 12). Bolman and Deal suggest that "multiframe

thinking requires elastic movement beyond narrow and mechanical approaches for understanding

organizations" (p. 16). They see the *structural frame, human resource frame, political frame,*

and *symbolic frame* as "four interpretations of organizational process.

For the process of decision making Bolman and Deal (2003) highlight these "four

interpretations" from the perspective of the four frames (p. 306). In the *structural frame*,

decision making is "rational sequence to produce right decision" (p. 306). From the *human*

resource frame decision making is "open process to produce commitment" (p. 306). From the

political frame, decision making process is an "opportunity to gain or exercise power" (p. 306).

From the *symbolic frame*, decision making is a "ritual to confirm values and create opportunities

for bonding" (p. 306).

The *structural frame* with its description of decision making as *rational sequence,* is

clearly reflective of the modern world-view. The effort to integrate four interpretations is an

approach congruent with the postmodern world-view. The literature review looks more

comprehensively at decision making, as it considers the context of the various streams of

practice that shape OD and the discourse about decision making that is predominant today.

The Organization Development (OD) Context

The literature on OD identifies with some specificity, yet with some variation, two major

periods or phases of OD (Golembiewski, 2010). These two periods of OD are given somewhat

different names in recent literature and are variously described (Axelrod, Cady, & Homan, 2010;

Golembiewski, 2010; Watkins, 2010). This literature review identifies the two periods as

traditional OD and *modern* OD. These terms are preferred because they are descriptive of two

phases understood in terms of two world-views. At the same time the terms are not pejorative in regard to either period.

To define the time frames for the two phases of OD, this inquiry accepts the description by Golembiewski (2010) of "two time periods—from the earliest period through the 1980s, and then following the 1980s" (p. 577). The *earliest period* is described by Watkins (2010) who states that "it is generally accepted that the idea of an outsider "consulting" to an organization began with Frederick Winslow Taylor (1856-1915), an American mechanical engineer who sought to improve industrial efficiency" (p. 635). For talking about the earlier of the two periods of OD, we borrow the language of Axelrod et al. (2010), Watkins (2010), and others in broadly referencing this as "traditional OD" (Axelrod et al., 2010, p. 366). This is in contrast to what this inquiry identifies as *modern OD,* sometimes referred to in the literature as "the new organization development" (Bartunek & Woodman, 2012, p. 730).

The traditional OD context. From its inception, traditional OD has been synonymous with *organization consulting.* "This early model of consulting was primarily one of an "expert" who came into the organization to "tell" and "fix" (Bartunek & Woodman, 2012, p. 635). Traditional OD is *problem-based* and a *behavioral* science. In this context, "OD consultants are behavioral scientists" (p. 636). In this model, in its purest form, the organization is a *machine* or *mechanism of production.* A blue-print of this machine can identify decision making in one of the *component parts* of the machine. Mintzberg (2005) describes "the five basic parts of the organization" (p. 219). Decision making can be identified within one of these component parts, identified as the "strategic apex" (p. 220). In this highly hierarchal model, decision making is delegated to those who occupy the "strategic apex"—"those people charged with overall responsibility for the organization—the chief executive officer (whether called president,

superintendent, Pope, or whatever), and any other top-level managers…" (p. 223).   Hierarchy is not only expected, it is praised (See Jaques (1990) *In Praise of Hierarchy*).

Decision making--in the extremes of the traditional OD model-- is not held in high esteem. It is something that is useful and necessary only to the extent that it is required to *fix* some problem. "Decision making is viewed as an activity which absorbs the energy of those available, works on problems, and comes up with solutions which are determined in large measure by a random stream of events" (Pfeffer, 2005, p. 297). The description of the "garbage can model" (p. 297) illustrates this. "The basic idea of the model is that decision points are opportunities into which various problems and solutions are dumped by organizational participants…the streams consist of problems, solutions (which are somebody's product), participants, and choice opportunities" (p. 297). This stream describes universities as "organized anarchies" where the "garbage can models were believed to be particularly appropriate…" (p. 297).

In this view, decision making that is democratic or participatory or happens outside of the context of the "strategic apex" (Mintzberg, 2005, p. 220) is thought to be of little value. Michels (2005) goes so far as to state that "history seems to teach us that no popular movement, however energetic and vigorous, is capable of producing profound and permanent changes in the social organism of the civilized world" (p. 309). Power is prescribed to the decision makers at the top of the hierarchy. "Power…is useless if every momentary social stimulus is viewed as actualizing social power" (French & Raven, 2005, p. 318).

In this context, diversity is something to be *managed* (Cox, 2005). The emerging and inevitable "variation of social and cultural identities" (p. 471) requires organizations to "manage diversity proactively" (p. 471) because "diversity is a potential performance barrier" (p. 470).

Traditional OD is concerned with "technical efficiency" (Gulick, 2005, p. 84). Decision making processes are valuable to the extent that they enhance that. Organizations are "a social device for efficiently accomplishing through group means some stated purpose; it is the equivalent of the blueprint for the design of the machine which is to be created for some practical objective" (Katz & Kahn, 2005, p. 481).

If decision making is not held in high esteem in this approach, neither is the role of the consultant as a facilitator of decision making. In this *depersonalization* of both institution and participants, the literature of OD comes so far as to need to address, as a serious question and concern, the issue of "the personhood of the OD practitioner (Eisen, 2010).

To summarize the view of decision making in this context, decision making is one resource that organizations can import from their environment. "Organizations import resources from their environments, they depend on their environments" (Pfeffer & Salancik, 2005, p. 530). Decisions can and must be made. They are valuable if they help to increase efficiency and enhance production. "After all, anyone can make decisions or take actions—it requires much more skill to be correct" (p. 531). Empirical studies of decision making are not evident in the literature of traditional OD (Schafritz, Ott, Suk Jan & Yong, 2005) for the simple reason that decision making is simply a means to an end and has little value other than its usefulness to fix an organization.

The modern OD context. The postmodern world-view has shaped and defined "the shifting field of OD practice" (Watkins, 2010, p. 634). It has led to "the shifting roles of organization development (OD) consultants" (p. 635).   Modern OD sees the evolution of "dialogic OD" and "turning away from Diagnosis" (Bushe, 2010, p. 617). As happens in paradigm shifts (Kuhn, 1962), the practice of OD was gradually, but radically altered, to such an

extent that the field of practitioners would ask, "why OD lives despite its pronounced death"

(Bartunek & Woodman, 2012, p. 727).

The self-described "new organization development" (p. 727) which has emerged from the

postmodern world-view still retains "the spirits of organization development" (p. 727) of the

past. Even in a radically different approach of modern OD, there are skeletons from traditional

OD with its mechanistic and behavioristic approach. Perhaps, the most pronounced remnant is a

tendency in the current decade to retain the language of talking about OD practice in terms of

diagnosis (Beer, 2010; Katz & Miller, 2010). Warrick (2012) references the *Diagnosing*

Organization Systems Model (Cummings & Worley, 2005). This is one example of a modern

OD approach that carries forward the perspective of *diagnosis.* At the same time, modern OD

begins to take a highly critical stance toward the value of *diagnosis* and the role of the

practitioner as a *diagnostician* (Schein, 2010).

While modern OD tends to reject traditional OD models that care little about stakeholders

in the "rank-and-file" (French & Bell, 1984, p. 37) and lean instead toward highly participatory

models (for example, *Collective Efficacy,* Goddard & Salloum, 2012), it still tends to view

change hierarchically as "driven and led by senior executives" (Cummings & Feyerherm, 2010,

p. 349). This carries forward, in a less pronounced way, the hierarchical view of traditional OD,

where the task of senior managers and leaders is to manage resistance from the rank-and-file.

Kanter (1988) writes that "the manager's first task is to *handle interference* or opposition that

may jeopardize the project" (p. 191).

Contrasts between traditional and modern OD. While it carries remnants of an old

world-view, the modern approach to OD is wholly and substantially different from traditional

OD in significant ways. Traditional OD is the container within which the literature on decision

making is first shaped. It is the first lens for modern scholarship on decision making. With the shift to the modern OD approach, many of the values and beliefs around decision making shift, but much of the language is carried forward. It is important to sort this shift in the literature. The research and practice of both traditional and modern OD frame much of our understanding of decision making today. The core research questions of this inquiry must be contextualized within this changing paradigm. Highlighted below are some of the significant differences in approach between traditional OD and modern OD.

Deep change. While traditional OD was interested in the quick "fix" (as referenced in Watkins, 2010, p. 635) modern OD is interested in "deep change" (Nguyen Huy, 2012, p. 811).

Generative dynamics. While traditional OD was interested in "the span of control" (Gulick, 2005, p. 82) and "efficiency" (p. 84), modern OD is interested in "generative dynamics that lead to positive states or outcomes" (Stavros & Wooten, 2012, p. 826).

Mindfulness and self-awareness. While traditional OD focuses more on "the OD consultant's knowledge of management and organization" (French & Bell, 1984, p. 245), modern OD focuses more on "mindfulness and self-awareness" (Stavros & Seiling, 2010, p. 137).

Boundaries and boundary spanning. Traditional OD "takes the existence of boundaries as given, while treating boundary spanning activity as problematic" (Aldrich & Herker, 1980, p. 319). Modern OD recognizes that "mobility across boundaries in collaborative entities often entails the development of multiple entities…resulting multiplicity and complexity of identities may result in positive organizational outcomes" (Dibble & Gibson, 2012, p. 716). Traditional OD has emphasized that boundaries need constant management and fear that the lack of management may lead to the loss of group identity (Sundsrom et al., 1990). The work of Dibble

and Gibson (2012) reflects the sharply contrasting approach of modern OD in recognizing "the many potential benefits of the blurring and migration across boundaries" (p. 718).

Treating individuals as whole people. Traditional OD focuses on "the important link between individual behavior and organization wide performance" (Steers, 1980, p. 384). Modern OD looks at and recognizes "whole people in organizations" (Bartunek & Woodman, 2012, p. 731).

Shared decision making and collaboration. Traditional OD seeks to have "rigorous opposition…fall into line" (Weiss, 2003, p. 141) with directives from leaders. Modern OD has "emphasis on shared decision making, high levels of participation, and collaboration, human growth and fulfilment through the work experience" (Bartunek & Woodman, 2012, p. 732).

Strengths-based approach. As articulated well by Cooperrider and Godwin (2012) the "problematizing focus" (p. 740) of traditional OD with its "despairing zeitgeist in which the world was largely empty of choice (p. 738) has shifted to a focus on the "science and scholarship of the positive" (p. 741) and "innovation inspired by the best in life" (p. 743).

Ecological perspective. Traditional OD tends to view the environment as a potentially hostile and unpredictable variable that must be controlled. The OD consultant assists the organization in responding to "environmental demands" (Steers, 1980, p. 382). Organizational effectiveness is evaluated by the extent to which consultants and leaders can respond to the fact that "most contemporary organizations exist in turbulent environments in which threats to survival and growth are relatively commonplace" (p. 382). In modern OD, "the organization-environment relationship is defined as the fit or symbiosis between an organization's inputs and design components" (Cummings & Feyerherm, 2012, p. 347).

Cultural diversity. Traditional OD tends to look at cultural diversity as a component of environmental uncertainty (instability) that may be a potential threat to an organization (Gerloff, 1985). It is viewed as making decision making difficult. "High uncertainty (diverse and changing environment) is the most difficult decision-making situation" (p. 33). Modern OD tends to look at cultural diversity as an opportunity for new ideas and perspectives. In describing whole system change, Axelrod et al. (2012) talk about creating "a space for people who think differently, or come from different cultures and traditions, to work together to explore common ground that benefits them individually and benefits the organization or community" (p. 371). In articulating the case for "a positive approach to diversity research" (Ramarajan & Thomas, 2012, p. 560) modern OD begins with the presumption of "value in diversity arising from the direct contributions of members, based on each members' unique attributes" (p. 555).

The value of the group. In traditional OD the emphasis is on the *individual* as the performer or actor in an organizational and decision making setting. Souder (1988) states a generalization that is frequently seen in traditional OD literature: "The generation of useful ideas depends largely on individual abilities" (p. 531). Groups are to be "properly constituted, structured and guided" (p. 533) to minimize the risk(s) of bad decisions. A component of this may be "idea screening" (p. 535) to control the information and perspectives that are brought before a decision making group. The extreme case that traditional OD brings forward as a warning of the dangers of group process, is *Groupthink* (Janis, 1988).

Significantly, the proposed remedy to guard against the dangers of *Groupthink* (Janis, 1988) have less to do with creating more participatory environments for the free-flowing exchange of ideas, and more to do with group leaders setting a norm and seeking the "advice of outside experts in the administrative and behavioral sciences" (p. 340). A return to evaluating

Groupthink from a modern OD perspective might look to asking how risks of bad decisions from

Groupthink might have been avoided through "dialogic OD" (Bushe, 2010 p. 617), attentiveness

to "context blindness" (Oshry, 2010, p. 546), mindfulness (Stavros & Seiling, 2010) "situational

evaluation" (Cady, Auger, & Foxon, 2010, p. 269), recognition of the importance of mobility

across organizational boundaries (Dibble & Gibson, 2012) and modern OD approaches to

responding to crisis (James & Wooten, 2012). There is little self-reflection in traditional OD's

understanding of the dangers of *Groupthink* as to how the predominant paradigm for decision

making and group process at the time might have contributed to bad decisions characterized as

Groupthink (Janis, 1988). Clearly, modern OD would have much to say on the topic.

Culture. In its extreme, traditional OD seeks a "theory of organizations or management

that is *culture free* (emphasis added) or adaptable within any given culture…" (Schein, 1988, p.

379). In sharp contrast, streams within modern OD promote "learning journeys" (Mirvis, 2012,

p. 518) into other cultures and places as "consciousness-raising experiences" to "deepen

awareness of the self, others, and the larger world" (p. 519). The contrast in perspectives on

culture between traditional OD and modern OD is stark.

Differing understandings of decision making between traditional and modern OD.

Most directly relevant to this inquiry, are the different perspectives on decision making in

traditional and modern OD. Each of the contrasts identified above, contribute to the contrasting

perspectives on decision making. The understanding of decision making is decidedly different

from that of traditional OD. Decision making holds greater value as does the process by which

decisions are reached. It is viewed in its fuller complexity. Diversity and the input of multiple

stakeholders begins to be seen as having merit. In short, decision making in the modern OD

view is more *relational* and is more in line with the relational constructionist perspective that the

multi-voiced and multi-lensed perspective is one that should be fostered and not discouraged.

Decision making in traditional OD can be characterized as "controlled freedom" (McCall,

1988, p. 153). In this context, "decision making is shared but not given away" (p. 153). Control

over decision making is maintained in part through information "gatekeeping" (Roberts &

Fusfeld, 1988, p. 104). In the decision making process, *power* is something to be *controlled*, to

be *gained*, and to be *shared* only to the extent necessary, but not given away (Gerloff, 1985;

Kanter, 1988; Souder, 1988). *Sharing* of decision making is not held as a value in and of itself.

"Group decisions…may sometimes be better, sometimes worse" (Jewell & Reitz, 1988, p.248)

and groups tend to "choose riskier solutions" (p. 248).

In the traditional OD perspective, the very definition of *group* decision making is based

on *problem solving.* "A decision-making group is a collection of individuals interacting on a

face-to-face basis to solve a problem" (Jewell & Reitz, 1988, p. 251). "Status differences" (p.

251) are viewed as greatly relevant to the impact of individuals within the group. This

perspective finds that "brainstorming inhibits the creative process, rather than enhancing it" (p.

257). A significant strategy for leaders and consultants to control the outcome of group decision

making processes is to *intentionally manipulate* the composition of the group (Souder & Ziegler,

1988). Creative decisions will come from the individual who is an "idea generator" (Galbraith,

1988, p. 579) and those creative decisions may then find a "champion" (p. 579) or "sponsor" (p.

580) to support the creative idea. Decision making in traditional OD is purposeful toward

increasing *efficiency* (Gulick, 2005) and increasing available *resources for production* (Gerloff,

1985). It is also purposeful toward maintaining *power* and *control* in an organizational context

(French & Raven, 2005; Mintzberg, 1979).

Decision making in modern OD is purposeful toward "the development of more comprehensive systems, such as communities, industries, nations, networks, meta-networks" (Gellermann & Egan, 2010, p. 499) that support "communities of practice" (Bush & McCord, 2010, p. 507), and utilize "cultural intelligence" (Mirvis, 2010, p. 519) and *appreciative intelligence* (Thatchenkery & Metzker, 2006) to enhance "positive transformation" (Stavros & Saint, 2010, p. 384) and "sustainable performance" (p. 377).

Decision making in modern OD calls for *mindfulness* (Stavros & Seiling, 2010), *competencies* (Worley, Rothwell & Sullivan, 2010), *authenticity* (Avolio & Mhatre, 2012), and *high-quality connections* (Stephens, Heaphy, & Dutton, 2012). It promotes *integration* Keeney & Ilies, 2012), *healing* (Powley, 2012), *intimacy (*Kark, 2012), and *wholeness* (Gellermann & Egan, 2010). Modern OD can be seen as moving decision makers and facilitators beyond rationalistic mental processes and "toward artistry" (Eisen, 2010, p. 534). It shifts from a focus on *operational systems* (Miles, 1980) toward a focus on "meaning-making systems" (Bushe, 2010, p. 619; Bushe, 2009). Figure 2.4 illustrates this shift from the traditional to the modern OD view of decision making as it lays the ground for an emerging perspective that goes even farther.

The shift in the view of decision making from traditional OD to modern OD is reflective of the shift in world-and-life view from the modern world-view to the postmodern worldview. The shift away from viewing decision making as an individualistic and rationalistic mental process to viewing decision making as a transformative process that grows out of a relational, social, and cultural context, moves decision making toward a perspective that would be embraced by relational constructionism. However, as we will suggest later, the review of the literature suggests that the relational constructionist lens moves consideration of decision making

even further beyond the postmodern world-view toward an emerging world-view. For now, it is

sufficient to note the movement of the paradigm in that direction.

**Figure 2.4. Contrasts Between Aspects of the Traditional and Modern OD View of
Decision Making and Decision Making Contexts.**

Aspect:	Traditional OD	Modern OD
Change	Focus on quick fix	Focus on deep change
Practitioner's Skills	Focus on knowledge of management & organization	Focus on mindfulness and self-awareness
Boundaries	Boundary spanning activity is problematic	Mobility across boundaries may result in positive outcomes
Problem vs. Strength	Focus on organizations as problems to be fixed	Focus on the science and practice of the positive
Environment	Environment is to be controlled	Seek organization-environment symbiosis and harmony
Diversity	Cultural diversity is a potential threat and may enhance instability	Diversity is valued and leads to rich array of perspectives
Individual vs. Group	Focus is on the individual as performer or actor	Focus is on the group as valuable for generating good ideas
Culture	Ideal is to be culture-free. Organizations and management are culture neutral	Experience of new cultures enriches consciousness and deepens awareness
Decision Making	**Decision making is to be shared to the extent necessary and gatekeeping of information is considered appropriate**	**Decision making is oriented toward meaning-making and transformation that supports communities of practice**

Breakthrough decision making. There is scant reference to *breakthrough decision*

making in the literature of traditional OD. In an approach that has a propensity to avoid

"turbulent fields" (Emery & Trist, 1980, p. 233) and maintain a "placid environment" (p. 232),

breakthrough decision making might well be construed negatively as an aspect of *environmental*

uncertainty (Kimberly, 1980). Modern OD understands *breakthrough decision making* as a

component of deep (cultural) change for the good, and as a way to "create inclusive cultures that

enable greater connection" (Katz & Miller, 2010, p. 436). In their discussion of *The HOW for*

Organizational Breakthrough, Katz and Miller (2010) place *breakthrough* clearly in the context of *culture,* because "culture trumps policy and strategy every time" (p. 437). In this perspective, breakthrough decision making would be a component of the shift when we "tap into the wisdom that resides throughout the organization" (p. 437). Breakthrough involves crossing traditional boundaries. "A Connected Organization flows across traditional organizational boundaries and establishes more holistic…interactions" (p. 439). Breakthroughs happen in contexts and cultures where "each person matters and makes a difference…people are connected to each other and recognize that they need others…" (p. 439).

The Dialogue Context

Dialogue has been described as a "process of elaborating on the information and perspectives others offer" (Browning, Morris, & Kee, 2012, p. 569). By itself, dialogue may or may not lead to decision making, much less breakthrough decision making. Isaacs (1999) notes that "roots of the word *dialogue* come from the Greek words *dia* and *logos. Dia* means 'through'; *logos* translates to 'word,' or 'meaning.' In essence, a dialogue is a *flow of meaning*" (p. 18). Isaac understands *logos*, not in the sense of *law* or *rational word*, but rather in the more ancient and original meaning similar to the word *ligein*, in the sense of *gathering.* He states that the word might best be translated into English as "relationship" (p. 19). Dialogue—in this sense of *relationship*—will come to have profound relevance for the stream of social constructionism (Gergen, 1994).

Isaacs (1999) defines dialogue as "a conversation in which people think together in relationship" (p. 19). David Bohm (2000) suggests that dialogue opens up "the possibility of transforming not only the relationship between people, but even more, the very nature of consciousness in which these relationships arise" (p. xi). Bohm suggests that "key components"

(p. xi) of dialogue include "*shared meaning*," "*undirected inquiry*," and "*impersonal fellowship*" (p. xi). By *impersonal fellowship*, Isaacs (1999) understands that "authentic trust and openness can emerge in a group context, without its members having shared extensive personal history" (p. x).

But for Martin Buber (1965) there is nothing *impersonal* about "the life of dialogue" (p. 20). The "unreserved" (p. 4) communication of dialogue in the *I-Thou* relationship is experienced either *verbally* or *non-verbally*. The experience has a *sacramental* quality. Buber writes that "for where unreserved has ruled, even wordlessly…the word of dialogue has happened sacramentally" (p. 4). Such dialogue brings participants to "wordless depths" (p. 24).

Decision making that comes from this context has the character of *speaking from the silence* practiced and illustrated by Quakers (The Society of Friends) but in no way unique to their tradition (Fendall, Wood, & Bishop, 2007). It is a lack of understanding that has led the scant literature on Quaker decision making, that does not come from Quakers themselves, to characterize the Quaker decision making process as simply another in a group of "dialogic forms of communication" (Gerard & Ellinor, 1999, p. 226). *Silence*—as understood in Quaker and similar contexts-- is more than the absence of speaking. It is a "presence that inhabits" (Mazzei, 2007, p. 53). It is *inhabited silence*. It is decision making from *A Center of Quiet* (Runcorn, 1990). It is the place of *mystical connection* (Abbott, 2010). It is the place of the "open and engaged heart…of unconditional witness…unitive exploration…opening and discernment" (Rinderknecht, 2004, pp. 153-154).

The literature of the dialogue context is rich and full. A process that extends back to the forums of ancient Greece, the talking circles of Native Americans, the rituals of diverse tribes of Africa, New Zealand, Canada, and elsewhere, has led many to "romanticize and oversimplify the

practice" (Isaacs, 1999,p. 24). Dialogue is both a technique and a process (Bohm, 1990) and a

mystical tradition (Buber, 1937, 1965; Friedman, 1955). The full spectrum of the literature on

dialogue, in its many contexts and meanings, is relevant to this inquiry and its search for a

deepened understanding of the spatiality of breakthrough decision making.

Many of the empirical studies of *dialogue* grow from scholarly research on *conflict*

resolution. Dialogue in this context is considered largely in the narrower sense of a process for

resolution of conflict and the focus is largely on *intergroup dialogue* (Dessel & Rogge, 2008). A

review of the empirical literature in this area suggests that the focus is on "attending to

outcomes" of dialogue in "community, organizational and interethnic settings" (p. 200).   Much

of the attention to dialogue in this context centers on the United Nations Democratic Dialogue

Project (UNDP, 2008). This project made an effort to encourage "ethnic groups steeped in long-

standing conflict…beginning to see each other as individuals" (Dessel & Rogge, 2008, p. 200).

For the purposes of this inquiry, this context for dialogue will be relevant as one aspect of a

process that has rich and diverse traditions.

The Systems Theory/Organizational Learning Context

The systems theory context is both shaped by and shaping of the postmodern world-view.

This emerging context reshaped OD and in so doing fundamentally impacts perspectives on

decision making. As described by Kozlowski, Chao & Jensen (2010) the concept of

organizational learning found diverse expressions beginning in the early 1960's. It was

inclusive of   a loosely defined conglomerate of understandings about organizations that crossed

multiple disciplines. As described by Fiol and Lyles (1985) the broadest and simplest definition

of organizational learning is "the process of improving actions through better knowledge and

understanding" (p. 803) as individuals, organizations and associations respond to and interact

with a changing environment.   To understand the systems theory/organizational learning context

as it relates to decision making, it is necessary to look first at its roots in what have been

described as the *new sciences* (Wheatley, 1992).

Roots of systems theory/organizational learning in new science perspectives. It is

intimately linked to the "new science—those hypotheses and discoveries in biology, chemistry,

and physics that challenge us to reshape our fundamental world-view" (Wheatley, 1992, p. ix).

Wheatley identifies three components of new science that are formative to the systems

theory/organizational learning context. They are "quantum physics, self-organizing systems, and

chaos theory" (p. xi).

Quantum physics. Classical physics, with its view of a mechanistic world with separate

constituent parts, was the context for the modern world-view and the behavioristic, mechanistic

approach to OD. This world-view would be radically re-defined by the new physics (Zohar,

1990). The new paradigm in physics would bring both the science of the physical world and the

understanding of organizations to "the edge of this new world of relationships" (Wheatley, 1992,

p. 33). The implications for social sciences, OD, and decision making are profound. "No longer

in this relational universe, can we study anything as separate from ourselves. Our acts of

observation are part of the process that brings forth the manifestation of what we are observing"

(p. 36).

Self-organizing systems. When scientists and system analysts had focused on the overall

structure and function of a system, their interest had been primarily in the *uniformity* of the

system. There was a propensity to describe a fixed system that existed apart from intricate

change processes. With the new understanding that "equilibrium is neither the goal nor the fate

of living systems" (Wheatley, 1992, p. 78) and that systems are intricately and intimately

connected to their environment and cannot be understood apart from that environment, both

science and social sciences began to look at systems as "self-renewing" (p. 90). The sense that

natural systems *learn* from and adapt to their *environment*, opened the door for conversation

about "adaptive organizations" (p. 91). From this came the language of Peter Senge (1990) that

made talking about the *learning organization* commonplace. Systems thinking has been defined

as "the art and science of understanding how structure determines performance" (Soderquist,

1999, p. 84). A field of practice would be inspired by the *adaptive artistry* of natural systems

and apply this to the organizational world.

     Chaos theory. The new sciences evolved the understanding that *chaos* is an integral,

ordinary, and necessary component of systems and wholeness (Briggs & Peat, 1989). The result

was that the rapidly changing, turbulent, and uncertain environments" (Bolman & Deal, 2003, p.

67) in which organizations operate might now be viewed as a creative *opportunity* rather than

something to be feared.

     The shaping of systems theory/organizational learning into a loose discipline. Peter

Senge's (1990) *The Fifth Discipline: The Art and Practice of the Learning Organization*

responded to the need for a "new type of management practitioner" (p. 14) to make the most of

systems thinking. A new wave of practitioners became engaged in "building new types of

organizations—decentralized, non-hierarchical organizations dedicated to the well-being and

growth of employees as well as to success" (p. 14).

     But this new wave of *organizational learning* was about more than reshaping

organizational life and conduct. It held a vision that "real learning gets to the heart of what it

means to be human. Through learning we re-create ourselves" (Senge, 1990, p. 14). Senge's

(1990) work energized and changed forever the theory and practice of OD. It heralded a new

era in which organizations would no longer be viewed as static systems apart from their

environment. In this context, decision making could no longer be simply another tool in the

toolbox of practitioners seeking to make organizations operate more efficiently.

     Systems theory today. Systems theory today is characterized as "whole system change"

(Axelrod et al., 2012, p. 371) and it encompasses a variety of approaches.   Methods described

as *whole system change* include "Appreciative Inquiry, Conference Model, Future Search, Open

Space Technology, Whole-Scale Change and World Café" (p. 371). The shift brought about by

systems theory thinking fundamentally reshaped the understanding of decision making in

organizational contexts.

     Decision making in the systems thinking context is vastly different from decision making

in the traditional OD context. Instead of decision making being the province of organizational

leaders in consultation with outside experts, there is an effort made to push decision making

down to "more local levels" (Senge et al., 1999, p. 18). An effort is made toward "building the

habits of cross-boundary decision making" which "can directly contribute to breakthrough

innovations that can't be realized without greater interaction" (p. 410). Instead of "gatekeeping"

information (Roberts & Fusfeld, 1988, p. 104), systems thinking is interested in "configuring

systems that move information across organizational barriers" (Senge et al., 1999, p. 437).

"Wheels of learning" happen when organizations "learn from deciding" (p. 437). "People who

can act on the information do the collecting" of information, and decision making is a collective

process growing from "collective interpretation" (p. 436).

     The metaphor of the *dance* and the *dancer* emerge in the conversation about OD and

decision making. The metaphor of the *diagnostician* in traditional OD is replaced by the

growing metaphor in systems change of the *dancer.* The follow-up resource book to Senge's

(1990) *The Fifth Discipline* was titled *The Dance of Change* (Senge et al., 1999). Later, the

publication of *Presence: Human Purpose and the Field of the Future* (Senge et al., 2004) unfolds

the metaphor in terms of being "an instrument of life itself" (p. 228) for a "future seeking to

emerge" (p. 228), and in that sense, being "a dancer with life" (p. 228). The door is opened to

begin to understand decision making as a kind of *relational dance.*

In sharp contrast to the mechanistic change models of traditional OD, *presencing* Senge

et al., 2004) involves developing " a capacity to let go and surrender our perceived need to

control" (p. 96). This will mirror the use in the social constructionist context of the metaphor of

the *invitation to a dance* as a descriptor of human interaction in decision making and group

process contexts (Anderson, 1997; Gergen, 1994, 2009). What can be said with certainty is that

with the evolution of the whole systems context, the vestiges of the empiricism and rationalism

of the modern world-view have become remnants of the past.

Empirical studies of decision making in a systems theory/organizational learning

context. There is not a literature base for empirical studies on decision making in the

organizational learning context. This is simply because organizational learning, like relational-

constructionism, is a lens rather than a methodology. Fiol and Lyles (1985) point out in their

scholarly review of the status of organizational learning in the journal *The Academy of*

Management Review that "systematic assessment of the strategic management literature suggests

an interesting dilemma: Although there exists widespread acceptance of the notion of

organizational learning and its importance to strategic performance, no theory or model of

organizational learning is widely accepted" (p. 803). The value of the lens of systems

thinking/organizational learning to this inquiry is not diminished and is perhaps enhanced by

what Friedman, Lipshitz and Popper (2005) described as *the mystification of organizational*

learning. To the extent that this context uncovered the *bareness* of the mechanistic models of

the empiricist perspectives of traditional OD and raised the specter of *complexities* and

relationships that could not be ignored, it laid the groundwork for deepening an understanding of

breakthrough decision making. It opened the door for the richness of the appreciative and

relational approaches that are at the heart of this inquiry. It suggested that perhaps *mystery* and

wholeness are concepts worth considering in the context of decision making. In this suggestion

lie the seeds of an emerging world-view.

Beyond systems thinking. The paradigm shift out of the modern world-view and into the

postmodern one, carry seeds that foreshadow an emerging world-view that is inclusive of

indigenous world-views. It is touching a sense of "relational wholes" (Gergen, 2009, p. 388) that

may be larger than can be contained in the simple metaphors to the ecosystems of the natural

world (Wheatley, 1993). It is a re-discovery of the *spiritual wisdom* of indigenous peoples that

"everything is moving toward its place of wholeness" (Wheatley, 2005, p. 230). It is the "new

story in ancient culture" (p. 6) alluded to in Meg Wheatley's poetic transcription of a prose

passage from *My Grandfather's Blessing* (by Rachel Remen quoted and put in poetic verse in

Wheatley, 2005, p. 230).

> Everything Has a Deep Dream
>
> I've spent many years learning
> how to fix life, only to discover
> at the end of the day
> that life is not broken.
>
> There is a hidden seed of greater wholeness
> in everyone and everything.
> We serve life best
> when we water it
> and befriend it.
> When we listen before we act.

In befriending life,
we do not make things happen
according to our own design.
We uncover something that is already happening
in us and around us and
create conditions that enable it.

Everything is moving toward this place of wholeness
always struggling against odds.

Everything has a deep dream of itself and its fulfilment.

The Positive Organizational Scholarship (POS) Context

The indigenous wisdom that "life is not broken" and that we serve life best when we water it and befriend it" (cited by Wheatley, 2005, p. 230) represents an approach to life that seems congruent with the very early emergence of the POS context. Studies of "compassion and forgiveness" emerged as the very first scholarship in this arena (Cameron & Spreitzer, 2012, p. 4). These and similar topics would shape a new arena of scholarship that "did not seem to have a home among mainstream organizational studies" (p. 5).

The origins of POS. POS was birthed from early studies in organizational behavior carried out by Jane Dutton, Robert Quinn, and Kim Cameron at the University of Michigan (Cameron & Spreitzer, 2012, p. 5). POS first framed itself as a "new discipline" with the publication of Cameron, Dutton, and Quinn's (2003) collection of essays on the topics of "virtuous processes, strengths, and positive organizing," "upward spirals and positive change," and "positive meanings and positive connections" (pp. v-vi). This work sought to develop "a discipline of positive organizational scholarship" to "chart exciting and relatively unmapped territory in the study of behavior, processes, structures, and dynamics in organizations" (Cameron, Dutton, Quinn, & Wrzesniewski, 2003, p. 361). It clearly built on the AI "power of

appreciating strengths in approaching individual and organizational change" (p. 363). POS

brought the AI approach into a business school context (Cameron & Spreitzer, 2012).

The evolution of POS as a discipline. With its focus on topics that "did not seem to have

a home" (p. 5), the early POS work reflects an effort at rigor in scientific approach. It sought to

justify itself as a legitimate research discipline. *Measurement* was considered important, and the

language with which early POS talked about *virtuous processes* and *positive attributes* was

decidedly quantitative addressing "variables" "key indicators" and "markers" in order to "locate

and measure the existence of extraordinarily positive states, processes, structures, and behavior"

(Cameron et al., 2003, p. 361). Early POS carried the "desire to develop rigorous, systematic,

and theory-based foundations for positive phenomena" (Cameron et al., 2003, p. 6). This early

scholarship did note that "differentiating among independent and dependent variables may be

less germane in POS because both factors can serve to enhance and reinforce the other" (p. 367).

POS and world-view. POS from its inception was straddling the divide between the

modern world-view and the postmodern world-view, and doing so bravely in an academic and

research setting. It retained much of the empirical approach of the modern world-view while

offering a "fresh lens" (Cameron et al., 2003, p. 10). POS changed the focus of study from topics

such as "organization improvement, goal achievement, or making a profit" toward an

acknowledged "bias toward life-giving, generative, and ennobling human conditions" (p. 10). In

so doing, perhaps somewhat unconsciously, it changed the focus from *organizational structures*

to *individual* and *personal attributes.* The link between the two was established largely through

the construct of "cascading vitality" (Cameron et al., 2003, p. 362) which visualized positive

attributes and change *spilling* into the organizational context or setting. Individuals *infected*

attributes into the organizational environment. In many ways, the early POS context retained

elements of the *atomistic* and *individualistic* approach of the modern world-view. It was not

reflective of the contemporary social constructionist approach (Gergen, 1994). It would

presumably be an exemplar of the social constructionist critique that adding *motivation* to

cognition, does not remove descriptors of human behavior from the confines of a *mentalistic*

model and move it into the richness of a *relational* context (Gergen, 1994).

POS acknowledges that it found its niche in the fact that AI had advanced as a *practice*

"at a more rapid pace than the articulation of the theory for why it works" creating "scholarly

opportunities for POS researchers to examine and comprehend the underlying dynamics of

appreciative inquiry" (Cameron et al., 2003, p. 8). It acknowledged corollaries in the new

emphasis in the field of psychology on *positive psychology* (Seligman, 1991). It converged with

the emergence of literature on *corporate social responsibility* and took a decidedly positive

approach to a conversation that had been largely framed in negative terms.

POS scholarship today. In the latest collection of POS scholarship (Cameron &

Spreitzer, 2012), published nearly a decade after the first collection (Cameron et al., 2003), POS

reflects a deepened maturity as a field of research and practice. The nuanced tone is less

defensive in terms of scientific rigor and self-justification of the discipline. It uses the language

of *attributes* rather than *emotions. Attributes* carry more of a sense of *relationship* and *context*,

and the switch away from the language of *emotions* moves POS a step outside of a mentalistic

and individualistic model. The latest POS works in the *Oxford Handbook of Positive*

Organizational Scholarship (Cameron & Spreitzer, 2012) focus on an arena of inquiry very

much expanded from just individual and organizational contexts. It reflects issues relating to

ecology, *spirituality*, and other areas. With that expansion, the implications of the POS work

become more far-reaching. Emerging POS scholarship is reflective of and stimulating to a

decade filled with research and conversations that addressed *change* in a much broader, a more

international, more diverse, and more global context (Rothwell et al., 2010). It reflects an

increased willingness to step outside of traditional disciplinary contexts. POS in its latest

rendition (Cameron & Spreitzer, 2012) bridges into the arena that once would have been the

province of literature of religion and spirituality with inclusion of work on *callings*

(Wrzesniewski, 2012), *forgiveness* (Bright & Exline, 2012), *humility* (Owens, Rowatt, &

Wilkins, 2012), *justice* (Mayer, 2012), and *spirituality* itself (Sandelands, 2012). While

addressing these as "strengths and virtues" (Cameron & Spreitzer, 2012, p. xxii) it is arguably

approaching the sacred (Gergen, 2009) in human relatedness.

The latest organizational scholarship, in the POS stream (Cameron & Spreitzer, 2012), is

decidedly more *relational* in its focus. It moves well beyond the arena of the organization. It

touches on *international peacemaking* (Ritchie & Hammond, 2012) and *social movements*

(Guckenheimer, 2012).

Decision making in the POS context. Despite its propensity toward rigor and empirical

approaches toward organizational behavior, POS has apparently not birthed research that focuses

on decision making *per se*. A search of the index of the first collected volume of articles on POS

(Cameron et al., 2003) shows only a single reference to *decision making* (p. 450).   This is a

conversation about *transcendent behavior* by Bateman and Porath (2003). They note that

"effective decision making processes, including strategic and tactical choices and adjustments in

plans, should facilitate and therefore predict transcendent behavior" (p. 130).   Their suggestion

is that "setting transcendent goals and achieving transcendent outcomes require breaking free of

mindlessness—a rigid reliance on old ways of thinking and behaving—and engaging in

mindfulness—considering and creating new possibilities" (p. 130).   Effective decision making

in this context is decision making that overcomes *biases* that might inhibit effective and transforming processes. The collection of POS materials published nearly a decade later (Cameron & Spreitzer, 2012) offers little more in terms of a POS perspective on *decision making*. The index of this volume shows one reference to decision making (p. 1054). The work of Goddard and Salloum (2012) discusses *collective decision making* as a way in which group members "are provided opportunities to exercise agency" and thereby group leaders "may influence collective efficacy beliefs…by establishing organizational structures and designs that enable groups to make the most of their skills" (p. 647). In this discussion of organizational structures and *designs*, this work approaches the conversation about the *spatiality* of breakthrough decision making and the *design* questions integral to this inquiry. But the POS context suggests no ready answers to these questions. The researcher returns to the suggestion of his advisor that scholarship in the arena of breakthrough decision making might make a contribution to a next generation of research in POS (personal communication from Dr. Jackie Stavros).   To frame the research question in terms of the current language and conversation in POS, the inquiry might ask: What is the spatiality of the place where collective efficacy empowers groups to exercise the coordinated actions necessary to obtain desired goals?

The Appreciative Inquiry (AI) Context

AI represents a profound shift in how world-views look at *questions.* Tarnas (1991) suggests that "the Greeks were perhaps the first to see the world as a question to be answered" (p.4). Traditional OD in its mechanistic and problem-based world-view, and its focus on *production* challenged "the rising cost of asking questions" (Pondy, 1980, p. 214). AI created around positive questions a "science and scholarship of the positive" (Cooperrider & Godwin, 2012, p. 741) as a "lens of sustainable value creation" (p. 745).

Introduction to the AI context. AI has been characterized as "a philosophy, an approach, a method, a process, and a way of being…" (Watkins & Stavros, 2010, p. 160). AI has also been characterized as "a theory of change in human systems" (p. 158). It has recently been identified both as "a philosophy and change approach" (Stavros & Wooten, 2012,. p. 828) and a "second-generation form of action research" (Cooperrider & Godwin, 2012). Early descriptions of AI include a "causative theory" (David Cooperrider cited in Watkins & Stavros, 2010, p. 159). In very early writings of Cooperrider and Srivastva (2003) AI is variously described as "a mode of action research" (p. 338), "an applied administrative science" (p. 360), " a search for knowledge and a theory of intentional collective action" (p. 360) and "a data-based theory building methodology for evolving and putting into practice the collective will of a group or organization" (p.365).

The breadth of definitions and characterizations of AI reflect the vastness of this approach. AI is about *organizations*, but it is more fundamentally about *relationships*. It focuses on the *positive core* of both (Watkins & Stavros, 2010). There are a number of renditions of AI " 4-D and 5-D models" (p. 159) including one by the researcher that includes *discernment* as one of the 4-D's (Mahaffy, 2012). At the heart of AI is a process that "encourages story-sharing and dialogue to learn about the best of the past…as a basis for imagining the most preferred future" (Watkins & Stavros, 2010, p. 161).

AI builds on a fundamental tenant of the relational constructionist approach, that "the world is socially constructed" (Anderson et al., 2001, p. 10). "It is the language of the desired, the dream, the vision, the ideal that inspires the growth of new meanings, new rationalities, and new actions" (p. 12). AI is concerned with "webs of relationships" and "relational interdependencies" (p. 11). Within this relational context, AI delves into "the deeper life-

generating essentials and potentials of organizational existence" (Cooperrider, 2003, p. 387). It

calls forward in organizations and groups the "metacognitive competence—the capacity to rise

above the present and assess their own imaginative processes" (p. 385). In this "affirmative

emotional climate" (p. 385) is found a "guiding image of the future" (pp. 384-385).

Cooperrider (2003) notes that "the guiding image of the future exists deep within the

internal dialogue of the organization. The image is not, therefore, either a person-centered or a

position-centered phenomenon; it is a situational and interactional tapestry that is a public

"property" of the whole rather than of any single element or part" (p. 384).

Decision making within this "situational and interactional tapestry" (p. 384) evolves from

the "collective imagination and discourse about the future" (Cooperrider et al., 2003, p. 9).

Decisions are *co-created* in the richness of "positive affect and social bonding, attitudes such as

hope, inspiration, and the sheer joy of creating with one another" (p. 9).

Antecedents of the AI context. Cooperrider and Srivasta (2003) present AI as "a

conceptual reconfiguration of action research" (p. 337). They freely acknowledge both their

rootedness in, and appreciation of, action research. They note that "action-research holds

unique and essential promise in the sociorational realm of human affairs" that "has the potential

to become the paradigmatic basis of a truly significant—a humanly significant—generative

science of administration" (p. 338). At the same time, they outline ways in which "appreciative

inquiry represents a distinctive complement to traditional action-research" (p. 339). They outline

the innovations of AI in some detail, extending first the potential for action-research to be a

more *generative theory*, highlighting "the importance of the symbolic realm" (p. 340),

identifying ways of "extending visions of possibility" (p. 351) and "creating a group-building

language" (p. 349).

Social constructionism as an antecedent of the AI context. Cooperrider (2003)

articulates in some detail the origins of the constructs of AI. He acknowledges the early

important contribution of the social constructionists in positing that "we human beings create our

own realities through symbolic and mental processes and that because of this, conscious

evolution of the future is a human option" (p. 370). He credits a stream of thinkers from the

1970's who laid the groundwork for "the recognition that every social action somehow involves

anticipation of the future, in the sense that it involves a reflexive look-forward-to and backward-

from" (p. 372).

Vickers' notion of appreciative behaviour as an antecedent of the AI context. This

literature review finds important antecedents that predate both AI and social constructionism and

lay the conceptual groundwork for AI. Little noted in the narrative of AI is the work of Sir

Geofrey Vickers, an Oxford educated solicitor, born in 1894 (Vickers, 1970). The books of

Vickers published between 1959 and 1970 cover a range of topics. Of special interest for this

inquiry, is his chapter on *"Appreciative Behavior"* (Vickers, 1970, p. 147). This paper was

originally published in *Acta Psychologica,* vol. xxi, no. 3 in 1963. The paper articulates ideas

that can be seen as anticipating important components of the conceptualizations of not only AI,

but also POS and social constructionism.

Vickers' appreciative behaviour in contrast to behaviourism. Vickers (1970) proposes a

new area of study of a "specific form of behavior, **'***appreciative behaviour'* (emphasis added)"

(p. 157). He contrasts this to behaviourist models, noting that "even a behaviourist, when he

writes a book, hopes it will influence not the overt behaviour of his readers but the way they

'appreciate' the subject-matter" (p. 151). For Vickers, *appreciative behaviour* flows between the

conscious and the *unconscious*, and "based though it is on the present and the past…is concerned

primarily with the future, which alone can be affected by any change now made" (p. 154). The

parallels to the AI future-oriented approach, and the use of the descriptors of *appreciative*

behavior are significant.

  Vickers' anticipation of postmodernism. Vickers understanding of the complexity of

human behavior anticipates the not-yet-evolved postmodern world-view. He anticipates the

reach beyond behavioristic models that will come after his time. Vickers notes that "the inner

inconsistencies and incompleteness of our own schemata call us to constantly revise them.

These are the occasions for appreciative behavior…the subject-matter comprised in our schemata

is diverse. Only a very small part of it is given by sensory experience…" (Vickers, 1970, p.

160). He notes that *appreciative behaviour* cannot be defined only in terms of words or images

and must involve the unconscious, joining with Whyte (1962) in his extra-Freudian declaration

that "the antithesis conscious/unconscious may have exhausted its utility" (p. 163).

  Vickers' move toward relational complexity. The discussion of *appreciative behaviour* as

involving "judgements of value…so a psychology of value is inseparable from a psychology of

cognition" (Vickers, 1970, p. 164) anticipates the framing of the role of values in individual and

organizational behavior in POS. In anticipation of the social constructionist approach, and in

contrast to the predominate behaviouristic framing of his day, Vickers (1970) suggests that "we

have no reason to assume that any one theory of motivation will account for all human behavior"

(p. 149). He alludes to a relational complexity that will become a focus of conversation about

human behaviour that holds great relevance for an understanding of decision making.

  Vickers' rendition of conjoint relations. It is intriguing that there are parallels between

the social constructionist conversation about "conjoint relations" which notes that "it takes two

to tango" (McNamee & Gergen, 1999, p. 13) and Vickers' (1970) account of the "double story"

that must be told in societies judgement on murderers and others criminals (Vickers, 1970, p.

153). Vickers notes how the story of a murder or heinous crime, is intertwined with the story of

the "attitudes of men to murder" (p. 153). There is a "double story to tell; the story of the

relevant events and the story of the relevant ideas. Between the two worlds is an infinity of

subtle, mutual connexions" (p. 153).

　　　　Summary of Vickers' contribution to the AI context. Vickers work reminds us that the

constructs of world-views are not comprised of tidy, well-defined boundaries. They are

themselves *co-created* in relational activities that anticipate shifts before the emergence of newly

defined world-views.   Emergent world-views have remnants of past world-views carried

forward into new understandings. It is apparent that Vickers was ahead of his time in

anticipating many of the contexts reviewed in this inquiry. His understanding of the way

"relations which a man, an organization, a society is set to attain or preserve (and to escape and

elude) are manifold" and "for the most part a product of the self-determining appreciative

process" (pp. 161-162) anticipates the lens of both relational constructionism and AI.

　　　AI in a faith-based context.

　　　AI has a rich history in *faith-based* organizational contexts. It "offers the church a social

technology for reinventing and revivifying itself, for being reborn to live up to its own highest

aspirations" (Chaffee, 1997, p. 2). It provides a way for *guiding a fractured community to*

wholeness (Nordenbrock, 2011). It offers, within faith communities that value *reconciliation*,

an opportunity for "reconciliation…built on mechanisms that engage the sides of a conflict with

each other as humans-in-relationship" (p. 28). It provides a *change conversation* for

congregations across denominational lines (Branson, 2004). In conflicted communities, it offers

a context for bringing forward *the voice of woundedness* as a component of the *voice of common*

vision (Mahaffy, 2012). As the inquiry looks at decision making both in faith-based contacts and

in AI contexts, the stream of practice of AI in faith-based organizations (Voyle, 2003) will be of

special relevance. It relates to core research sub-questions in regard to the role of *transcendence*

and it is particularly relevant to our discussion of *approaching the sacred* (Gergen, 2009). While

the inquiry's look at *sacred presence* may in no way be bounded or defined by faith-based

streams of practice, surely this is one relevant lens for looking at relational constructs.

      Empirical and effectiveness research on AI related to decision making. How are

decision making processes different in an AI context?   Critiques of AI and evaluation research

have lagged far behind an explosion of narrative accounts of the successes of AI as an exciting

and life giving change process. One of the most thoughtful critiques is only recently published

(Bushe, 2011). This critique summarizes the "underlying theories of change that support AI

practice and the rather scanty evidence that exists supporting them" (p. 87). It is thoughtful in

pointing out the need for *longitudinal* case studies that compare and contrast change processes in

organizations using AI as compared to other methods and approaches.

      As is the case with the organizational learning context, the effectiveness of AI is difficult

to assess through an empirical perspective because of the vast variance in approaches and

contexts in which practitioners utilize methods identified as *appreciative* approaches. For

understanding decision making in an AI context, there is some valuable case study material

available. Worthy of note is Jordan and Thatchenkery (2011) which documents an AI change

process in a public charter high school. Access to other case studies is available through the AI

Commons (www.appreciativeinquiry.case.edu). Significantly, the AI Commons list of classic

articles and key works on AI reflects the shortage of evaluation research and case studies. It

does cite one that this literature review finds to be of significant value—that is a meta-case

analysis of when AI is *transformational* (Bushe & Kassam, 2005).

Significant in the very little research literature on decision making in the AI context is a

dissertation on managerial decision making reconceptualised as a collaboratively oriented theory

of organizational decision enhancement (ODE) (Holloway, 2006). His work "evaluates and

synthesizes Habermas' theory of communicative action…complexity theory…and Peirce in

relation to doubt-driven inquiry in a proposed collaboratively oriented theory of organizational

decision enhancement (ODE)" (p. ii). This work extends the literature on decision making

methodology arguing that "organizations should allow for and promote a 'cascade' effect to let

control, power, authority and collective responsibility filter down through organization layers" to

achieve the aim of "well-constructed decision outcomes" (p. ii). Even without studies that can

be characterized as *empirical*, the vast literature on AI as it relates to decision making is of

significant merit as this inquiry approaches the core research questions in regard to the *spatiality*

of breakthrough decision making.

Of particular significance in regard specifically to the question of *spatiality* is the

heliocentric hypothesis proposed early on by David Cooperrider (1990). Bushe (2011) points out

that while Cooperrider moves toward framing this as the *anticipatory principle,* Bright and

Cameron (2009) revisit this spatial image with their proposition that heliotropism exists in social

organizations. The image of the *spiral* has become deeply representative of the AI approach to

organizational processes. The AI literature, together with the images it alludes to, provide an

important framing of this inquiry into decision making, especially in regard to the perspective

and language of *spatiality.*

The Relational Constructionist Context

The relational constructionist context—identified as *social constructionist* in early

literature (Gergen, 1994)—provides the underpinnings for the approaches of AI, POS, and much

of modern OD, to the extent that each emphasizes the primacy of *relationship*. The relational

constructionist approach gives validity to breaking away from "dualist epistemology of a

knowing mind confronting a material world" by replacing it with a *social epistemology* (p. 129).

The relational constructionist approach brings forward the profound and paradigm-

shifting understanding that "discourse is not the possession of a single individual" but

"meaningful language is the product of social interdependence" (Gergen, 1994, p. viii). This

approach was first identified as *social constructionism* (Berger & Luckmann, 1966; Gergen,

1977, 1985, 1994). It later became identified as *relational constructionism* (Hosking & Pluut,

2010; McNamee & Hosking, 2012). This approach broke free from the "individualist view of

knowledge exemplified by contemporary cognitive psychology" (Gergen, 1994, p. ix).

A relational constructionist approach to decision making. The implications of the

relational constructionist approach for an understanding of decision making are profound.

Instead of "decontextualized theory" (Gergen, 1994, p. 135), the relational constructionist

approach calls forward an "acute sensitivity to the perspectives of other peoples and times" (p.

137). It "generates a critical posture toward the taken-for-granted" (pp. 136-137).   To the extent

that this inquiry finds life in the relational constructionist approach, it will demonstrate

"relational appreciation" (Gergen, 1999, p. 107) for existing and historical decision making

streams of practice, while at the same time seeking a "broad enrichment of theories, methods,

and practices" (p. 138). The relational constructionist approach opens the door for a radically

different perspective on decision making because it starts with a radically different epistemology

and ontology and a *non-empiricist* view of the *organization*, *participants* in organizational

processes, *contexts*, and *meaning making*.

  The primacy of relationship. In the relational constructionist approach relationship is

primary. A theory of *knowing* (epistemology) cannot meaningfully begin at a starting point other

than relationship. A theory of *being* (ontology) cannot define existence apart from *relationship*.

Relationship gives the context for a deepened and meaningful understanding of decision making.

It provides a macro-lens for enlarging the view of the universe that is shrunk to less-than-life

proportions in the empiricist view of reality. The very recent work of relational constructionism

shows evidence of its movement beyond the postmodern worldview and alignment with the

emerging world-view in its "emphasis on eco-logical ways" of framing relationships (McNamee

& Hosking, 2012, p. 110).

  The relational constructionist perspective on meaning making. In the relational

constructionist context, meaning is relationally constructed. It is an on-going and flowing

process. "Relationships of interdependency" and "meaningful language" are both "the product

of social interdependence" (Gergen, 1994, p. viii). This understanding, which moves knowledge

beyond the context of an individual subject, is at the core of the relational constructionist

perspective. Social reality, organizational life, and decision making result from "communal

construction" (p. 1).

  Decision making as relational coordination. Gergen (2009) describes "decision-making

as relational coordination" (p. 320). In this view, "the major challenge of decision-making…is

to mobilize collaborative processes in the service of effective action" (p. 312). Gergen notes that

"it is through relational coordination that the organization comes to life" (p. 312).

Organizations as collaborative discourses. Organizations in the relational constructionist context can be viewed as *semi-bounded* entities brought together by a "communally shared narrative" (Gergen, 2009, p. 316). Organizations are more or less bounded depending on the extent to which they define themselves as distinct or apart from their larger cultural, social, and historical context. Organizations are more or less fluid to the extent that they allow or disallow the free movement of people, ideas, and expressions of multiple voices.

A relational constructionist perspective on organizational culture. The relational constructionist approach builds on the postmodern view of the importance of organizational culture. It enhances that perspective by adding that "rather than viewing cultures as fixed entities, a relational view holds that 'culturing' is a continuously unfolding process" (Gergen, 2009, p. 322).

The relational construction of decision making. Decision making in the relational constructionist context is ideally a shared process of *meaning-making* in a "potentially fluid field of meaning-making that grows from a "communally shared narrative" (Gergen, 2009, p. 316). It is receptive to multiple ways of being, reflective of multiple logics, values, traditions and inclusive of multiple voices and lenses. Decision making is described in the relational constructionist context as "relational coordination" (p. 320).

The importance of language in the relational constructionist perspective. Language is of paramount importance in the relational constructionist perspective on decision making. Gergen (2009) notes that organizations do not exist outside of *language*. If organizations can be understood as "collaborative and contending discourses" (p. 322) decision making is viewed as a process of inclusive dialogues "giving voice to multi-being" (p. 325). It becomes clear why the metaphors of *voice* and the rich stream of *dialogue* and *collaborative practices* become so central

to the relational constructionist lens on decision making. Gergen (2009) notes that here is where

relational constructionism joins hands with the learning organization movement—decision

making is not a closed process but a conversation that is "forever open" (p. 331).

      The significance of the relational constructionist approach for the inquiry. The

shifting contexts and views of decision making lead this inquiry to the relational constructionist

approach. As depicted in Figure 2.5 this is an evolving sense of decision making that is more

integrative and relational.

Figure 2.5 Shifting Contexts and Views of Decision Making

The relational constructionist approach shapes the very *character* of the research

questions of this inquiry. It frames the question of the *spatiality* of breakthrough decision

making as a question of how this spatiality is *designed, shaped,* and *created* in the context of

relational being (Gergen, 2009). In fact, it asks how this spatiality is *co-designed, co-shaped,*

and *co-created.* In short, it inquires into the *relational constructs* of decision making. In Chapter

6, the inquiry returns to Figure 2.5 and modifies it to extend the relational constructionist context

to the representation of decision making that emerges from this inquiry (See Figure 6.2).

The Emerging Interdisciplinary Context

The relational constructionist approach calls forward a "disciplinary critique" (Gergen,

1994, p. 133) that calls into question the very discourses that have structured academic

disciplines and research. It offers a context for "new languages of understanding" (p. 60). AI

practice furthers the impetus toward a questioning of traditional boundaries of scholarship and

the support for emerging interdisciplinary contexts. Cooperrider and Godwin (2012) identify

their "innovation-inspired positive organization development (IPOD) as "emerging from exciting

interdisciplinary connections and developments across the human sciences" (p. 740). Because

"we create new realities during the process of inquiry" (p. 740) it is inevitable that a new

interdisciplinary context and eventually new disciplines will emerge. Disciplines that have

evolved boundaries defined by "what is already known" will need to break out of a "sealed"

universe to the extent that our processes of inquiry invite new and undiscovered wholes that

transcend traditional boundaries (Cooperrider & Srivastva, 2003, p. 356).

Decision making, in the relational constructionist context, grows from "*transformative*

dialogue" (Anderson et al., 2001, p. 22) that recognizes "interdependencies" (Gergen, 1994, p.

139), cultivates "not knowing" (Anderson et.al., 2001, p. 32) and supports decision making

relationships that are in "full voice" (p. 32), inclusive, and "honouring diverse viewpoints" (p.

32). This inquiry suggests that this place of "not knowing" contains the paradox that compels

the inquiry to consider how *spiritual traditions* speak to breakthrough decision making. The

paradox is that emerging from "nonpresence—what is absent, not there; the space the interval

between" (Anderson, 1997, p. 206) is the "consciousness of a profound presence, beyond

articulation…suffused with a sense of the sacred" (Gergen, 2009, p. 389). The literature of the

relational constructionist approach challenges the present inquiry to wrestle with this *core

paradox*, as a doorway to understanding the relational constructs of breakthrough decision

making and its *spatiality*. For this reason, the literature of the relational constructionist context

leads this inquiry directly into consideration of the *spiritual traditions* context.

The Spiritual Traditions Context

The spiritual traditions that are known through the major religions of the world share

some fundamental understandings in regard to breakthrough decision making. In the course of

this inquiry, there is an exploration of the spiritual traditions context. It is not researched as a

separate section of the literature review out of respect for the sacredness of these traditions.

Instead, the inquiry allows the spiritual understandings to fully *engage* and participate in the

unfolding process of this inquiry. Texts that are *sacred* in spiritual streams of practice cannot be

treated as any other ordinary text if we are to show "accountability to relationships" (Wilson,

2008, p. 7) with those who have looked to *wisdom literature* for direction and have characterized

it as *sacred.* For the purpose of this inquiry, the literature review treats as *sacred text* passages

from the writings of all the major religions of the world that are viewed as *holy* or *sacred* in their

respective traditions. The multi-voiced perspective of the relational constructionist approach

calls forward a consideration of the *multiplicity* of voices in these spiritual traditions.

In the course of this inquiry, the research touches *reflectively* and *respectfully* on each of

the major religions of the world. It notes a shared perspective on decision making that

transcends the perspectives of individual religions.   To give just a sense of the depth of this

spiritual context, the inquiry begins with a passage from the King James Version of the Bible, in

the Gospel of Matthew, where the Gospel states, "for where two or three are gathered together in

my name, there am I in the midst of them" (KJV, *Holy Bible,* Matthew 18: 18-20). The Peshitta

version of the Aramaic translation is that used by Assyrian and Syrian Orthodox Christians. It is

one of the predominant religions of the Eritrean village in which the researcher grew up. It is

reflective of a *relational* sacred context that is distinctly different from the *personal* faith context

of much of Western Christianity. The passage gains richness in Douglas-Klotz's (1995)

paraphrase of the Aramaic in translation from the Peshitta version of the Gospels (p. 11):

> If two of you, in your earthy, particular natures,
> are in balanced agreement with each other,
> exemplifying the harmony of the heavens
> (the communion of wave, sound, and name),
> then anything which you ask in that communal mind—
> tranquil, straightforward, without deception—
> will occur by the power that gave me birth,
> by the Breathing Life of All,
> the Mother-Father of the Cosmos.
>
> This occurs because
> wherever two or three
> gather and wrap themselves
> *b'shemy*—in my sound and name,
> in my atmosphere and light,
> in my experience of
> the wave reality of the cosmos—
> wherever this power becomes tangible
> and names itself through their devotion,
> then "I Am" is really there
> among, around, and inside them.
> My being is present in their own simple presence,
> ready for the next instant of reality.

The construct of *presence* will be a woven theme in the inquiry. It recurs over and over

again in the literature review of breakthrough decision making. The learning organization stream

moved from talking about *discipline*—as in Senge's (1990) *The Fifth Discipline*—to talking about learning organizations in the context of *presence* (Senge et al., 2004). The authors describe their shift from thinking of *presence* as "being fully conscious and aware in the present moment" to understanding "presence as deep listening, of being open beyond one's preconceptions and historical ways of making sense" (p. 11). In the literature of the spiritual traditions the notion of *presence* recurs in multiple contexts and nuances of meanings. Palmer (2004) describes how, to *practice presence*, is to "treat the space between us as sacred" (p. 61). It is learning to "neither invade nor evade the reality of each other's lives but rather to find a third way of being present to each other" (p. 182).

Summary Overview of the Literature on Decision Making.

The literature on decision making spans multiple disciplines. While much of the literature is connected to business and management, it is also found in the disciplines of social psychology, political science, conflict resolution, psychology, philosophy, and elsewhere. Literature that crosses disciplines often views decision making from a behavioral assessment of *how* and *why* individuals make the judgements and choices they do. Where the literature on decision making is to be found, is informative of the predominant paradigm on decision making. An assessment of several literature reviews of decision making suggests that decision making in the predominant paradigm is viewed as a *mental process* in which individuals act in consort with each other to respond to specific environmental factors. These include the necessity to make changes in behavior to either increase *efficiency* or produce certain *outcomes* specified by those with power in a formal and generally hierarchical structure. Decision making, that responds to the need to make changes because of rapidly changing environmental conditions, has been characterized as *dynamic decision making* (Hsiao & Richardson, 2012).

That decision making is viewed as a predominately *mental process* is reflected in the

focus on the role of *mental models* in dynamic decision making (Brown, Karthaus, Rehak, &

Adams, 2009).   A publically funded literature review of theories of dynamic decision making

found only 33 empirical studies published in the approximate two decades between 1978 and

1997 (Hsiao & Richardson, 2012). Hsiao and Richardson concluded that "the research has not

been able to find any single explanatory indicator of decision-makers' cognitive/learning style"

and that "most of the predictors related to decision-making interfaces and environments are still

controversial as the decision aids for dynamic decision behavior" (p. 1). There is a clear gap in

mainstream research on decision making that stands outside of empiricistic, behavioristic, and

mentalistic understandings of decision making.

Has research from a relational constructionist lens with an alternative ontology and

epistemology done anything to fill that gap? Castor (2005) addresses the construction of social

reality in organizational decision making from the frame of what Shotter (1997) called his

rhetorical-responsive version of social constructionism. A social constructionist perspective on

assessment was developed which suggests that the assessment tradition can productively move

away from its empiricist underpinnings to use social constructionism as an *alternative meta-*

analytical lens (Iverson, Gergen & Fairbanks, 2005). A review of the Taos Institute website

finds significant development of scholarly research over the past few years and currently being

conducted that reframes decision making from the relational constructionist lens

(www.taosinstitute.net). Examples of this research include Wasserman's (2004) case study

illustrating *transformative dialogic moments.* Kumar Saha's (2009) dissertation work illustrates

an effort to move away from subject-object discourse toward *co-constructive participation.* The

paradigm shift to a relational constructionist lens is opening the door for new and evolving

perspectives on decision making that step outside the traditional subject-object empiricist

paradigm. The evolvement of this research is still in its infancy.

Critical Analysis of the Literature on Decision Making

The review of the literature opens the door for this inquiry to offer a preliminary critical

analysis on the state of research and practice and to suggest possible new directions for future

research and exploration. This *critical analysis* will help to shape the methodology as it is

developed in Chapter 3. The critical analysis is neither comprehensive nor presented in a priority

order. It does offer the researcher's personal perspective and his assessment of salient themes,

summarizes questions raised during the review, and provokes suggestions for alternative

directions and perspectives.

Status of the diagnostic model. The literature review reflects significant shift in the

view of the role of the practitioner in decision making. A practice caught in the throes of a

significant shift in world-views (from modern to post-modern) OD has struggled to wrest itself

free from *diagnostic* model and turn more toward a *dialogic* model. Yet the inquiry must ask,

along with Schein (2010): "Is OD still hooked on diagnosis?" (p. 304). While POS does much to

move OD beyond a *diagnostic* model, the literature of POS still carries over the language of

diagnosis (Bright & Cameron, 2010).

The dichotomy between *freedom* and control. Does modern OD—including systems

analysis and complexity theory--while largely escaping dichotomies that grow from Cartesian

dualism-- create a new dichotomy in the form of the "paradox or tension between freedom and

control in complex systems" (Cummings & Feyerherm, 2010, p. 348)? The effort to support

"organization designs that encourage self-organizing, learning, and self-motivation" (p. 348) still

views change and decision-making in large systems as an intervention "driven and led by senior

executives" (p. 349).

Will the dichotomization between *freedom* and *control,* end up being inhibitive of an

integral (holistic) view much as the *form-matter* dichotomy was for the Greek world, and the

sacred-secular dichotomy was for the medieval world? Is a *freedom-control* dichotomy

conducive to the emergence of an *ecological* paradigm (Bateson, 1972) or *eco-consciousness*

(McNamee & Hosking, 2012)? Is it helpful to the call for "using Positive Organizational

Scholarship to build a better world" (Ritchie & Hammond, 2012, p. 1027)? Does it serve to

"promote positive states" (Sonnentag, Niewssen, & Neff, 2012, p. 867) that lead to "restoration"

(p. 867) of "relational wholes" (Gergen, 2009, p. 388), "organizational healing" (Powley, 2012,

p. 855) and affirmation of "our collective aspirations" (Stavros & Saint, 2010, p. 381)?

It is the stated purpose of this inquiry to understand both *relationships* and *spatial*

configurations of relationships relative to the *spatiality* of decision making in a way that delimits

deep seated dualities. To the extent that modern OD thought might be creating a new and

emerging duality in the form of *freedom-control,* the inquiry must be reflectively and analytically

cautious in regard to that stream of thought.

POS from a world-and-life-view perspective. This inquiry must wonder if POS with its

focus on "positive individual attributes" (Cameron & Spreitzer, 2012, p. xxi) has returned to a re-

contextualized construct of the Greek world-view "to interpret the world in terms of archetypal

principles" (Tarnas, 1991, p.3). Has the Greek "propensity to see *clarifying universals*

(emphasis added) in the chaos of life" (p. 4) been mimicked in the POS effort to identify *positive*

individual attributes, positive emotions, and *strengths and virtues* (Cameron et al., 2003)*?* For

the Greeks, "these archetypal principles took the form of mythic personifications such as Eros,

Chaos…as well as more fully personified figures such as Zeus, Prometheus, and Aphrodite"

(Tarnas, 1991, p. 4).

Does POS, in a sense, establish *motivation, creativity, positive identity,* and other *positive*

traits (Bono, Davies, & Rasch, 2012) as *postmodern archetypal principles*? Does a *homo*

sapiens shaped and defined by "the entire range of behavioral drivers that influence human

action in individual and organizational settings" (Godfrey, 2012, p. 987) replace the "mythic

personifications" (Tarnas, 1991, p. 4) of the Greek world-view? In its critical analysis, this

inquiry must ask of the review of the literature if it is a shortfall of POS and a limitation that it

fails to step outside of a subject-object frame with its focus on *attributes* defined in terms of

characteristics of acting *subjects* (Iverson, Gergen & Fairbanks, 2005).

War and battle metaphors. It is the critical analysis of this literature review that the

language of *separation*, of *confrontation*, of *division*, of *duality*--that was once highly

pronounced in OD literature, and still is a lingering theme—may be counterproductive to the

imperative to move toward more *collaborative* and *inclusive* practices if we are to survive and

thrive on this planet. Will the language of division work for the *global OD consultant* (Yaeger, et

al., 2010)? Can OD practitioners from Western *imperialistic* nations that have and continue to

colonize cultures and extract resources for their own consumption, be the "value-setters" (p. 434)

in "developing countries" (p. 428) without being perceived as, or acting as aggressors?

The movement of OD toward inclusion of "consciousness-raising experiences" (Mirvis,

2010, p. 518) stands out in its call to "deepen awareness of the self, others, and the larger world"

(p. 519). The call to foster *dynamic relationships* (Stavros & Torres, 2008) that are "authentic"

and "increase trust" (p. 82) brings forward a different direction for decision making. In a world

where more and more decisions are happening outside of an OD context and in a larger social

context (Gluckenheimer, 2012; Ritchie & Hammond, 2012) the imperative grows to find

decision making models responsive to the global world today. To the extent that this inquiry

seeks an understanding of decision making that reflects *shared purposes* it will have a

compelling interest in moving beyond the language of war and division and *power over* instead

of *collaborating with.*

        Decision making in contexts other than organizations and institutions. Decision

making has been largely researched through the *organizational* lens (Argyris & Schon, 1996;

Gerloff, 1985; Gudykunst, Steward, & Toomey, 1985; Kostenbaum, 2003; Shafritz, Ott, & Jang,

2005). OD has evolved as a stream of practice largely *within* the organization setting (Weiss,

2003). An exception is the recognition to the OD practitioner's "experience at the rainforest" as

described in *The Dance of Change* (Senge et al., 1999, p. 536). In the *global* decision making

context there is a critical need to enhance *inclusive*, *life-giving* decision making. There is a need

for a place of shared decision making in "a place that people can possess" (DePree, 1989, p.

124). Perhaps it is time for decision making to be moved out of the boundedness of institutional

walls and into the less bounded atmosphere of the rainforest.

        For these reasons, this inquiry suggests that there is a need to look broadly at

consideration of decision making beyond the bounds of the organization (and OD) context. In an

era of the *Occupy Wall Street* movement, and the momentus decision of the Egyptian people to

occupy Tahrir Square (Liberation Square) it is incumbent on this inquiry to give consideration to

breakthrough decision making in contexts other than organizations and institutions. To the

extent that this inquiry has an interest in the *big picture* (Clarke, 2005) perspective on the

relational constructs that shape and create breakthrough decision making it must look farther

than models that are shaped by organizational contexts. It must step outside of contexts where

decision making is viewed primarily as a pathway toward *efficiency* and *production.* Decision

making must be more than a means to an end that supports self-interest rather than the shared

common good.

   The gift of the stranger. The exploration of the role of *the stranger* in decision making

processes provides an intriguing opportunity of great relevance to this inquiry. It gets scant

recognition in the literature, perhaps largely because the literature focuses largely on decision

making in institutional and organizational contexts, where participants are familiar to each other.

The role of the stranger finds significance both as a metaphor (Mahaffy, 2010; Smith & Carvill,

2000) and as a concrete component or element of social interaction and decision making

processes (Gudykunst, 1985).

   Gudykunst (1985) reviews the literature on "the concept of the stranger" (p. 158) in the

context of his discussion of "intergroup relationships" (p. 155). He credits Georg Simmel (1972)

with some of the first insightful discussions of the concept of the stranger in the arena of social

interaction. In Gudykunst's (1985) discussion of "Simmel's stranger" (p. 162), he addresses

ambivalence as one of the possible responses to the stranger. *Ambivalence* comes to be

considered by POS in terms of "positive responses to psychological ambivalence" (Pratt &

Pradies, 2012, p. 924). Gudykunst (1985) identifies various elements or typologies within "the

concept of the stranger" (p. 158). These include the stranger as *guest, newly arrived outsider,*

newcomer, sojourner, immigrant, marginal person and *intruder.* All typologies reflect *roles* that

may be components of decision making. The typology of the stranger as *sojourner* gains special

metaphorical significance in the review of decision making within the context of the sacred texts

of the major religions of the world. This provides a significant illustration of how the

investigation of breakthrough decision making, when delimited from dualities between the

sacred and the secular, can be freed to explore deeper arenas of meaning.

How might the construct of the *gift of the stranger* be important to this inquiry? The *gift*

of the stranger has two faces. As articulated by Smith and Carvill (2000) in *The Gift of the*

Stranger: Faith, Hospitality, and Foreign Language Learning, it involves not only *welcoming*

the stranger, but *being* the stranger. It means "to be wide-eyed and present in the foreign

place…delight in the unfamiliar and the strange…be curious, inquisitive, and alert…experience

the unfamiliar world with fresh, childlike eyes…discover and revel in differences" (p. 67). It is

the hermeneutic understanding of the researcher, that the setting of an extra plate at the dinner

table for the stranger is more than *hospitality*—it is really about welcoming new *understanding,*

new *perspective,* and inviting in *wisdom* (Mahaffy, 2010).

The critical analysis growing from the literature review, suggests that *hospitality*—in this

larger sense—might take its place among both "positive individual attributes" (Cameron &

Spreitzer, 2012, p. xxi) and "positive organizational practices" (p. xxv) in the next "exploring

core questions for the future of Positive Organizational Scholarship" (Spreitzer & Cameron,

2012, p. 1034). *Hospitality* is a positive relational attribute, likely to be of significance in the

situation of decision making. The attribute includes consideration not only of who is a

participant in decision making processes, but how welcoming the process is to *new*

understandings, unfamiliar insights, and *wisdom* as an invited guest at the table of inquiry.

Restoring the flow of productive meaning. The relational constructionist approach

calls us toward "dialogic practices that restore the flow of productive meaning" and "bring

humans and their environment together into a mutually sustainable world" (Gergen, 2009, p.

395). It is incumbent on those of us who are practitioners, to ask whether our involvement in

decision making, inhibits or moves forward this ideal. The review of the literature suggests that

we are novices in understanding how to be *relational beings* (Gergen, 2009) in a global context.

The understanding of breakthrough decision making that addresses core issues of sustainability

in a global context is in its infant stages. The emerging world-view together with indigenous

world-views and the relational constructionist lens compel this inquiry toward a stance that is

sensitive to the *ecology* of the planet and relationships larger than subject-object in its

consideration of breakthrough decision (McNamee & Hosking, 2012).

   ***Spatiality* of decision making as an under-explored area.** The literature on the

spatiality of decision making is both scant and disparate. While there are extensive metaphorical

references to the *spatiality* of decision making, there is little research or exploration that ties this

to practice. Investigation of decision making has focused much more on the *temporal* than on

the *spatial.* Yet, it is clear that *spatiality* is of profound significance as the postmodern world

explores the nature of global interconnectedness and the need for more relational, life-giving,

and collaborative processes.

   The constructs of the architecture of *spatiality* can be used to enhance participation and

connectedness, or they can be used to maintain *power over* and *control* and can even lead to

annihilation. The words of Black Elk, a holy man of the Sioux Nation are salient:

> The life of man {says Black Elk} is a circle from childhood to adulthood and so it
> is everything where power moves. Our teepees were round like the nests of birds
> and these were always set in a circle, the nation's hoop, a nest of many nests,
> where the great white spirit meant for us to hatch our children. But the Wasichus
> (Whitemen) have put us in these square boxes. Our power is gone and we dying,
> for the power is not in us any more.
> <div align="right">(Neihardt, 1988, cited in Skolimowski, 1992, p. 173)</div>

   Skolimowski (1992) calls for creation of spaces that are "empowering and not disabling"

(p. 196). The call can be viewed as specifically responsive to mechanistic and diagnostic models

that have long influenced OD. He suggests that *spatiality* is needed to "promote and enhance life and…not reduce it to the mechanistic beat of the machine" (p. 196). He notes that "the quality of life is nurtured by *existential spaces*, as well as *social* and *sacred spaces*. We need to create them, or at least recreate them" (p. 196). His principle for improving quality of life is that "form follows culture" (instead of form follows function) (p. 196). In this relational constructionist inquiry, the principle might be applied in the arena of decision making, to suggest that as far as *spatiality,* the principle might be framed as *form follows relationship.*

Summary

Each of the world-views and streams of practice that this literature review covers brings forward some unique component of understanding about the relational constructs that allow breakthrough decision making to happen. There is a gift in each, worth considering and treasuring. The contribution of "Open Space Technology" (Weisbord & Janoff, 1995, p. 12) may be less in the *technology* and more in the fact that "we are creating an environment for dialogue" (p. 139). The inquiry joins with Gergen's (2009) suggestion that the real contribution of the focus on *open space* is the impetus toward "mindfulness" (the "no mind" place of Zen Buddhism) where "one may break the stranglehold of accepted realities" (p. 296). The review of the sacred texts in this inquiry, will suggest that the approach of *mindfulness* is present not only in Buddhism, but in some articulation in each of the major religions of the world.

The deepest contribution of *dialogue* may lie in its honouring of the "I and Thou" relationship as described by Martin Buber (1937). It brings forward the simple and profound understanding that a person's "wholeness does not exist apart from real relationship to other beings" (Friedman, 1955, p. 92). Buber (1965) articulates that a *whole person* finds absolute meaning only in relationship to others, and that it is the dialogical character of human life that

gives absolute meaning. Buber's articulation of the concept of *wholeness* grounded in the *relational*, will be echoed in the call of relational-constructionism for "moving beyond a world of independent entities to considerations of *relational wholes*" (emphasis added) (Gergen, 2009, p. 388). It is a call that invites us toward an emerging world-view that moves beyond the postmodern world-view and its limitations even as it rejects empiricism and rationalism.

The emerging world-view, cannot yet be defined, but it can be sensed. It may be sensed in Gergen's (2009) reference to "primordial conjoining" (p. 388). It may be sensed in Bakhtin's (1981) movement from a "dialogue of languages" to a "dialogue of social forces" (p. 365). This is a dialogue not of "static coexistence" (p. 365), "but also a dialogue of different times, epochs and days, a dialogue that is forever dying, living, being born: co-existence and becoming are here fused into an indissoluble concrete unity that is contradictory, multi-speeched and heterogenous" (p. 365). It may be sensed in the urging of *eco-logical* approaches to research (McNamee & Hosking, 2012).

The emerging world-view might be sensed in the *Integral Vision* of Ken Wilber (2007). When "moving in the direction of the supramental, transpersonal, and superconscious waves of evolution…Spirit itself seems to smile, announce its presence, and awaken to the umpteenth game of "hide and seek" with its own being and becoming" (p. 157). Skolimowski (1992) suggests that this might be characterized as "ecological consciousness" (p. 239) of a "participatory universe" (p. 238). "This consciousness is holistic, qualitative, spiritual, reverential, evolutionary and participatory. These characteristics form one coherent whole" (p. 239). Breakthrough decision making may look, in the emerging world-view, like a "conversation with a *center*, not *sides*." (Isaacs, 1999, p. 19). The *breakthrough* might be recognized and realized in the toddler steps we take toward understanding, experiencing and living in that *center*.

CHAPTER 3: Methodology

Introduction

This inquiry seeks nuggets of "wisdom based on credible beliefs" (Grassie, 2010, p. 7) about times when "life-generating potentials merge" (Cooperrider & Sekerka, 2003, p. 235) at that *mysterious* place that has been identified as the *positive life giving core* of organizations and gathered communities. The broadness of the inquiry compels us to a qualitative approach that is "…interdisciplinary,transdisciplinary…sometimes counterdisciplinary…(and) multiparadigmatic in focus" (Denzin & Lincoln, 2000, p. 576).

It is without apology that the discussion of methodology begins by identifying the *assumptions* that I personally bring in to this inquiry as the researcher. As stated by McNamee and Hosking (2012) "relational constructionism explores the ways in which differences in assumptions separate different forms of practice" (p. 17). In this research process, I am not a *neutral* observer. I bring my own "internal frame of reference" (Moustakas, 1990, p. 26). That includes a yearning for a "rich and thick description" (Van Manen, 1990, p. 152) that is rigorous but also "prepared to be "soft," "soulful," "subtle," and "sensitive" in its effort to bring the range of meanings of life's phenomena to our reflective awareness" (Van Manen, 1990, p. 18). To capture what I bring to the inquiry, I share components of my personal journey to "perfect the art of living…in a hurried, hungry world" (Mahaffy, 2003, p. 11) and how that journey brought me to the Taos Institute and Tilburg University.

Researcher's Worldview and Assumptions

As the researcher, I accept the "invitation to a dance" (Gergen, 2009, p. xxv) called relational constructionism (McNamee & Hosking, 2012). My *journey* to this dance began in an African village on the border between the countries of Eritrea and Ethiopia.   I was born and

raised there in the town of Senafe in a valley surrounded by steep mountains. My travel from that village to the "community-based discourse" (p. 31) of relational constructionism brings me into this inquiry as another *storyteller.*

My journey includes travel from the African continent to the urban cities of North America, and from an indigenous culture to a Western culture. It is also my journey in relentless search for integral worldviews (Wilber, Engler, & Brown, 1986; Wilber, Patten, Leornard & Morelli, 2008). My search for integral perspectives reflects my inner longing to live what Parker Palmer (2004) called an *undivided life*.   My colleague and partner once introduced me as "someone who could never operate outside of an integral perspective of seeing everything as connected, and is able to find connections anywhere and anytime" (Personal communication from Dr. Renee Rinderknecht).

Wade Senafe: **Growing up as a son of Senafe, Eritrea in a relational village.** In the small village in Eritrea, East Africa, where I was born and raised, the concept of a *relational being* would have been hard to explain. This village lived and breathed a *relational* life. When a child was born alive, the village celebrated together. Yodeling cries carried the announcement of the arrival throughout the village and to the next village. On the death of a villager or another traumatic event, the village *wept* together. I remember vividly being in the village square of Senafe on the day the BBC radio station announced the assassination of President John F. Kennedy in the United States. Villagers poured into the streets to mourn the loss of this man claimed as a world leader who had touched the Eritrean village through the Peace Corps initiative. The world's loss was their loss. Together, the village sought *sensemaking* of how this great leader could be murdered by his own people in his own country.

The *relational* reality of growing up in an African village had profound and lasting impact on my world-and-life view. In the work I do today with the East African migrant and refugee community in the U.S., I am known in my African community as *Wade Senafe.* In the Tigrinya language, it means a *Son of Senafe.* In this culture, a person is identified by the relational context from which he or she grew. When I am introduced as *Wade Senafe,* it brings smiles of recognition from Eritreans in the U.S. It gives understanding of the *relational context* from which I come--the *culture*, *relationships*, *history*, *language*, and *place* (spatiality) that have shaped my worldview.

AI recognizes deeply the "value of storytelling as a way of gathering holistic information" (Watkins & Stavros, 2010, p. 167). In the African village in which I grew up, *storytelling* was as vital as food and water. Sometimes it sustained the hungry and thirsty in the absence of food and water. Storytelling was *sensemaking*; it was relationship *building* and a way of *honoring* relationship. It honored the relationships among villagers but also the relationship to the earth, to divine presence, and to the creatures who share the earth with us. It honored *relationships* to what relational constructionism has characterized as the "wider phenomenal world" (McNamee & Hosking, 2012, p. 110).

The value I find in *storytelling* shapes the *approach*, the *methodology*, and the *design* of this inquiry. It is a way for me to make sense of the research questions. It is a way for me to *wrestle* with traditions and paradigms. It is a way to explore alternative ways of *asking* the questions.   It is a pathway of *relational listening together* with co-researchers, for understanding—whether that is a community gathered by the dying embers of a sub-Saharan desert camp fire, or a reflective circle in the context of one of the universities, churches, or

community centers where I engage *community conversations* about a pathway forward to a desired future.

It is congruent with my early life experience in this African village that the storytelling reflects diverse cultural and linguistic traditions and life experiences. The village of Senafe was *multilingual.* Most villagers spoke either the Tigrinya or Saho language. But Amharic, English, Italian, Arabic, and other languages were frequently heard in the village square. This language-rich environment stirred my early interest in linguistics and led me to pursue the study of multiple other languages. Most fundamentally, the engagement with multiple languages gave me an affinity and respect for the notion of *multivocal* (McNamee & Gergen, 1999) inquiry.

Finally, my roots in an African village leads me to share Wilson's (2008) perspective that research is itself *ceremony* and that "the shared aspect of an Indigenous axiology and methodology is accountability to relationships" (p. 7). The *mindfulness* (Stavros & Seiling, 2010), which I hold as an ideal as a practitioner, I also hold forward as a context and goal for this inquiry. Particularly, in light of my engagement with non-profit enterprises in Africa, I carry into this inquiry a desire to understand and integrate "shared aspects of the ontology, epistemology, axiology and methodology" (p. 7) of the indigenous culture of my birthplace along with the Western mainstream context in which I research and engage in my practice.

A Dutch philosophical context in a small college town in Iowa. In a small rural town in Iowa where I attended college, I was introduced to a significantly different paradigm from the mainstream university context in the United States. In the culture of an immigrant Dutch Reformed community at Dordt College, I was steeped in a philosophical stream that was transplanted from the *Vrije Universiteit* (Free University) in Amsterdam. The rich philosophical stream of the legal scholar Herman Dooyeweerd (1969, 1975) and his relative and friend, D.H.T.

Vollenhoven shaped a stream of Reformational Philosophy (Dooyeweerd, 1969) and scholarship that would spring roots in both South Africa and North America from its origins in the Netherlands.

At Dordt College in Sioux Center, Iowa, I had a double-major in German and Philosophy. My mentor in philosophy was Dr. John VanderStelt who attended lectures by Vollenhoven at the Free University (Seerveld, 1993). My philosophical thinking was deeply framed by the critique of Western thought from this stream of Dutch philosophical scholarship. A work that much-inspired me was Dooyeweerd's *In the Twilight of Western Thought* (Dooyeweerd (1975). His search for an integrative, non-reductionistic model in the idea of the *aspects* (Dooyeweerd Pages, 2012), together with the *problem-historical method* of D.H.T. Vollenhoven (Brill & Kok, 2005), deeply shaped the philosophical stream in which I was immersed. It stirred my search for *holistic* models that move beyond dualism.

On my spiritual journey, this tradition specifically deepened my *longing* for approaches that move beyond dichotomies between the *sacred* and the *secular*. This approach sought to find and recognize the *spiritual* aspect (as opposed to religious) of all reality, including scholarship. The *problem-historical method* of Vollenhoven shaped my propensity to understand ideas, scholarship, science and faith, in the context of world-view (*weltanschauung*) shaped by the spirit of the times (*zeitgeist*) in which ideas came forward.

This context of a historical approach to scholarship (Brill & Kok, 2005)—transplanted from a European stream—was matched in my undergraduate experience with the perspective that the *sacred* aspect can be found in all subjects of inquiry and all academic disciplines (Dooyeweerd, 1960). It would one day stir my search for that which is *sacred* in decision making. It would seed the excitement I sensed—some decades later—when I first read—in a

very different stream of scholarship, Gergen's (2009) chapter in *Relational Being*   on "approaching the sacred" (p. 372).

Linguistics: In search of a new paradigm. When I was accepted into graduate studies in linguistics at the University of Michigan in 1974, I entered into a discipline that was undergoing a dramatic and radical paradigm shift. This was the very year in which my mentor in the Linguistics department--Dr. Kenneth L. Pike--first explicitly introduced purpose into a new *referential hierarchy* that replaced a *lexical hierarchy* (Pike & Pike, 1977). What came to be identified as *tagmemic analysis* (Brend, 1974; Pike, 1971; Pike & Pike, 1983) was a significant step beyond the structuralist linguistics soil in which Dr. Pike had his roots. It was a move toward understanding *Language in Relation to a Unified Theory of the Structure of Human Behavior* (Pike, 1967). I was gifted to be under the tutelage of Dr. Kenneth L. Pike and honored to be selected as a graduate student presenter in the conference marking his retirement from the University of Michigan (Mahaffy, 1979).   I was witness to a profound shift in the structuralist paradigm in linguistics. But at the same time, there was a deeper and more profound paradigm shift happening in the field of linguistics and social science research.

In sociolinguistics, at the University of Michigan, I participated in a rich new stream that was closely linked to profound shifts happening on the east coast of the United States. At Harvard University, Erving Goffman (1967) brought forward new and insightful perspectives on interactive processes that underlie social interactions. I was priveleged in the 1970's to participate in the First International Conference on Non-verbal Communication sponsored by the University of Toronto, Ontario Institute for Studies in Education (OISE). It was a new day for social scientists—including the linguistic stream in which I worked—to begin to understand the complexities of *relationship* (Gergen, 2009) and the complexities of *situatedness* (Clarke, 2005)

that must be explored if we are to understand breakthrough decision making. Goffman's (1963) work opened the lens of exploring human behavior in public places as a legitimate stream of research that crossed boundaries of traditional social science disciplines.

My involvement in the emerging inter-disciplinary approach of sociolinguistics further shaped my world-and-life view. Sociolinguistics at University of Michigan was led at the time by Dr. Penny Eckert. From her PhD work at Columbia University, she brought forward the stream of William Labov in the study of *Sociolinguistic Patterns* (Labov, 1972). I studied linguistic variation in social contexts along with my classmate Deborah Tannen (1996), who later achieved great notoriety with her books regarding language and gender roles.

Language now needed to be viewed in all its *contextual* and *social* complexity. Emerging studies on linguistic *variation* and language change defied structuralist models that reduced language to a *signifier* and a thing *signified* (Saussure, 1959). I demonstrated my graduate language competency in French at University of Michigan by translating randomly selected portions of *Cours de Linguistique Generale* (Saussure, 1959) into English. In the same year, the periodical publications of Jacques Derrida, Roland Barthes and others were being snatched up in the periodical shop I owned adjacent to the University of Michigan campus. The emerging field of *semiology* (semiotics) was taking the conversation about *sign* and *signifier* in a whole new direction.

The conversation about the *signifier* and the *signified*-- and epistemologies that "have long plagued the dualist tradition" (Gergen, 1994, p. 256) -- would be picked up by social constructionists. Gergen (p. 261) points out that "when we probe the domain of the signifiers to locate the signified, we find that each signifier is itself empty" (p. 261). Gergen points out that "when the signifier is encountered in the reflected light of other signifiers—a reflection of which

it is indeed a constituent element—we gain momentary clarity" (p. 262). "Meaning in relationship" (p. 262) as articulated by social constructionists, begins "solving the problem of human meaning" when "the assumption of individual subjectivity leaves no avenue solution" (p. 262).

From my understanding of linguistic meaning being derived from and shaped by social context (the sociolinguistic stream), I would ultimately join those seeking "a fully articulated account of social meaning from a relational perspective" (Gergen, 1994, p. 273). While the social constructionist approach admits that such a fully articulated account is "premature at this juncture" (p. 263), it is my desire to further that endeavor with this inquiry.

Journey with the Sufis. The involvement of AI in the United Religions Initiative (URI) was formative in the stream of practice of AI as it quested for "potential as an inclusive methodology and philosophy of large-scale citizen engagement" (Cooperrider & Whitney, 2005, p. 31). The Initiative created in 1997 a context where leaders of many faiths might "include people of all faiths, religions and traditions" (pp. 31-32).

This was the same year in which I was ordained as a *cherag* (minister) in the Church of All through the International Sufi Movement. My ordination followed a rigorous two year course of study of all the major religions of the world. As a *cherag*, I was ordained to lead the Universal Worship Service. This service sets an alter to honor *divine presence* and lights a candle to honor the contribution of each of the major religions of the world. The alter includes a candle lit out of respect for those who--both within or outside religious streams of practice -- have sought to experience *divine presence* in their lives.

As part of this journey, I was invited to visit—for a retreat of prayers and practices--the *Universal Murad Hassal* (the Sufi Temple) located on the dunes next to the water at Katwijk aan

Zee, in the Netherlands. During this period of time, my life-partner led the *Dances of Universal Peace*. When I discovered in the relational constructionist approach "an invitation to a dance" (Gergen, 2009, p. xxv), participation in that dance was enriched by my having joined in the Dances of Universal Peace. These dances have been described as "spiritual practice in motion" (www.dancesofuniversalpeace.org). They invite in multi-vocal engagement with all religions. They are expressions of prayers for peace that are shared across diverse cultures and religions.

Much as the United Religions Initiative (URI) sought to "create cultures of peace, justice, and healing for the Earth and all living beings" (Cooperrider & Whitney, 2005, p. 32), I found in the Sufi practices a journey to appreciating the life-giving core and universal message that underlies all the major religions of the world. The experience of being immersed in and a student of the major religions of the world compels my quest for understanding of the sacred moment of meeting when groups make breakthrough decisions reflecting a shared higher purpose. It motivates me to look within sacred texts from all religious traditions for shared understandings and insights.

Journey in the peace traditions. In a real sense, the framing of a research question to understand the *spatiality* of breakthrough decision making that is reflective of a shared higher purpose is reflective of my heart for *peacemaking*. I have practiced as a mediator and conflict resolution specialist in interpersonal, family, and organizational contexts. I have both practiced mediation and trained professionals to practice mediation. For some years, I was a mediator on the list of those approved by the Idaho Supreme Court to provide mediation services to couples with children going through divorce. In this capacity, I frequently 'stood in the fire' in high-conflict situations to help divorcing couples find a shared higher purpose in continuing to provide for the financial and emotional needs of their children.

I have found affinity for the values of *peacemaking* in my family's participation in faith-based streams of practice that focus on a *peace testimony* and *war resistance.* This brought me to the rich practices of the Quakers (Religious Society of Friends). In either 'religious' or 'non-religious' contexts, Quakers have stood for *social justice*, while firmly holding to *non-violence* and *simplicity* as core values. The way in which this journey in Quaker spirituality (Steere, 1984) has seasoned this inquiry is evident. I hold an intuitive and experiential sense that Quaker spirituality, as exemplified in the "gathered meeting" (Kelly, 1984, p. 312) for worship and decision making, represents a "plainness practiced" (Steere, 1984, p. xii) that has wisdom to speak to the research questions of this inquiry. My study of the Quaker tradition of *speaking from silence* (Bauman, 1983), which stretches back to the seventeenth century, inspires my search for understanding of the role of *silence* as a relationally constructed component of breakthrough decision making.

My participation in my first Taos Institute workshop, in the home of Mary and Ken Gergen, coincided with a week of long nights I spent in the library at the Quaker retreat center of Pendle Hill. Through the night, I poured through hard-to-find volumes of the Swarthmore lectures. These were difficult to access outside of this special library collection. Many of these published lecturees gave understanding as to how Quaker decision making practices might speak to questions of this inquiry (Brain, 1944; Eccles, 2009; Heath, 1922; Hibbert, 1924; Parker, 1841; Sturge, 1923).

From strategic planning to appreciative inquiry (AI). My growth as a practitioner from a strategic planning model to an AI model was a natural and inevitable evolution. I began my consultancy in the era when the search conference and future search (Emery & Devane, 1999; Holman & Devane, 1999) were fresh participative processes for engaging large bodies of

stakeholders. I participated in a *future search* model--as a parent-participant--in an innovative

public school district which used this model that "brings systems thinking to life" (p. 45).

Senge's (1990) *The Fifth Discipline* was a guiding light for the leadership in the district. The

concept of a school district as a *learning organization* (Senge, 1990) was not difficult to reach.

This process emphasized participants (whether administrators, parents, teachers, students, or

janitors) "seeing each other as colleagues" (p. 245).

     Finding participatory processes. This participatory process that seated parents, janitors,

students, and school administrators together at round tables to "…enable everybody to take more

responsibility for themselves *and* for the whole" (Weisbord & Janoff, 1995, p. 2) was a familiar

one. My first introduction to the non-profit world was in the *consumer cooperative* (co-op)

movement which placed a preeminent emphasis on participatory decision making. I resonated

with the notion of action research as spiritual practice (Reason, 2000) An approach to all of life

as sacred provided a potential starting point for healing the split-open wounds endemic to the

western dualistic and positivistic traditions.

     Rejecting diagnostic models. The traditional OD paradigm (Gerloff, 1985) was never in

my intellectual DNA as a practitioner. This approach that "…starts with identifying problems,

then diagnosing and analyzing the problems, and ends with a plan to fix the problems" (as

described in Watkins & Stavros, 2010, p. 168) was incongruent with my search for *holistic*

models. I have always turned to *integrative* medicine and preventative health care models for

my personal well-being and the care of my family. An OD approach that *diagnosed* and

prescribed was incongruent with this world-view.

     Integrating storytelling into decision making facilitation. My training in linguistics and

my love for languages sensitized me to the nuances of the words used in the processes I

facilitated. Before I discovered the rich literature of AI, in my first reading of the *Appreciative Inquiry Handbook* (Cooperrider et al., 2003), I noticed that something special happened in facilitated processes when stakeholders were able to share their *imaginations* of what the organization might be. Storytelling always enriched these processes. I grew up in a rich oral tradition. I found great affinity with the concept that a practitioner in a group process, instead of being viewed as a *change agent* (Weiss, 2003), might be considered an invited "guest…who participates with them in a small slice of their life" (Anderson, 1997, p. 99) and *listens* well to their stories.

      Discovering appreciative inquiry (AI). The AI "overarching principle of wholeness" (Watkins & Stavros, 2010, p. 164) sealed my connection to AI. I found exciting articulation of the *principle of wholeness* when I stumbled on to the writings of Mary and Ken Gergen (Gergen, 1994; Gergen & Gergen, 2008; Gergen, 2009) and worked backwards into the rich literature of social and relational constructionism.

      Finding the relational constructionist approach. In the winter of 2009, my elderly mother-in-law came to live in my home and became part of my family. I came from a culture and family system in which intergenerational connections were valued. The addition of this 92 year-old parent to the household was a natural process. Still, it required significant adjustments. Responding in part to the necessity of meeting the care needs of her mother, my partner and associate, Dr. Renee Rinderknecht, launched the creation of an innovative adult day care model serving the elderly and adults with disabilities.

      It was in support of the research to design this model, that I initiated an internet search for information on *appreciative aging.* In this process, I found the work of Dr. Mary Gergen (Gergen & Gergen, 2008) and the *Positive Aging Newsletter* (http://www.positiveaging.net).

This trail led to discovery of the Taos Institute. It was with great excitement that I announced at family dinner one evening that I had finally found the PhD program that was 'the perfect fit' and that I was ready to jump back into a stream of research and inquiry that I had left behind in the busyness of my practice.

The Taos Institute connections to Tilburg University in the Netherlands sealed the deal for me! Rich intellectual streams from the Netherlands had intersected my life many times. I had crossed paths with scholarship from the Free University at Amsterdam in my undergraduate work at Dordt College. The effort of my graduate school mentor, Dr. Kenneth Pike (1967), to find an integrated perspective on language had been published in the Netherlands. I was introduced by my partner, Dr. Rinderknecht, to the work of Max Van Manen who attested that "I came to the human sciences, phenomenology and hermeneutics in my studies of pedagogy in the Netherlands" (Van Manen, 1990, p. ix). I had participated in a rich spiritual retreat at the Sufi Temple at Katwijk aan See. At the same time, while in the Netherlands, I had visited a professor-friend from Dordt College who was on leave to work at the Free University in Amsterdam.

Traditions from the Netherlands had been rich soil for both my intellectual and spiritual growth. In my years at University of Michigan in the graduate program in linguistics, a linguistics professor--with a decidedly positivistic and mentalistic orientation to the study of language--in an agitated moment in a class discussion, had suggested that if I "wanted to think that way (historical and contextual approach), I should go study at a university somewhere in Europe." Once again, I had been caught in the glare of the intersecting headlights of conflicting paradigms!

I needed no convincing to step into the deep waters of the relational constructionist approach. I found a sense of *coming home* in this approach. I sensed that here I could engage in research that "involves self-search, self-dialogue, and self-discovery" and where "the research question and the methodology flow out of inner awareness, meaning, and inspiration" (Moustakas, 1990, p. 11). The relational constructionist approach matched my "searching for qualities, conditions, and relationships that underlie a fundamental question, issue, or concern" (p. 11).

In a real sense, the PhD program that launched this inquiry was a *spiritual quest* for me. While turning toward a research question that intrigued me because of my facilitation practice, I was at the same time "reaching for something beyond, restoring a forgotten or broken wholeness by recollecting something lost, past, or eroded…" (Van Manen, 1990, p. 153.) I was seeking the *hidden wholeness* or the journey to an *undivided life* described by Parker Palmer (2004). I stepped into the story of the relational constructionist approach at the point where Ken Gergen (2009) ended his work *Relational Being.* The ending point of this book is Chapter 12— *Approaching the Sacred.* This ending point is the starting point for me in this inquiry. It is my hope that this inquiry will take a step toward the next chapter in "moving beyond a world of independent entities to considerations of relational wholes" (p. 388).

Summary of researcher's assumptions and world-view. My entire life narrative encompasses stepping stones and chapters in my search for integral models. An integral world-view is endemic to the culture of the village in Eritrea, East African village where I grew up. The sense of this world-view where relational being is a way of life is captured in the photograph of *winnowing* in Senafe, Eritrea, contained in Figure 3.1. *Winnowing* is an agricultural technique used around the world in indigent cultures since ancient times for separating the grain from the

chaff. It is a village activity. It engages villagers, oxen who help to turn equipment and it engages the wind which reliably blows away the lighter chaff allowing the heavier grain to fall to the ground. Winnowing is food gathering, food processing, ceremony, and ritual all wrapped into one. The metaphor of winnowing expands to symbolize the search for *truth*, for the *heart* of the matter. As it separates *grain* from *chaff*, it separates truth from fiction. This is sacred ground on which the winnowing happens. This is the place where the survival of the village is *collaboratively* ensured and the search for food and nourishment finds *communal* fulfilment. There is no exact measurement here. The ownership is wholly communal. Winnowing is a village activity. It defies being done alone. It requires full engagement with the natural world of wind and sun.

Figure 3.1. Winnowing in Senafe, Eritrea, East Africa

Come! Come winnow now—
Sisters, brothers come!
Cast now everything
up before the wind
for separating—
sorting grain from chaff;
This is our food,
the village food, our practice;
the survival of our children.
There is oneness here
among person, plodding oxen,
gently blowing wind--
Here the Spirit stirs--
wind blows holy breath
across our longing
for nourishment—truth;
Living breath of Spirit
does not rest, moving;
Harvests hallowed ground;
Grist for the mill—come!
Sisters, brothers, come!
Come winnowing—come!

Picture by Rev. Francis Mahaffy
Poetry by Samuel Mahaffy

This inquiry will search for this sense of *wholeness*. In looking for the relational constructs of breakthrough decision making, I will hold the image of the wind blowing across relational activities and *spirit* moving as an undefined *presence* into and through the ever-alive and ever-changing activity. Winnowing involves *relational coordination*. So too, this inquiry will look for *relational coordination* in the communal process of decision making.

Considering the potentially transformational effect of this approach. I have shared the narrative of my journey to this inquiry. The inquiry turns now to considering the potentially transforming effects of the approach taken. As the researcher, I open myself to this potentially transformative effect knowing that "research is often itself a form of deep learning, leading to a transformation of consciousness, heightened perceptiveness, increased thoughtfulness…" (Van Manen, 1990, p. 163). As articulated by McNamee and Hosking (2012) relational constructionism invites "transformative inquiry" (p. 113).

The research design recognizes this potentially transformative effect of the research process on the researcher and co-researchers. It is valued by integrating into the methodology places for the *reflective process* of the researcher to be shared as one of the interactive voices in this conversation. The inquiry integrates into hermeneutic deepening the *journaling* and *poetry* of the researcher responding to his engagement with the inquiry. This "places consciousness (of the researcher) in the position of the possibility of confronting itself, in a self-reflective relation. To write is to exercise self-consciousness" (Van Manen, 1990, p. 129).

Methodological and Design Considerations

Relational constructionism as an approach. Hosking (2011) describes relational constructionism as a set of understandings that are both practical and that view research as a

participatory relational process of co-constructing universes of communication and social engagement. But relational constructionism is an approach in search of a methodology.

      Mixed methods for multi-voiced inquiry. The inquiry selects mixed methods that all share with relational constructionism an inclination to value complexity, make relationship primary, and deepen understanding. This congruency is illustrated in Figure 3.2.

Figure 3.2. Congruency among Methodologies and the Relational Constructionist Approach.
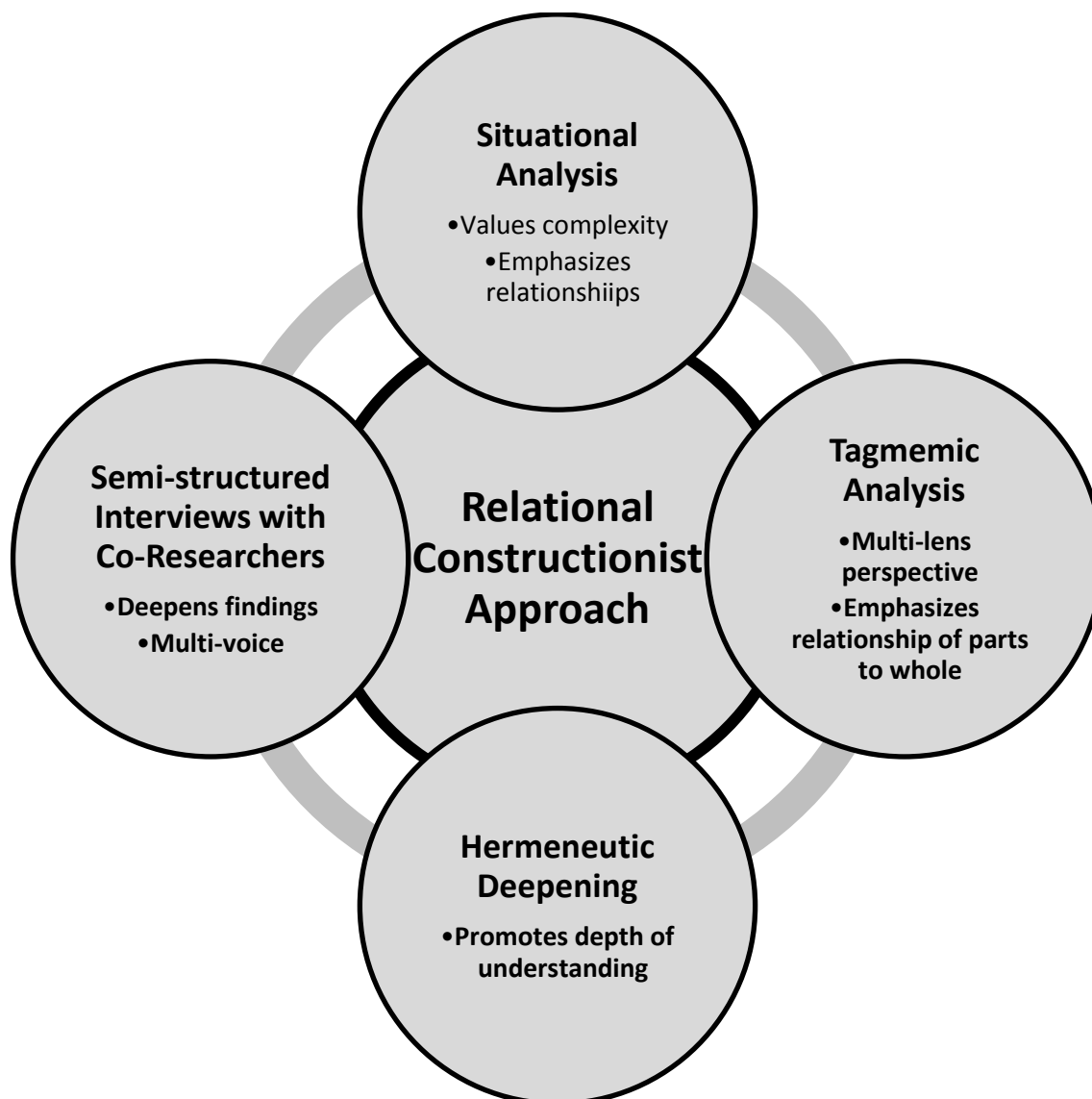
Congruency between the relational constructionist approach and situational analysis methodology. The methodology of situational analysis promises congruency with the relational constructionist *approach* with its exploratory search for answers to complex interrelated questions.   Specifically, in the situation of breakthrough decision making the relational constructionist approach might well ask: "Who is speaking and acting here, Who is listening, What voices are not being heard, What selves within are suffering, Why is this voice dominant and not some other, and How can we help these suppressed potentials into being?" (McNamee & Gergen, 1999, p. 13).

Congruency between the relational constructionist approach and the hermeneutic deepening process. Harlene Anderson (1997) has clearly laid out the significant similarities between relational constructionism and hermeneutics.   Both stand outside of dualistic perspectives and "share an interpretive perspective that emphasizes meanings as constructed, not imposed" (p. 37-38).

Congruency between the relational constructionist approach and the linguistic analysis of tagmemics. Algeo (1974) points out that the aim of Pike in formulating tagmemics was "accounting for language..as an integral part of the whole of man's life" (p. 2). It is a perspective that shares surprisingly early the *multi-lens* perspective of social constructionism. Pike was insisting as early as 1954 that theories are "windows through which we view reality, the view we get depending on the kind of window we look through" (Cited by Algeo (1974) in reference to Pike (1954). The *window* of tagmemics sought a deeper analysis of language construction than that offered by early American structuralists working in the field of language analysis (Longacre, 1974). With Pike's search for a *unitive* perspective and rejection of the

positivist notion of science as objective truth, there are clear congruencies between the relational

constructionist approach and the linguistic analysis of tagmemics as a selected methodology.

Congruency between the relational constructionist approach and the reflective

process of the researcher. Both the relational constructionist approach (McNamee & Hosking,

2012) and the methodology of situational analysis (Clarke, 2005) would expect nothing less than

the full involvement of the researcher in the inquiry as an active and *reflective* participant. Clarke

(2005) points out that "situational analysis makes demands on the reflexivity, accountability, and

theoretical and substantive knowledges of the researcher" (p. 292).

Intent and purpose of the research design. The research design is purposeful, not

toward creating a new *meta-theory*, but toward the intent to *support our yearnings* (Hooks, 1990)

for understanding of the situation. As we "decenter the subject, the object, and ourselves"

(Clarke, 2005, p. 304) we "find sites for ourselves to stand and 'profess'" that while "not all

questions can be answered" (p. 304), we may yet through a "weaving of voices" (Anderson,

1990, p. 68) "expand the retinue of guests" (McNamee & Gergen, 1999, p. 13) at the table of

inquiry. The inquiry is intent on new emerging shared understanding of the situation while

acknowledging the "ungraspable of this world" (Usher, 1997, p. 30). The purpose of this

research design is to bring forward *rigor* while at the same time holding *reverence* for the

unknown and that which is possibly indescribable within the existing discourses about decision

making.

Type of Design

Overview of the research design. Figure 3.3 illustrates the core components of the

mixed methods selected for this inquiry, presented as specific steps for data collection and

analysis.

Figure 3.3: Methods: Overview of Phases and Specific Steps in the Data Collection and Analysis Process.

Collecting Data	• **Scanning the Big Picture** • **Collecting Situational Data** • **Collecting Narrative Data** • **Collecting Historical Data** • **Collecting Visual Data**
Mapping	• **Situational Map of Decision Making Context** • **Social Worlds/Arena Map of Decision Making Context** • **Postional Mapping of Decision Making Context** • **Situational Mapping of Narrative Discource** • **Social Worlds/Arenas Map of Narrative Discourse** • **Positional Map of Narrative Discourse** • **Situational Map of Historical Discourse** • **Social Worlds/Arenas Map of Historical Discourse** • **Positional Map of Historical Discourse** • **Situational Mapping of Visual Discourse** • **Social Worlds/Arenas Map of Visual Discourse** • **Positional Map of Visual Discource**
Synthesizing & Integrating	• **Identifying Constituent Themes** • **Categorization of Key Elements of the Maps** • **Relational Analysis of the Maps**
Triangular Deepening	• **Reflective Journaling Process of the Researcher** • **Hermeneutic Deepening Process (Textual and Visual)** • **Enhancing Credibility through Six Semi-structured Interviews with Open-ended Questions**

   Triangulation of methodologies: Purpose and description.   Triangulation as an

approach not only enhances credibility of the findings but also fosters the transdisciplinary and

holistic approach sought by this inquiry.   The term *triangulation* is used in many ways in both

qualitative and qualitative research (Creswell, 2003), but is generally understood to be a way of

validating findings, especially in mixed methods research (MMR) (Creswell, Klassen, Plano

Clark, & Smith, 2011). In qualitative research, triangulation of approaches, methods, and designs

is accepted as a way of enhancing the *credibility* of findings (Patton, 2002). But triangulation

can be viewed also as a way to enhance a transdisciplinary approach to research and as a way of

bringing forward multiple perspectives and meta-interpretations (Flick, 1992).   This inquiry

seeks such an enhancement.   Table 3.2 identifies the use of triangulation in this inquiry to

enhance the transdisciplinary approach.

Table 3.2. Enhancing Credibility through Triangulation

Within-method Triangulation of Data	• Situational Maps • Social Worlds/Arena Maps • Positional Maps
Cross-method Triangulation of Data	• Narrative Data (Tagmemic Analysis) • Historical Data (Situational Maps) • Visual Data (Pictorial Semiotics)
Triangulation of Methodologies	• Situational Analysis Mapping • Hermeneutic Deepening Process • Linguistic Analysis
Triangulation of Research Perspectives	• Researcher's Reflective Journaling • Co-Researchers Perspectives (Six Interviews) • Historical Voices (Sacred and Secular Literature)

   This research design reaches beyond *within-method triangulation* (Denzin, 1989). If it

did not, it would be content with the three types of maps of situational analysis (Clarke, 2005) as

evidence of triangulation of data that enhances credibility. Instead, this inquiry reaches for triangulation of *data, methodologies,* and *researcher perspectives.* In so doing it seeks the richness of multiple perspectives.   This richness is the hallmark of the relational constructionist approach to research (McNamee & Hosking, 2012).

The mapping process of situational analysis. The first methodology used for this inquiry is *situational analysis* (Clarke, 2005). Situational analysis "involves the making and analyzing of three kinds of maps—*situational*, *social worlds/arenas*, and *positional* maps—as means of opening up and analyzing data cartographically, emphasizing relationality and positionality" (Clarke, 2005, pp. 291–292). As with other postmodern qualitative approaches (Denzin, 1996), situational analysis offers flexibility and calls forward researcher "reflexivity and accountability" (Clarke, 2005, p. 292). This leads the inquiry toward "sensitizing concepts" (Blumer, 1969, pp. 147–148) that may be "provocative" (Clarke, 2005, p. 301). This is useful toward developing a *thick description* (Geertz, 1973) and deepened understanding of breakthrough decision making.

Protocols for mapping. While there are many abbreviations and adaptations of Clarke's (2005) methodology used in research (Clarke, 2012), this inquiry utilizes the approach much as it was first developed and imagined by Adele Clarke (2005). By fully engaging the potential *rigor* of this methodology, this inquiry seeks to avoid abbreviated variations that simply use situational analysis maps as an alternative way of representing data derived from grounded theory. Clake's (2005) self-described intention is to "push grounded theory more fully around the postmodern turn through a new approach…" (p. xxi). Without the integrated use of three types of maps, the researcher finds that the abbreviated variations of situational analysis do not achieve that goal.

The methodology is applied to the *situation* of breakthrough decision making by drawing three types of maps-- *situational* maps, *social worlds/arenas* maps and *positional* maps. The design of this inquiry calls for the three types of mapping to be applied sequentially in four arenas--to the *overarching context* of decision making, to *narrative* discourses of decision making, to *historical* discourses of decision making, and finally to *visual* discourses of decision making.   The outcome is a set of twelve situational maps.

Mapping from four sources of data. The corpus of the data for mapping is drawn from four areas (Table 3.1). Three of them are discrete data sources and the fourth is identified as the *overarching context* of decision making. This category is inclusive of data from the other three. One source of data is the *literature* on decision making. We identify this as *historical discourse.* Another source of data is transcriptions from a segment of an AI visioning (decision making) process. We identify this as *narrative discourse.* A third source of data is visual images of decision making and decision making processes. These are drawn both from *illustrations* in the literature on decision making and also from a search of Google Images on the World Wide Web. We identify this as *visual discourse.*

Within-method triangulation of data through the use of three types of situational maps. Analysis of the data from each of the four categories (*overarching context* of decision making, *narrative* discourse, *historical* discourse, and *visual* discourse) is conducted with the use of the three types of maps used by situational analysis (Clarke, 2005)—situational maps, social worlds/areana maps, and positional maps. This creates the within-method triangulation (Denzin, 1989) that sets situational analysis apart from the predominate models of grounded theory.

Sources and uses of data from the situational maps. Table 3.1 summarizes the way in which this inquiry *labels* each of the four categories of data, describes the *source* of the data, and

shows how this data is used in the analysis process through methodologies inclusive of, but not

limited to, situational analysis.

Table 3.1. Sources and Uses of Data

Identifier	Description of Data Source	Data Analysis
Overarching Context of Decision Making	• Research and articles on decision making • Writings of sacred texts on decision making • Literature on decision making	• Three types of situational maps • Hermeneutic deepening
Narrative Discourse of Decision Making	• Transcriptions of a segment of an Appreciative Inquiry (AI) decision making process	• Three types of situational maps • Tagmemic analysis • Hermeneutic deepening
Historical Discourse of Decision Making	• Literature Review	• Three types of situational maps • Hermeneutic deepening
Visual Discourse of Decision Making	• Illustrations of decision making from the literature review • Search for images of decision making using Google Images	• Three types of situational maps • Hermeneutical (semiotic) deepening

The sequential twelve-step mapping process. The process of systematically developing

the three types of maps (situational, social worlds/arena, and positional) from four sets of data

(overarching context, narrative discourse, historical discourse, visual discourse) on breakthrough

decision making evolves into a *sequential twelve-step* mapping process. The design expects the

maps and memos from some of these twelve steps may have a high degree of complexity and some may have little complexity. Clarke (2005) makes a compelling case that the use of the three types of maps together leads to a *multi-lensed* perspective on the data.

   Analysis of data from the twelve-step mapping process. Following development of three types of situational analysis maps, the researcher synthesizes/analyzes the data from each of the maps looking for *categories* and *relationships.* For analysis of *visual* discourse he uses a *specification memo* (Table 4.7) using the analysis substantially as Clarke (2005) recommends. For relational analysis of *textual* data the researcher uses *twelve categories* suggested by Clarke (Table 3.4) as a way of grouping key elements and visualizing *relationships.*

   The line of demarcation between data *collection* and *analysis* of data is thinner in situational analysis (Clarke, 2005) than in traditional grounded theory approaches (Boyatzis (1998). The most evident differences from traditional grounded theory approaches are an emphasis on *relationships*, representation of *silent* places in the data, and use of data that extends far more broadly beyond words and phrases—including visual images. A detailed comparison of how the approach of situational analysis to working with data differs from traditional grounded theory approaches is left to Chapter 4 (see Table 4.1 for specific comparison

   Tagmemic (linguistic) analysis of the narrative discourse of a segment of an AI process. The second methodology used for this inquiry (after situational analysis) is linguistic analysis with tagmemics (Pike, 1974). Professionally transcribed text of a segment of an AI visioning process becomes the corpus of the *narrative* discourse for this inquiry. Analysis of that narrative discourse is used to draw the three types of maps of *narrative* discourse.

   In addition to creating three types of maps from the narrative discourse, the methodology calls for subjecting the entire *corpus* of the narrative data to the *four cell analysis* of tagmemics.

Identification of the meaning (referential units) of the discourse is developed through the use of four categories--*slot, class, role*, and *cohesion*. This develops understanding of the *structure* and *cohesion* of this narrative from a linguistic lens.   It also shines light on the significance of the selected discourse in the broader context of human behavior (Pike, 1974) and specifically the situation of decision making as exemplified in this AI process.

The *language* and *linguistic structure* of breakthrough decision making is thus viewed within the broadest context of human *meaning-making*.   How do the *–etic* (structural) descriptors reflect the *–emic* (meaning) of this language in real life? Developed by Dr. Kenneth Pike, while the researcher was a graduate student under him at University of Michigan, tagmemics is a form of descriptive linguistics that analyzes human communication simultaneously at *interpenetrating levels* (Pike, 1974).

Unlike the structuralist soil in which it was birthed, tagmemics asks about *function in context* as an integral component of understanding meaning. By caring about *co-relations* in conducting linguistic analysis, tagmemics is a linguistically disciplined methodology that is complimentary to both the relational constructionist approach and the situational analysis methodology. It shares with both a propensity to view human behavior form a more *integral* perspective. Pike (1974) sought specifically to have tagmemics unfold a *unitive* understanding of language. Tagmemics, like relational constructionism, seeks to appreciate and highlight *complexity* rather than minimizing or disregarding it.

Limited use of tagmemic analysis on purposefully-selected texts gives this inquiry a new lens on the overall presentation of *relationships* visualized by the situational maps. It brings us back from the *visual* aspect of the maps, to the richness of the *language itself*. It constitutes a

way of looking at the *discourse itself* of decision making from the linguistic lens, by analyzing

the language in which decision making is inevitably embedded.

       The use of six semi-structured interviews with open-ended questions to bring

forward the multi-voiced perspective of co-researchers. The third methodology engaged by

this inquiry (after situational analysis and linguistic analysis) is qualitative interviews.

Interviews are used in qualitative research as a significant methodology designed to elucidate the

meaning of specific themes or ideas in the lived experience of the interviewees (Kvale, 1996).

The inquiry turns to this methodology for deepened understanding and to create a multi-voiced

engagement of co-researchers with the research questions. The selection of co-researchers is

intentional toward being inclusive of a wide range of perspectives outside the context of OD and

from diverse streams of practice. The interviews can be characterized as *in-depth*

phenomenological interviews (Welman & Kruger, 1999) with questions "directed to the

participants' experiences, feelings, beliefs and convictions about the theme in question" (p. 196).

For phenomenological-type *long interviews* of this nature, Boyd (2001) recommends two to ten

interviewees, and Creswell (1998) recommends interviewing up to ten people. Our design

chooses six co-researchers to interview.

       Interviews as a way of deepening understanding. Conducting six in-depth interviews

enhances "credibility" (Hoepfl, 1997, p. 1) of the analysis of preliminary findings. Unlike the use

of interviews to establish *external validity* or *generalizability* (Lincoln & Guba, 1985), where

multiple interviews are needed to reach *saturation,* the interviews for this inquiry are intentional

toward deepening understanding of the situation of breakthrough decision making. It is expected

that the interviews will support the relational constructionist search of this inquiry for a "thick

textured description" (McNamee and Hosking, 2012, p. 47). As the linguistic analysis promises

to deepen understanding of appreciative inquiry approaches, the interviews promise to deepen understanding of organizational change and decision making processes.

Interviewees as co-researchers. Using a semi-structured interview process, the researcher checks findings against the *lived experience* of the co-researchers. Co-researchers provide a deepened perspective on the data. This approach is specifically congruent with the methodology first developed by Strauss (1978) and refined by Clarke (2005). The co-researchers fill much the same role as the "working analysis groups" (Clarke 2005, p. 303) used by Strauss to excite "joint endeavors to produce new knowledge." (Clarke, 2005, p. 293). The data from these interviews is subjected to the same discursive and reflective analysis process.

The hermeneutic deepening process. As a fourth methodology (following situational analysis, linguistic analysis, and co-researcher interviews), the inquiry engages in a *hermeneutic* deepening *process* (Van Manen, 1990). Van Manen describes this as "human science" which has the aim of "explicating the meaning of human phenomena…and understanding the lived structures of meaning" (p. 4). The hermeneutic methodology of human science research involves the asking of two deepening questions: 1) How do the parts fit into the whole, and how does the focus on the whole (big picture) elucidate understanding of the component parts? 2) Do the descriptors generated through this process and the evolving "picture" of breakthrough decision making match the lived experience of the researcher and co-researchers as practitioners and stakeholders? Where are the *surprises* in the data and what meanings emerge from those surprises?

Hermeneutic analysis looks at making sense of written text by understanding *text* in *context* and by analyzing different layers of interpretation (Van Manen, 1990). It presumes that knowledge and meaning are *constructed* and cannot be understood apart from cultural, historical,

linguistic, and relational situatedness. As a methodology that sees knowledge and meaning as co-constructed, this human science approach has deep congruency with relational constructionism.

This inquiry understands *hermeneutics*, not in its more limited original usage as a way of studying sacred text, but in the broader sense as "the interpretive study of the expressions and objectifications (texts) of lived experience in the attempt to determine the meaning embodied in them" (Van Manen, 1990, p. 38). This approach, cultivated in the "phenomenological pedagogy" of the Utrecht School (*Fenomenologishe Pedagogiek* in the Netherlands) (p. ix) is enriched—in this inquiry--with the use of the recent application of hermeneutic analysis to visual images (Sonesson, 2008). The inquiry explores using *pictorial semiotics* as a process for deepening consideration of a limited selection of *visual* representations (discourses) of decision making.

Summary of research design. The research design is intentional toward a *thick description* (Geertz, 1973) of the construct of interest. It seeks to gain a *multi-lens* perspective through a relational constructionist approach to research—a "rich textured description…that opens up to multiplicity, to ongoing-developing-changing realities and relations, to other(ness)" (McNamee & Hosking, 2012, p. 47). The research design holds priority for the commitment to the multi-lens, multi-voiced perspective of the relational constructionist approach. It identifies four significant methodologies, congruent with relational constructionism, that together enhance this multi-textured description. The selected methodologies all *cohere.* Their *cohesion* is the shared belief that "understanding is always interpretive" (Anderson, 1997, p. 38). They share a value in "broadening the space" (p. 235) of inquiry. From this broadened space the inquiry invites a new understanding of the *spatiality* of decision making to emerge.

The inquiry now considers how these methodologies together, engage the researcher and co-researchers in an approach to the data that is both relational and deeply reflective. In

considering the data approach, we consider how the researcher's reflective process and experience as a facilitator of decision making processes construct the inquiry as much as the selected methods do.

Data Approach

Approach to the primary research questions. This inquiry frames three primary and inter-related core research questions that would make little sense outside of a relational constructionist inquiry context: 1) What is the *spatiality* (design and architecture) of breakthrough decision making? 2) What are the relational constructs that shape and create breakthrough decision making? 3) How does softening the boundaries of separation between the sacred and the secular (Gergen, 2009) deepen our understanding of the spatiality and relational constructs of breakthrough decision making? The research questions remain *open* throughout the inquiry. This reflects an understanding that "a certain openness is required in human science research that allows for choosing directions and exploring techniques, procedures and sources that are not always foreseeable at the outset…" (Van Manen, 1990, p. 162).

Approach to the secondary research questions. The secondary research questions are designed to probe more deeply into the primary research questions. They give the researcher a place to *inquire* of co-researchers (interviewees) of their lived experience(s) of breakthrough decision making. The secondary research questions shape, very specifically, the guiding topic questions for the six semi-structured interviews with open-ended questions. The following secondary questions guide both the six interviews with practitioners and the deepening journey into the inquiry:

    1. What is the importance of *transcendence* of self and organization in breakthrough decision making?

2. How is *silence* (stillness, reflection, self-awareness) a component of the discourse of breakthrough decision making?

3. Where does breakthrough decision making touch a meeting place of "*ineffable*" presence (Van Manen, 1990, p. 112) that is larger than the compromises that lead groups to give up individual positions to reach group *consensus*?

4. What is the role of *hope*, *faith*, and *positive expectancy* in breakthrough decision making?

As the researcher begins the mapping process, he asks if there are some ways in which *transcendence, hope (positive expectancy), silence,* and *ineffable presence* "are significant constituents of the nature or essence of the phenomenon." (Van Manen, 1990, p. 122). If so, these are *emerging constituent themes* that may help to map the *spatiality* of breakthrough decision making. If not, the researcher is prepared to allow the multi-voiced speaking of the data to re-direct his initial intuitions and response to his first overview of the literature, the texts, and the context.

The researcher identifies below the *background* and *justification* for the four secondary research questions that will shape the interviews and the next steps into the inquiry.

Transcendence of self and organization.   This inquiry understands *transcendence* broadly as "strengths that forge connections to the larger universe and provide meaning" (Park & Peterson, 2003, p. 36). It is congruent with the relational constructionist approach that the inquiry begins with a secondary research question about *transcendence.* It is the beginning place of this approach that we are *relational beings beyond self and community* (Gergen, 2009). This inquiry focuses that to ask what it means to be relational beings in decision making beyond self and community. The researcher's belief that this question *matters* comes from the conviction he

shares that the "future well-being of the planet depends significantly on the extent to which we can nourish and protect not individuals, or even groups, but the generative processes of relating" (Gergen, 2009, p. xv).

This interest in the *transcendence* of self and community (including organization) is freshly and compellingly articulated in the relational constructionist approach to human science. But it is not a new discovery. This inquiry seeks to understand how a sense of *transcendence* may have been long a component of the *narrative*, *historical*, and *visual* discourse about breakthrough decision making. Understanding the origins and evolution of the sense of *transcendence* as a constituent theme in decision making may deepen our understanding as to why it is surfacing in the contemporary context. The search for *transcendence* in decision making may well predate the development of OD as a practice. Uncovering a relational understanding of *transcendence* in the decision making context, may be less like charting a brand new course for decision making and more like "restoring a forgotten or broken wholeness by recollecting something lost, past, or eroded…" (Van Manen, 1990, p. 153).

The role of silence. The importance of *silence* in the arena of breakthrough decision making appears to be both evident and complex. This inquiry is attuned to experiences and descriptions of the role of *silence* while understanding that there are a vast array of levels, entry points, and meanings to the consideration of *silence* within the context of organizational decision making. Van Manen (1990) identifies three types of silence. "Literal silence" is the absence of speaking which may have great importance in discourse (p. 112). He identifies "epistemological silence" as "the kind of silence we are confronted with when we face the unspeakable" (p. 113). He describes "ontological silence" as "the silence of Being or Life itself" where "we meet the realization of our fundamental predicament of always returning to silence" (p. 114). He echoes

Bollnow's (1982) description of *ontological* silence as the silence of *being in the presence of truth.*

Silence as a linguistic construct. The researcher has a long-standing interest in the role of silence in the stream of speech. This would be included with what Van Manen (1990) describes as "literal silence" (p. 112). Congruent with Van Manen's perspective, the researcher found that such silence can carry great meaning. While a graduate student at the University of Michigan in linguistics, the researcher focused this interest in *silence* on the study of *phonemic open junctures*—the nearly imperceptible and often unnoticed pauses in the stream of speech that can radically alter meaning (Mahaffy, 1979). The linguistic stream of tagmemics (Pike, 1971; Pike & Pike, 1983) offered a descriptive way of assigning the same weight of *meaning* and value to these silent pauses as other units of meaning in the phonemic, morphemic, and semantic levels of language analysis.

Silence in discernment processes and decision making practices. Organizational *discernment* processes, especially in the Quaker (Religious Society of Friends) stream (Fendall et al., 2007) have evolved decision making practices focused on *speaking from the silence*. In this context, silence—sometimes *extended* silence--is an *integral* and *recursive* component of decision making. It is the place for decision making to start. The literature review finds that every major religion of the world has some tradition or sacred text(s) that articulate the importance of *silence, stillness,* or *presence* as a component of making decisions from a higher place.

Silence in the dialogic stream of practice. The dialogic stream of practice attributes great significance to the role of *silence*. Isaacs (2009) in describing the *dialogue* process, identifies "four different qualities for silence" (p. 287). Silence may move from *social awkwardness* to

tension. From there, it may move to thoughtful and *reflective* silence. The fourth type of silence is the place where "silence is whole and, at times, sacred. The wisdom of the wider group takes precedence over the chatter of the individual" (p. 288). This is an essential aspect of a spatiality where "people become more fully present in this space, in the present moment" (p. 290).

Mapping silence in the data collection and inquiry process. This inquiry expects that *silence* may be a constituent theme in the situation of decision making. At the same time, it expects that there is a vast broadness of meaning to that word. The researcher recognizes that *silence* may involve multiple constituent themes with diverse meaning in different contexts and various arenas. Situational analysis is attentive to mapping the role of "*implicated/silent actors/actants*" (Clarke, 2005, p. 90). While this inquiry is attentive to the role of *silence* in the data, it is also attentive to places where the *data itself* may be silent. It notes where data might be *expected,* but is not there. It notes when *silence* may be an aspect of either *knowing* or *unknowing*. It is sensitive to *silence* as a possible indicator of "…forms of life…perhaps suppressed in….inquiry as well as in community" (McNamee & Hosking, 2012, p. 106).

Ineffable presence or a place larger than consensus*.* Is the place of breakthrough decision making larger than *consensus* in terms of spatiality? Is the architecture of decision making, larger than that place where individuals *negotiate* and give up some component(s) of their belief(s) and position(s) in order to reach a moving-forward decision that has been described as *consensus*? Is the spatiality of the *consensus* process, different than the spatiality of the Quaker *discernment* process described as "being of one mind" (Fendall et al., 2007)?

Ineffable in the sense of that which is unspeakable. As the inquiry approaches the data, the researcher will be attentive to descriptors such as *invisible, silent presence, sacred, meeting place,* and an array of other ways in which the narrative of decision making seeks to describe that

which is sometimes presumed to be *indescribable*. In human science research, this constituent

theme is perhaps best characterized by Van Manen (1990) with his discussion of the *ineffable* or

unspeakable in life. Van Manen (1990) bridges to the *ineffable* from his descriptors of the

various types of *silence* and "the kind of silence we are confronted with when we face the

unspeakable" (p. 113).

   Ineffable in the sacred traditions. This inquiry explores the area of *ineffable presence*.

Mystics and spiritual teachers from every major religion of the world have recounted in sacred

texts their experience of this place. Is it, and how is it, connected to the *spatiality* of

breakthrough decision making as that is the lived experience of organizations and gathered

communities? Clearly, the *ineffable* has a rich meaning in both texts that would traditionally be

characterized as *sacred* as well as those that would be characterized as *secular.* This is one of

the places where the inquiry expects to see softening of the boundaries between the *sacred* and

the *secular* (Gergen, 2009). It anticipates that in this place there may well be deepened

understanding of the *spatiality* and *relational constructs* of breakthrough decision making.

   The role of hope and positive expectancy. This is at the core of the professional

practice of the researcher as a facilitator of AI processes for community and faith-based non-

profit organizations. It is an organic and pragmatic starting place for investigating the spatiality

of breakthrough decision making. The approach of AI breathes, lives, and breeds *hope*. By

appreciating the "best of what is" instead of focusing on what is not right, we begin to "ignite

intuition of the possible" (Cooperrider et al., 2003, p. 365). It is a presupposition of AI practice

that *hope* and *positive expectancy* are core constituents of breakthrough decision making.

   While accepting this premise, this inquiry asks: 'Why is this so?' The inquiry further

asks: 'Has it always been so?' How are *hope* and *positive expectancy* viewed in different

streams of decision making practice? POS, for example, views *hope* as one of a set of positive human emotions, personal expressions of which, in an organizational context, can fuel *seeding* of the emotion into the organizational culture (Cameron et al., 2003). Individual positive emotions are essentially *contagious* to a group or organizational setting. Fredrickson (2003) describes this as the "broaden-and-build theory of positive emotions" (p. 163).

Mapping and hermeneutic deepening may together help to elucidate whether or not this is the case. Are *hope* and *positive expectancy* perhaps more integral to the nature and structure of an organization?   AI points out that "organizations, as human coordinations, are largely affirmative systems and *thus* (emphasis added) are responsive to positive thought and positive knowledge" (Cooperrider et al., 2003, p. 9).   In this view, *hope*, in an organizational and decision making context, is *ontological.*

The discourse about the role of *hope* in decision making far predates the appreciative stream of practice. It is a theme in diverse disciplines of human science. It is a topic in the sacred texts of every major religion of the world. *Hope* and *hopelessness* is a research area unto itself and the subject of meta-analysis in both research and practice (Weis & Speridakos, 2011). This inquiry seeks deepened understanding of the place of *hope* and *positive expectancy* in breakthrough decision making.

Integration of the four secondary research questions into a Quaker query. The four secondary research questions will together shape the inquiries approach to the data and "initial engagement" (Moustakas, 1990, p. 27) with the primary research questions. They in no way define the parameters of the *unfolding* of the research. They do reflect the researchers "internal frame of reference" (p. 26) and his intuitive understanding of where the *heuristic* (Moustakas, 1990) or *unfolding* (McNamee & Hosking, 2012) approach might lead.

The researcher's internal wrestling with the exploration of the *spatiality* of breakthrough decision making, leads him to integrate the four secondary research questions into a *query*. Quakers utilize *queries* as deeply reflective and carefully framed questions for group consideration. The are designed to shape a *discernment* process around a significant issue or concern (Abbott, 2010). The researcher adopts the terminology of *query* to shape the question below in regard to the inquiry process.

The *query* framed from the four secondary research questions unfolds for *communal* consideration or *discernment* in the form of this question: 'Might the *spatiality* of breakthrough decision making be described as the place where we rise above the separateness of self and others (transcendence) to reach with *hope* and *positive expectancy* through a process of *dialogue* seasoned with *relational listening*, to an *ineffable* relational presence where we touch together a sacred place of shared higher purpose?'

As with queries in Quaker practice, this is a starting point and not a determinate of a direction. It is a starting point for reflection, for shared *discernment*. The question is put forward as an *opening* and as an *invitation* to a communal process of investigation. It is posed in the sense of research as a *spiritual practice* (Reason, 2000).

Data Collection and Analysis Process

The *heuristic* research process as described by Clark Moustakas (1990) shapes and colors the development of this data collection and analysis process. Moustakas describes the *heuristic* process as "a way of being informed and knowing. Whatever presents itself in the consciousness of the investigator as perception, sense, intuition, or knowledge, represent an invitation for further elucidation." (p.10). The researcher details in narrative form below the data collection and analysis process in accordance with specific steps visually represented in Figure 3.3.

Collecting data through scanning the big picture. This research begins with scanning the *"big picture"* (Clarke, 2005, p. 289) of the *"spatiality"* (Van Manen, 1990, p. 102) of breakthrough decision making. The researcher steps outside of empiricist approaches to data collection. As a first step, he allows himself to follow his *"excitement*, his *imagination*, and his *delight"* (Moustakas, 1990, p. 11) about this topic, in a mostly unstructured way.

From works that intrigue him on organizational decision making, the researcher follows secondary references to works that inspired that work. He journals and takes notes during this process. Sometimes, he draws pictures or writes poems that capture his sense of what intrigues him. In the process he develops some understanding of the historical streams of ideas. An illustration of this is his deep engagement with the work of Vickers (1968) which he discovered as an inconspicuous footnote in a recognized work on AI (Cooperrider, 2003). The researcher allows himself to wander back in time, tracing the origins of key words and their different senses and different usages within different paradigms. As he finds visual images in the literature depicting breakthrough decision making, he compares these to other images available on the World Wide Web. He saves and organizes these images in an electronic workspace (Rodrigues, 1997).

Collecting data through the literature review. The researcher next moves to a more structured review of the literature. This data collection begins with the handbooks, manuals, journal articles, and books that helped to shape the researcher's practice as an AI facilitator. This starting point is pragmatically useful for both deepening understanding of current practice and for bringing the researcher into a self-reflective examination of the fundamental tenants of his own practice as a facilitator. Works, in the researcher's field of practice, serve as the starting place for looking at breakthrough decision making. These include *The Appreciative Inquiry*

Handbook: The First in a Series of AI Workbooks for Leaders of Change (Cooperrider et al., 2003) and The *Appreciative Organization* (Anderson, et al., 2001). The researcher next moves the data collection toward later applications of the approach to a strengths-based approach to both practice and relationships (Stavros & Hinrichs, 2009; Stavros & Torres, 2005).

This review of literature relating to breakthrough decision making within the researcher's stream of practice, is broadened for purposes of comparison and contrast to include the literature of the *systems approach* to organizational learning both in its early renditions (Senge, 1990) and its evolution to a broader understanding of human purpose and *presence* in the context of organizational life (Senge et al., 2004). It reaches back into the stream of *dialogue* and *dialogic practices* in decision making (Isaacs, 1999).

The literature review of relational constructionist approaches. From this starting point, the literature review moves to those works that have helped to both define and shape relational constructionist approaches. This portion of the review includes early works that gave introduction to social constructionist thought (Gergen, 1994). It also includes scholarly works that gave some defense or apology (in the sense of apologetics) to the social constructionist approach (McNamee & Gergen, 1999). The literature review then moves to the exploration of *relational being* by Gergen (2009) and the application of relational constructionism as an approach to research (McNamee & Hosking, 2012). These last two works have formative importance in shaping this inquiry. Of additional importance as a starting point are critiques of *individualism* in Western life and institutions showing its ill effects in both academic life and relationships (Dinnerstein, 1976; Henriques, et al., 1984).

The literature review of consensus decision making. The research then broadens the inquiry to include approaches to decision making as understood from the perspective of

consensus decision making (Hartnett, 2011). From there, the literature review moves to a stream of decision making practice that seeks to find a meeting place beyond consensus where *shared higher purpose* supersedes the positional negotiation and agreement of consensus. *Practicing Discernment Together (*Fendall et al., 2007) is illustrative of this approach and is an entry point to a rich literature in both religious and non-religious streams of the Society of Friends, more commonly known as *Quakers* (Steere, 1984).

   The literature review of OD practice and dialogic processes. For the broad context of contemporary decision making the researcher reviews the literature of *Reframing Organizations* (Bolman & Deal, 2003) and the evolution of *dialogue* as a decision making process (Isaacs, 1999). He surveys a broad selection of books on OD covering the span of OD work from its early inception to postmodern renditions.

   The literature review of situational analysis and its historical precedents. A Taos Institute *social constructionist inquiry workshop* in Calgary, Alberta, Canada in May 2011, with Sheila McNamee, Dan Wulff, and Sally St. George, introduced the researcher to the approach of situational analysis (Clarke, 2005). The literature review traces back into the "historical theoretical background and conceptual foundations for situational analysis finding its roots in the Chicago School Social Ecologies and symbolic interactionism." (Clarke, 2005, p. 37). It then moves to more current reviews of this methodology (Wulff, 2008).

   The researcher makes personal contact with other researchers who have either used or critiqued this methodology. An example, is his correspondence with Dr. Tom Mathar who critiqued the methodology of situational analysis in some depth when he was engaged in academic research at Humboldt-Universität zu Berlin (http://www.hu-berlin.de). The researcher, in personal communication with Dr. Adele Clarke, was able to obtain a bibliography of

contemporary research using her approach (Clarke, 2012).   He followed the use of this

methodology in diverse settings, including health care research in scholarly journals and PhD

level dissertations at Antioch University and elsewhere.

   The literature review of the human sciences and the work of Van Manen and

Moustakas. In developing an approach into the research question, the researcher draws heavily

on Van Manen's *Researching Lived Experience: Human Science for An Action Sensitive*

Pedagogy (1990). This is deepened by the work of Clark Moustakas (1990), *Heuristic Research:*

Design, Methodology, and Application. Published in the same year, from practice streams on two

different continents, the researcher finds in these two works an insightful perspective and

complimentary approaches to research.   He finds that both bring forward a *life-giving* and

sensitive approach to research.   They resonate with the relational constructionist care that

"inquiry practices make space for multiple communities to shape inquiry purposes, methods and

forms of reporting" (McNamee & Hosking, 2012, p. 7).

   Collecting situational, narrative, historical, and visual data.   As the inquiry moves

through the scanning of the *big picture* and literature review, the researcher concurrently begins

the process of using situational analysis (Clarke, 2005) for "opening up the data and integrating it

in fresh ways." (p. 83).   The literature review process is *integral* to the data analysis process.

This is in keeping with the perspective of situational analysis that "analysis begins as soon as

there are data." (p. xxxi). In this *developmental research design* (p. xxxii), there can truly be no

hard demarcation between literature *review* and *analysis*.

   At this point, the inquiry chooses to stay with the broadest conceptualization of the

"*situation of concern*" (Clarke, 2005, p. 87). It is looking for *descriptors*, *ways of speaking*,

metaphors, symbols, and *visual images* that can be broadly conceived to relate to the *spatiality* of

breakthrough decision making. The researcher references the *context* of each descriptor as he moves through the literature. He utilizes *memos* to document, as appropriate, its usage in the particular context. The researcher makes special note in *memos*, when the use of a word or phrase carries a different meaning or connotation, in different streams of practice or different research traditions. The researcher is attentive to the four themes that shape the secondary research questions, but careful not to let these overshadow the openness of the inquiry.

The researcher does not presently differentiate what data will be brought forward into the first working versions of situational maps, social worlds/arena maps, and positional maps. Nor is he sorting, at this point, what will be identified (tagged) as *overarching context, narrative discourse,* or *historical discourse.* He is cataloguing *visual* images and symbolic representations separately only for logistical purposes, but using the same criteria. The researcher enhances the collection of visual data that he has discovered in the course of the review of literature, by searching on the Internet using Google Images. He is seeking images or visual representations of either *symbolic* or *explanatory* value for understanding the spatiality of decision making.

Mapping overview. The next step in the data collection and analysis process is *mapping.* The researcher relies on his own experience of scanning the *big picture* and reviewing the literature for making these maps. The researcher sequentially works through the data, in a sorting process, to begin to build a *situational map.* This is where the inquiry looks at the *overarching context* of breakthrough decision making, "articulating the elements in the situation and examining relations among them" (Clarke, 2005, p.86). It then moves from *situational maps* to *social worlds/arenas maps* identifying "collective commitments, relations, and sites of action" (p. 86). Finally, data collection and analysis process moves to *positional maps* for "plotting positions articulated and not articulated in discourses." (p. 86).

These three main types of maps are developed for data identified as either *overarching context* of decision making*, narrative* discourse, *historical* discourse, or *visual* discourse (Table 3.1). Through this process, the researcher develops a set of twelve maps from multiple data sources. Once these maps are developed in first draft, he engages in a process of *relational analysis,* "…taking each element in turn, thinking about it in relation to the other elements on the map, and specifying the nature of that relationship" (Clarke, 2005, p. 87).

Drawing situational maps. The mapping process begins with *situational maps*. The researcher looks first at the *overarching context* of breakthrough decision making. For the situational mapping, the researcher is interested in the *situation* itself in its broadest context (Clarke, 2005, p. 94). Here the inquiry asks who the *parties* are in the situation, the controversies, the reasons for coming together, the organizations or social institutions involved, and "cultural symbologies and discourses" (p. 94). When these broadest elements of the situation are identified, the researcher begins a process of *relational analysis* of the elements that have been uncovered. Memos are used to articulate the researcher's understanding of each relationship. The maps are constantly revised based on the researcher's reflective process. To avoid "premature closure" (Clarke, 2005, p. 95), the researcher allows both the data collection and the on-going reflective process to continue until there is a sense of completion.

Drawing maps of social worlds/arenas. The data collection and analysis process moves next into development of social worlds/arenas maps. The inquiry now takes a more strictly sociological perspective on the *situation* of breakthrough decision making, asking "What are the patterns of collective commitment and what are the salient social worlds operating here" (Clarke, 2005, p. 110)? Rooted in symbolic interactionism (Strauss, 1978) the process of drawing social worlds/arenas maps is interested in what people *do together* (Becker, 1986) including how the

social world of breakthrough decision making is "simultaneously creating and being constituted

through discourses" (Clarke, 2005, p. 110). The inquiry is interested in the *meaning-making*

activities of both individuals and groups (Becker & McCall).

The first mapping of the social worlds/arenas of breakthrough decision making do not

explicitly represent *discourses*. These will be mapped, as needed, into separate discourse maps.

This separation is in keeping with Clarke's understanding, carried forward from Strauss, that the

social world is itself a *universe of discourse*, "constituted and maintained through discourses."

(Clarke, 2005, p. 114; Strauss 1978).

Drawing positional maps. In developing positional maps of breakthrough decision

making, this inquiry focuses on *positions, issues, concerns* taken and/or the absence of these in

the data (Clarke, 2005). Where do we see differences and where do we see agreements? Are

these spoken or unspoken? What are the controversies in the situation?

The concern here is not with how positions are represented from the *outside* but with the

deeper level of analysis of "situated positions" (Clarke, 2005, p. 127). The inquiry is interested

in *positions* in all their complexities, messiness and contradictions in the situation of

breakthrough decision making. As articulated in Chapter 4, this inquiry moves away from the

language of *positionality*, choosing instead the term *dynamic tension* for describing places where

discourses are multiple and co-existing and have not evolved a shared emergent meaning.

Summary of how the three types of maps present different ways of 'interrogating'

the same data. Each of the three types of situational maps find different ways to *interrogate* the

same data. It is this aspect of the approach of situational analysis that provides some of the depth

of understanding of *complexities* that Clarke (2005) and others find missing in grounded theory.

Table 3.3 summarizes the way in which the three types of maps of situational analysis (Clarke,

2005) provide three distinct ways of *interrogating* the same data. It lists the *types* of questions

that each map asks in regard to the situation of breakthrough decision making.   This is

illustrative of the strength of situational analysis (Clarke, 2005) with its within-method

triangulation that sets it apart from grounded theory.

Table 3.3. Three Types of Situational Maps as Three Ways of 'Interrogating' the Same Data

Type of Map	Illustration of Questions Asked of the Data
Situational Maps	• Who are the parties and what are the institutions involved? • What are the cultural symbiologies and discourses? • Who is speaking and who is not? • What are the human and non-human elements?
Social Worlds/Arenas Maps	• What social worlds are operating here? • What are the salient discourses? • How is meaning being constituted? • What are people 'doing together'?
Positional Maps	• Where are there agreements and where are there differences? • What are the controversies in the situation? • What are the positions and issues? • Where is there dynamic tension in the situation?

Analysis Growing from the Methodologies.

  Relational analysis of the situational maps. The inquiry next begins the process of

relational analysis of the three kinds of maps of breakthrough decision making. The three types

of maps served as *sites of engagement* (Clarke, 2005, p. 141) with the data. The researcher now

uses *categories* suggested by Clarke (2005) for relational analysis. Table 3.4 lists the twelve

major categories that Clarke (2005, p. 90) identifies for relational analysis of situational maps. In

keeping with Clarke's approach, the inquiry holds these categories loosely and not as an absolute

categorization system.

Table 3.4. Twelve Categories for Relational Analysis of Situational Maps*

Category	Description
Individual Human Elements/Actors	Significant individuals in the situation
Collective Human Elements/Actors	Particular groups and/or organizations
Discursive Constructions of Individual and/or Collective Actors	As noticed in the situation
Political/Economic Elements	Issues and institutions that may affect the situation
Temporal Elements	Historical, seasonal, and other temporal components
Major Issues/Debates	Usually contested and illustrated on positional maps
Nonhuman Elements/Actants	Information, knowledges, technologies, materialities
Implicated/Silent Actors/Actants	As noticed in the situation or visibly absent
Discursive Construction of Nonhuman Actants	As noticed in the situation
Sociocultural/Symbolic Elements	Symbols, visuals, rituals, religions, etc.
Spatial Elements	Spatiality and geographical aspects
Related Discourses	May be historical, narrative, and/or visual and from the cultural context or situation-specific discourses

*From Clarke, 2005, p. 90. Used in modified form in the analysis portion of this inquiry

Clarke (2005) offers these categories as a way of working with relational analysis of the

preliminary situational maps. The analysis of this inquiry will check findings against this

suggested categorization. It will present results of analysis of the situational maps in this format

as a way to identify *constituent themes*. The inquiry will then work with these constituent

themes in the hermeneutic deepening process.

Tagmemic analysis of selections. After relational analysis of the maps, the researcher

uses tagmemic analysis (Brend, 1974; Pike, 1971; Pike & Pike, 1983) as a way of returning to

the *text*. With this tool of descriptive linguistics, he analyzes the data that constituted the *narrative discourse* for the mapping process. This data was drawn from a transcription of a segement of an AI visioning process. AI constitutes a decision making process that is accepted as an alternative to problem-based decision making models such as strategic planning.

With its approach of looking at utterances simultaneously at *interpenetrating levels,* the researcher has a linguistically rigorous tool for situating analysis of narrative back into its larger context and situatedness. This gives the inquiry a new *way in* to the textual data. Instead of looking at a decision making process in *abstract* form, it looks at a specific recorded decision making process through the lens of the actual narrative discourse of that process.

Tagmemics provides a way of looking at the *universe of discourse* of an AI process through the multi-lens perspective of *particle, wave,* and *field*, as described by Pike (1982) and Brend (1974). In the tagmemic analysis approach, the researcher is asking sequentially these questions: What is the item (particle)? How is it part of the change process or the unfolding script (wave)? "How is it part of the whole (field)? In the use of this tool of descriptive linguistics, the researcher expects this analysis process to return the work with the data, with some rigor, to looking at *textual* data. It will provide some balance to the highly *visual* representations that are at the heart of the mapping process of situational analysis. With tagmemic analysis, the inquiry balances the description and analysis of *context*, with description and analysis of *text*.

What will emerge from this analysis, is the representation of *tagmemes.* These are –emic (meaning) units in the discourse that are comprised of the four components of *slot, class, role,* and *cohesion.* This inquiry will use a visually modified representation of Pike's four-cell tagmeme (Kent, 1992) to represent meaning units identified in the analyzed portion of the

narrative discourse of the AI process facilitated by the researcher. Figure 3.4 represents the four-

cell tagmeme (Pike, 1982).

Figure 3.4. Four-Cell Referential Tagmeme*

1. SLOT	**2. CLASS**
What is the position or place in space or time where the event(s) occur as either nuclear or marginal to other events?	What happened from the meaning (-emic) point of view of the narrator.
3. ROLE	**4. COHESION**
Why did the actor(s) perform the actions in the event or what was the cause of the event as understood by the narrator. This cell describes purpose.	How do the event(s) fit in or cohere with the larger context(s) of meanings, underlying belief systems, or how do they fit in with other frames of reference.

*Adopted from Pike (1982, p.101

Deepening Understanding of the Data

The inquiry now turns to methods for deepening understanding of the data. It employs

hermeneutic reflection on both *textual* and *visual* data as well as the *reflective journaling* process

of the researcher. The use of each is purposeful toward creating a multi-lens approach to the

situation of inquiry.

Hermeneutic deepening process (textual). Van Manen (1990) describes hermeneutics

as "the interpretive study of the expressions and objectifications (texts) of lived experience in the

attempt to determine the meaning embodied in them" (p. 38). This inquiry engages in a

hermeneutic process as a way of deepening understanding as it has been developed through the

data collection and analysis process. How do the findings speak to the *lived experience* of the

researchers, co-researchers, and other stakeholders in breakthrough decision making? As the

inquiry looks at the findings, the researcher engages in "mining its meaning" (p. 38). At a deeper

level, the inquiry is returning to the question of "what is the nature of this phenomenon" (p. 62)

of breakthrough decision making?

Because the inquiry is looking at breakthrough decision making from its broadest and

also historical perspective, it engages the hermeneutic process in both the aspect of *text* and

textile—what is *written* and what is *woven* (Burnard, 1998).   It scans for these aspects across the

history and practice streams of the situation of decision making. A hermeneutical approach, with

its understanding that knowledge is *constructed* and ever *dynamic* and never fully articulated

(Ramberg, Bjorn, & Gjesdal, 2009) is congruent with the relational constructionist approach that

is the starting point for this research.

This inquiry understands the hermeneutic process in terms of its post-Heidegger

(Heidegger, 1962) sense of reading and re-reading text reflectively for *understanding* of what it

teaches. It is a process that allows the researcher along with the co-researchers to "…meet with

it, go through it, encounter, it, suffer it, consume it and, as well, be consumed by it" (Van Manen

1990, p. 153). Interestingly, Van Manen's description of the hermeneutic process of reconciling

"our experience of the present with a vision of what should be" (p. 153) echoes the foundational

description of AI—appreciating the best of what is, to create a desired future. (Cooperrider et al.,

2003).

Hermeneutic deepening process (visual). In the mapping process, the inquiry gathers

and begins analysis of *visual* portrayals of breakthrough decision making. The corpus of data of

visual discourse includes *illustrations* of decision making processes and *pictures* and *images* that

rise to the level of having symbolic significance in different and historical streams of decision

making produced by the social worlds in the situation of concern (Clarke, 2005).   The inquiry next use tools of *pictorial semiotics* (Sonesson, 1998) to engage in a hermeneutic deepening process of working with these visual materials. The process involves looking at the *picture* also as a *sign* in the sense of Roland Barthes (1961) with methods of analysis articulated by Sonesson (2008).   In this way, the inquiry seeks a deepened hermeneutical understanding of the meaning of *visual* material much as it seeks a deepened understanding of *textual* material growing out of the mapping process.

The visual and symbolic representations of breakthrough decision making are diverse. This inquiry finds immediately the following six exemplars of visual discourse from predominant decision making streams:

1) The bottom of the "U" (Senge et al., 2004) depicted in the tradition of systems theory/organizational learning.

2) The space described in the dialogue stream of practice as the *container* where "*kairos time*" emerges and where "people become more fully present" (Isaacs, 1999, p. 290).

3) The place pointed toward by the upward 5-D spiral of AI (Cooperrider et al., 2003).

4) The upward right-moving arrow of the 5-I SOAR framework (Stavros & Hinrichs, 2009).

5) The Quaker's visual depiction of *The Presence in the Midst* (Eccles, 2009).

6) Representations of decision making within *Circles of Trust* (Palmer, 2004) and other streams that portray *circles* as the *spatiality* of decision making.

These are only examples. There are clearly very many more representations of visual and symbolic representations of decision making. The inquiry turns to a search of images on the Internet as a source of data for this portion of the inquiry.

This inquiry looks at the significance of visual representations as some effort within streams of practice to describe the *spatiality* of decision making. These visual representations are metaphorical markers pointing directionally within their stream of practice toward a description of *spatiality* of decision making. These visual images can be understood as signifiers of the *spatiality* of decision making. They are descriptors of some sort of *spatiality* in the sense of place as a *spatiotemporal experience* (De Iuliis, 2012). The cartographic approach of situational analysis with is mapping of *visual* discourse provides a congruent methodology for comparing and contrasting these images.

Reflective journaling of the researcher. My own *journaling* process, as the researcher, is integrated into the hermeneutic deepening. Including it, is an acknowledgment of the "dialectic of inside and outside, of embodiment and disembodiment, of separation and reconciliation." (Van Manen, 1990, p. 127). It is a record of my own "illumination process" (Moustakas, 1990, p. 29). This is a process within which I allow myself, as the researcher, to be the *changer* as I work with mapping and analyzing the data. At the same time I allow myself to be the *changed* as I uncover for myself hidden meanings "awakening to new constituents of the experience" (p. 29) of breakthrough decision making. The journaling process continues my own reflective writing and poetic response to life experiences and reflections on a spiritual journey (Mahaffy, 2010).

Interviews as a Method for Deepening Understanding

To enhance credibility of the findings and to deepen understanding of them, the researcher conducts six interviews with purposefully selected interviewees who are invited to serve as *co-researchers* for this inquiry. The methodology calls for utilizing a semi-structured interview with open-ended questions (Harris & Brown, 2010). The intention is to "develop a

conversational relation with a partner (interviewee) about the meaning of an experience (Van

Manen, 1990, p. 66) to *verify*, *deepen*, and *enrich* the meaning and interpretation of the findings.

The interview process is as much about reaching for a multi-lens, multi-voiced deepening

of understanding as it is about testing for *trustworthiness*. The inquiry presupposes that a

relational constructionist approach that seeks inclusion of multiple voices and perspectives, when

pursued with rigor and reflectivity, has some built-in propensity toward *trustworthiness*.

The *Interview Protocol and Guide for Semi-Structured Interviews* is included as

Appendix B of this inquiry. There are six interviewees, each known by the researcher to have

unique life experiences that offer richness to the inquiry. The researcher travels across the

United States to conduct in-person interviews in the states of Texas, Washington, and Oregon.

There is no remuneration suggested or offered to the interviewees. The researcher, in his

invitation, values the ideas, experience, and perspectives of the interviewees.

The researcher uses four guiding questions in the interview process (Table 3.5).

Table 3.5. Four Guiding Questions for Semi-Structured Interviews *

---

1. In your experience, what happens in a group meeting setting when individuals get beyond their own self-interest to make decisions for a shared higher purpose? Describe your experience of this. What was it like? What happened? Were there any specific turning points?
2. What is the importance of what is *not* said in a group decision making process? How does this affect the process?
3. Is there a place of agreement in decision making larger than individuals agreeing to no longer disagree?
4. What are the emotions, attitudes, states of mind or other factors that are part of breakthrough decision making?

---

* In addition to the use of these four guiding questions interviewees are invited to share their general experience of decision making in their life and work.

Each of the questions has some correspondence to one of the four secondary research

questions. The researcher shares little about the inquiry before the interviews, except to identify

the topic by the tentative title given to it. He leaves room for the interviewees to answer each question as fully as they like. Follow-up questions are used to deepen the conversation in specific areas that come up. The researcher meets with the interviewees in a comfortable location they select close to their home or office. Each interview lasts close to one hour. The substance of the interview is documented by the researcher in his personal notes without the use of any recording device. In each interview, the interviewees are invited to share any thoughts they may have about the topic of breakthrough decision making that may not have come up during the interview. The results of the six interviews are shared in Chapter 4 as well as in Appendix D.

Summary

This research design has the intention of furthering understanding of the work we do as facilitators of decision making processes. It does so by contextualizing the work of facilitation in the broadest context of human experience. The inquiry chooses a research design that allows for *uncovering* what may have previously been *covered*. It utilizes four congruent methodologies for a mult-lens unfolding of understand. It is the core conviction of the researcher that new insights can be opened up in this inquiry through the relational constructionist approach that views decision making as *co-construction* of meaning. If decision making is *relationally constructed* it can be relationally *re-constructed*. This inquiry seeks to represent a fresh and deepened perspective on decision making that opens up new and life-giving possibilities in both theory and practice.

Chapter 4 – Results

Introduction to Results

Chapter 4 presents the results of each of the phases of the research design. Because of

the *triangulation* of methods in this inquiry, there are a variety of ways of presenting the data.

Results are presented in a way that is congruent with each methodology. This chapter includes

specifically the *results* of each of the following:

1) Mapping: This includes *twelve sequential maps*. The methodology utilizes a twelve-

    step mapping process because it is developing three types of maps (situational maps,

    social worlds/arena maps, and positional maps) from the four identified categories of

    data (*overarching context* of decision making, *narrative* discourse, *historical* discourse,

    and *visual* discourse).

2) Relational analysis: Results are presented in this Chapter from the relational analysis of

    the twelve maps. Analysis of the data in the maps is displayed using Clarke's (2005)

    twelve *categories* (Table 3.4). The researcher also charts *constituent themes* emerging

    from this data.

3)   Linguistic analysis. Much of the tagmemic analysis of the selected portion of the AI

    process is placed in Appendix C. In this Chapter, the researcher presents a summary of

    findings of the tagmemic analysis and their relevance for the research questions.

4) Semi-structured interviews. This chapter presents results from the interviews. Further

    summary of what emerges from the interviews is presented in Appendix D.

How Findings are Presented

Chapter 4 begins with the results of the twelve sequential maps of situational analysis

(Clarke, 2005). Following the presentation of the twelve initial maps, Chapter 4 moves to

relational analysis of each map, using Clarke's (2005) protocols. The researcher then presents

results of *thematic analysis*. Rigorous thematic analysis in the tradition of Boyatzis (1998)

typically involves a process of developing *codes* and from these codes developing *themes*

(Fereday & Muir-Cochrane, 2006). This is a reflective process of discovering *patterns* in the

data (Crabtree & Miller, 1999). The inquiry accepts the understanding of Boyatzis (1998) that a

theme is "a pattern in the information that at minimum describes and organizes the possible

observations and at maximum interprets aspects of the phenomenon" (p. 161).

The *interpretive* aspect is extended from thematic analysis into the *hermeneutic*

deepening process. The hermeneutic process begins in Chapter 4 and constitutes   Chapter 5. It

is an integral aspect of *interpreting* findings in this chapter. The interpretive process has

actually begun early in the data collection process. This inquiry begins with the assumption that

there is really no such thing as *raw data* apart from interpretation. It is the same assumption that

led Clarke (2005) to situational analysis as a methodological variation on grounded theory

designed to "push grounded theory more fully around the postmodern turn" (p. xxi).

Table 4.1 contrasts the traditional grounded theory approach with the approach adopted

from situational analysis (Clarke, 2005) and used in this inquiry. This table presents the *stages*

of coding data and developing themes as traditionally used in grounded theory and as described

by Fereday and Muir-Cochrane (2006). These are based on the approach of Boyatzis (1998) and

Crabtree and Miller (1999). The approach used in this inquiry differs substantially from

traditional grounded theory approaches. Most significantly, this inquiry uses mixed methods to

corroborate coded themes. It engages in a deeper and more multi-lensed analysis that includes

linguistic analysis, qualitative interview methods, and hermeneutic deepening. The approach of

this inquiry is also significantly different in its within-method triangulation that allows for visual

data and analysis of visual discourses to be included.

Table 4.1. Comparison of Stages of Coding Data and Developing Themes in Traditional Grounded Theory Approach and Adaptation of Situational Analysis to the Methodology of this Inquiry

Traditional Grounded Theory	Approach of this Inquiry
Develop a code manual	Collect data from narrative, historical, and visual discourse and present in preliminary situational maps, social worlds/arenas maps, and positional maps.
Test the reliability of codes	
Summarize data and identify initial themes	
Apply template of codes and additional coding	Synthesize the maps and revise into simplified situational (project) maps
Connect the codes and identify themes	Conduct additional analysis including linguistic analysis. Deepen and corroborate findings through interview process, linguistic analysis of select data, and hermeneutic deepening process.
Corroborate and legitimatize coded themes	
Present constituent themes and summarize findings	Present constituent themes and summarize findings

While Figure 3.3 orders the twelve maps by the sources of data, the results are presented, in this

chapter, in terms of the *typology* of the maps. The inquiry presents the four situational maps

together, then the four social worlds/arenas maps, and finally the four positional maps. For each

map it engages in a process of *thematic* and *relational analysis.* The results of that process are

presented together with each of the situational maps.

The Situational Maps

Presented first are four situational maps. These are what Clarke (2005) describes as

"messy versions" (p. 96) as opposed to the later *orderly* versions. This inquiry prefers to

describe these initial situational maps as *preliminary situational maps.* It describes the

visualization of data that grows from further analysis as *revised situational maps.* This language

seems more congruent with Clarke's (2005) premise that the dichotomy between *raw data* and

analysis must fall away. The terminology is also more congruent with a relational

constructionist approach that does not view *data* from an empiricist epistemology. In the first

presentation of results, in the form of situational maps, this inquiry acknowledges the *relational*

aspect of findings. In looking at the situation of decision making, *analysis* and *evaluation* are

simultaneously present with *data collection*. Data collection cannot stand alone.

Situational map of overarching context of decision making. The inquiry looked first

at the *overarching context* of decision making. Figure 4.1 presents a preliminary situational

map of this *overarching context* of decision making.   Components of the map come from

multiple sources including the *historical* texts of the literature, the *narrative* of an AI decision

making process, *visual* images of decision making, and the *reflective* process of the researcher.

 In developing this map, the inquiry asks very broadly the question as to what "ideas, concepts,

discourses, symbols, sites of debate, and cultural 'stuff' may 'matter'" (Clarke, 2005, p. 88) in

the situation of breakthrough decision making. This first look at the overarching context of

decision making could never visually capture in a map every aspect of the *situation.* It does seek

to be "erring on the side of inclusivity" (p. 89). It seeks to ' think outside the box' in regard to

ways in which the situation of breakthrough decision making is talked about, thought about, or

described in the mainstream of research and practice. While much of the early situational

mapping work, presented by Clarke (2005), used simple circles drawn using tools of a

Microsoft Word program, the researcher utilizes the software application of bubble.us to draw

these maps. Bubble.us is described as a *brainstorming and mind mapping tool* (https://bubbl.us).

While acknowledging that mapping is a relational activity, this figure does not make an effort to

define hierarchies or priorities of relationships.

Figure 4.1 Situational Map of Overarching Context of Decision Making
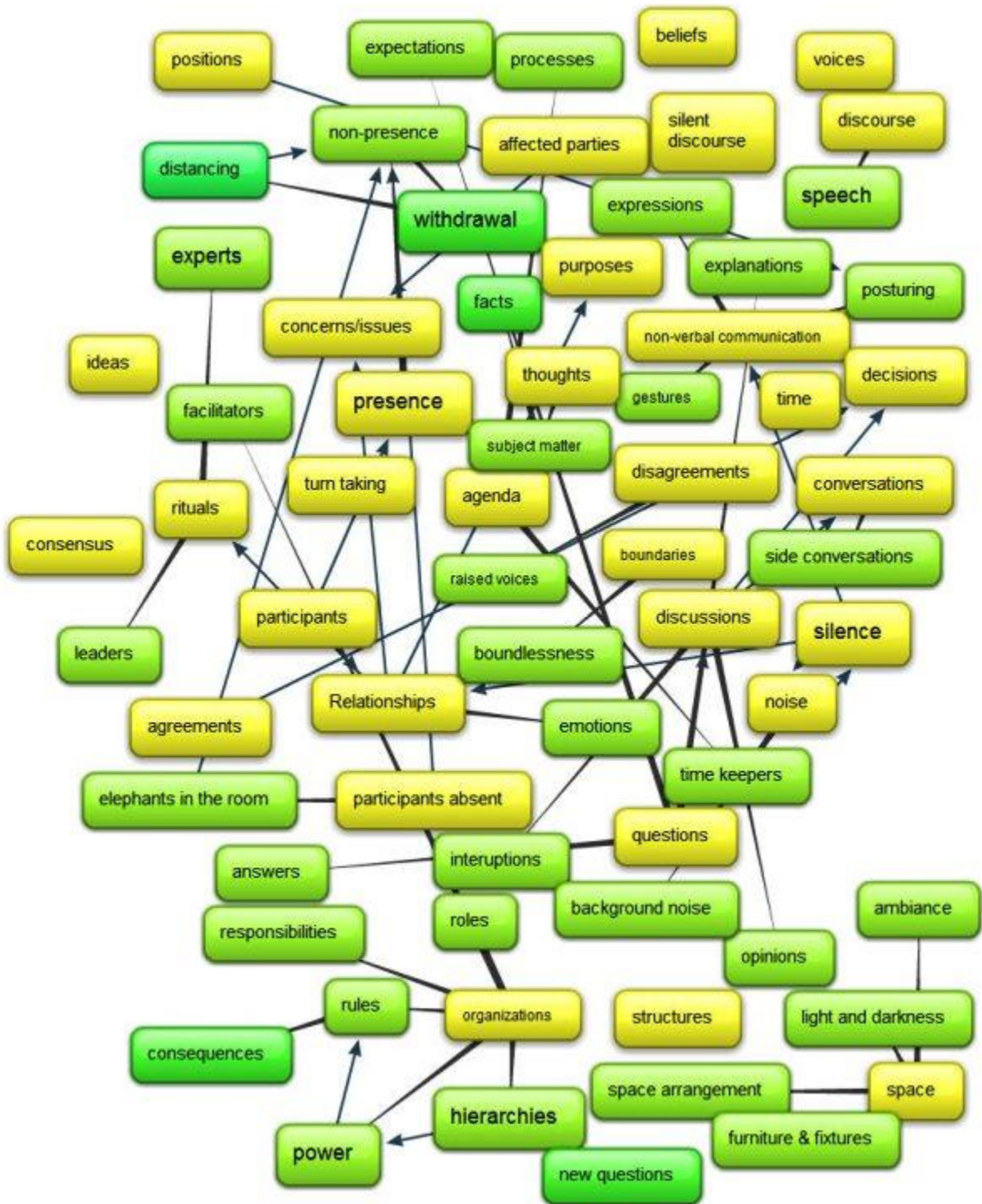
Relational analysis of the preliminary situational map of the overarching context of

decision making. Clarke (2005) describes the development of understanding of the

relationships among elements of the preliminary situational maps as the step that follows the

drawing of those maps. She states that she thinks of this process as "quick and dirty *relational*

analysis based on the situational map" (p. 102) and notes that such a simple analysis can be very

helpful in understanding the import of the situational map. Clarke suggests drawing lines on the

preliminary situational map. Typically situational analysis then develops a relational analysis

map which visualizes the connections among elements in the forms of connecting lines. This

technique calls for the maps to "diagram particularly interesting relations by circling (and

boxing, triangle-ing, etc.) certain elements and connecting them" (p. 102). The same element

can be related to multiple others. It is the experience of the researcher that this can result in a

revised situational map that can be both visually and analytically difficult to follow.

For this reason, the approach of this researcher is to follow Clarke's (2005) process of

relational analysis conceptually, but to discard the use of a map with circles, squares, triangles

and lines (either solid or dotted) interconnecting them. It is the researcher's experience in

looking at the work of multiple other researchers, who have followed this approach, that this

presentation methodology does not serve well its intended purpose. For this reason, the results

from the relational analysis of the preliminary situational map of decision making are presented

instead in terms of Clarke's (2005) twelve categories, which her methodology finds to be

typically present in preliminary situational maps.

The inquiry moves directly into relational analysis of the first situational map—the

overarching context of decision making. Table 4.2 identifies the elements of the situational map

of the overarching context (Figure 4.1) in terms of Clarke's (2005) twelve suggested categories

for relational analysis.

Table 4.2. Relational Analysis of the Situational Map of the Overarching Context of Decision Making*

Category	Description
Individual Human Elements/Actors	Experts; Facilitators; Time keepers; Participants
Collective Human Elements/Actors	Affected parties; Group processes; Organizations; Groups; Relationships
Discursive Constructions of Individual and/or Collective Actors	Leaders; Structures; Opinions; Relationships; Responsibilities; Roles; Agreements; Rules; Consequences; Beliefs; Discourse; Voices; Expectations; Purposes; Subject matter; Facts; Answers; Decisions; Discussions; Questions; Emotions; Raised voices; Explanations; Speech; Silence
Political/Economic Elements	Hierarchies; Power; Rules; Positions; Opinions
Temporal Elements	Agendas; Turn-taking; Time
Major Issues/Debates	Concerns; Issues; Disagreements
Nonhuman Elements/Actants	Furniture and Fixtures; Information, knowledges, technologies, materialities; Presence; Thoughts; Decisions; Elephants in the room; Relationships
Implicated/Silent Actors/Actants	Elephants in the room; Participants absent; Affected parties; Relationships not represented in the room
Discursive Construction of Nonhuman Actants	Background noise; Silence; Noise
Sociocultural/Symbolic Elements	Rituals; Consensus; Boundaries; Boundlessnes; Relationships
Spatial Elements	Space arrangement; Space; Ambiance; Light and darkness
Related Discourses	Interruptions; Distancing; Withdrawal; Silent discourse(s); Non-verbal communication; Posturing; Expressions; Side conversations; Gestures; Hidden agenda

*From Clarke, 2005, p. 90. Used in modified form in the analysis portion of this inquiry

It is important to note that an element that appeared on the preliminary situational map may show

up in more than one category during the process of analysis. An example is 'silence' which, as

we have identified, may have multiple meanings in the situation.

Clarke (2005) identifies the twelve categories as ones that *may be* inclusive of elements

found in the process of analysing *relationships* in preliminary situational maps. She identifies an

additional catch-all category that she describes as "other kinds of elements as found in the

situation (p. 90). Clarke stresses that these categories are only a possible framework for looking

at this first data. This inquiry highlights, by way of analysis of the findings, several of Clarke's

categories that emerge as particularly relevant to the research questions. It is worth noting that

the mapping and relational analysis process together capture categories that may not have been

uncovered had the inquiry taken a traditional grounded theory approach.

Implicated/silent actors/actants as found in the situation. Clarke (2005) notes that any

situation being analysed might well contain *implicated* or *silent* actors and actants. She

understands *implicated actors* to be those who are "not physically present in a given social world

but…conceived, represented, and perhaps targeted by the work of those others…" (p. 46).

Implicated or *silent* actors may also include those "who are physically present but are generally

silenced/ignored/invisibled by those in power…" (p. 46). Implicated/silent actors/actants are

indeed a category found in the preliminary data as represented in Figure 4.1 and represented in

the relational analysis of Table 4.2.

Absent participants show up in several ways in the situational analysis of the overarching

context of decision making. Absent participants may be *expected* participants who do not show

up. In formal decision making processes, these may become evidently absent in the process of

taking a *role call* or other form of attendance recordkeeping. This first work with the data

suggests that *absent participants* are so designated because of *expectations* around *relationships*

that are inherent in the decision making process. Absent participants may take many other forms

in this first look at the data. This may include participants who are *physically* present, but do not

join in dialogues in the situation. They may be participants who *vote* in a decision making

process where the majority rules, but do not otherwise share their voice. There may be

participants whose presence may have a ritual or *symbolic* significance, while having little

participation in the actual discourses of decision making. The *implicated* or *silent* actors and

actants identified in this first data set include *participants absent, non-presence, withdrawal,* and

elephants in the room.

     Individual human elements/actors. Clarke (2005) describes this category as including

"key individuals and significant (unorganized) people in the situation" (p. 90). The preliminary

mapping of data in Figure 4.1 and categorized in Table 4.2 identifies the following that can be

viewed as fitting into this category relative to the *situation* of breakthrough decision making:

participants, leaders, experts, time keepers, and *facilitators.* It is left to the social worlds/arenas

map of the situation to articulate the ways in which these individual human actors "…become

social beings again and again through their actions of commitment to social worlds and their

participation in those worlds…" (p. 110).

     Sociocultural/symbolic elements. Clarke (2005) describes this category broadly as

including elements such as "religion, race, sexuality, gender, ethnicity, nationality, logos, icons,

other visual and/or aural symbols" (p. 90). From the preliminary mapping of the situation of

decision making, the analysis of this inquiry places *rituals, turn-taking, power, hierarchies,*

roles, consequences, boundaries, and boundlessness in this category. The setting of *boundaries*

around the situation of breakthrough decision making has significant aspects of both

sociocultural and symbolic elements.

     Discursive constructions of individual and/or collective human actors. Relational

analysis of the data in the situational map of the overarching context of decision making includes

the following in this category: *agendas, rules, ideas, facts, emotions, questions, answers,*

explanations, disagreements, expectations, and opinions. The situation of decision making is, in

the predominant view of OD, largely described in terms of this category. However, the

relational analysis of this situational map suggests there is much more involved than research on

OD typically represents as being components of decision making.

Collective human elements/actors. Clearly, this category includes *organizations* as the

collective context for a significant amount of decision making. Less evident--but as teased out

by the methodologies of situational analysis-- this category also includes the collective human

element of *affected parties.* As illustrated from working with the data in this first situational

mapping, entire categories or groups of individuals as well as other organizations, nations,

peoples, and parties can be *affected parties.* These may or may not be physically present in the

room in the situation of breakthrough decision making. *Affected parties* are of great significance

to the data and can be included both in this category and in the category of *implicated/silent*

actors/actants.

Nonhuman elements/actants. Illustrations of this category, for Clarke (2005), include

"technologies, material infrastructures, specialized information and/or knowledges, material

'things'" (p. 90). *Nonhuman elements* in the situation of decision making receive little attention

in the literature. The approach of situational analysis allows us to consider *nonhuman* elements.

These include *background noise, noise, furniture and fixtures,* and the technologies associated

with many decision making processes. These might include overhead projectors, whiteboards,

chalkboards, computers, sound systems, etc. The understanding of decision making may be

enhanced by consideration of these nonhuman elements of the situation and their impact on the

decision making process. A salient question might be whether the use of technologies such as

overhead projectors enhances or interferes with the quality of relationships and relatedness in

decision making processes.

Spatial elements. Clarke (2005) describes this category broadly as the "spaces in the situation" (p. 90). This category is of special interest to this inquiry because of the framing of the research questions in terms of the *spatiality* of decision making. Included in the data and placed into this category are *space* and *space arrangement*. Aspects of spatial elements that can also be included with this category and found in the data are *ambiance* and *light and darkness*.

Related discourses. There is significant place in the data for elements that fall outside of the verbal discourse process of decision making. Specifically, this includes a cluster of elements related to *non-verbal communication*. It is evident that these may be material components of the situation of breakthrough decision making. It is equally evident that an analysis that includes only the written text or verbal transcript of a decision making process might not account for these elements. Included here, as broadly related to a related discourse of nonverbal communication, are *gestures, expressions,* and *posturing*. Another related discourse that is verbal, rather than nonverbal is described on our mapping as *side conversations*.

Other kinds of elements. Clarke's (2005) listing of twelve potential categories that might typically encompass the significant elements of a situational map, includes a thirteenth catch-all category. From this first data set, this analysis includes the descriptor of *the elephant in the room*, depicted as one of the components of the situational map of the overarching context of decision making (Figure 4.1). It is included separately here, because it cuts across the descriptions of several other categories. This might be a description of a *nonhuman element/actant.* A *hidden agenda* that pervades a decision making process might be viewed in this way. The *elephant in the room* might be the description of a present or absent individual human actor around whom a decision making process might substantially revolve, even though that person may or may not be named. It might be a *related discourse* to the main discourse in a

decision making situation. It could be the conversation or decision making process that needs to

happen, but is not happening and is an undercurrent in a particular situation. A further analysis

of this element of the data is left to the thematic analysis and hermeneutic deepening process.

>   *Summary of the relational analysis of the preliminary situational map of the*
>
> *overarching context of decision making.* The relational analysis shows *relationships* as the

element of the situational map that is both most connected to other elements and most

significant. *Participants are* of similar significance. Categories of *participants* that are often not

recognized in the narrative about decision making include *affected parties,* and *participants*

absent. These have predominance on the preliminary situational map of decision making. The

findings already challenge the predominant view of decision making as strictly involving one or

more persons. It calls deeply into question the notion of the situation of decision making being

constituted by a *subject*, an *object*, and an *agenda*.

>   **Situational mapping of narrative discourse of decision making.** The mapping process

moves next to the situational map of a narrative discourse of decision making. Data is drawn

from the transcript of an AI decision making process facilitated by the researcher. This process

was conducted with a Mennonite church in a rural frontier community in Montana. The

community was moving toward a celebration of their first one hundred years and engaged in the

process of discerning a way forward for the next one hundred years. Figure 4.2 represents the

situational map of this narrative discourse. Again, the software application of bubble.us is used

to present the findings and draw the situational map of this portion of a narrative discourse.   The

situational map draws forward salient elements from the transcript of the AI process. The

selected segment of this AI process, facilitated by the researcher, is used in this inquiry to draw

the preliminary situational map (Figure 4.2) identified as *narrative* discourse.

Figure 4.2. Situational Map of Narrative Discourse of Decision Making
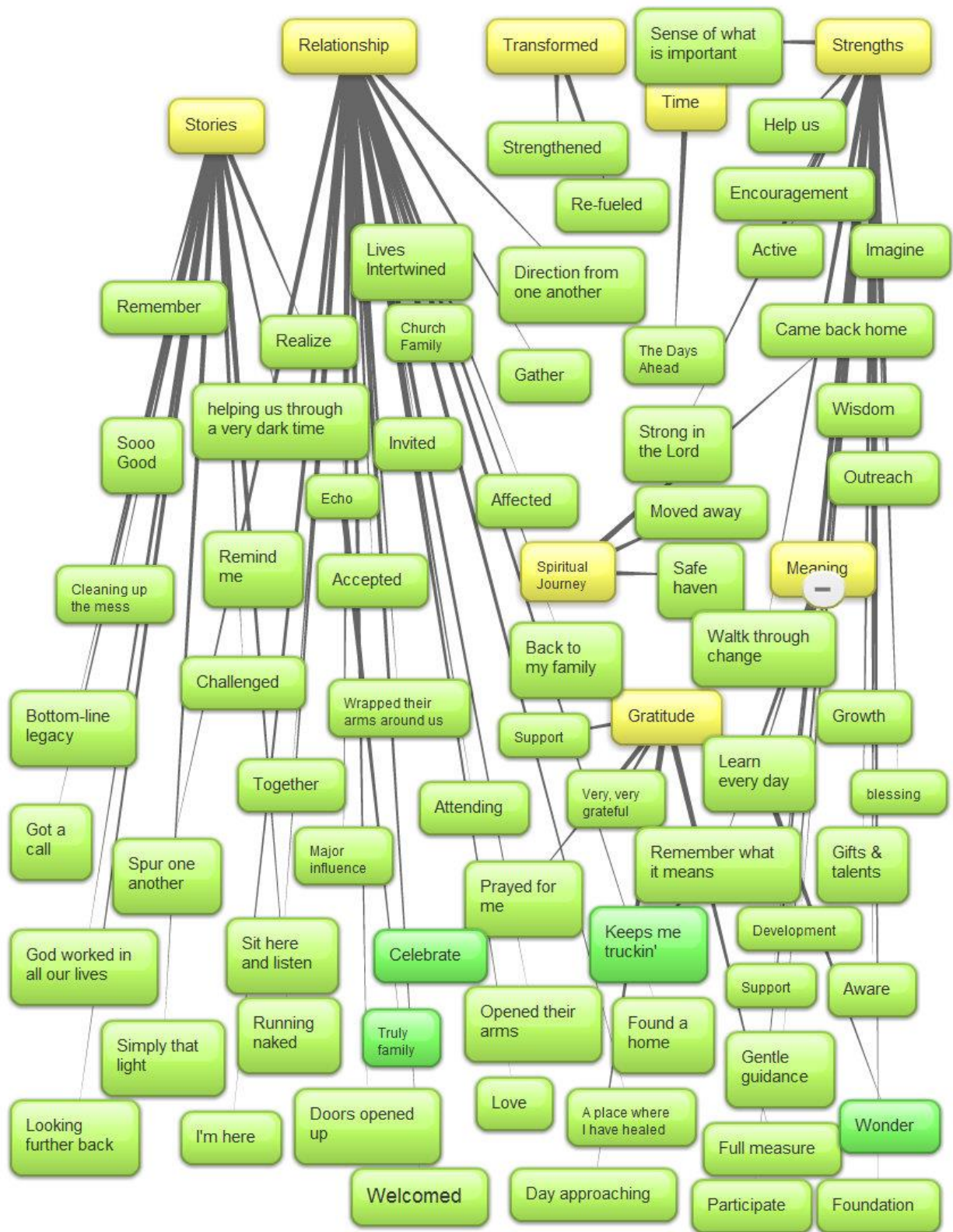
The Mennonites are a Christian church in the Anabaptist tradition that hold a focus on service to others as an expression of faith. They stand in the tradition of a few denominations in the *peace traditions* that oppose war and military conscription. This congregation contracted with the researcher to lead an AI visioning process that built on *shared stories* of their faith *journey* from the past one hundred years with the intent of discerning and discovering how God might be calling them to serve the community over the next hundred years. A recording was made of the process with the permission of participants. Neither the name of the congregation nor that of any individual participants are identified in the use of this transcript for purposes of analysis of the discourse of the AI process. The results are brought back to the congregation and its leaders to further their understanding from their own process and language of how they might create together a desired future.

Relational analysis of narrative discourse of decision making. Later in this chapter, the inquiry presents the results of the linguistic analysis through tagmemics of the same portion of the transcript of the AI process. The drawing of a situational map of this narrative discourse, the relational analysis of this narrative discourse (Table 4.2), and the tagmemic analysis, together constitute a perspective on a decision making process that is not found in any of the research on decision making. Together, they bring forward an understanding of how decision making processes are relationally constructed through the actual language of the discourse. This linguistics lens is designed to deepen understanding of the situation of decision making.

The inquiry now turns to presentation of the *relational analysis* of this preliminary situational map of narrative discourse. Table 4.2 shows this relational analysis. Again, it uses the twelve suggested categories developed by Clarke (Table 3.4) with the understanding that these are not 'set in stone' but merely a guideline for a first overview of relationships.

Table 4.3. Relational Analysis of the Situational Map of the Narrative Discourse of Decision Making*

Category	Description
Individual Human Elements/Actors	I'm here; Sit here and listen; Keeps me truckin'
Collective Human Elements/Actors	Relationship; Truly family; Church family; Attending
Discursive Constructions of Individual and/or Collective Actors	Transformed; Sense of what is important; relationships; Strengths; Stories; Lives intertwined; Remember; Invited; Encouragement; Wisdom; Strengthened; Refueled; Together; Support; Affected; Welcomed; Loved; Participate; Gifts and talents; Support; Gratitude; Active; Accepted; Realize; So Good; Safe haven
Political/Economic Elements	Major influence; Bottom line legacy
Temporal Elements	Time; Remembered time; Came back home; the days ahead; Direction from one another; Days approaching; Looking further back
Major Issues/Debates	Strong in the Lord; Spur one another; Doors opened up; Walk through change
Nonhuman Elements/Actants	Spiritual; Got a call; Simply that light; Wonder; Imagine
Implicated/Silent Actors/Actants	Safe haven; Gentle guidance; Welcomed; Loved
Discursive Construction of Nonhuman Actants	Helping us through a dark time; Wisdom; Challenged
Sociocultural/Symbolic Elements	Sense of what is important; Wrapped their arms around us; The journey; Wisdom; A place where I have healed; Days approaching; Celebrate; Doors opened up; Full measure; Foundation; Blessing; Growth; Back to my family; Found a home; Prayed for me; Help us; Got a call
Spatial Elements	Echo; Gathered; Moved away
Related Discourses	Aware; Meaning; Outreach; God worked in all our lives; Cleaning up the mess; Participate

*From Clarke, 2005, p. 90. Used in modified form in the analysis portion of this inquiry. Narrative discourse is drawn from transcription of a segment of an AI process facilitated by the researcher.

Discussion of the relational analysis of narrative discourse. Clarke (2005) argues that

the value of mapping narrative discourses is that narrative (written) discourses--as pointed out by

Jacques Derrida (1978)--are of paramount importance in the postmodern world. She suggests

that situational analysis of narrative discourse can be of great value when used in compliment to

other approaches to analysis of a situation. It is so used in the methodology of this inquiry. The

presentation of a specific discourse from a decision making process has the potential to enhance

the understanding that has been developed from the preliminary situational map of the

overarching context of decision making.

Decision making is itself a *narrative discourse* process. Analysis of an exemplar of this

process is likely to deepen understanding of the situation and provide a more intimate lens than

looking at discourse as an *abstraction*. In the multi-lens perspective that relational

constructionism seeks, this is the *close up* lens that magnifies the language itself. This inquiry

has the benefit of access to "live situated discourse as a soundscape'" (Clarke, 2005, p. 182). It

is a *natural* and not a *contrived* discourse process because the participating group was used to

and expecting their Sunday processes to be recorded and found nothing out-of-the-ordinary in

giving specific permission for the recording of this process.

Relevance of the relational analysis of narrative discourse. The selected narrative process

falls within the *situation of interest* because it is a component of a group *decision making*

process. It has added relevance since it is an AI process. Much of the impetus for the design of

this inquiry grows from the researcher's experience as an AI facilitator.   While the outcomes of

AI processes have been frequently discussed and even the protocols of these processes

documented in case studies (Bushe, 2011), to the knowledge of the researcher, there has not been

any credible research and analysis that actually integrates *narrative analysis* of discourses of AI

processes with enhancement using tools of linguistic analysis.

Differences between the analysis of the overarching context and the narrative discourse.

The situational map of a narrative discourse presented in Figure 4.2 is significantly different

from the situational map of the overarching situation of decision making depicted in Figure 4.1

The situational map represented by Figure 4.1 is built on conversation and narrative about

decision making from literature, research, and practice. It is reflection on the situation of

decision making. The situational map presented in Figure 4.2 is the actual narrative (discourse)

of a decision making process. The words that appear on the situational map are reflective of that.

Every word on this map is a word actually used by a participant in the analysed AI process.

Presented below, are the most salient features of the relational analysis of the narrative

discourse. These features are contrasted with the relational analysis—using the twelve

categories developed by Clarke (Table 3.4)—with the relational analysis of the overarching

context of decision making (Table 4.2).

Discursive constructions of individual and/or collective human actors. The significant

discursive construction that appears in the category of the relational analysis of narrative

discourse is *stories.* It is perhaps not surprising since the chosen discourse is an AI process. AI

is all about *stories* and "nurturing narratives of *we*" (Anderson et al., 2001, p. 20).

Sociocultural/symbolic elements. In the relational analysis of this map, the metaphor of

the *spiritual journey* appears as a new symbolic element. At the same time that it is a new

symbolic element in the data, it is also a new *discursive construction.* The narrative of faith is

often scripted in the language of a discourse about a *spiritual journey*. This AI process, in the

context of a faith community, is no exception.

Related discourses (historical, narrative, and/or visual. Related discourses, which

appear new in the data, include those of *gratitude* and *strengths.* Both are discourses related to

the larger discourse of AI. It is confirming from discourse analysis of how AI is described in the

literature of decision making. But *gratitude* and *strengths* are also related to the symbolic

element of the narrative about the *spiritual journey.* Expressions of *gratitude* are ritualized in the

singing (praise hymns) and in the prayers (doxology) of many faith traditions. This is also the

case with the Mennonites.

>   ***Collective human elements.*** The data shows many references to the elements of *family,*

church family, and *gathered community.* In the narrative discourse, participants do not identify

the church in terms of either an *organization* or an *institution.* These elements which appeared in

the previous situational map do not recur in this one.

>   ***Significance of relationship(s).*** The increased importance of *relationship* is evident on

visual comparison of this situational map to the last one. The language of this narrative is replete

with multiple references to *relationship(s).* Descriptors of relationship that appear as elements of

the narrative discourse include *lives intertwined, invited, affected, gathered, and accepted.* The

institution of the church is referenced in terms of relationship, as *church family.* Elements that

give definition to these relationships include *spur one another, direction from one another* and

wrapped their arms around us. The key element of *relationship* is closely connected to the key

elements of *stories, gratitude, strengths,* and transformation. Much in the relational analysis of

the situational map of the narrative discourse of this AI process is confirming of descriptors in

the literature of an AI process (Bushe, 2011).

>   **Situational mapping of historical discourse on decision making.** Figure 4.3 presents

the situational map of the *historical* discourse of decision making. The data for this situational

map is drawn from the literature review. It is a depiction of the "most important human and

nonhuman elements in the situation of concern of the research broadly conceived" (Clarke, 2005,

p. 86-87). It is a situational map drawn from the perspective of practitioners and scholars who

have written about breakthrough decision making. It asks what elements are making a difference

in this situation and presents findings without discrimination among the streams of practice

included in the gathering of data. Again, the bubbl.us application is used to draw the map.

Figure 4.3. Situational Map of Historical Discourse of Decision Making
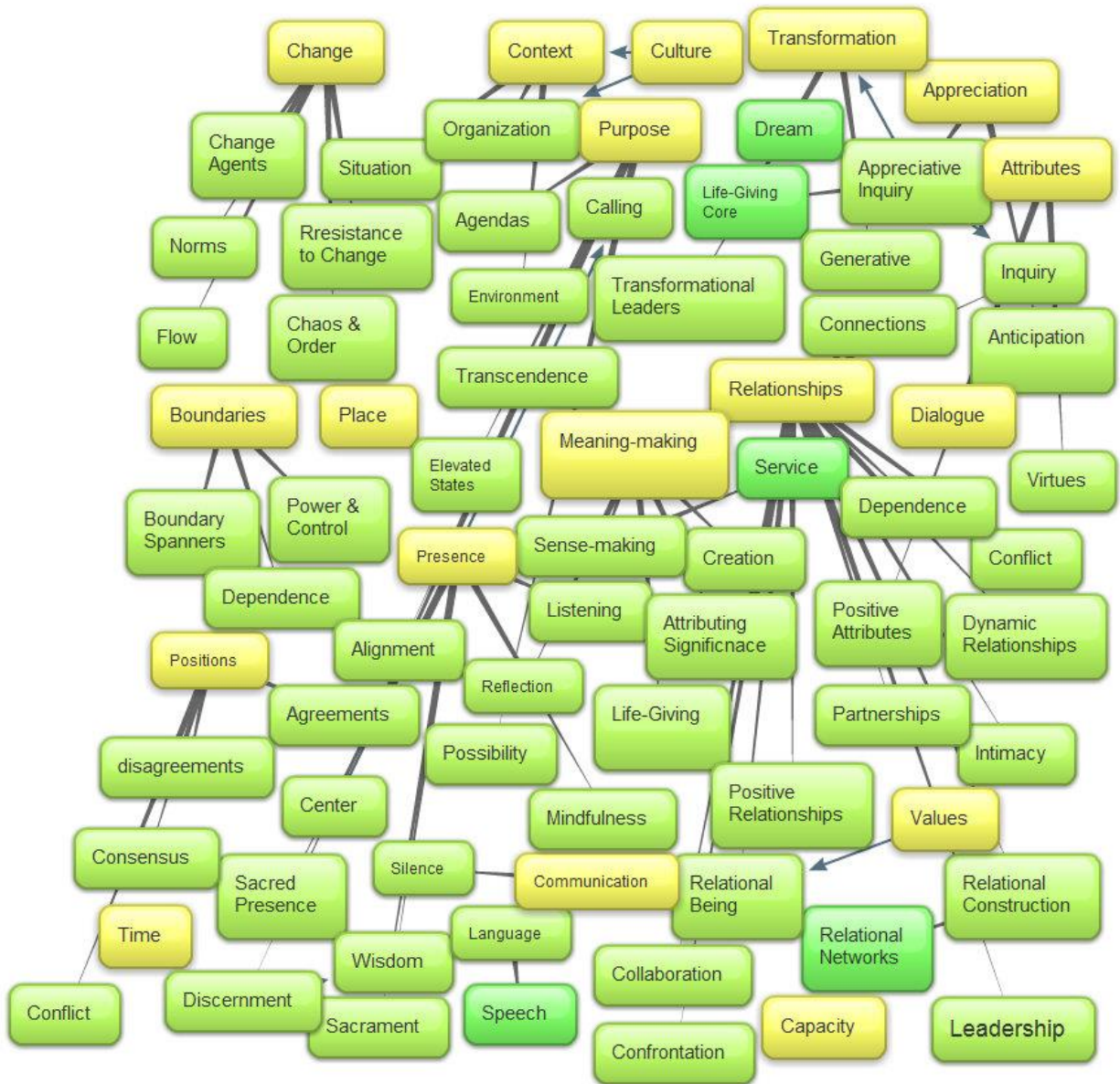
As outlined in the methodology of this inquiry the data draws from the literature of both

research and practice. It includes multiple perspectives on decision making. It is inclusive of

descriptions of decision making from the perspectives of traditional OD, modern OD, systems

learning, POS, AI, and the relational constructionist approach.

Relational analysis of the situational map of historical discourse of decision making.

The situational map of *historical* discourse of decision making is next subjected to relational

analysis using Clarke's (2005) twelve categories. Table 4.4 highlights key elements of this

situational map in terms of these categories.

Table 4.4. Relational Analysis of the Situational Map of the Historical Discourse of Decision Making*

Category	Description
Individual Human Elements/Actors	Experts; Leaders; Facilitators; Participants; Consultants; Observers
Collective Human Elements/Actors	Participants; Relational networks; Organizations; Institutions; Movements; Groups; Corporations
Discursive Constructions of Individual and/or Collective Actors	Reflection; Sense-making; Meaning-making; Leadership; Attributing significance; Process; Relationships; Models; Decisions; Agreement; Conflict; Information; Ideas; Meaning
Political/Economic Elements	Power and control; Hierarchies; Rules of Order; Efficiency; Production
Temporal Elements	Agendas; Time; Time-keepers; Transcendence; Process
Major Issues/Debates	Process; Boundaries and boundary spanners; Consensus; Agreements; Change; transformation; Conflict; Participation
Nonhuman Elements/Actants	Silence; Technologies; Noise; Background noise; Environment
Implicated/Silent Actors/Actants	Affected parties; Absent participants; Stakeholders; Observers; Shareholders; Presence; Sacred presence
Discursive Construction of Nonhuman Actants	Sacred presence; Wisdom; Calling; Purpose; Transcendence; Profitability
Sociocultural/Symbolic Elements	Participation; Efficiency; Consensus; Rituals of decision making; Norms; Normative behavior; Attributes; Models; Decisions; Transformation; Presence; Agendas
Spatial Elements	Spatial configuration; Environment; Center; Boundaries; Transcendence
Related Discourses	Dialogue; Collaboration; Purpose; Inquiry; Capacity; Flow; Participation; Change; Environment; Leadership; Sustainability

*From Clarke, 2005, p. 90. Used in modified form in the analysis portion of this inquiry. Narrative discourse is drawn from the review of the literature.

Discussion of the relational analysis of the historical discourse on decision making.
The *relational analysis* of the historical discourse on decision making is inclusive of paradigms

and perspectives from the modern to the postmodern and emerging world-views. Congruent

with positivist presuppositions about decision making, the relational analysis of the historical

discourse shows much more attention to *individual* actors/actants. This individualistic

perspective is not present in the *narrative* discourse of an AI process. Actual participants in

decision making talk about it more relationally, while theories about decision making talk about

it more individualistically.

In the historical discourse *efficiency* and *participation* both rise to the level of symbolic

elements in regard to decision making. *Participants, processes, agendas,* and *models* are key

elements. In terms of spatial elements boundaries and boundary spanners are important. These

are descriptors of decision making from the perspective of the predominant academic view.

In contrast, the notion of *presence* emerges as a significant element. It appears in both

the literature of decision making and OD and in the sacred writings of the major religions of the

world. The elements of *presence, transformation,* and *process* are reflective of new and

emerging paradigms of decision making. It will be left to the hermeneutic deepening process to

work more with these constructs and their significance for this inquiry.

Situational mapping of visual discourse on decision making. The fourth source of

data for the drawing of situational maps is *visual* discourse. This is a little-studied area in the

human sciences and in OD. It is only within the last three decades that *visual analysis* has

emerged as a perspective that is finding its way into traditional disciplines. It is also bringing

forward the emergence of new disciplines such as semiotics. For this reason, the presentation of

results of mapping of visual discourse needs some foundation-laying.

Clarke (2005) notes that there are "visual materials in most if not all of the situations of inquiry that we research" and that "we ignore them at our analytic peril" (p. 205). The situation of decision making is no exception. Erving Goffman (1959, 1963, 1983) brought into popular awareness an understanding of the power of the *visual* and *nonverbal* communication. Around the same time, Michael Foucault (1980)—building on the theoretical work of Habermas (1979) and others--was explicating an understanding of the way in which the *visual* is utilized to exercise *power* and *control* in institutional and cultural settings.

Visual discourse is a component of shaping *organizational identity* (Harquail & Brickson, 2012). With the emergence of the study of communication in the phenomenological context of *semiology* (Lanigan, 1988; Lapointe, 1973), it becomes nearly impossible to ignore visual discourse as an integral component of communication generally and decision making specifically. Clarke (2005) takes an important step in moving beyond grounded theory to be attentive to visual discourse. This inquiry follows her lead in suggesting that visual discourse is necessarily a component of any postmodern analysis of the situation of interest.

The challenge is that *visual discourse* related to decision making is vast. This inquiry can only touch on the scope of the data. It seeks to mirror the depth of the analysis of narrative discourse with a representational analysis of the parallel and accompanying visual discourse. The data for the situational mapping of visual discourse is collected from two sources. First, as the literature of decision making is reviewed, the associated visual images are noted through the use of notes and memos. In some cases, these are stored in an electronic file for ease of retrieval.

The second source of data for looking at visual discourse is obtained from a search of images related to decision making on the World Wide Web. To access this data, the researcher conducted a series of internet searches using the Google Images search engine. Table 4.6

presents the sequential process of this search. It identifies the key words used for the search and

the number of results that Google showed for each search when it was conducted in the summer

of 2012. There is a brief summary explanation of the types of images hat viewed in each search.

Table 4.6. Summary of Process for Searching Images of Decision Making on the World Wide Web to Collect Data for Mapping Visual Discourse.

Key Word(s) Searched	Number of Images Identified	Types of Images Available
'decision making'	2,140,000,000	Process maps, flow charts steps in decision making, symbolic representations of change choices, figures and cartoon figures of humans making decisions
'decision making process'	443,000,000	Similar to types of images above with predominance of flow charts and diagrams of process steps
'decision makers'	205,000,000	Mostly figure representations or pictures of human decision makers. Images are predominantly of male decision makers*1
'participatory decision making'	1,350,000	People-oriented pictures with more representation of groups, covers of books, flow charts
'appreciative inquiry'	142,000	Flow charts, spirals, pictures of books and resource materials, various depictions of the 4-D and 5-D process

*1 Of the first 20 images of human decision makers viewed, 11 show just men in predominant decision making roles, three show women and men jointly, and 2 show women and men jointly with men clearly in some visually dominant position. None show a woman in a dominant decision making role in a visual image that includes men.

Table 4.6 does not only present the research method. It also provides a sense of the vastness of available visual discourse about decision making. More importantly, it offers compelling findings that the visual discourses represent significant assumptions and world-views.

The drawing of a situational map of this visual discourse necessitates the selection of a very limited number of images that give a sense of the overall visual discourse. The challenge of representing these limited images in a situational map is even more daunting. Clarke (2005) provides scant guidance beyond suggesting that "the general tasks of doing situational maps and analyses of narrative discourses can now be applied to the narratives and codes…of the visual materials along with the visual materials themselves" (p. 229).

For purposes of presentation of results of the mapping of visual discourse, this inquiry chooses to use a conglomerate approach that selects a very limited number of images and combines them with some selected key words in the narrative and codes used to analyse a few of the selected images. Presentation of multiple pictures with analysis of each, does not promise to suggest the broad mapping overview that situational analysis aims to obtain. For this reason, the situational map for visual discourse—represented as Figure 4.4--presents both a very small representation of visual images together with selected key words. The goal is to give a *sense* of the visual discourse that is observed in the data.

The presentation of findings does make an effort to uncover some of the key elements that may be present in the visual discourse. Examples of this include the representation of gender roles in the decision making process. The related discourses of gender roles (both visual and historical) are clearly evident in the selected visual data. That male dominance in decision making processes is a *perceived* norm is evident both from Figure 4.4 and from the results

presented in Table 4.6. The presentation of the situational map of visual discourse opens the

potential for deep and extensive analysis that is well beyond the scope of this inquiry.

Figure 4.4. Situational Map of Visual Discourse of Decision Making

This inquiry will return to the visual discourse in the hermeneutic deepening process that

is a component of the methodology. The approach of Sonesson (2008b) to *pictorial semiotics*

provides rich tools for working with visual data and the meaning(s) conveyed by this data. In

keeping with Sonesson's approach (2008), the hermeneutic process of this inquiry will deepen the conversation about the visual discourse of the situation of decision making.

Relational analysis of the situational mapping of visual discourse. The relational analysis of maps of *visual* findings will require a different presentation from the twelve categories we have used for relational analysis of narrative discourses. Clarke (2005) provides some useful tools for working with analysis of visual images and situational maps of visual discourses. This inquiry works through a limited number of selected visual images, as highlighted in Figure 4.4, using her approach. The researcher sees this as of value because Clarke's (2005) desire to use analytical tools to "see an image in multiple ways" (p. 227) is congruent with the relational constructionist approach that values a multi-lens perspective.

The notion of *multi-lens* is itself a visual perspective. Postmodern streams of practice, including POS and relational constructionism, are inclined toward the use of *visual* descriptors as they search for more relational practices. Gergen (2009) uses the term "multi-hued" (p. xxiv). The term "multi-lens" (Rajagopalan & Spreitzer, 1996, p. 48) is frequently used to refer to *integrative* or more holistic perspectives.

The relational analysis of visual discourse seeks such a perspective. It uses the format of the "*specification memo*" developed by Clarke (2005, p. 227) for analysing visual discourse. It *interrogates* the visual discourse in much the same way that the relational analysis of narrative discourse asks questions of the situation based on textual material. The questions applied to the visual discourse relate to *selection* of images, their *framing* (what is included and what is not), their *featuring* (what is highlighted and what is not) and *viewpoint*. (Clarke, 2005). Table 4.7 presents a relational analysis of the situational map of visual discourse using these tools.

Table 4.7. Specification memo of the Situational Map of Visual Discourse*

Selection (What is selected and why?)	Images are a mix of flow charts, diagrams, and a number of representations of human decision makers. The selection of images suggests a view of decision making as involving a process (often mental) that involves a group of decision makers facing a choice of two or more directions.
Framing (How are subjects framed? What is included, excluded?)	There is little representation of the environment of decision making, with the exception of one setting that looks like a classroom and one a church. There is some visual representation of the *circle* as the spatiality of decision making.
Featuring (What is foregrounded, middle-grounded, and back-grounded?)	The image of the dice foregrounds the choice, without representation of any human actors. It suggests decision making as a 'crap shoot.' In the image of a group moving toward the viewer, the male leader is highlighted, the followers are middle-grounded, and any affected parties are not represented.
Viewpoint (Angles, close-up vs. medium or long shot, etc.)	The group led by the male leader, approaching the viewer, brings the movement toward the viewer into sharp attention. The angular stance of the group increases this sense. It almost conveys a threatening sense of an approaching army or a group of men charging into action.
Light (How is light used in the images? How does light foreground or background?)	The images vary in their use of light. Several use subtle light, landscape colors, and light shading to suggest new and open frontiers and the sense that "the sky is the limit." Others use stark contrasting colors. In the central image, the leader standing over the followers is cast in blue, and the followers in orange. The universal representation of followers in orange gives some suggestion of orange jump suits or perhaps even prison or uniform garb. There is no other color or variation suggesting clear-cut roles and unimportance of environment.
Presence/Absence (What variance is there from what the viewer would expect to be present or absent in the images?)	Women are significantly absent from the pictures. The image with the Quaker meetinghouse setting, offers the surprising physical image of the "presence in our midst" suggesting Christ or a divine presence as a real participant in the decision making process.
Movement (This category is added by the researcher to those categories suggested by Clarke)	Images of decision making often suggest sweeping movement either up or down. Examples here are the dove descending from on high and the eagle rising. The 'choice road sign' picture suggests decision making as two paths diverging.

*Adopted from the format used by Clarke (2005, p. 227) for analysing visual discourse.

Relational analysis of the situational maps considered together. Four distinct situational maps of decision making have been developed. These are the situational map of the *overarching context* of decision making, the *narrative* discourse, the *historical* discourse, and the *visual* discourse. Yet, these are maps of the same *construct of interest*—the situation of breakthrough decision making. The purpose of the situational maps together is to lay out a descriptive understanding of all the elements that are present in the situation of decision making. This chapter now turns to what analysis and understandings emerge from considering the situational maps *together*. This conglomerate view allows us to make some observations in regard to relational analysis that extend through the various situational maps.

The situational maps, considered together, highlight three aspects of the situation of decision making. They are *the importance of relationship(s),* the *presence of nonhuman actors/actants*, and *the role of silence both in the data and in the situation of decision making*. The emergence of these three aspects will shape the interpretation of findings and have important implications for both research and practice. They are summarized in Table 4.8.

Table 4.8. Aspects of the Relational Analysis of the Situational Maps of Decision Making

Importance of Relationship(s)	• Relationships have predominance in each situational map • Relationships are not defined in terms of 'membership' • Visual discourse underlines the importance of relationships
Presence of Nonhuman Actors/Actants	• Nonhuman actors/actants are present in each of the maps • Analysis does not suggest a tension between human and nonhuman actors/actants • This dims subject-object duality as a framework for understanding decision making
The Role of Silence Both in the Data and the Situation of Decision Making	• Silent actors, implicated actors, and affected parties all have importance in the situation of decision making • Silence is an integral and essential component of the relational construction of decision making

Importance of relationship(s). Relationship(s) are an element that have predominance in each of the situational maps. It is present in the narrative discourse in terms of multiple descriptors that participants in the AI process use to *define* themselves, *make sense* of their situation, and *imagine* a desired future based on their shared stories of the importance of *relationships* in their past journey. Relationships, in this discourse, are not defined in terms of *membership* in a group or role in the organization. Relationships are defined in terms of the *quality* of relationships and how these relationships have shaped participants lives. There is enormous *gratitude* expressed for relationship in this narrative discourse. *Gratitude,* as well as *stories,* take a significant place in this situational map of narrative discourse.

Relationships are also important to the situational map of *historical* discourse. The literature that records the narrative about decision making, approaches relationships in different ways. In the context of the literature of sacred writings, relationship is described in terms of *presence, sacred presence,* and the *center* as a meeting place between human presence and transcendent presence. The different streams of decision making practice and research wrestle with descriptors of relationship in terms such as *dynamic* relationships*, positive* relationships*,* and *transformational* relationships*.* The nature of relationships are explored in terms of elements such as *connections, boundaries, boundary spanners, dependence,* and others.

Extensive attention is paid in the historical discourse regarding decision making to the relationship between *human attributes* and *organizational qualities.* An example is the wrestling with the relational nature of *individual capacity* vs. *organizational capacity* (Stavros, 1998). The historical discourse on *organizational culture* is premised on the assumption that *human* relationships shape *institutional* relationships (Allen, Kraft, Allen, & Certner, 1987; Schein, 1992; Schein 2010).

Relationship(s) are equally evident and significant in the situational map of the *visual* discourse. Relationships of dominance, submission, control, leader vs. follower, and relationship(s) between human and nonhuman actors including divine presence, mystery, and desired future, are all narratives of relationships captured from the visual discourse. These are represented in the situational map. Analysis of the visual discourse gives affirmation to the fundamental premise of the relational constructionist approach that we are *relational beings* (Gergen, 2009). The relational analysis of *visual* discourse brings "the reality of relationship into clear view" (Gergen, 2009, p. xv).

   The presence of nonhuman actors/actants. It is a strength of the situational analysis approach (Clarke, 2005) that it can account for *nonhuman* actors/actants in the situation of inquiry. These are present in each of the four situational maps. Together, they portray an understanding of the situation of decision making that reflects *complexity* far beyond the simplistic and positivist model of a speaker and a listener and language as a way of communicating information. In the mechanistic modern world-view, nonhuman components of communication are considered mainly in the context of technology that speeds the processing of information. The design of organizations is viewed in terms of information processing (Galbraith, 1974).

   Emerging work on discourse strategies (Gumperz, 1982) suggests that the *situation* must be considered as a component of discourse (Milward, 1995). *Environmental* components gain attention in the consideration of communication generally and decision making specifically. This leads to an understanding in OD that articulates a tension between *human* and *nonhuman* actors/actants and "the necessity of holding the tension of opposites between the individual and the larger system" (Pareek, Brinkerhoff, Scherer, & Flath, 2010).

But, the situational maps do not suggest a tension between *human* and *nonhuman*

actors/actants. In fact, the relational analysis of the situational maps does not particularly

support such an understanding. The situational maps, taken together, do suggest that whether the

data is drawn from narrative, historical, or visual discourse, both *human* and *nonhuman*

actors/actants are elements of the situation of decision making. Analysis of the results suggest

they must be considered together if we are to deepen understanding of the situation. In short, the

situational maps suggest the dimming of the subject-object duality as a fundamental framework

of understanding.

They further suggest, as pointed toward by the emerging and indigenous world-views,

that an environmental perspective that integrates human and nonhuman actors/actants is essential

if decision making is to contribute to a world that calls forward the need for "environmental

flourishing" (Spreitzer and Cameron, 2012, p. 1035). The findings of the inquiry in regard to

human and *non-human* actors/actants meets an emerging perspective of relational

constructionism. In their new work on a relational constructionist approach to research,

McNamee and Hosking (2012) write: "We have tried to emphasize that our talk of 'relating'

includes humans and the wider phenomenal world…" (p. 110).

The role of silence both in the data and in the situation of decision making. Situational

analysis offers a methodology with which "silences can…be made to speak" (Clarke, 2005, p.

102). The inquiry is interested in *silence* in two regards. First, it has an interest in a methodology

that can display places in the data where there would be *silence* or *absence* that may be of

significance in the situation of interest, but that might not be detected in a traditional grounded

theory approach. The inquiry is also interested in *silence* in the sense of *silent actors/actants,*

implicated actors/actants and specifically *affected parties* that may be highly relevant to the

situation of decision making. These are often made invisible in the mainstream understanding of decision making. Clarke's (2005) approach gives equal weight to "implicated/silent actors/actants" (p. 90) as a category and challenges attentiveness to this category.

The inquiry is also interested in *silence* as an aspect of the *relational construction* of the situation of breakthrough decision making. How is silence at play in shaping and creating decision making? What role does silence play in that place where the boundaries of separation between the sacred and the secular soften? And thirdly—to follow the stream of the three core research questions—how does *silence* help to shape the *spatiality* (design and architecture) of breakthrough decision making? Elements related to *silence* and *silent actors/actants* have significant place on all four of the situational maps.

Silence and silent actors/actants in the situational map of the overarching context. Silence is an element in the situational map of the overarching context of decision making (Figure 4.1). It is highlighted in the elements of *participants absent, non-presence.* The data suggests that it may be a component of elements with *contrasting meanings*. While *silence* may be part of *withdrawal* and *distancing*, it may also be part of *non-verbal communication, gestures, expressions, posturing,* and perhaps even *rituals.* It is left to the hermeneutic deepening of Chapter 5 to explore the rich and diverse meanings that silence may have in the overarching context of decision making.

Silence and silent actors/actants in the situational map of the narrative discourse. Silence appears as a component element in the situational map of narrative discourse (Figure 4.2). It is an aspect of *relationship(s)*, in descriptors of relationships, where a person or group is '*simply that light'* in the life of an individual. The narrative discourse suggests that *silence* may

be a component of the strengths elements of *wisdom, wonder*, *awareness*, and *imagination.*
Again, the hermeneutic deepening process will explore this further.

   Silence and silent actors/actants in the situational map of the historical discourse. The
element of *silence* is least predominant in the historical discourse (Figure 4.3). It is a notion that
has been largely ignored in the literature and research on decision making. But, it is elucidated
in our findings. It appears associated with the elements of *presence* and *sacred presence.* But,
this element is more evident in the literature relating to the sacred texts of the world's religions.
It also appears as an aspect of *communication, turn-taking,* and *listening* in this situational map.

   Silence and silent actors/actants in the situational map of the visual discourse. The
situational map of visual discourse (Figure 4.4) presents strong suggestion of *silence* as an
element. The approach of Clarke (2005), to analyse visual discourse in terms of a *specification
memo* (Table 4.7), teases out this aspect of visual discourse. A number of the visual images in
Figure 4.4 give strong suggestion of *silence* as a component of the visual discourse. It is a
suggested component within the situational map of visual discourse in the *selection* of images,
the *framing* and *featuring*, the *light,* and the *viewpoint*. It is intriguing that the suggestion of
silence in the selected images does not occur in the images that highlight the viewpoint of male
dominance and male leadership. On the contrary, these images suggest *loudness*. They stand in
strong contrast to the images that suggest spirit-led leadership such as the *Christ presence in the
midst, the spirit descending like a dove,* and the *eagle rising into the sky* (Figure 4.4).

   **Summary of how the situational maps unfold understanding of the situation of
breakthrough decision making.** Situational analysis utilizes situational maps to reveal
situational *complexities*. The four situational maps in the data do just that.   Clarke (2005) also
intends that "situational maps can work like narrative storytelling as a mode of generating

analysis" (p. 300). The four situational maps are an opening to the narrative of the findings of

this inquiry. That opening unfolds a story about decision making that differs substantially from

the predominant story about decision making found in the mainstream literature of OD. That

predominant story suggests the primacy of *human actors* alone and priority on an *agenda* and a

goal toward either increased *efficiency* or increased *participation*. The next chapters of the

unfolding of the story, from the point of view of this inquiry, will be told in the results of *the*

social worlds/arenas maps. How these "maps and stories both 'cohere'" (p. 300) will be left for

consideration in Chapter 5.

The Social Worlds/Arenas Maps

  Introduction to the social worlds/arenas maps. The inquiry now turns to the results of

the process of mapping social worlds/arenas. It presents four social worlds/arena maps based on

three sources of data—narrative, historical, and visual with a fourth map drawn to show the

overarching context of decision making. Historically, much of sociology and other sciences of

human behavior were premised on the modern world-view that understanding social contexts and

group behavior is achieved by extrapolating from the *individual* as the core unit of analysis.

  In this positivist view, organizations are viewed as *rational systems* (Thompson, 2005)

because they represent the collective actions of *rational actors*. Even as the understanding about

organizations evolves from the classic OD to the modern OD framework, much of this notion is

carried forward. Organizations are still most frequently viewed as *contexts* into which individual

qualities are spread, much like a *virus* is spread into an *environment*. Even as *change* is viewed

as a more complex process, the notion is carried forward into much of modern OD that

organizational change is essentially a mirroring or extension of *individual* change processes.

While the concept of *whole system transformation* is described as a paradigm shift (Todd,

Parker, & Sullivan, 2010)--and in many ways it is--the fundamental tenant that group behavior

and structure is a mirror of individual behaviors *collectivized*, remains intact.

Symbolic interactionism (Strauss, 1978) was one stream of a larger movement that began

to move away from the *individual* as the unit of analysis and give "focus instead on meaning-

making social groups—collectivities of various sorts—and collective action" (Clarke, 2005, p.

109). Building on this understanding, Clarke (2005) gives methodological life to the concept of

social worlds/arenas analysis as a way of describing what Strauss (1978) had come to

understand as *universes of discourse.* That perspective builds on the fundamental notion of early

social constructionism that, "because the human sciences generate meaningful discourse and

practices" (Gergen 1994, p. 140), inquiry is itself social action. This opens the door for action

research (Torbert, 2004) and the notion of *collaborative learning communities* (Anderson, 1995).

It even opens the door to the understanding that research and inquiry could be itself a *spiritual*

practice (Macdonald, 1995; Reason, 2000).

The very concept of social worlds/arena maps is based on the premise that social

worlds/arenas are more than *aggregates* of rational individuals *collectively* manifesting

themselves. Just as psychology remade itself from the *mental* to the *interpersonal* sphere

allowing the mental world to be "reconstituted within relationships" (Gergen, 1994, p. 141), the

notion of social worlds allows *individual discourse* to be reconstituted in *universes of discourses*.

Clarke (2005) chooses to visualize these universes with the drawing of social

worlds/arenas maps. These maps look for the patterns that emerge from people *doing things*

together (Becker, 1986). They seek to map "the patterns of collective commitment" and ask

"what are the salient social worlds operating here?" (Clarke, 2005, p. 110). Clarke borrows the

language of Park (1952) to describe this as *the big news* about the situation. These maps

represent multiple and overlapping social worlds or arenas. They present a "working big picture

of the structuring of action in the situation of inquiry" (Clarke, 2005, p. 116). The inquiry now

turns, for a new lens, to the social worlds/arena maps. These maps represent a new perspective

drawn from the situational maps. This inquiry continues to follow closely the methodology of

situational analysis (Clarke, 2005) for drawing these maps. It follows the convention of other

published research using situational analysis (Clarke, 2012) by depicting relatively bounded

arenas with rectangular shapes and/or solid lines. Relatively unbounded and sometimes

overlapping social arenas are represented with circles, ovals and/or broken lines.

       Social worlds/arena mapping of the overarching context of decision making. Figure

4.5 depicts the first mapping of the social worlds/arena of decision making. The data is drawn

Figure 4.5. Social Worlds/Arenas Map of the Overarching Context of Decision Making.
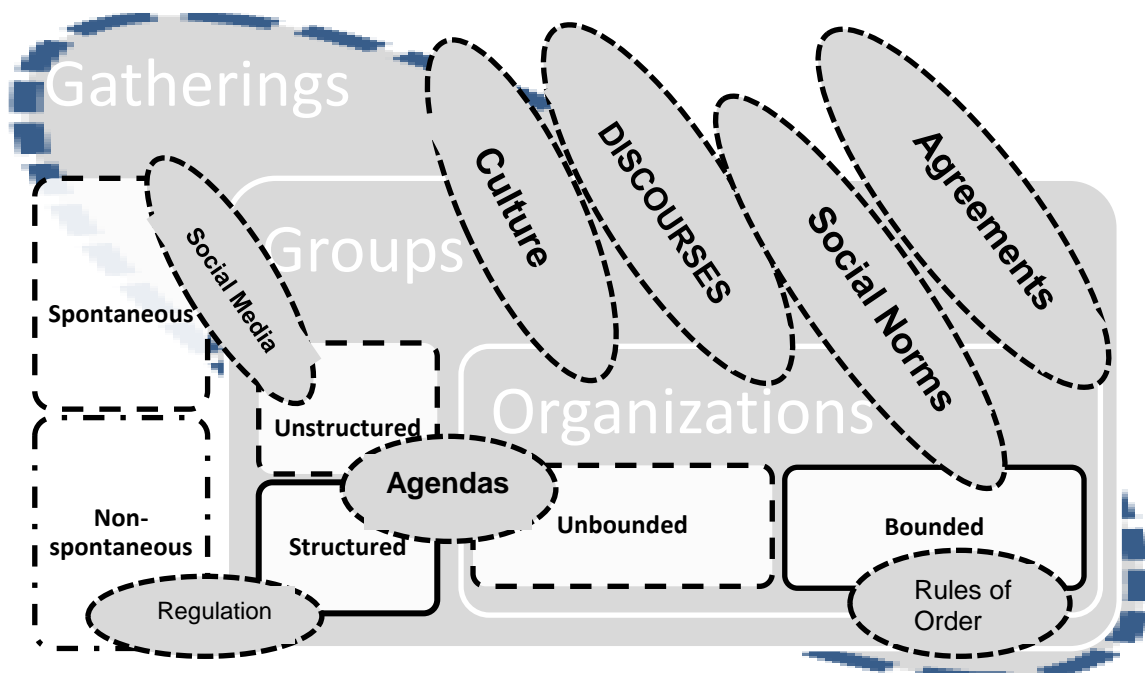
for this map from the *overarching context* of decision making. It includes data from the

narrative, visual, and historical discourses about breakthrough decision making.

Relational analysis of the social worlds/arenas map of the overarching context of

decision making.   For conducting relational analysis of the social worlds/arenas maps, this

inquiry utilizes components of the "conceptual toolbox" developed by Clarke (Clarke, 2005, p.

112). Clarke credits one or more scholars for each of the analytic tools she assigns to her

conceptual toolbox. She suggests that one or more of these conceptual tools may be useful for

relational analysis. This inquiry follows that suggestion and uses selected components

developed by Clarke as analytical tools for analysis of   the social worlds/arenas maps.

Table 4.9 lists these components for this social worlds/arenas map. It highlights aspects

Table 4.9. Conceptual Tools for Relational Analysis of the Social Worlds/Arenas Map of the Overarching Context of Decision Making and Highlight of Findings*

Particular Sites, Situations and More Formal Organizations	• Organizations • Groups • Gatherings
Shared Ideologies and Going Concerns	• Culture • Discourses • Agreements • Social Norms
Implicated Actors	• Social Media • Organizations and Institutions • Governments
Segments/Subworlds	• Bounded vs. Unbounded • Structured vs. Unstructured • Spontaneous vs. Non-spontaneous

*Modified from Clarke's Social Worlds/Arenas Theory Conceptual Toolbox (2005, p. 112).

of the analysis of each component as it emerges from the findings. It is not comprehensive, nor

does it address all the potential conceptual tools that Clarke (2005) suggests may be useful.

Some of Clarke's suggested components are combined together for simplicity of representation

of the findings.

      Depiction of the social worlds/arenas of the overarching context of decision making.

The depiction of the social worlds/arenas of decision making that emerges from this map and its

relational analysis is *larger* than the arena of decision making presented in much of the research

on OD. With the presentation of this finding, this inquiry makes the fundamental assertion that

the *big picture* of decision making, as a relationally constructed event, must be understood in a

social world/arena that is larger than the social world/arena of the *organization* or *institution*. It

will be left to the hermeneutic deepening process to consider both how the predominate view of

decision making is limited by its restrictive view that contextualizes decision making within the

institution or the organization. Affirmatively, it will consider how the understanding of the

spatiality of decision making might be enriched by this broader view of the social worlds/arenas.

      Particular sites, situations, and more formal organizations. Particular *situations* or sites

of *situated actions* (Mills, 1940) depicted in this social worlds/arenas maps include

organizations, groups, and *gatherings.* Again, the depiction is different and larger than that of

the predominant view of decision making in OD which generally understands the sites of

decision making in terms of organizations and groups. Generally, decision making in the context

of informal gatherings, movements, and spontaneous networks that may spring up through social

media, is not addressed in the literature on decision making.

      Shared ideologies and going concerns. *Shared ideologies* (Strauss, 1978) that are

evident in the social worlds/arenas map include *culture, discourses,* and *agreements. Growing*

concerns (Hughes, 1971) include *social norms.* Clarke (2005) notes that "the very history of the social world is commonly constructed or reconstructed in the discursive process" (p. 113)

  Implicated actors. Implicated actors (Clarke & Montini, 1993) that can be identified in the social worlds/arenas map include *social media.* As depicted on the map, it is most closely associated with the arena of *gatherings.* The role of *social media*, as an *implicated actor* in breakthrough decision making, has become a salient focus with consideration of its role in *uprisings* in decision making processes involving *spontaneous* gatherings and *popular movements* such as have been seen recently in Egypt and the Middle East. It is the finding of this inquiry that the role of *social media* as implicated actor/actant in breakthrough decision making has received little attention in the *historical* discourse on decision making. The inquiry returns to this consideration with the interview of a leader in the *occupy movement* described later in the results.

  Segments/subworlds. In regard to segments and subworlds (Bucher, 1988) the social worlds/arenas map in this relational analysis identifies *organizations* as being on a continuum somewhere between *bounded* and *unbounded* (Gergen, 2009).   The analysis identifies *groups* as being on a continuum between *structured* and *unstructured.* It presents *gatherings* as being on a continuum between *spontaneous* and *non-spontaneous.*

  The issue of bounded being and the social worlds/arenas map. Gergen (2009) makes the distinction between *bounded* being and *multi-being.* He notes that:

> In the tradition of bounded being the person was isolated; reason functioned most perfectly in a social vacuum. In contrast, the multi-being is socially embedded, fully engaged in the flow of relationship. For the bounded being, coherence and integration are virtues; the well-ordered mind is a signal of maturity. For the multi-being, coherence and integration may be valued, but only within particular relationships. Celebrated are the myriad potentials for effective co-action across a broad and disparate field of relationships. (p. 137).

An overview of the social worlds/arenas map of decision making depicted in Figure 4.5

shows movement from the bottom right of the frame of the map to the top left. This movement

is representative of movement from *bounded* to *unbounded.* In this analysis, the social

worlds/arenas map is capturing the *complexities* of decision making relative to *boundedness vs.*

unboundedness, structured vs. unstructured, and *spontaneous vs. non-spontaneous.*

These are complexities that have been little-addressed in the literature on decision making. The

big picture perspective of this inquiry helps to bring these distinctions into focus.

        Social worlds/arenas mapping of narrative discourses. The inquiry next presents

results from the social worlds/arenas mapping of *narrative* discourses (Figure 4.6).. It is what

**Figure 4.6. Social Worlds/Arenas Map of the Narrative Discourse of Decision Making:
From the Narrative of a Church AI Process**
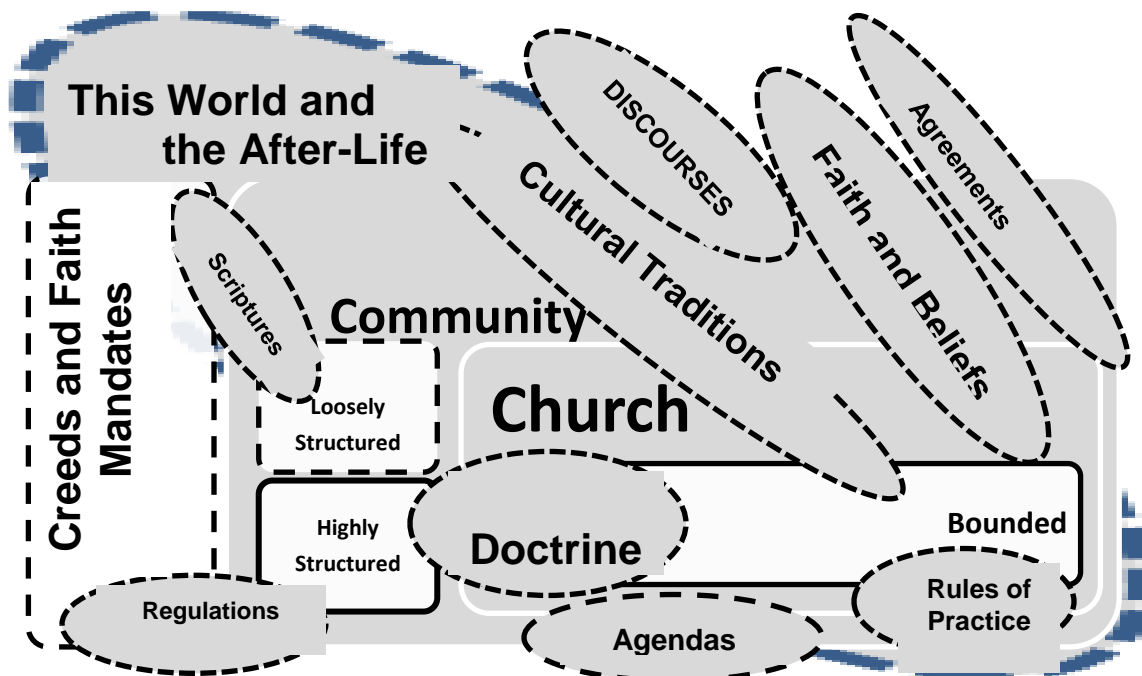
Clarke (2005) describes as the "elasticity" (p. 194) of social worlds/arenas mapping that it can

expand to map an overarching context or contract to focus in on the social worlds/arenas of a

very particular narrative discourse. In this case, the inquiry does the later. It focuses the next

social worlds/arenas mapping process on the same *narrative* data drawn from the recorded

narrative discourse of the Mennonite church community engaging in an AI process

Relational analysis of the social worlds/arenas map of narrative discourse. This

social worlds/arenas map has both significant similarities to the previous one and significant

variance. The largest arena of this narrative discourse is *this world and the afterlife. Creeds* and

faith mandates, in the narrative of this community, define both bounded being and multi-being

(Gergen, 2009). *Doctrine, rules of practice, church regulations,* and *creeds* draw the delineation

of arenas toward the *bounded.* This social worlds/arenas maps arguably also moves boundedness

toward *unboundedness* as it moves from the bottom right of the frame toward the top left of the

frame. In the top left of the frame is the arena of *this life and the afterlife* that is so essential to

the narrative of this faith tradition and to so many others.

Table 4.11. Conceptual Tools for Relational Analysis of the Social Worlds/Arenas Map of the Narrative Discourse of Decision Making and Highlight of Findings*

Particular Sites, Situations and More Formal Organizations	• Church • Community • This Life and the After-Life
Shared Ideologies and Going Concerns	• Cultural Traditions • Discourses • Faith and Beliefs • Agreements
Implicated Actors	• Divine Presence • Affiliated Religious Organizations • Church Governance
Segments/Subworlds	• Bounded vs. Unbounded • Highly Structured • Loosely Structured

*Modified from Clarke's Social Worlds/Arenas Theory Conceptual Toolbox (2005, p. 112).

The movement away from the boundedness of this life and the church as a social arena, as the actors approach the world of the *afterlife*, brings forward an interesting hermeneutic. It is a component of the Christian faith as articulated in the Gospel of Mathew (Holy Bible, New International Version) that "whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven." It is an intriguing aspect of this social worlds/arenas map that falls far outside the scope of the present interpretation of findings. The issue may have relevance to this inquiry in considering the research question in regard to the place of the softening of the boundaries between the *sacred* and the *secular.*

To frame the question in terms of Gergen's (2009) distinction between "bounded being" and "multi-being" (p. 137), one might ask if *bounded* being with its emphasis on the *rational* and *well*-ordered, is more associated with what has traditionally been defined as the *secular.* Is *multi-being*, with its celebration of myriad relationships, more associated with what has traditionally been defined as the *sacred*?

What is apparent is that the social world/arena of decision making, even in the context of this single narrative, illustrates the way that worlds—both *close* and *distant* are relationally constructed through *discourses*, *universes of discourse* (Mead, 1927/1964; Strauss, 1978), *intersections* (Strauss, 1984) of universes of discourses, *shared commitments* (Becker, 1960), and *shared ideologies* (Strauss, 1978).

Social worlds/arenas mapping of historical discourse. The social worlds/arenas map of *historical* discourse draws from the literature review and historical narrative on decision making. Figure 4.7 represents this map.

Figure 4.7. Social Worlds/Arenas Map of the Historical Discourse of Decision Making.
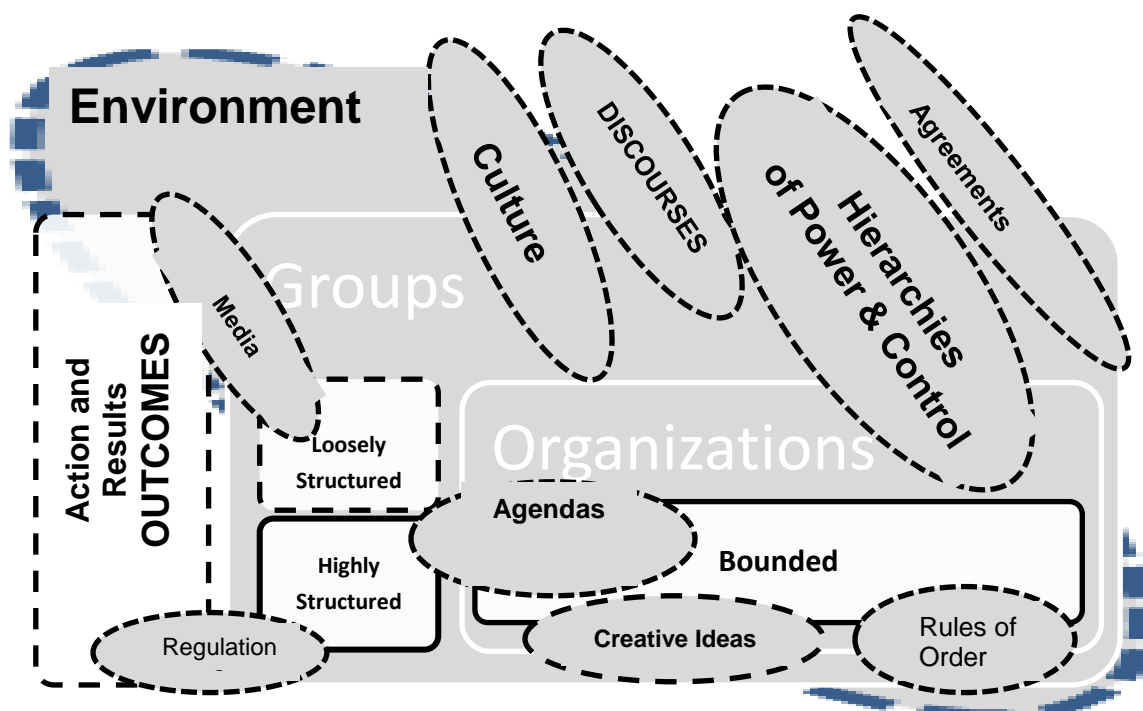
Relational analysis of the social worlds/arenas map of the historical discourse of

decision making. From the perspective of this map, the largest and least bounded arena is the

environment. The *environment* is the arena appearing in the top left of the map. The map is able

to capture some sense of how much discourse about *environment* enters into the construct of

arenas in the historical discourse about decision making. What this map is not able to depict, is

the multiple relationships to *environment* in different streams of decision making practice. That

there are varying positions on the environment as an arena and component of decision making

becomes evident in the development and analysis of the *positional* maps, later in this chapter.

The notion of *environment* in the traditional OD context, fundamentally changes in the modern

OD (postmodern world-view) context.

It is worth noting here that the social worlds/arenas map is not able to capture this shift. Essentially, it presents a synchronic view (fixed time) and does not have the ability to represent a diachronic (historical change) perspective on social worlds/arenas. This is a significant disadvantage of the approach for mapping *historical* narrative.

Table 4.12 delineates the conceptual tools for relational analysis of the social worlds/arenas map of historical discourse and highlights finding.

Table 4.12. Conceptual Tools for Relational Analysis of the Social Worlds/Arenas Map of the Historical Discourse of Decision Making and Highlight of Findings*

Particular Sites, Situations and More Formal Organizations	• Organizations • Groups • The Environment
Shared Ideologies and Going Concerns	• Culture • Discourses • Hierarchies of Power and Control • Agreements
Implicated Actors	• Media • Stakeholders • The Public
Segments/Subworlds	• Bounded vs. Unbounded • Highly Structured • Loosely Structured

*Modified from Clarke's Social Worlds/Arenas Theory Conceptual Toolbox (2005, p. 112).

Social worlds/arenas mapping of visual discourse. Clarke (2005) breaks new territory in her inclusion of the mapping of visual discourse in her approach to situational analysis. However, her methodology provides little guidance for drawing social worlds/arenas maps of visual discourse. Clarke (2005) notes that "the visual materials you have gathered…may or may

not allow you to….do a social worlds/arenas analysis of them (p. 230). She does suggest that the

reflective process is of value. Particularly, she suggests noting how social worlds are

representing themselves visually.

This   inquiry collects a *collage* of visual images that reflect how the social world of

decision making portrays itself. As the inquiry has noted, there are millions of available images.

In the situational mapping of visual discourses (Figure 4.4) and the relational analysis of that

map (Table 4.7), this inquiry finds that visual discourse adds a rich dimension to the

understanding of the situation of decision making.

The inquiry now seeks to deepen that analysis by considering the visual discourse of

decision making from the lens of social worlds/arenas. The importance of this perspective is

born out by the observation of Glyn and Watkiss (2012) that images can rise to the level of

cultural symbols. They can themselves have *generative potency* in either a *negative* or *positive*

context. What is important to note is that how decision making is *visualized* in the mainstream

discourse provides significant meaning to *interpretation* of the context. It shapes how

organizations, groups, and individuals *imagine* the decision making process. It sets the frame for

their expectations around that process. As this inquiry looks at the social world/arena of visual

discourse about decision making, it will be especially attentive to how the *spatiality* of decision

making is represented.

The visualization (mapping) of the social world/arena of visual discourse. For the

mapping of the social world/arena of visual discourse and to provide some visualization of the

same, Figure 4.8 presents an overlay of visual images on decision making drawn from our visual

data.

Figure 4.8. Social Worlds/Arenas Map of Visual Discourse
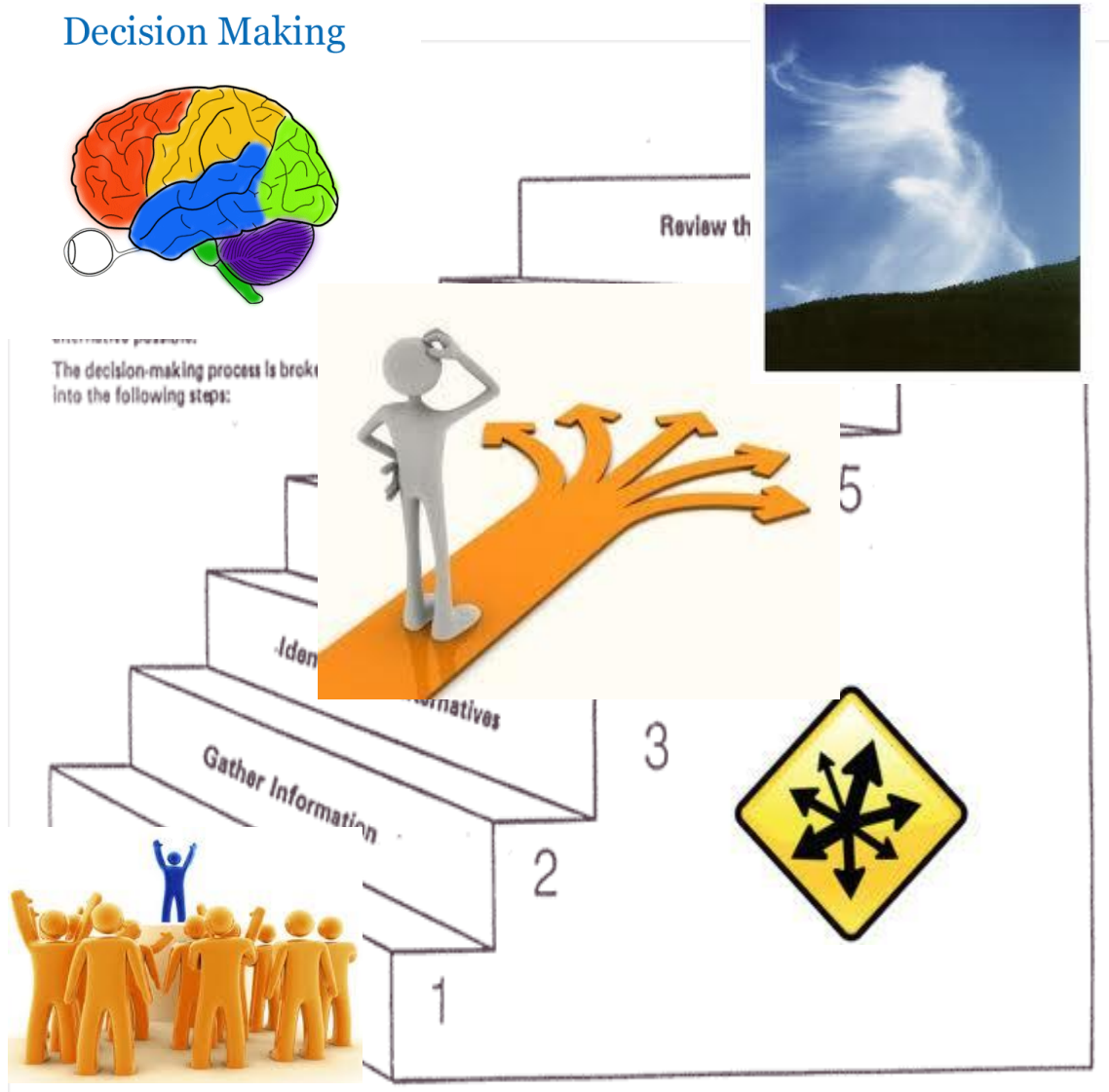
Relational analysis of the mapping of visual discourse. The visual images selected are

picked to give some sense of *perspective* and some representation of *collective action* and how it

is represented in this social world/arena. The images share a sense of *movement*. As depicted in

Figure 4.8, there is movement from the bottom left of the frame toward the top right of the frame

suggestive of movement from the bounded to the unbounded. The *spatiality* of decision making

can either be restricted or free flowing. The human actors in the bottom left of Figure 4.8 are

standing still and clustered together. The human actor in the center of the Figure is climbing

upward on steps. The representation is of *slow* movement. The image of this actor scratching his

head suggests decision making as a *mental* process. That representation is strongly affirmed in

the drawing of the picture of a human brain showing the location (*locus)* within one section of

the brain which is, presumably, the *locus* of the brain where decision making happens. The

wispy cloud figure in the upper right corner of the frame of Figure 4.8 suggests *movement, spirit,*

and *unboundedness.* There are clearly multiple discourses and universes of discourse about

decision making operative in the visual discourse.

Table 4.13. Conceptual Tools for Relational Analysis of the Social Worlds/Arenas Map of the Visual Discourse of Decision Making and Highlight of Findings*

Particular Sites, Situations and More Formal Organizations	• The Brain • Groups • Space
Shared Ideologies and Going Concerns	• Efficiency • Rationality • Higher Purpose • Choices
Implicated Actors	• Affected Parties • Spirit or Higher Presence • Society
Segments/Subworlds	• Bounded vs. Unbounded • Structured vs. Unstructured • Internal Rational Self vs. External Universes

*Modified from Clarke's Social Worlds/Arenas Theory Conceptual Toolbox (2005, p. 112).

Summing it up: The value of analysis of visual discourse for a relational

constructionist approach. Analysis of the exploding volume of visual discourse about decision

making requires attentiveness to the *fluidity* of "decision making as relational coordination"

(Gergen, 2009, p. 320). Gergen suggests that "from a relational standpoint it is useful to view

the organization as a potentially fluid field of meaning-making" (p. 321) If this is the case, a

plethora of visual discourse is available reflecting the perspective of decision making as a

process that involves fluidity.

The analysis of the social world/arena of decision making through the lens of *visual*

discourse suggests that there is a *shifting* paradigm and that there are *multiple discourses*

regarding decision making. These range from depictions of decision making as *linear* and

restricted to depictions of decision making as *fluid* and *multi-dimensional*. The state of this

changing discourse is of paramount importance, if we believe that "embracing paradox…and

constant movement fosters adaptability (Smith, Lewis, & Tushman, 2012, p. 801).

The analysis of visual discourse suggests the value of turning not only toward more

dynamic relationships (Stavros & Torres, 2008) but also toward *dynamic decision making*

(Smith, Binns, & Tushman, 2010). But, the historical narrative of decision making is only

slowly evolving. The visual discourse of decision making affirms that the reduction of decision

making to a subject, object, and an agenda is still predominant. The image of the brain, with the

pinpointing of the place where decisions are made, speaks powerfully of the reduction of

decision making to a *mentalistic model.*

The social worlds/arenas map of visual discourse illustrates that there are significant

positions in regard to decision making that are often *oppositional*. To understand decision

making from this lens, the inquiry now turns to the results of the drawing of the *positional* maps.

The Positional Maps

      Introduction to the positional maps. The third type of maps used in situational analysis (Clarke, 2005) are *positional maps.* Clarke stresses that these maps are seeking to identify "discursive positions…articulated on their own terms" (p. 126). Positional maps are not designed to identify particular conflicts or individual or collective disagreements in a given situation of interest. Rather, they are concerned with "positionality" in the sense of "space between" where there may be "doubts or complexities" (p. 127). Represented positions may be *contested* or not *contested.* While this term is not used by Clarke (2005), the researcher finds it helpful to understand positional maps as visualizing the *dynamic tension* that may exist within a given situation or context.

      Clarke uses phrases describing positions situated within the space of two axes as the way to draw positional maps. To carry the sense of *dynamic tension,* this inquiry displays the results of drawing positional maps as linear positions on lines located between two axes. This carries the sense of *polarity* and allows *multiple positions* to be displayed more easily on a single positional map.

      Positional mapping of overarching context of decision making. Figure 4.9 presents the positional mapping of the *overarching context* of decision making. The represented axes are *boundedness* vs. *unboundedness* as the vertical axis and the degree to which decision making is *participatory* as the horizontal axis. Five areas of *dynamic tension* are portrayed between these two axes. There is a dynamic tension between focus on *outcomes* versus focus on *process*, between *subject-centered* and *de-centered subject*, between *majority rule* and moving *beyond majority rule*, between *hierarchical* and *democratic*, and between valuing *speaking* versus valuing *silence*.

The analysis presented by the positional map in Figure 4.9 seeks to understand each of these dynamic tensions in terms of a scale of degree to which decision making is participatory and the degree to which it is bounded or unbounded.

Figure 4.9. Positional Map of Overarching Context of Decision Making
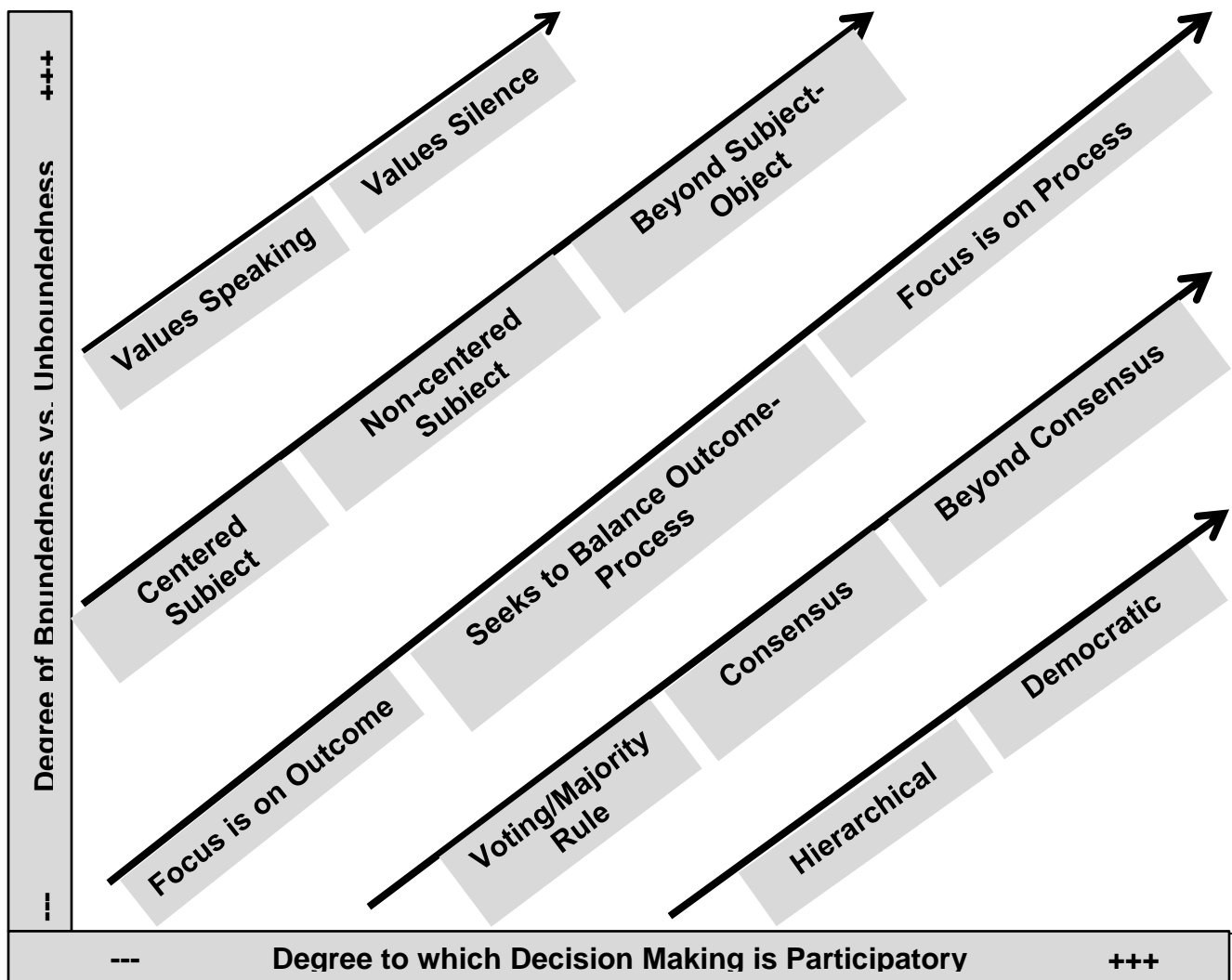
Positional mapping of narrative discourse of decision making. The inquiry again uses

the discourse from an AI process with a Mennonite church to develop a positional mapping of a

narrative discourse of decision making. For this mapping, the results are depicted also between

two axes showing a scale of differences. But instead of words on vectors, this map uses actual

images drawn from the decision making process. The data comes from the narrative of this

community recounting their journey over the past one hundred years and anticipating the next

one hundred. Sticky notes posted on a two hundred-year time line, that covered an entire wall of

the fellowship hall, are integrated into the positional map to illustrate actual *positionality*

(Clarke, 2005) or *dynamic tension* within the narrative discourse of this decision making process.

The two axes within which *positionality* is framed on this positional map are *perception*

of desirability of change and *degree of positive expectancy.* The image in the bottom left corner

of Figure 4.10 represents the low end of both axes. The *position* (question)--*do we even need to*

change-- inscribed by one of the participants, stands at the extreme polar end of the inscription

inscribed by another participant, the question-- *what next?*

AI presents the rich opportunity for inquiry and for asking questions. The contrasting

questions represent a *dynamic tension* that the researcher records in the narrative discourse of

this process. It is a contrast and dynamic tension often found within AI processes. In the upper

left of Figure 4.10 the positional map highlights the positive extreme of the degree of *positive*

expectancy captured in the inscription on the timeline. The positive extreme of the perception of

the desirability of change is captured in the inscription with the drawing rendered by a 14 year

old artist assisting with the process—*keep the door open!*

The positional map designated as Figure 4.10 illustrates well the point of Clarke (2005)

that *positionality* is not the same as *conflict*. In this case, conflict was not a strong component of

the process. Instead, the positional map represents the *dynamic tension* as to what will fill the

empty space represented in the picture of the church sanctuary and how the *spatiality* of the

decision making process of this congregation might be relationally constructed. In this analysis,

**Figure 4.10. Positional Map of Narrative Discourse of Decision Making:
Pictures from an AI Process Facilitated in a Mennonite Church**

the inquiry has considered that decision making contexts are often set up to be *conflictual.* It has

been suggested that the *starting point* of decision making with a *subject*, an *object,* and an

agenda, may by itself set a stage for conflict. If the terminology of *positionality* is bent toward

conflict, the analysis leads us along the pathway of the traditional positivist framing of decision

making. It is intriguing to consider in this analysis, how decision making might be different if

the context is described in terms of *dynamic tension* instead of *positionality*.

The inquiry turns next to the results of the positional mapping of the *historical* discourse

of decision making.

Positional mapping of historical discourse of decision making. The data for drawing

the positional map of the historical discourse of decision making is drawn from the literature

review as an extended discourse about decision making. Figure 4.11 presents the findings.

Figure 4.11. Positional Map of Historical Discourse of Decision Making
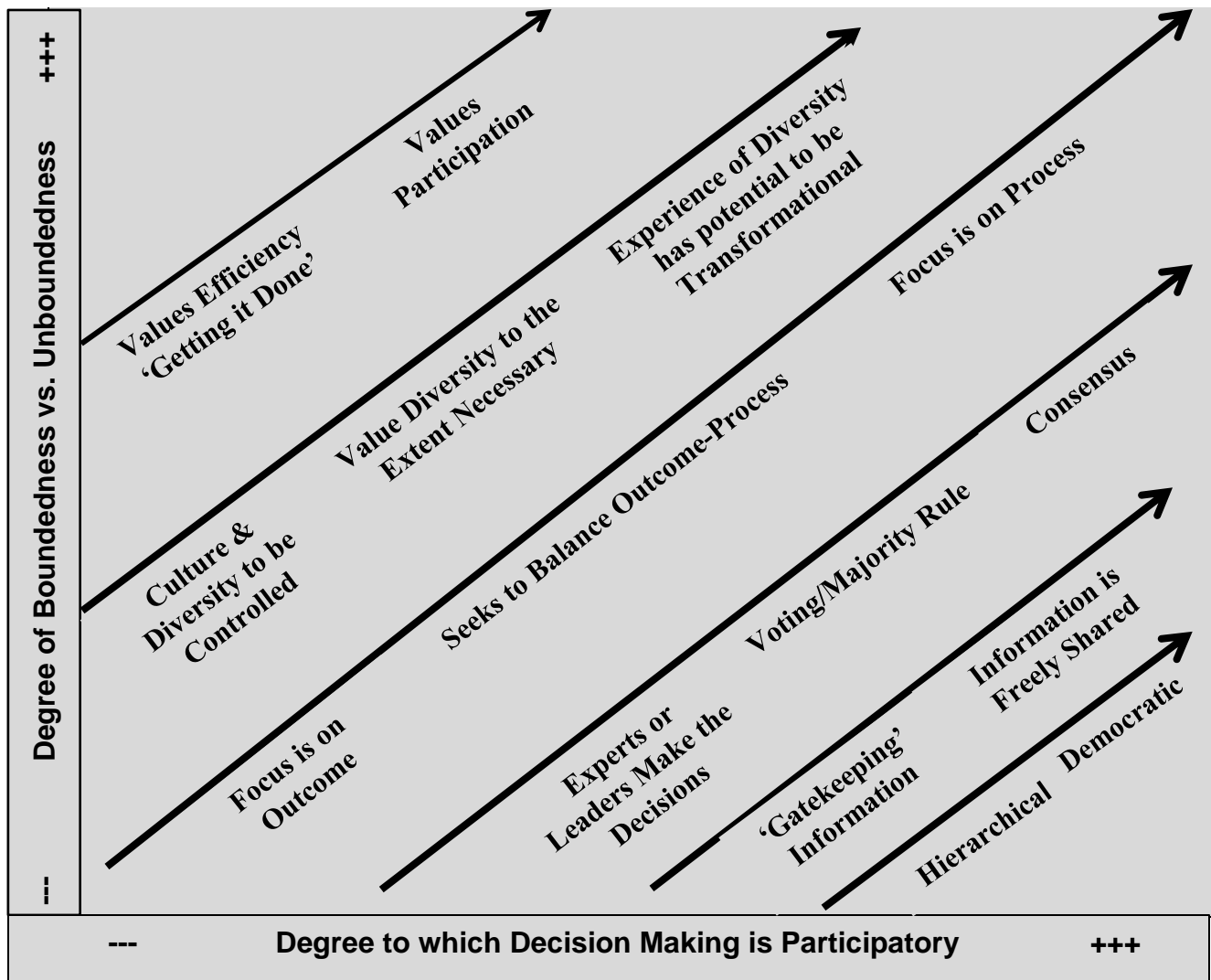
As in Figure 4.9, the two axes for Figure 4.11 are the degree to which decision making is

participatory (horizontal axis) and the degree of *boundedness versus unboundedness* (vertical

axis). These *dynamic tensions* are familiar to anyone who has spent time with the shifting

perspectives on decision making--moving from the modern to the postmodern world view. In

some instances, the *positionality* on this map does coincide with *conflict*. A striking example is

the conflict as to whether *experts* or leaders make the decisions or whether there is *consensus* in

decision making. By staying with Clarke's (2005) notion of *positionality*--described in this

inquiry as *dynamic tension*--and not starting analysis with the conflicts that characterize the

situation of decision making, the inquiry is able to stay attentive to other relational aspects of the

situation. A single conflict is not allowed to overshadow understanding of the situation.

The positional map does capture other salient and related discourses in the arena of

decision making. Is *diversity* something to be *controlled* or managed and a threat to an

organization or should the experience of diversity be fostered because it has the potential to be

transformational? Is there greater valued placed on *efficiency* (getting the job done) or

participation? Is the focus on *outcomes* or on *process*? Is decision making *hierarchical* or

democratic? Is there *gatekeeping* of information or is information *freely shared*? In many ways

these *dynamic tensions* shape the narrative about decision making today in the mainstream of

OD. Particularly, the dynamic tension between decision making that prioritizes *efficiency* versus

decision making that prioritizes *participation,* has critical importance in the hermeneutic

deepening in Chapter 5 and the implications for practice and future research in Chapter 6.

Positional mapping of visual discourses of decision making. The inquiry turns next to

the positional mapping of *visual* discourses of decision making.   In Figure 4.12, results are

presented as imported *images* and verbal elements. They are displayed between two axes. The

horizontal axes is the extent to which *single subjects* are predominant in the visual images. The

vertical axes is the extent to which the visual image presents an emphasis on a *specific agenda or*

defined purpose. Clearly, there are parallels to the previously presented axes of bounded versus

unbounded and participatory versus non-participatory. In the upper right corner of Figure 4.12,

Figure 4.12. Positional Map of Visual Discourse of Decision Making
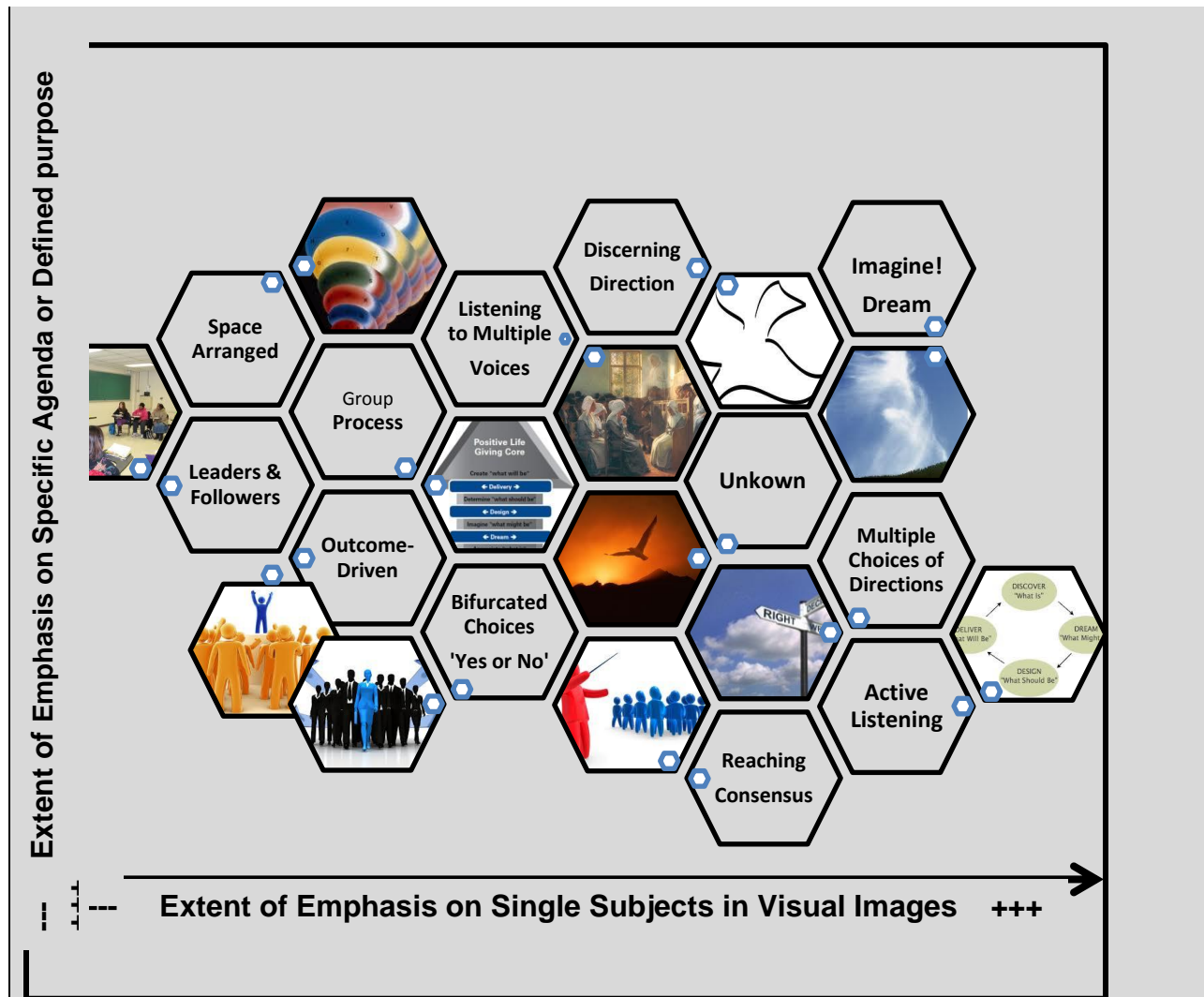
there is representation of visual images that depict *unbounded* decision making highlighted with

the words *imagine* and *dream.* This extreme of the two axes has little emphasis on single

subjects. At the opposite extreme, the emphasis is very much on *single subjects*, *bifurcated*

choices, leaders and followers, and an *outcome* driven process. The images on the bottom left

present the positionality of decision making in the service of efficiency and pre-established

outcomes. The images on the other extreme represent the positionality of *discerning direction*,

multiple choices of direction, and *stepping into the unknown*.

       Positional maps, dynamic tension, and relational constructionism. Of the three types

of maps offered by situational analysis, the positional maps perhaps give the greatest sense of the

approach of relational constructionism. Relational constructionism has been described as an

approach that is "open to and appreciative of multiplicity" (McNamee & Hosking, 2012, p. 14).

The *dynamic tension* that is displayed in the positional maps gives visual description to such

multiplicity of approaches and world-views in regard to decision making. The visualization of

continuums of positions, shares the relational constructionist propensity to describe complexity

that is greater than "binary opposites" (p. 14). By using hermeneutic analysis in conjunction

with positional maps, this inquiry is able to associate positionality with "different practices,

norms, values, and justifications" (p. 17). Dynamic tensions arise from worldviews and

assumptions. The approach of engaging positional mapping to show dynamic tensions along

with hermeneutic deepening holds great potential for uncovering these connections.

Summary of the Three Forms of Situational Maps

       Presentation of the results of *situational, social worlds/arena,* and *positional maps* drawn

for the *overarching context* of decision making as well as for *narrative*, *historical*, and *visual*

discourses of decision making, follows with some preciseness the methodological approach

outlined by Clarke (2005) as situational analysis. While the process at times appears laborious, it

is intended to compel "new modes of interrogating data analytically, demanding careful

consideration and considerable reflexivity on the part the researcher" (p. 141).

It is Clarke's (2005) premise that the three types of maps are not intended to be strict formulae for analysis. She views them as possible directions through which to begin and deepen analytic work on a situation of interest. This inquiry uses situational analysis in precisely that way. It is congruent with the heuristic research approach developed by Moustakas (1990) and the hermeneutic phenomenological approach of Van Manen (1990) to continue the analytical process by constantly engaging and confronting the approach of the inquiry with ever-deepening reflective practices. In this way, the inquiry grasps for new ways of seeing. The inquiry now turns to that task.

From Context to Text: Tagmemic Analysis of Selections of Narrative Discourse

Introduction to tagmemic analysis. Tagmemic analysis was birthed through the questioning of the predominant positivist assumptions about language by a renowned linguist, Dr. Kenneth Pike. Through his faith-based perspective and his intensive translation work involving dozens of languages, Pike came to the fundamental belief that formed the epistemological and ontological foundation for tagmemics: "Man is not…a box with compartments only connected by lines of communication, but rather, man is a unitized creature" (Pike, 1974, p. viii).

Algeo (1974) points out that the aim of Pike in formulating tagmemics was "accounting for language..as an integral part of the whole of man's life" (p. 2). In a perspective that shared surprisingly early the *multi-lens* perspective of social constructionism, Pike was insisting as early as 1954 that theories are "windows through which we view reality, the view we get depending on the kind of window we look through" (Cited by Algeo (1974) in reference to Pike (1954). The *window* of tagmemics sought a deeper analysis of language construction than that offered by early American structuralists working in the field of language analysis (Longacre, 1974).

At the same time, Pike insisted that analysis of language and discourse could not be

decontextualized from the situation or context in which it occurs. He insisted that

communicators must be viewed as *unitized creatures* and not simply as subjects or objects

transmitting messages. He insisted that language and meaning cannot be separated from the

worlds, cultures, and arenas in which they occur (personal communication from Dr. Kenneth

Pike). As a former student of Dr. Pike, this perspective motivates the researcher to utilize this

linguistic methodology as a tool of analysis. He finds it to have some world-view congruency

(epistemologically and ontologically) with the relational constructionist approach.

Algeo (1974) points out that outside of what came to be known as the School of

Tagmemics, Pike's work intellectually most paralleled Halliday's (1994) concern with the

situational context of language. This suggests a congruency also with the situational analysis

approach (Clarke, 2005), despite the two streams speaking from very divergent disciplines and

streams of practice.

Value of tagmemic analysis to this inquiry. Tagmemics provides this inquiry with the

ability to deepen the analysis of the narrative discourse of decision making. The researcher finds

that much of value has been written about analysis of narrative discourse in general terms that

support a relational constructionist approach to understanding decision making. Yet, the

researcher finds that methodologies such as Clarke's (2005) for mapping narrative discourse

work from social science perspectives other than linguistics.   Narrative discourse is itself

language and it is intuitive to expect that the *linguistic* perspective can deepen and enrich such

analysis. It is for this reason that the inquiry undertakes the apparently unprecedented effort to

draw a tagmemic analysis of a portion of the narrative discourse of an AI decision making

process.

Methodology of this tagmemic analysis of narrative discourse. The researcher

engaged in a tagmemic analysis of the same *narrative* discourse (segment of an AI process) used

to draw the situational, social worlds/arenas, and positional maps. Linguistic analysis offers a

new lens for viewing the same data. Tagmemic analysis could be applied to any *level of analysis*

of the language that constitutes the narrative. It is frequently applied to the *grammatical*

hierarchy and the *phonological hierarchy* (Pike, 1971/1982).

For the purpose of this inquiry the analysis is most useful in regard to the *referential*

hierarchy where tagmemic analysis is applied in reference to *discourse* and *rhetoric* (Young,

Becker, & Pike, 1970). The *referential* hierarchy of tagmemics provides a way for this inquiry

to analyse from the linguistic/meaning perspective what is happening in the selected narrative

discourse. To do so, an entire section of the transcription from the AI process is subjected to the

four-cell referential tagmeme analysis (Kent, 1992).

The schematic of the *four-cell tagmeme* (Figure 3.4) was used by Pike to explain

tagmemics to his students.   While there are many variant ways of visualizing these relationships

between *slot, class, role,* and *cohesion,* the four-cell depiction has become somewhat of a

convention for practitioners of tagmemic analysis (Brend, 1974). Pike insisted that any

representations could be changed freely if doing so helps to enhance understanding of

relationships (personal communication from Pike). He saw his own representations to be no

exception. Figure 4.13 presents the four-cell referential event tagmeme as the researcher adopts it

from the work of Pike (1982).

This inquiry uses the basic notion of the four-cell tagmeme (Kent, 1992) to present

findings.   But, it simplifies language for the ease of understanding the significance of the

analysis without relying on the notational system or more esoteric textual tools of linguistics or

discourse analysis. The analysis does maintain the congruency of viewing each –emic unit or

Figure 4.13. The Four-cell Referential Tagmeme*
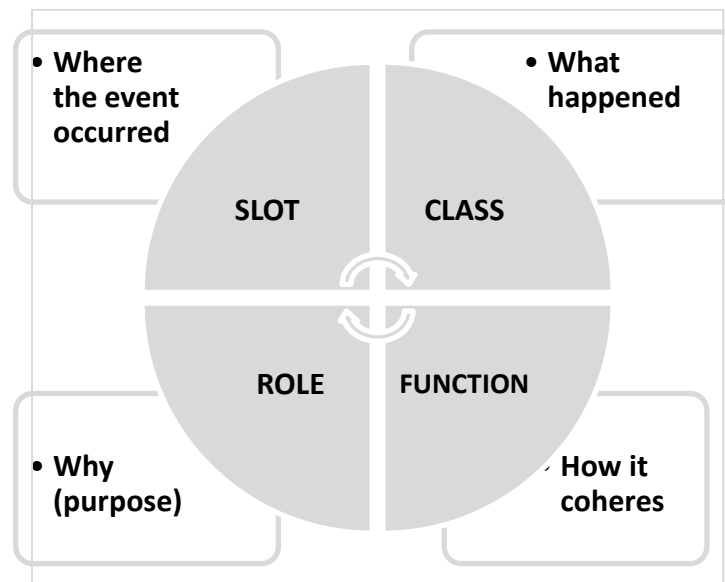
*Adopted from Pike (1982, p.101)

tagmeme through the lens of the four components of *slot, class, role, and cohesion.*   The cell of

role is generally thought of as associated with *purpose.* The cell labelled *function* is typically

talked about in terms of *cohesion.* It can be thought of as a way of describing how units of

analysis (discourses, narratives, stories, etc.) *cohere* with each other.

Integration of tagmemic analysis into this inquiry. The linguistic analysis of

tagmemics is applied to the transcription of an entire segment of the AI process. The linguistic

analysis seeks to understand the *relational constructs* of the situation of decision making through

this lens. How is meaning co-created through the narrative of this AI process? Who is speaking

and why? What voices are being heard? What voices are not being heard? How do the

relationships between the tagmemes mirror or reflect relationships among the participants?

The referential hierarchy analysis is especially helpful for answering the question of what

is *highlighted* in the narrative of the situation and what takes its place as *background.* To

elucidate this last question, the analysis lists *key words* where they are especially evident in the

analysis of any single tagmeme. It is important to note that this linguistic analysis goes far

beyond grounded theory approaches to evaluation of narrative. These approaches are restricted

to analysing units of meaning that are proximate to each other. There is little provision for deep

understanding of context and situatedness. Tagmemics is able to operate at multiple levels of

meaning simultaneously.

Tagmemic analysis allows the analysis to go significantly deeper and identify and depict

relationships among components of the narrative even when they may not be proximate to each

other. Like situational analysis (Clarke, 2005), it also allows the noting and analysis of places in

the stream of narrative where there would be *anticipated* components that are not there, and find

the significance of their absence. At the level of the *referential* hierarchy, tagmemics is able to

take note of the meaning of *silence* as a component of the narrative discourse. Similarly, at the

phonological level, tagmemic analysis is able to explicate the meaning of phonemic open

junctures or the spaces and pauses in speech that create difference(s) in meaning.

Macrosegmentation of the narrative discourse. Appendix C contains the full

tagmemic analysis the researcher conducted of an entire section of the narrative discourse of an

AI process. The results presented below are in reference to that analysis. The strength of the

analysis is increased by analysis of an entire section of narrative discourse. Often it is the case

that analysis picks out selected texts or messages for analysis. If the interest of the inquiry is in

understanding the *situation* or *context,* it is intuitively right that this is best achieved by not

decontextualizing portions of a narrative from the narrative context.   For this reason, Appendix

C shows, in its entirety, the first portion of the AI process in the Mennonite community.

> **The meaning of macrosegmentation of narrative discourse in the context of this**

analysis. The discourse this inquiry analyses can be categorized as *narrative discourse.*

Different streams of practice have differing understandings of what constitutes *narrative* in

discourse (Gumperz, 1982). This inquiry uses the linguistic understanding of narrative discourse

as articulated by linguists such as Longacre, Pike and others, which distinguishes *narrative*

discourse from *expository, procedural,* and *hortatory* (Longacre, 1996). The *macrosegmentation*

(Hwang, 1998) of the text involves the process of identifying *referential* units of discourse that

have discrete structure and together constitute the structure of the narrative discourse as a whole.

> **The referential event tagmeme as the first and largest tagmeme.** From the perspective

of tagmemics, any event can be understood as a *"unit-in-context"* (Pike, 1982, p. xiv) whether or

not it is a *speech event.* In developing tagmemics as a way of analysing units of language in

context, Pike (1982) is careful to point out that "the principles have been applied…to football

games, party games, church services, a breakfast scene…society, as well as to language" (p. xv).

He sees the target as not just language, but the fullness of human -emic (meaning) experience.

This fuelled his relentless desire to understand language in relationship to all of human behavior

(Pike, 1954, 1967).

> In our analysis (Appendix C), the entire section of narrative discourse is identified as the

referential event tagmeme. It has *cohesion* to the expectation of the participants that it is part of

a larger process (in this case AI) and does not stand alone. The stories told and the tagmemes

that constitute this referential event tagmeme would have no meaning apart from this *cohesion*.

In fact, without this cohesion, the narrative in which participants share stories of floods and even of their children running naked in the woods would be ludicrous as a component of a worship service without this larger referential *context*.

The analysis could (but does not) move up the referential hierarchy and analyse the meaning of this narrative in terms of the larger referential event tagmeme of the entire AI process, and even within the entire *universe of discourse* of AI. It could equally move down to the *grammatical* and *phonological* hierarchies and analyse how the language structures at these levels help to shape the meaning of the entire event or situation. For analysis, it begins instead with the *referential event tagmeme* that constitutes the narrative discourse this inquiry used for situational analysis (Clarke, 2005).

Tagmemes that are constituents of the referential event tagmeme. An overview of the macrosegmentation analysed in Appendix C shows that the narrative discourse analysed here is constituted by approximately 30 discourses. Each is understood as a tagmemic unit and each is described in terms of the *slot, class, role,* and *cohesion.* To the extent practical, the analysis uses the exact words of the story tellers. Each of these tagmemic units constitutes a sub-narrative discourse in its own right with its own speaker (identified by initials) and its own audience.

This analysis notes significantly that the intended audience can vary. It may be individuals in the room participating in the process. It may be elders and grandparents from previous generations. When one story has the *role* (purpose) of responding to a preceding story for either *amplification* (see Tagmeme 25 in Appendix C) or to present an *alternative* narrative (Tagmeme 23), the intended audience might be a particular person in the room whether named or

unnamed. In some instances it is not clear who the intended audience is or exactly how the

tagmeme finds *cohesion* with the surrounding tagmemes.

The relational analysis of situational maps found *absent participants* to be important

elements in the situation of decision making. Tagmemic analysis, as conducted here, makes the

same finding. The tagmemic analysis notes that speakers in the AI process may be addressing

participants from generations before them. Both situational analysis and tagmemic analysis

provide this inquiry with a way to note the importance of these participants in the discourse who

are not physically present in the room. Without this provision, it would be difficult to map for

analysis the significance of a discourse in which a speaker is expressing thanks and gratitude to

someone who has been dead hundreds of years.

Analysis of the narrative discourse as a whole. The narrative discourse that is analysed

here can be viewed as 30 stories within a story. The 30 stories share significant similarities and

characteristics in terms of purpose, structure, and even grammatical structure. It would be

intriguing to take the analysis down to the level of the grammatical and phonological hierarchies

to analyse just how similar these discrete narratives might be at the *microsegmentation* (Hwang,

1998) level of analysis. But this is outside the scope of this inquiry. For purposes of

understanding how the situation of this AI decision making processes is relationally constructed

through narrative discourse, the inquiry focuses instead on an overview of the components of the

discourse (referential event tagmeme) with an eye to understanding relational constructs through

this linguistics lens.

Cohesion of the tagmemes in the narrative discourse. This overview shows first

remarkable similarity in the *cohesion* of these 30 narratives. It is clear that the *glue* that holds

these discrete stories together is two things—*gratitude* and *sensemaking* of what it means to be a

Mennonite church in a frontier community in Montana. The cohesion is in *expression of gratitude* and *affirmation of identity*. It is not a search for identify since the narratives reflect some degree of certainty as to a shared understanding of Mennonites as a people who go quietly into homes and into the community advocating for and serving those most in need.

Analysis of the component tagmemes does reflect a thread of what Clarke (2005) describes in terms of *positionality* and this inquiry chooses to identify as *dynamic tension.* In this narrative, it is tension between identity of the Mennonite church as 'finding its strength in the Word of God' (traditional doctrines that do not step outside of historic beliefs) versus the narrative that the community is defined by the love of Christ being reflected in quiet service to those most in need. Several tagmemes illustrate the latter. There is some chorus of stories echoing this shared narrative. The former is most saliently articulated in Tagmeme 13. That it is reflective of *position* is suggested in the opening structure of this story: *I don't know how many others…feel the same.* The *dynamic tension* invites the immediate responsive narrative (Tagmeme 14) with its somewhat dramatic and specific exposition of what it means to be a community (a red sweater loaned to me when I was chilly) and the sharing of potluck meals that were 'mmm…mmm good'*!*

Complexity of relationships among the tagmemes of the narrative discourse. The 30 narrative discourses that comprise this referential event tagmeme are introduced by the *call to worship* (Tagmeme 2). They are brought to a close by the *time of prayer* (Tagmeme 31) which interestingly, in the data, has a story spilling over into the prayer time. The sequence of the 30 story tagmemes is paused (timed-out) by a tagmeme of a *time of silence* (Tagmeme 6). This tagmeme follows an exceptionally emotionally loaded story about *the day 'J' was killed* (Tagmeme 5). While it was a story of an event that occurred 45 years ago, the story teller gives

significance to that story by noting it in the current event (the referential event tagmeme) (Tagmeme 1).

Even with the length of time that has passed since the day 'J' was killed, the story still carries such weight and significance in the entire stream of narrative discourse that it causes the discourse process to be paused by a *time of silence.* That *time of silence* carries meaning all its own and is identified in the analysis as a tagmeme itself (Tagmeme 6). Silence can carry fully as much referential meaning as a spoken discourse. Its *role* is to acknowledge the profoundness of the preceding story. It connects the past to the present. It may also be *ritual.* Along with the other stories its *cohesion* is that it is a story of *gratitude*. But, it also contributes to the narrative of the identity of who the Mennonites are and what makes them distinctive as a community.

Tagmeme 7 is the story that breaks the silence. It is, at the grammatical and phonological level, most different from many of the other stories. Its purpose is to break the tension and also to restart the story telling process. Again, it is worth noting that both the maps of situational analysis and the tagmemic analysis presented here are able to account for and assign meaning to *silence* as a component of discourse. This gives weight to the value of using these two methodologies together. It is confirmation that the tagmemic analysis is offering the inquiry triangulation of methodologies that enriches understanding of the situation.

Summary of the flow of the components of the referential event tagmeme. Figure 4.14 represents a *flow chart* of the components of the referential event tagmeme of the AI process. It illustrates how Tagmeme 3 and Tagmeme 30 *bookmark* the sequence of stories. It shows how the *flow* of stories within the narrative is *paused* by Tagmeme 6 and re-started by Tagmeme 7. It illustrates the dynamic tension within the referential event tagmeme as the tension between Tagmeme 13 and Tagmeme 14--moderated by Tagmeme 15.

Figure 4.14. Flow Chart of Components of the Referential Event (AI) Tagmeme

T1. Referential Event Tagmeme:
    Slot: In the Mennonite church
    Class: the congregation gathered on May 6
    Role: for a service of grace and gratitude
    Cohesion: to envision together a desired future

T2. Call to Worship
    Sets tone and establishes place of this process in tradition of worship.

T3. Sermon Message
    Service of Gratitude as context-setting for AI process
T4. Story of the church when I was born
T5. Story of the day 'J' was killed
          T6. Time of silence
        T7. Story of Gratitude (transition return to storytelling process
T8. Ritual Story of the frontier community → **T9.** Sub-story for emphasis
T10. Story of camping & finding church → **T11.** Amplification story
T12. Story of being welcomed in
T13. Motivation and Reason Story ←→ **T14.** Alternative story

        T15. Amplification Story
    (tries to moderate and bridge between T13 and T14
T16. Story of finding a home

          T17 Story of the flood of '64
          (connects to faith context of
          the spiritual journey and
          symbolic historical story of
          surviving the flood

T18. Intergenerational story of faithfulness → **T19.** Amplification story
T20. Story of healing
T21. Identity story of helping broken &
hungry families
T22. Story of young single mother w/ baby → **T23.** Amplification story
T24. Story of being luckier than most → **T25.** Amplification story
T26. Motivation Story about After School
Program
T27. Story of full measure of gratitude
T28. Story about community response to → **T29.** Amplification story of
breast cancer diagnosis   motivation story (T26)
T30. Identity story of people giving of themselves, their time, their money, and closure story
    Prayer and sharing time. Sequence and transitional narrative to next phase of process
        Continuation of AI process outside of worship context

The story represented as Tagmeme 17 uses language that links the entire event to the very larger story that shapes the metaphor of the spiritual journey with its narrative of deliverance from the flood by Noah's ark. It connects the sequence of stories in this narrative discourse to the sequence of historical narratives that comprise a *legendary* narrative account in the *Tanakh,* the Holy Scriptures of the Jewish religion and shared as the Genesis account in the Old Testament of the Christian religion and recounted in the Holy Qur'an of the Moslem religion.

Summary of relationships among component tagmemes. Pike (1982) notes that meaning is highlighted in the *slot* cell of the tagmeme and that "the larger background setting gives cohesion to—and in part controls—the whole, and makes sense out of it" (p. 101). The relationships among the tagmemes as components of this particular narrative discourse cannot be understood apart from each other, apart from the much larger discourses they reference, or apart from the micro-components that shape how they are structured. The perspective must be integral—the parts understood in terms of the whole, and the whole in terms of the parts.

What the flow of the components of the referential event tagmeme inform us about the construct of decision making. Tagmemic analysis of the flow of stories within stories that are *cohesive* and *interconnected* within this small segment of an AI process says much about the relational construct of decision making. It is difficult to view this complex and cohesive flow of meaning and discourse and continue to maintain a belief that decision making is substantially a matter of a speaker, listener, and an agenda. The conventional description of decision making as individual *subjects* facing *bifurcated choices* in an *outcome* driven process, just does not hold credibility in the face of this analysis. It is shown to be so reductionistic that it offers little insight of merit on the situation of decision making. The tagmemic analysis establishes that

there is far greater *complexity*, far greater *cohesion*, and much greater importance to *relationship* than can be captured in a positivist model.

   Key word analysis. While the tagmemic analysis of this inquiry is concerned primarily with the larger *referential* structure, it is helpful, in the process of macrosegmentation, to make note of key words identified in the process of linguistic analysis. In fact, identifying key words is helpful for the process of sorting out what components of the narrative discourse fall into each of the four slots for purposes of analysis. Table 4.13 lists the key words—and key word variations--identified in the process of macrosegmentation. It also makes notation of any special significance that was noted in how they shape meaning of the associated tagmemes. While these are many of the same words that served as data for the drawing of the situational map of narrative discourse (Figure 4.2) they gain new significance when viewed in the context of how they fit into the individual stories that are component tagmemes. More significantly, they gain significance as the analysis unfolds the way in which some of these key words are critical for giving *cohesion* to the 30 stories. It is precisely for this reason that turning to the linguistic/language perspective is able to deepen our analysis and understanding of the situation.

   Key words that shape cohesion. The word *grateful* or *gratitude* or some variation of that appears in all but four of the thirty stories that are the constituent narratives of the referential event tagmeme. It is what brings *cohesion* to the structure of the narrative as well as to the decision making process. Even in instances where the stories seem to have some primary purpose other than to be an expression of gratitude, they are sometimes shaped in terms of a *narrative of gratitude*.

Table 4.13 Key Words Identified through Tagmemic Analysis of Narrative Discourse

Key Word(s)	Significance for Tagmemic Analysis
grateful *debt of gratitude*	Gratitude serves to provide cohesion among all the stories. Even stories that may have a role other than providing a narrative of gratitude frame a purpose in terms of gratitude. For example, the narrative around the after-school program--while it may have purpose to express a voice for inclusion in the future vision--is framed in terms of a story of gratitude.
relationship(s) *arms wrapped around us* *invited* *accepted* *there for us* *community*	Descriptions of relationships appear in each of the 30 constituent tagmemes. These descriptors broaden and deepen the communities understanding of itself. In this way, they serve to enhance and define identity. Of significance is that relationships from decades ago can be as important in this context as current relationships.
purpose *sense of what is important* *special light* *certain light*	It is clear that key words related to purpose are both affirming of relationship(s) and enhancing the narratives of identity. While there is some dynamic tension between some of the narratives, the constituent stories about purpose serve to evolve the understanding of who the participants are as people.
journey *spiritual journey* *safe haven* *transformed* *door*	Key words related to *journey* serve to link the narratives with each other as well as to link the entire narrative to the narratives of faith. Transformation and change are understood in terms of these metaphors. Stories from the past express appreciation by multiple story tellers that, when they came to this community, the door was open to them. This also shapes their expectations for the future.
strengths *wisdom* *encouragement* *gentle guidance* *blessing* *support*	The key words highlighted through the tagmemic analysis include significant strengths-based language. In affirming their strengths, the community also affirms their identity.

AI suggests that "in appreciating others' words and actions…we increase value within our relationships" (Anderson et al., 2001, p. 11). Expressions of *gratitude* serve to highlight "relational interdependencies" (p. 11). AI suggests that through *appreciation* "the organization

gains coherence" (p. 11). The present analysis suggests that the expressions of gratitude also are

a way in which the participants in this narrative discourse build *cohesion* between their stories.

This analysis is affirming of the fundamental tenant of the relational constructionist approach

that *organizations*, as well as relationships, are co-constructed by and through *relationality*. It

also affirms the premise of AI that positive connections give cohesion to transformational change

processes.

 Key words that frame identity. Identity in the 30 constituent stories appears both

explicitly and implicitly. It is talked about as *a bottom-line legacy* (Tagmeme 13). It is

expressed as both the identity of this community and Mennonites generally. In Tagmeme 21, the

narrator expresses that "Mennonites are very good at coming quietly into a home and doing

dishes, painting houses, and doing other kind of things in support, and I think that's what this

church community does." (See Appendix C). Coming late in the sequence of stories, this

expression serves to summarize strands of expressions of identity that have come up in previous

stories. It shapes what becomes a central theme in this AI process. This is a community that

understands its past. It builds its future through a shared sense of purpose as a people who serve

well those most in need without calling attention to themselves.

 Constituent themes and central unifying theme. In the weaving of 30 stories into a

single discourse narrative the community evolves a central notion of itself. They bring forward a

reflective discourse of themselves as a people discovering how they can better serve the

sometimes desperate needs of the valley in Montana, which their grandparents and great

grandparents came to call home 100 years ago. This sense the community has of itself, is

mirrored back to it in Tagmeme 21 by a relative outsider to the community participating in the

process. He speaks as a member of the larger community impacted by the Mennonites when he

states that "you are kind of like that…simply that light in the east valley that lights what is going

on around…this is a gift from God through this church to this east valley community that needs

to still go on"(Tagmeme 21). This central unifying theme of the Mennonites as a community

that serves quietly and well those most in need, without calling attention to itself, not only builds

sense of *identity*, it enhances and values *relationships*. It is also the bridge between the *past* and

the *present* as this community looks back on the last 100 years and forward to the next.

From this analysis, there emerges an understanding that decision making may be less

about individual subjects and agendas and more about *identities* of community of practices and

the valuing of relationships. The notion of *mirroring back,* as it is evident in this tagmemic

analysis, may speak much to how decision makers interact when they move forward to make

shared decisions reflecting a shared higher purpose.

Particle, wave, and field. Pike adopts into his understanding of language and human

behavior the notion of *particle, wave* and *field* as three lenses or perspectives on the same reality.

He sees tagmemics as a vehicle for enhancing what has come to be identified in this inquiry as a

multi-lens perspective (McNamee & Gergen, 1999). In the arena of language and linguistics,

Pike's perspective is congruent with Bakhtin's (1981) understanding that language is

multivoiced. The conversations, before and after any conversation, serve to fashion it, just as the

stories just before and just after each of the constituent stories in this narrative shape the

narrative of each speaker. It may well be that the decisions before and after any decision serve to

shape and fashion decision making. Perhaps decisions—like conversations and stories—are

woven together in *complexities of patterns* that cannot be fully seen from the 'particle' lens of a

discrete and single decision making process.

Summary of tagmemic analysis. The tagmemic analysis of the narrative discourse enriches understanding of the situation of decision making. Tagmemic analysis provides an understanding of how the *complexity* of the constituent components of a narrative--viewed from their linguistic structure--are reflective of the complexities of the *relationships* that shape our discourses, our institutions, and our decision making processes. Pike (1982) asks a question that resonates within the relational constructionist approach. "Why do we find value in such a multiple perspective? Why not just one, kept neatly partitioned into its parts?" (p. xiii). He answers his own question this way: "Life won't allow such isolationism of fact from fact, man from man, view from view, or man from fact and view. Reductionism is inadequate." (p. xiii).

Conclusions and value for this inquiry. The section of narrative discourse of an AI process, which we viewed through tagmemic analysis, illuminates from the linguistics lens the complexities of how decision making processes are relationally constructed. It affirms that any approach that reduces decision making to *particles* of language joined together by some *rational* process is inadequate. It affirms the perspective that the decision making world is *socially* and *relationally* constructed (Anderson et al, 2001). But, it goes beyond the existing literature on social and relational constructionism to present, from the linguistics lens, some perspective on how we linguistically co-construct decision making processes that might "invite vigorous engagement in organizational life" (p. 10). The 30 units of meaning, described as *tagmemes* in the *referential event tagmeme*, reflect such *vigorous engagement* in the multi-level complexities of this narrative discourse.

Semi-structured Interviews with Open-ended Questions

The inquiry turns next to summary of the results of six semi-structured interviews with open-ended questions conducted during the course of this inquiry. The *purpose*, *design, process*

and *results* of the interviews are highlighted below. Further description of the content of each interview is provided in Appendix D.

Purpose of the interviews. The purpose of the interviews is more about reaching for a multi-lens, multi-voiced deepening of understanding about the situation of breakthrough decision making, than it is about assessing credibility and reliability of the findings. In achieving the *former*, it is the belief of the researcher that it will establish the *later*. In selecting prospective interviewees, the researcher seeks out those who may have experience and understanding that expands beyond the mainstream approach. The researcher looks toward finding a few of those who have rich life experiences that may be in contexts other than OD. The inquiry is not looking for a large number of voices with any idea of *sampling* predominant views (Mason, 2010). The intention is to include voices that may be at the cutting-edge of current conversation or those whose voice may not have yet been heard, but who transmit *wisdom* from experiences that are outside of our mainstream of practice. These may very well be minority voices that are in no way reflective of the predominant stream in research and practice. These are the voices of a possible alternative path that may help to shape the re-design of decision making practices.

Design of the interviews. The inquiry chooses to use semi-structured interviews with open-ended questions since this approach is useful for collecting *attitudinal* information (Fox, 2006). "With semi-structured interviewing, the open-ended nature of the question defines the topic under investigation, but also provides opportunities for the interviewer and interviewee to discuss some topics in more detail" (p. 6). For this inquiry, the interviews go beyond an *analytical* approach to invite a deep conversation.

The intention is to be congruent with the deep respect that the relational constructionist approach holds for the *inclusion* of multiple voices. Congruency with the belief that we are

relational beings (Gergen, 2009), calls forward the "discourse of we" (McNamee & Gergen, 1999, p. 38). This minimizes, rather than enhances, the distance between *interviewer* and *interviewee,* between *expert* and *lay person*, and even between 'I' and "Thou' (Buber, 1937). In short, the inquiry seeks an *intimate* conversation. It is, in part, for this reason that the interviewer selects interviewees with whom he has some relationship either through friendship, shared collegial work, or experience in the same arena of relationships. The researcher also selects interviewees with diverse cultural and life experiences with intention of inclusion of both genders and one or more person(s) of color and/or experience outside of mainstream Western culture and its predominant decision making practices.

     Selection of interviewees. The researcher found six participants willing to be interviewed. Each of the six participants that were invited to be co-researchers, accepted the invitation. Listed by alphabetical order of their last name the interviewees for this inquiry are:

     Dr. Harlene Anderson: Dr. Harlene Anderson is a consultant, clinical theorist, and author (www.harleneanderson.org). The researcher first met her at a Taos Institute workshop she co-facilitated at the Houston Galveston Institute in Houston, Texas. At this workshop, he received a copy of her book *Conversation, Language, and Possibilities—A Postmodern Approach to Therapy* (Anderson, 1997). That work inspired and deepened many aspects of this inquiry. Dr. Anderson is a founding member and board member of the Taos Institute (www.taos.net) and the Houston Galveston Institute (www.talkhgi.com). She is recognized internationally for her contributions to postmodern collaborative practices. Her numerous publications reflect depth of understanding and scholarship in collaborative practices in both organization and family settings. The researcher interviewed Dr. Anderson at the office in her home in Houston, Texas.

Michael Collier, MSW, Lay Pastor: Michael Collier is a certificated lay pastor employed in an urban United Methodist church. He also works for World Vision and in that capacity travels to faith communities around the world. Outside of his employment, Michael Collier is a community leader and organizer. He is known for his skills as a grass-roots organizer where he frequently mobilizes demonstrations and action in support of social justice and in opposition to injustice. A skilled public speaker, preacher, singer and organizer, Michael Collier has demonstrated skills in mobilizing action around causes he believes in. He played a significant role in the *Occupy* protests in Tacoma, Washington in October of 2011 (www.thenewstribune.com/2011/10/07). As a candidate for U.S Congress, Michael Collier waged (and won) a legal battle against the City of Tacoma that went to the Washington State Supreme Court for the right to exercise freedom of speech through placing yard signs (Collier v. Tacoma, Case 121 Wn.2d 737, P.2d. 1046). Michael Collier has joined the researcher in leading reconciliation processes in faith-based communities divided by conflict. The researcher interviewed him at a Thai restaurant in Tacoma, Washington.

Dr. Lon Fendall: Dr. Lon Fendall served as the Director of Center for Peace and Justice and Director of the Center for Global Studies for George Fox University. He has been an academic dean in three private colleges and has broad range of experience in academic, administrative, and political roles. He served as Legislative Director and Campaign Manager for U.S. Senator Mark Hatfield and as Assistant Northwest Director for World Vision. Dr. Fendall has been active in peace initiatives for many years. He has led peace education internationally-- in Northern Ireland, Haiti, the Philippines, Burundi, Kenya and elsewhere. He has a PhD from the University of Oregon in American Diplomatic History. Lon Fendall co-authored the book *Practicing Discernment Together: Finding God's Way Forward in Decision Making* (Fendall et

al., 2007). The researcher has participated in Quaker discernment processes led by Lon Fendall

when Lon served as the Chair of the Annual Meeting of the Northwest Yearly Meeting of

Friends (www.nwfriends.org). The researcher interviewed Lon Fendall at a restaurant in

Newburg, Oregon.

Kari Joys, M.S: Kari Joys is the Director of the Center for Creative Change in Spokane,

Washington. She is a highly skilled psychotherapist, group facilitator, published author, and

energy therapist. Kari Joys is a Certified Yuen Method Wellness Practitioner and Reiki Master

Teacher who has helped thousands of individuals and families overcome dysfunctional family

issues to lead fulfilling lives. Kari Joys has appeared on talk radio shows, daytime news shows,

and in conferences where she has pointed many toward hope and possibility. The researcher has

known Kari Joys as a friend and as his therapist for more than 20 years. He was honored to

serve as editor for her first book, *Choosing Light-Heartedness: A 33-Day Journey to Overcome*

Anxiety, Depression and Dysfunctional Family Issues (Joys, 2005). The researcher interviewed

Kari Joys at her office in the Center for Creative Change in Spokane, Washington.

Mehret Mehanzel, MSW: Mehret Mehanzel is a refugee from Eritrea, East Africa now

living in Seattle, Washington with her two beautiful children. She is looked up to by the Eritrean

community in Seattle for wisdom and leadership. She comes from a lineage of leaders. Her

grandfather was a village chief in Eritrea who rode his horse with dignity to market even when

others were driving cars. Her father was a respected leader and warrior in the Eritrean Liberation

Front (ELF) and Eritrean People's Liberation Front (EPLF) fighting for freedom and

independence from Ethiopia. As the daughter of a freedom fighter, Mehret grew up on fleeing

from soldiers from the day she was born. At the age of , she fled with her baby sister on her back

and with her mother through Ethiopia and to a refugee camp in Sudan where she lived till the age

of twelve. She came to Seattle, Washington where years later she was reunited with her father, who became active as a community leader supporting the needs of Eritreans creating a new life in Seattle. In addition to being a community leader and mother, Mehret teaches Tigrinya language and culture classes for children and encourages them to find strength from the wisdom of their culture. The name Mehret in the Tigrinya language means *blessing* or *mercy.* The researcher considers Mehret to be his *sister from Eritrea.* He interviewed her at an Ethiopian coffee shop in Seattle, Washington.

   Mary Verner, JD: Mary Verner became Mayor of the City of Spokane in November 2007. Tribal Council representatives from the Spokane Tribe of Indians, the Colville, and Coeur d'Alene Tribes participated in her inauguration ceremony honoring this Native American woman who had served in multiple leadership roles in tribal communities. Mary Verner developed the Natural Resources Department for the Spokane Tribe of Indians. She served as the Director of the Upper Columbia United Tribes. After the end of her term as Mayor of the City of Spokane, she moved to serving as the CEO of Spokane Tribal Enterprises. Mary has a MA in Environmental Management from Yale University and a law degree from Gonzaga University. Mary Verner has just been appointed by President Obama to serve on the board of the National Institute of Building Sciences. The researcher interviewed Mary Verner in her office at Wellpinit, Washington on the Spokane Indian Reservation.

      Process of the interviews. The researcher developed an Interview Protocol and Guide (Appendix B), which articulated general protocols for the interviews as well as four guiding topic questions. The guiding topic questions were designed to elicit the *lived experience* (Van Manen, 1990) of breakthrough decision making. The interviewer considers the interviewees to be *co-researchers.* The notion of interviewees as *co-researchers* was built on literature

regarding cooperative inquiry research methods (Argyris, Putnam, & Smith, 1985) and the

notion of learning communities (Gozdz, 2000). The researcher consulted personally with Dr.

Durdaana Rinderknecht (2004) to tap her experience in cooperative inquiry. The researcher

conducted the interviews during the summer and fall of 2012.   The six interviews were

conducted in the states of Washington, Oregon, and Texas.

Topic questions. The researcher uses four *guiding* questions in the interview process.

The four guiding topic questions are built from the four secondary research questions. They are

reframed so as to reduce any sense that there is an expected answer. The researcher asks these

questions without referring to notes. He stays attentive to when the interviewee seems to have

answered the question as fully as they like. During the answer to each question, the interviewer

listens attentively, except to ask short clarifying questions that might deepen an area of interest.

The four guiding questions are as follows:

1. In your experience, what happens in a group meeting setting when individuals get beyond
    their own self-interest to make decisions for a shared higher purpose? Describe your
    experience of this. What was it like? What happened? Were there any specific turning
    points?

2. What is the importance of what is *not* said in a group decision making process? How
    does this affect the process?

3. Is there a place of agreement larger than individuals *agreeing to no longer disagree?*

4. What are the emotions, attitudes, states of mind or other factors that are part of
    breakthrough decision making?

Results from the interviews.   The experiences of decision making shared by the

interviewees were from diverse settings. These included group psychotherapy sessions,

community organizing meetings, church meetings, Occupy gatherings in the park, and meetings

in the middle of a war in the mountains of Eritrea. Each interviewee brought some new and some

shared perspective on the situation of breakthrough decision making.

Interview 1: Dr. Harlene Anderson. Most compelling, from this interview, is the

notion of *invitation* or *hospitality.* The notion of *walking alongside a person in the way* enriches

the gentle metaphors of collaborative participation that mark Dr. Anderson's collaborative

partnership model (www.harleneanderson.org).   The idea of being *fully present* comes out

strongly in this interview as it does in a number of the others. From this interview, the inquiry

takes the notion of the spatiality of breakthrough decision making as being metaphysical space

where there is *presence*--a strong willingness to accept and even embrace *differences.* The

interviewee described beautifully how *transformation* comes through the process of making

sense of differences.

Interview 2: Michael Collier. From his experience as a community organizer and leader

in the Occupy movement, Michael Collier shared the notion that *relationship* comes before

mobilization for change. While social media enhances the ability to make connections quickly

and easily, it is through personal *connections*--often in a social media context--that people come

on board. In the highly unstructured and relatively unbounded context of movement decision

making, he expresses that it is essential for shared agreements and rules to *evolve* in order to

create an element of trust. Michael Collier connects the notion of movement uprisings to an

ecological perspective in an interesting way. He sees movement uprisings as something that rises

almost *cyclically* when a system is so far out of balance that *stasis* can no longer be maintained.

In terms of the *spatiality* of decision making, he brings forward the compelling notion that "we

need to occupy space together first, before we can fix anything" (Appendix D).

Interview 3: Dr. Lon Fendall. From his experience in multiple arenas of decision making and conflict resolution around the world, Lon Fendall shares a perspective that is very much aligned with his values as a Quaker. The reference to *light* is reminiscent of the term as used by many Quakers in describing decision making processes (Bauman, 1998; Braithewaite, 1909; Hibbert, 1924; Palmer, 1993; Palmer, 1998). The notions of *listening together* as a *gathered community* with a *quiet presence* (Gardiner, 1998; Steere, 1995; Stephen, 1984) all come up in the interview. They are reflective of a rich, but little studied, stream of Quaker practices of decision making that seek to move beyond consensus (Sheeran, 1996). The notion of a *gathered* community, attentive to each other and listening for the nudging of the spirit, stands very much in contrast to the images and metaphors of decision making that have shaped western thought for so long.

Interview 4: Kari Joys, MS. Kari Joys brings forward beautiful metaphors of "meeting each other in the presence of spirit" (Appendix D) as the context for breakthrough decision making. Her sense of *spirit* does not carry the religious overtones of interview 3, but a sense of a higher power or place of peace that is available to all. Metaphors of *light* appear in this interview. The notion of an *elephant in the room* resurfaces in this interview.

Interview 5: Mehret Mehanzel. This interview provides some unique glimpse of what decision making might look like in a war context where instant decisions often need to be made about where and when to flee and when to stand and resist. Striking in this interview, is the sense of *relationship* that seemed more connected in a war zone in Africa then it did in the urban environment of Seattle, Washington. Also striking, is the finding that *hope* and *positive expectancy* are something that can be experienced and held even by children in a war zone or refugee camp. In the most desperate of circumstances, *hope* and *positive expectancy* are still

components of decision making processes. Mehret recalls that many of the liberation fighters, like her father, carried into conflict a piece of paper folded into their clothes that contained songs of peace. The notion of *quiet space* comes up in this interview as it does in others. It will be looked at more in the hermeneutic deepening process.

 Interview 6: Mary Verner, JD. Most intriguing about this interview is that it describes decision making from a point of view that very much resembles the fundamental premises of AI. Yet, when the interviewer asked Mary Verner if she had experience with AI, she indicated that she had not. It is perhaps congruent with her native culture to share with AI the perspective that a people and a culture find their strengths in the sharing of their stories. This is described as a *shared identity from the place of deepest strengths.* Beautifully stated, and congruent with the findings of this inquiry, is this statement: "The mythology of the bright and shiny object, that there is some cheap and easy solution we just need to grab on to is paralyzing of good decision making. It takes time and relationship to know that there is a positive thread (in shared narratives and culture) that we can build on and empower" (Appendix D).

 Key words from the semi-structured interviews that enhance findings. The interviews stand as whole narratives about decision making shared by the co-researchers. For analysis of these interviews, the inquiry pulls out key words. These are contrasted with key words that have been identified through the other methodologies used in this inquiry. Table 4.14 summarizes the key words from the six semi-structured interviews that enhance findings from previous analysis.   The table separates those that affirm data from the maps and the linguistic analysis and those that provide either new words or new meaning to words.

Table 4.9: Key Words from Semi-Structured Interviews that Enhance Findings
_____

Key Words that Support Previous Key Word Findings	**Key Words that Show New Meanings or New Nuances of the Same Words**
• relationship	• relationship
• host and guest	• presence
• walking alongside a person	• freedom
• connection(s)	• metaphysical space
• shared agreements	• peripheral vision
• element of trust	• occupy space
• listening together	• genuine movement
• sharing of stories	• light
• wisdom	• discernment
• attentiveness	• spirit
• hope	• intuition
• sacred	• gathered community
• imagination	• nudge
• relational	• shared identity

Chapter 6 will return to the data from the six semi-structured interviews. It will specifically compare and contrast what the interviewees said about decision making with the twelve aspects of *relational presence* that emerge from the findings. What can be noted here is that the substance of the interviews, considered together, decries the notion that decision making is constituted by *single subjects*, *bifurcated choices,* and an *outcome* driven process. That view of decision making is simply not within the scope of the *lived experience* of the co-researchers.

Returning to the positional maps of decision making (Figure 4.9, 4.10, and 4.11) the description of decision making generated by the co-researchers, places decision making as far advanced along the two axes of dynamic tension, toward being *unbounded* and *participatory.* In so doing, the co-researchers confirm the impetus of this inquiry to develop a re-design of decision making outside of the predominant paradigm.

Table 4.15 presents a very brief highlight of an understanding that emerged from each of the six interviews, as these deepening conversations spoke to the situation of breakthrough decision making.

Table 4.15. Highlights Relating to Decision Making that Emerged from Each of the Six Conversations with Interviewees*

Conversation with Dr. Harlene Anderson	Breakthrough decision making is when people are able to reach different understandings together and ascribe new meanings to situations or their circumstances. It requires our being willing to divulge ourselves and let others divulge themselves.
Conversation with Michael Collier, Certificated Lay Pastor, Leader, Occupy Tacoma Movement	We need to occupy space together first before we can change anything.
Conversation with Dr. Lon Fendall	The humbleness of attentiveness in decision making is knowing that we have done our very best.
Conversation with Kari Joys, MS	Spirit is the dress of divine presence.
Conversation with Mehret Mehanzel, MSW	I have personally seen how organizations fall apart when people are not present to each other in relationship.
Conversation with Mary Verner, JD	The mythology of the bright and shiny object, that there is some cheap and easy solution we just need to grab on to, is paralyzing good decision making.

*Comments are from the notes of the interviewer taken during the interview. While believed to be accurate, the precise wording has not been double-checked with the interviewees.

Relational constructionism suggests in regard to research that "we start with the assumption that multiple practice communities or stakeholders participate in our inquiry" (McNamee & Hosking, 2012, p. 48). The six interviews add such stakeholder depth to this inquiry. None of the six interviewees knew each other well. They were located in three different

states. They are of diverse ethnic background. The composition, as far as gender, was two men

and four women. They share a few traits in common. All have either some or a great deal of

postsecondary education. All have travelled globally. Each interviewee has participated in

multiple decision making processes that include leadership roles. Most importantly, each of the

interviewees has deep wisdom to share. Each of their voices enrich this inquiry.

Thematic Analysis

The inquiry now turns to analysis of constituent themes that emerge from the entire

corpus of data.   This is inclusive of the *mapping* process that included development of twelve

maps and relational analysis of each of them. It includes themes that emerge from the *linguistic*

analysis of the segment of the AI process. Finally, it includes key words and themes that emerge

from the six semi-structured *interviews*. With the thematic analysis developed here, the process

begins pulling together the multi-lens perspective obtained through the triangulation of data

within methods, across methods, triangulation of research approaches, and triangulation of

researcher perspectives. It does so, not to reduce the complexity of the findings, nor to identify a

single shared view or perspective, but to be integrative. It seeks an emerging understanding of

what relational being beyond self and community (Gergen, 2009) means for decision making. It

does so to move back to the *unitive* perspective sought by Dr. Pike (1967).

Approach to thematic analysis. Thematic analysis can be understood as a process of

searching for *themes*, which through an *analytic* and *reflective* process, emerge as having import

for describing phenomena under investigation (Daly, Kellehear, & Gliksman, 1997). It emerges

through "careful reading and re-reading of the data" (Rice & Ezzy, 1999, p. 258). The data, in

this case, includes results of the development of three types of maps, data from the tagmemic

analysis of narrative discourse, and data from the semi-structured interviews. From these

sources of data, the researcher engages in an inductive process of allowing themes to "emerge direct from the data" (Fereday & Muir-Cochrane, 2006). The themes that emerge in this way are listed and considered in alphabetical order without prioritization of one theme over the other. It is left to the hermeneutic deepening process to develop an understanding of the relationships among the themes and their implications for decision making research and practice.

   Constituent themes. Presented below, are constituent themes identified through analysis of the data from the situational maps, the relational analysis of the situational maps, the linguistic analysis of an AI process, and the six interviews.

   Absent participants. The methodology of situational analysis (Clarke, 2005) elucidates a research process that calls attention to *absent participants* in the decision making process. The methodology invites this with the category used to order situational maps identified as "implicated/silent actors/actants" (p. 101). The analysis also shows in the data the associated notion of *affected parties.* As the decision making literature moves from the modern and positivist world view toward the postmodern world view, the interest and concern for affected parties grows. Williams (2012) validates the notion of *affective perspective taking* (Davis, 1996) as a way for participants in a process to imagine how others might feel.

   The thematic analysis of this inquiry suggests that beyond the literature of *empathy* (Bagozzi & Verbeke, 2012; Lilius, Kanov, Dutton, Worline, & Maitlis, 2012), as a positive emotion (Cameron & Spreitzer, 2012), there is value in understanding *absent participants* and *affected parties* as a component of the relational and relationship constructs of the spatiality of breakthrough decision making. *Absent*, *silent*, or *silenced* participants are material players/actors/actants in the situation of decision making.

It is the finding of this inquiry that methodological space for accounting for *absent participants* moves an understanding of breakthrough decision making to a much deeper level. At the same time, the very notion of *absent participants* inherently suggests an *a priori* assumption of what constitutes *usually present* or expected participants. The phantom of subject-object dualism haunts even this effort to get past reductionistic descriptions of the situation. It will be left to the further deepening of this question as the inquiry develops new hermeneutic motifs below to seek a way past this impasse.

Boundaries/boundlessness. The theme of *boundaries* is as old as the literature of OD. Associated with the notion of *boundaries* as they relate to decision making is the notion of *boundary spanners.* The theme evolves within the context of consideration of the relationship between an organization and the environment, as well as between individuals within an organization (Gittel, 2003). In the early work of POS (Cameron, Dutton, & Quinn, 2003) *boundary spanning* is related primarily to the notion of an "…information-processing role" (Gittell, 2003, p. 286). In the later work of POS (Cameron & Spreitzer, 2012), the notion of *boundary mobility* is linked to greater participation in *collaborative effort* (Dibble & Gibson, 2012). The substance of all six interviews supports the notion of *collaborative effort* and *mobility.*

The earlier and later notions of boundaries and boundary spanners both occur within the context of what Gergen, (2009) describes as "the ideology of bounded being" (p. 20). It is evident that there is a span of perspectives growing out of differing world-and-life views within this constituent theme. The analysis of this inquiry accepts the challenge of Gergen to "move beyond cause and effect in relationships (p. xvi). This is reflected in the drawing of the social

worlds/arenas maps and the positional maps wherein *bounded* versus *unbounded* is understood as a way of considering the continuum from bounded being to "multi-being" (p. 137).

  Context. *Context*, as a constituent theme, is in large part also rooted in the notion of *bounded being.* As with all dualistic views that reach for some integrality, the leadership literature of decision making argues that better leadership is predicated on more effective integration of *context* into predictions of leadership (House & Aditya, 1997). Luthans and Avolio (2003) suggest that "…context enables action, but is also transformed by action, contributing to positive dynamics in organizational systems" (p. 260). Felman and Khademian (2003) link *context* to the availability of resources. Also in the POS stream, Dutton and Heaphy (2003) link context to *connection quality*. It is intriguing that our findings do not show *context* as a theme in the *narrative* discourse of the analysed decision making process. Is the notion purely a *construct* of practitioners from OD and other streams of practice?

  Culture and decision making. *Culture* appears infrequently, but significantly, in the data. It is generally understood that, in regard to the situation of decision making, "culture provides…shared meanings, or the rules of the game, which are self-sustaining" (Guckenheimer, 2012, p. 993). Culture may be viewed as an obstacle to be overcome, sometimes through the triumph of force. For example, Davis and Fu (2004) suggest that in the military context failure to understand local culture within a war zone may lead to strategic losses. The relational constructionist approach takes an entirely different view of culture. "From the relational standpoint it is useful to view the organization as a potentially fluid field of meaning-making" (Gergen, 2009, p. 321). Culture, like environment, comes to have a shifting meaning as a constituent theme. The findings from this inquiry suggest a complexity of constructs in the

situation of decision making that are non-human elements.   The constituent theme of *culture*

does not suggest either the range or the complexity of these constructs.

     Generative. The constituent theme of *generative* is very current in the AI context of

decision making. It formed the theme of the 2012 AI World Conference (www.2012waic.com)

and was the basis for David Cooperrider's (2012) keynote address. In the latest work on POS,

generative mechanisms are viewed as those that enhance "flourishing with organizations"

(Spreitzer & Cameron, 2012, p. 1037). Spreitzer and Cameron further suggest that generative

dynamics is an area that remains "largely uninvestigated" (p.4).

     Host/guest. The literature review noted the way in which Harlene Anderson's (1997)

notion of the facilitator in a group process as a *guest* brought forward a significantly new

articulation of relational responsibility. In the interview for this inquiry (Appendix D: Interview

1) she expands on this notion. From the perspective that unfolds in this interview, every person

in a decision making process might be viewed as both a *host* and a *guest* invited into a

metaphysical space that is relational and dialogical. *Hospitality* is a notion related to this

constituent theme. The hermeneutic deepening process of this inquiry will pick up this

constituent theme in conjunction with its discussion of the notion of the *gathered community*

(See Appendix D: Interview 3 with Lon Fendall) and the construct of the *stranger.*

     Journey. Much as *generative* is a constituent theme for the *historical* discourse on

decision making, the *journey* is a constituent theme in the narrative discourse. In other words,

the analysis suggests that *the journey* is a metaphor for participants in a decision making process

to self-describe their own *generative* processes.   The notion of the *journey* carries special

significance in the literature of the sacred writings of the world religions. This suggests that this

constituent theme may help elucidate one of the places where the boundary between the sacred

and the secular grows thin. The hermeneutic process will circle back to this constituent theme

below and seek to go deeper with it.

   Presence. The notion of *presence* has significant place as a constituent theme. It appears

in both *sacred* and *secular* literature alike. It is the essential place in this inquiry where—in

response to the third research question of this inquiry—the boundary of separation between the

sacred and the secular grows thin, elucidating and deepening a new understanding of

breakthrough decision making.   The inquiry cites here just a few examples to illustrate the

diversity and scope of meaning applied to this constituent theme. The hermeneutic deepening

process of Chapter 6 will explore further the significance of this for decision making practice.

   Senge et al. (2004) develop the notion of *presence* as the field of the future. It is

described in this context as "a moment of communion" (p. 78). The word can and does entail

action. *The notion of* "presencing" is used to describe acting from awareness and within the flow

of the universe (p. 87). Catherine Ingram (2003) uses the construct of *passionate presence* to

describe the "immaculate presence" (p. xix) of *awakened awareness*. In the stream of Christian

mystical writing, De Caussade (1975) defines it as to "embrace the present moment as an ever-

flowing source of holiness" (p. 16). For St. Teresa of Avila (1961) it is the fine silk that

constructs the interior castle of the soul. It is of great significance to this inquiry that *presence* is

a constituent theme that crosses the traditional boundary between the *sacred* and the *secular.* For

this reason, the hermeneutic deepening process will return to the notion of *presence,* seeking in

the softened boundary between the *sacred* and the *secular,* new and emerging understanding.

   Sacred. The notion of the *sacred* is replete in the findings. There are multiple and

conflicting understandings of the meaning of the term in the context of decision making. It is

perhaps tempting for the analysis to walk around this constituent theme. But, it is present and

compelling in the findings. It may open the door to new understanding of the situation of

decision making. The researcher notes that the notion of *psychiatry* has its own history of

struggling to find acceptance as a legitimate focus of inquiry (Havens, 1973). The term *sacred*

has profound meaning in the literature of the sacred texts as they relate to decision making. It is

a stumbling block, however, even for those who do not operate out of the historic dualism

implied in the word (see semi-structured interviews, Interviews 1 and 3 with Harlene Anderson

and Kari Joys respectively). If we are to find an understanding of how decision making is

relationally constructed in the context that is broader than the sacred traditions and reactions to

the sacred religions, and if we are to escape the vestiges of sacred-secular dualism, it seems the

inquiry cannot come to rest with the use of the term *sacred* to describe that situation where

organizations and groups make breakthrough decisions reflecting a shared higher purpose.

   Silence. An entire inquiry could be dedicated to the notion of *silence* as a constituent

theme. The present analysis can only touch on the depth and diversity of meaning. It is used in

the sense of that place in decision making processes where there is "not the absence of words but

the presence of understanding" (Senge et al, 2004, p. 78). This is a construct that resonates

deeply in the Quaker stream of decision making practice (Farnham, Gill, Taylor McLean, &

Ward, 1991). In the Quaker stream of decision making, *silence* is an essential component of a

process of listening for divine leading from the divine presence which is in all persons (Steere,

1984).

   Caroline Stephen (1984) wrote in the 1800's of her experience of *silence* in this way:

   But it is not only the momentary effect of silence as a help in public worship that
   constitutes its importance in Quaker estimation. The silence we value is not the mere
   outward silence of the lips. It is a deep quietness of heart and mind, a laying aside of all
   preoccupation with passing things—yes, even with the workings of our own minds (p.
   250).

While the Quaker tradition, both religious and secular, does not view words or language as evil, it places great merit in words being few, well chosen, and coming from a place of discernment (Bauman, 1998).

Summary notes on constituent themes. There is, perhaps, an analytical tidiness in deriving constituent themes from limited sources of data and leaving analysis and understanding with these key words. This inquiry--by its design, presuppositions, and preference for a relational constructionist approach—forgoes such tidiness. Instead, the researcher allows constituent themes, derived from multiple sources of data, to simply enrich and deepen the perspective of this inquiry as "engaged unfolding" (McNamee & Hosking, 2012, p. 45)

Summary of Results

Inquiry often seeks to present complex findings in terms of simplified representations. It is perhaps for inquiry the *bright and shiny ornament* (See Appendix D: Interview 6 with Mary Verner) that we reach for. The temptation is great. The results of this inquiry are brought forward in an array of maps each having their own complexity. It might seem tidy to put them together into a single visual representation. Perhaps, it would lead to a new model or take its place among the millions of images of decision making available on the World Wide Web.

Indeed, situational analysis offers a step in its methodology to reach for this "bright and shiny object" (Interview with Mary Verner, Appendix D). It is the *project map* which Clarke (2005) identifies as part of the "final products" (p. 136) of a relational analysis. This inquiry resists the temptation to develop a *simplified* representation of the *complexity* of findings. It does so at the risk of receiving criticism for failing to "make everything come together" (Strauss, 1987, p. 170). The inquiry rests its case for the presentation of results, without a tidy simplified representation as a final summary, on the simple wisdom from Ken Pike: "Reductionism is

inadequate" (1982, p. xiii). It moves instead into a hermeneutic deepening process with the

intent that, in this "relational flow" (Gergen, 2009, p. 46) of meaning to a deeper level, there will

rise a shared understanding of the lived-space (Bollnow, 1960) of decision making in which we

live and breathe together. This inquiry moves forward in searching for the restoration of this

relational flow.

Chapter 5 – The Hermeneutic Deepening Process

Entering the Hermeneutic Circle

Van Manen (1990) describes the hermeneutic process as one of reconciling "our experience of the present with a vision of what should be" (p. 153). With this language reminiscent of AI, the inquiry now turns to the hermeneutic process as a way of deepening our understanding of the results presented in Chapter 4. This will be a process of turning the results of this inquiry to move from *part* to *whole* and from *whole* back to *part* again. It is a reflective and self-reflective process purposeful toward bringing the multi-lens perspective gained from the findings into sharper and deeper focus.

Working with the thematic analysis, the inquiry now enters into a process of "mining its meaning" (Van Manen, 1990,p.38). The third research question that framed this inquiry was this: how does softening the boundaries of separation between the sacred and the secular (Gergen, 2009) deepen our understanding of the spatiality and relational constructs of breakthrough decision making? The hermeneutic deepening process begins with this third research question. It is the most specific of the three questions. It also provides a possible frame and approach for answering the first and second questions.

In the literature review of Chapter 2, the sacred writings of the major religions of the world were not reviewed. Out of respect for the sacred traditions that hold these texts as being apart from other literature, the inquiry deferred that overview until now. We now enter into those texts as a starting point for the hermeneutic of this inquiry.

Deepening with the Sacred Texts of the Major Religions of the World

As this hermeneutic deepening process approaches the sacred texts of the major religions of the world, it does so with no presumption of the *rightness* of the historical dichotomy between

sacred and *secular.* Without addressing that dichotomy, this inquiry chooses to use the shared

language of this distinction to designate those texts which the major religions of the world hold

forward as *sacred.* As the researcher and as a spiritual seeker, I do so with the deepest respect.

It is my vow as an ordained cherag (minister) to hold in respect the ideals of every religion. This

ordination gives me the gift of bringing forward the Universal Worship Service. In congruency

with the relational constructionist ideal of "opening up…to multiple communities characterized

by different…perspectives" (McNamee & Hosking, 2012, p. 5), the hermeneutic of this inquiry

turns now to consider the multiple communities of spiritual practice and sacred traditions.

The Universal Worship Service was established to exemplify the underlying unity of

religious ideals. It honors the *diversity* of expression of religious faiths and practices. The

service sets an alter on which candles are placed, one representing each of the major religions of

the world. With the invocation *Toward the One, the perfection of love, harmony, and beauty*,

each candle is lit with the deepest respect for that religious tradition. Readings from a sacred text

from that religion on a particular topic are shared. The alter on which the sacred texts and

candles are placed may sometimes hold candles and incense as well.

In the lighting of each candle, the service seeks the *rekindling* of the faith that this

religion or tradition has inspired. The Universal Worship is not another church and not another

religion. It is instead a way to honor and promote unity in a world where religion often becomes

distorted into a sword that divides and destroys. Included in the prayers for this service is the

prayer Khatum which includes the words: *raise us above the distinctions and differences that*

divide us.

Breakthrough decision making as the focus of a Universal Worship Service. To

initiate the hermeneutic deepening process, I bring, as the *cherag,* to the alter of the Universal

Worship Service the topic of decision making. I invite the sacred texts of the major religions of the world to speak to this topic. The sacred texts I place on the alter, include those from the Hindu religion, the Buddhist religion, the Zoroastrian Religion, The Goddess tradition, the Jewish religion, the Christian religion, the Native American tradition, and the religion of Islam. A reading is selected from each of the sacred texts. The selection of the text comes from a process of reflection and prayer on the part of the cherag conducting the service. Figure 5.1 represents a depiction of the alter of the Universal Worship Service with the candles placed and lit for each of the major religions. It includes also a brief reading from each of the sacred texts.

 Going deeper with the scriptures of the world's major religions. From each of the selected sacred texts, the inquiry selects a passage that speaks to decision making.

 The Hindu religion. The Bhagavad-Gita expresses in poetry and prose together the wisdom of the East as it is found in the Hindu religion. Translated from the Sanskrit language, there are terms and metaphors that are very alien to the Western world.   At the same time, it contains a timeless message. The Bhagavad-Gita calls us to consider, in the context of decision making, the light that illuminates the whole world and every person in the world. Of this light the Bhagavad-Gita states: "I am in all hearts…flame of life in all…know that light to be mine." Into the consideration of decision making, this sacred text calls forward the place within that is *utterly quiet.* The heart of the yogi is the heart that "suffers the sorrow of every creature within his own heart, making his own each bliss and sorrow." The words of the sacred text deepen the conversation about *empathy* to a spiritual value and spiritual ideal.

 The Buddhist religion. The reading from the Buddhist religion comes from The Dhammapada. A variation from the Sanskrit language, the translation is from Pali, one of the dialects of India in the sixth century. As with the Bhagavad-Gita, some of the text is in poetry

Figure 5.2. Breakthrough decision making as the focus of a Universal Worship Service.

UNIVERSAL WORSHIP SERVICE

Toward the One, the Perfection of Love, Harmony and Beauty

Scriptures of the Major Religions of the World on Decision Making

The Light of Divine Truth

"Let my insight be deeper than the ocean; let my heart be wider than the horizon, Beloved…Every sound I hear is Thine own voice; In every word spoken to me I hear Thy voice, my Lord…"

From the Ragas of Hazrat Inayat Khan

The Hindu Religion	**The Jewish Religion**
"The devoted dwell with Him, they know Him always there in the heart, where action is not…that light shines forth from us, a sun in splendor…thus you shall dwell in me." *From the Bhagavad -Gita*	"It is Wisdom calling, understanding raising her voice, she takes her stand at the topmost heights, at the entryways she shouts…wisdom is better than rubies, no goods can equal her…I hate…duplicity in speech." *From the Book of Proverbs in the Tanakh*
The Buddhist Religion	**The Christian Religion**
"Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech breeds trouble…one word of the Law is better, which if a man hears, he becomes quiet." *From the Dhammapada*	"In the beginning, was the Word, and the Word was with God, and the Word was God…The Word became flesh and dwelled among us…The light shines in darkness, and the darkness did not comprehend it." *From the Gospel of John, the New Testament*
The Zoroastrian Religion	**The Native American Tradition**
"May I become one with you and may my word have power…hear with your ears that which is the sovereign good; with a clear mind look upon the two sides…" *From the Hymns of Zarathustra*	"Listen to the air, you can hear it, feel it, smell it, taste it. *Woniya wakan*, the holy air, which renews all by its breath…we sit together, don't touch, but something is there, we feel it between us, as a presence." *From Meditations with Native Americans Lakota*
The Goddess Tradition	**The Religion of Islam**
"You must keep the temple clean if you wish to install there the living Presence…the transformation must be integral…three things you must have—consciousness, plasticity, unreserved surrender." *From The Mother by Sri Aurobindo*	"They were divided into two groups disputing with one another…O people, why do you wish to hasten evil rather than good? why not ask God for forgiveness? Do not argue…our God and your God is one…" *From the Qur'an*

and some in prose. There is much in the Dhammapada that speaks of the wise person as one who

guards their thoughts as well as their mind and their words. It speaks to the situation of decision

making in the call to "bridle the mind which travels far and to hide instead in "the chambers of

the heart." Again, this sacred text speaks of the place of *quiet.*

> Even though a speech be composed of a thousand words, but words without sense, one word of sense is better, which if a man hears he becomes quiet. Even though a stanza be composed of a thousand words, but words without sense, one word of a stanza is better which if a man hears, he becomes quiet. Though a man recite a hundred stanzas made up of senseless words, one word of the Law is better, which if a man hears, he becomes quiet.
> From the Dhammapada, *The Thousands,* Stanza 100 -102.

The Zoroastrian religion. While little known to many in the west, the Zoroastrian

religion had significant influence on other religions. Zarathustra was known in the Greek world

under the name of Zoroaster, the representative of Asian wisdom from antiquity. The world in

which Zoroaster lived was one of nomadic herdsmen. Many of the metaphors relate to both cattle

and battle in protection of raids from nomads. The religion has a strong connection to nature and

the natural world. The sacred texts in regard to decision making from the Zoroastrian religion

come from The Hymns of Zarathustra. The initiate is a *healer of existence* "who rules his tongue

at will to speak true words" in the situation of a dispute between two parties. The hymns refer

directly to decision making with the notion of *deciding rightly.* Deciding rightly requires

devotion and righteousness. It is "the silent thought that taught me the greatest good." Joining in

righteousness and integrity, in the Hymns of Zarathustra, brings forward words that have power.

The Goddess tradition. While the Goddess is a tradition and not an organized religion,

the Universal Worship service honors the wisdom of the Goddess traditions. To do so it places

on the alter the sacred writings of Sri Aurobindo (1977) and Sri Aurobindo's (1984) writings of

The Mother. Into the arena of decision making, the Goddess tradition calls forward in the words

of The Mother "knowledge, will, action" that is "sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal" (p. 13). While the tradition calls forward *compassion*, "compassion does not blind her wisdom" (p. 19). For decision making in this tradition, there is a need for *sincerity*, *faith*, and *surrender*.

> *The Jewish religion.* For the representation of the Jewish religion, I bring forward in the Universal Worship Service the Tanakh. It is a translation of the Holy Scriptures according to the traditional Hebrew text. The edition used is published by the Jewish Publication Society in Philadelphia and Jerusalem. From the book of Genesis, from this tradition, we bring forward the reference to Bethel. Bethel is the *sacred site* where Jacob found in his dream the ladder going up into heaven with angels ascending and descending. Psalm (Kethuvim) 43 in this sacred text is:

> Send forth Your light and Your truth;
> they will lead me;
> they will bring me to Your holy mountain
> to your dwelling-place,
> that I may come to the alter of God

> The songs of Ascents in the sacred texts together with the story of Jacob's ladder speak to the metaphorical space where we rise up to find divine presence. The metaphors of *light* resonate with findings from the research. The *journey* that has become a metaphor for decision making in traditions of faith has its roots in the story of deliverance of the people of Israel out of the land of Egypt.

> *The Christian religion.* For the Christian religion, I bring forward the words from the Gospel of John, Chapter 1 and allow these words to speak for themselves.

> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him not anything was made that was made. In Him was life, and the life was the light of men. And the light shines in darkness, and the darkness comprehended it not."

The notion of the *word* as that which calls *being* into existence has significance for a sacred understanding of the power of discourse in decision making. It introduces into the context of decision making the notion of *dialogue* as a sacred act.

   The Native American tradition. There are multiple traditions of spirituality among indigenous peoples including the Native American tribes of North America (Boissier, 1986). To honor the spiritual wisdom of these traditions, I place on the alter sacred texts from Native American Lakota spirituality (Steinmetz, 1984). John Lame Deer gives an explanation of Native American spirituality in this way: "We Indians live in a world of symbols and images where the spiritual and the commonplace are one. To the white man symbols are just words, spoken or written in a book. To us they are part of nature, part of ourselves" (p. 27). He adds that "we try to understand them not with the head but with the heart, and we need no more than a hint to give us meaning" (p. 27). The word *hint* for finding meaning has some sense of the word *nudge* as used in the Quaker tradition and as expressed by Lon Fendall (Appendix D: Interview 3).

   The religion of Islam. For the religion of Islam, I select a reading from the sacred text of the Holy Qur'an. The Prophet (Blessed be) writes: "They were divided into two groups disputing with one another…O people, why do you wish to hasten evil rather than good? Why not ask God for forgiveness? Do not argue…our God and your God are one" (From An-Namal). As with sacred texts from other religions, the advice is to *stay your steps*, to think and to *reflect* before speaking and to *guard the tongue*. The reference to the place of the *heart*, found in so many of the sacred texts, is referred to as the *breast opened up to peace.* The *still center* is referenced in this sacred text, as it is in other sacred traditions.

   The Spiritual traditions speak together to decision making. The sacred texts of the world's religions have much to say that is applicable to a deepened understanding of the

spatiality of decision making. They speak to peace and the ending of conflict. They call forward

participants to reside in the *quiet center* or the place of the *heart*. The advice is to *bridle the*

tongue, to *choose words* carefully, to *cast aside hateful and dividing words*, and to *seek divine*

guidance and illumination in decision making.

Table 5.1 presents a summary of some of the key words, across the religions of the world,

that speak to decision making. Together, they shape a perspective on human interaction that

calls forward the highest ideals that transcend cultures and traditions. This inquiry is attentive to

Table 5.1. Descriptors Relating to Decision Making in the Sacred Scriptures of the Major Religions of the World.

Key Words	Instructions or Descriptions
• guidance	• cast aside dividing words
• illumination/luminous	• do not argue
• quiet (still) center	• seek forgiveness
• service (servant)	• guard the tongue
• light	• understand with the heart
• truth	• word as creating power
• journey	• outflow from the Supreme
• divine presence	• deciding rightly
• compassion	• healer of existence
• sincerity	• sure, simple, spontaneous
• faith	• guard thoughts and deeds
• surrender	• hide in the chambers of the heart
• knowledge	• find the place utterly quiet
• will	• suffer the sorrow of every creature
• action	• light that illuminates the whole world
• silence/quiet	• speak true words
• devotion	• join in righteousness and integrity

how these key words, descriptors and instructions from the sacred traditions of the world overlap

with results from the multi-lens view of decision making uncovered in this inquiry. These

findings will help to inform our understanding of that place where the boundary between the

sacred and the *secular* grows thin.

Hermeneutic Motifs

The hermeneutic deepening has worked with the constituent themes that emerge from the

analysis of findings. It considers the data from the narrative, historical, and visual discourse

together.   It has also brings forward the wisdom of the sacred texts of the major religions of the

world. The *hermeneutic circle* now comes around to consideration of *hermeneutic motifs* that

grow from data collection and analysis and the deepening process. Table 5.2 lists those motifs:

Table 5.2. List of Hermeneutic Motifs

1.	Moving beyond de-centering the subject
2,	Discernment
3.	Peripheral Vision
4.	Mimetic Movement
5.	Affirmation Mysticism
6.	Gathered Community
7.	The Stranger
8.	Unknowing
9.	Silence
10.	Intimacy
11.	Presence/Communion
12.	Integral

Moving beyond de-centering the subject.   Emerging more clearly from the findings

than anything else, is the motif that the paradigm of subject-object duality—that communication

and therein decision making is a simple process of information passed between a speaker and

listener—is not only inadequate, but inaccurate. The modern worldview held the subject-object

relationship as primary and the discourse of decision making to this day has not been able to

fully escape that paradigm. The postmodern worldview *de-centers* the subject opening the door

for a more *fluid*, life-giving, and generative way of understanding decision making. But with a de-centered subject the postmodern worldview still wrestles with trying to bridge subject-object duality, even without the subject being on center stage.

The findings of this inquiry point to a need for a decision making model that starts from a place other than subject-object relationships. There is little way to wrap around the findings that emerge from this inquiry from the context of decision making as a primarily subject-object relationship. To de-center the subject, is not enough. POS wrestles with extrapolating subject-object qualities onto an overlay of organizational structure. The notion of positive and negative emotions in organizations (Bagozzi, 2003) is some movement forward from the positivist world-view. But, we are not able to wrap around *complexities* of the situation of decision making until the paradigm shifts and organizations are no longer viewed as extensions of subject-object relationships and human mental and emotional processes.

Support from linguistic analysis for moving beyond de-centering the subject. The hermeneutic deepening process brings forward the need to look deeper into the notion of subject-object and decentering the subject in decision making contexts.   The inadequacies of the positivist notion of subject-object have been clearly laid out. The early works of social constructionism articulated clearly the "impasse of individual knowledge" (Gergen, 1994, p. 3). This early work articulates well how a positivist epistemology leads to "hegemonic discourse" (p. 11). What this inquiry has hopefully demonstrated, from the linguistic lens, is that in the deepening analysis of the narrative discourse of decision making, there is evidence that suggests a linguistic *complexity* and complexity of discourses within discourses that defies description within a positivist subject-centered paradigm. As identified by the linguist Ken Pike (1982) such "reductionism is inadequate" (p. xiii).

The notion of changing the subject and moving beyond subject-object dualism. Faced

with the impasse described by social constructionism (Gergen, 1994) and the inadequacy of

reductionism from the point-of-view of linguistic analysis, post-modernism initiates efforts to *de-*

center the subject. Henriques, Hollway, Urwin, Venn, and Walkerdine (1984), in a compelling

analysis, go further and suggest the notion of *changing the subject* and moving entirely beyond

subjectivity. They cogently explore how the dualism between subject-object is reflected into

dualism between individual-society and from there "transposed onto 'personality' and 'role'" (p.

23). Henriques (1984) identifies the predominant social psychology of the *fear of making*

mistakes as a tool of control whereby "…the erring individual can be coaxed nearer the truth of

the rational unitary subject of science and accordingly, it is thought, progress can be made" (p.

81). The authors wrestle with seeking to arrive at "a non-dualistic theory of subjectivity" (p. 89).

This effort at de-centering the subject does lead to the place of social constructionism.

Venn (1984) notes directly that de-centering the subject "places social relations at the centre of

the stage" (p. 149). When the subject is decentered as these authors do, they arrive at a

conclusion in regard to discourses that is congruent with the findings of this inquiry. Hollway

(1984) writes: "The point that I have been at pains to stress is that discourses coexist and have

mutual effects and that meanings are multiple" (p. 239). That description well summarizes the

result of the tagmemic analysis of the narrative discourse of decision making included in this

inquiry.

Relationality beyond the displaced subject. But is it enough to de-center the subject?

Does doing so adequately account for the complexities of the situation of breakthrough decision

making as explored in this inquiry? Does placing the *social* at center stage instead of the *subject*

suffice? From this point of view of the de-centered subject decision making is a matter of

subjects changing positions. This allows alternative discourses to rise, pushing aside the

exclusiveness of predominant discourses. Hollway (1984) points out that the old and the new

discourses *co-exist*. "Every relation…to some extent articulates such contradictions" (p. 260).

Yet, the findings of this inquiry suggest that the complexity of the situation of decision

making involves some *congruency* that cannot be captured in the notion of *contradictory*

discourses co-existing. There is something in the *spatiality* of the situation that is larger than

that. There is something that is *in*, *among*, and *between* the participants in the situation that is

larger than the *social* placed on center stage to replace the subject. Even the notion of *consensus*

in decision making "rapidly reduces once again to the assumption of an inbuilt subjectivity of

origin" (Urwin, 1984, p. 289). It is individuals *agreeing to disagree* and move on in a social

context. The findings of this inquiry suggest that in the relational construction of the *journey* as

a constituent theme, there is a notion of *relationality* that cannot be captured in terms of such

inbuilt subjectivity.

The notion of communion in the place of presence. How does this inquiry find a way to

move past the de-centered subject and the remnants of the subject-object duality? To bridge into

this question, the inquiry turns very briefly to metaphors from the sacred writings relative to

decision making. Cannato (2006) presents a spiritually framed version of the notion of the

primacy of relationship. She returns to the premise of Meister Eckhart and the mystics that

relationship includes all creation, and that "if we are to expand our hearts to include all creation

we need to "embrace our capacity for communion" (p. 138). Cannato (2006) explains the notion

this way:

> What nourishes any of us, more than bread itself, is a relationship in which we discover
> simultaneously who we are as we discover who the other is. Communion that honors the
> other, that reverences the Holy One in the other and in the self—this is what we embrace.
> Connectedness is primary. Communion is essential (p. 138).

Staying with this metaphor, for purposes of this hermeneutic deepening, it might be suggested that we look at the elements of *communion* (the bread and the wine) in the discourse/decision making process as being the *social/relational* and the *discourses*. If this is what we partake of, the true *mystery* of the communion table lies not *in* the elements themselves, but in that which is *in, under, and around* the elements. This living presence that is in, under, and around is what is described as "the Holy Mystery" of communion (UMC, 2003, p. 3).

What is the *living presence* that *permeates* the situation of decision making when groups or organizations rise above differences to find shared higher purposes? How can this situation be described beyond subject-object or beyond a de-centered object? In the findings of this inquiry, it is identified in the sacred texts of the Native American tradition (Steinmetz, 1984; Two Bulls, 2005) as *woniya* wakan—in the Lakota language--or *holy air.* Where is this supported outside of this tradition? To deepen this hermeneutic, the inquiry turns to the literature stream that looks beyond the de-centered subject to describe *in-between-ness* that is neither subject nor object based nor defined in terms of intersubjectivity (Ariska, 2001).

Ontological space between that is neither self nor other. In the philosophical ethics of Watsuji Tetsuro, recognized as one of the leading thinkers on ethics in Japan (Watsuji, 1992), the term *aidagara* is used to understand the notion of *betweeness.* Arisaka (2001) notes that, for Watsuji, the "field" is that place of coexistence between a person and society (p. 207). Humans cannot ontologically be defined apart from this *space between.* The work of Watsuji is of special interest to this inquiry, because Watsuji, while highly influenced by Heidegger, criticizes Heidegger for emphasizing temporality over *spatiality.* It is the later which intrigues this inquiry. This is a *spatiality* that is ontologically neither self nor other, for the two *co-emerge* (Arisaka, 2001).

This spatiality is not restricted to Japanese or eastern philosophy. For Buber (1937), there is ontological reality to the space that lies between *I and thou.* While western philosophy and science have paid little attention to that which is between subjectivity and objectivity (Rinderknecht, 2004), it is an area in which phenomenology has made some rich probing investigations (Zahavi, 2001). De Quincey (2000) describes this as *second person inquiry* which will lead to the *science of the heart.* It is of profound interest to this inquiry, and the deepening of this hermeneutic, that this understanding of *knowledge* leads us back to the primacy of *relationship.* De Quincey (2000) articulates the perspective this way:

> We could say that standard third-person inquiry leads to a science of external bodies, first-person inquiry to an interior science of the mind, while second-person engagement leads to a communal science of the heart. Whereas the ultimate ideal of objective knowledge is control, and the ultimate ideal of subjective knowledge is peace, the ultimate ideal of intersubjective knowledge is relationship… (p. 53).

It is this place of *intersubjective* knowledge, where neither the subject, the object, nor the social is center stage, and where there is spatiality that is ontologically and epistemologically something other than a de-centered subject, that this inquiry explores to deepen understanding of the spatiality of breakthrough decision making.

    Discernment. The term, used for the most part by the Quakers, presents rich material for considering the spatiality of decision making. Discernment is a process of finding clarity together (Fendall et al., 2007). Discernment creates the spatiality of the Quaker meetinghouse where the focus is not on any individuals or even on the group. The focus is on *listening together* for guidance and for leading.   Thus, in Quaker discernment processes, an individual may be led to "standing aside" (p. 116). This is different than an individual giving up their position. It is rather an individual coming to clarity (discernment) that they need to *stand aside*

to let a decision move forward. The group as a whole recognizes and honors this *standing aside* as a way of continuing participation and honouring relationships even in disagreement.

The construct is decidedly different than a *consensus* process where the group either waits for everyone to reach agreement or one or more participants simply become inactive in the process. A person *stepping aside* in a Quaker discernment process remains actively engaged. Discernment brings forward a notion that stands outside the constructs of *knowledge* as a rational or mental process. In the classical understanding of *discernment* in the ancient Christian tradition, discernment involves "self-knowledge…spiritual capacity…knowledge resulting from divine illumination, which with its lamp can light up what is dark in others" (Climacus, 1982, p. 229).

The notion of *discernment,* beyond the context of sacred traditions, involves *listening together.* It is a construct suggesting something profoundly different than simply *active listening* or listening to each other. Palmer (2004) describes it this way: "A circle of trust holds us in a space where we can make our own discernments, in our own way and time, in the encouraging and challenging presence of other people" (p. 27).

In his work on *The Image of the Future,* which helped to shape the constructs of AI, Fred Polak (1973)—without using the term *discernment*—describes the image of the positive and how the artist sees the *other* this way: "It is beholding with the inward eye, trained and sharpened by outward observation. This inward-directed seeing also includes a silent listening, an interception from other spheres, a sensitivity to and communication with the unseen" (p. 271). The notion of *discernment* understood in this way introduces to the situation of decision making *complexities* of relationship with both participants and with their internal and external, shared and unshared universes of discourses, spoken and silent.

Peripheral vision. The motif of *peripheral vision* comes up in terms of the metaphor of the *dance floor* as an image of relational engagement. While dancing with one partner, you may see other potential partners to dance with and movement all around you with peripheral vision. As the researcher, I explore the notion of *peripheral vision* from my experience of growing up in a culture where many Moslems responded to the call to prayer five times each day. In this faith tradition, participants pray together standing in a row. It is a way of noticing within the focus of prayer that you are not praying alone. From the peripheral vision--as explained to the researcher by a sheikh in a mosque--the person in prayer is aware of the continuum of the space of prayer around her or him. The motif of *peripheral vision* provides a rich metaphor for exploring the design of an alternative architecture for spatiality of decision making.

Mimetic movement. The notion of mimetic *movement* is touched on in the data. It does come up in reference to the metaphor of the dance floor and is mentioned in passing as an aspect of relational being (Gergen, 2009). Mimetic movement is a component of the "invitation to a dance" (p. xxv). It is a motif worthy of deeper exploration because it so steps outside of the predominant view of decision making as a *cause* and *effect*, *subject* and *object* relationship. The notion of *mimetic movement* creates a sense of relationship as integral to human interaction, including decision making processes. It holds some notion of the "looking glass self" (p. xvii) but it goes beyond that.

The notion is implied in Urwin's (1984) understanding in regard to how a child learns language. She suggests an alternative view to the notion that the child learns language through "mapping language onto cognition or action" (p. 283). Rather than viewing language learning as children "taking up subjective positions, which were previously occupied by significant adults" (p. 283), Urwin suggests the notion of *co-occurrence*. The interactions contained within the

engagement of a very young child with a parent—instead of being viewed as a child *imitating*, and social and linguistic skills thereby being transferred from parent to child—might be viewed as "playful interactions" of "relational positioning" (p. 292-293). In short, Urwin describes this infant-adult engagement as a sort of *mimetic movement.*

The implications for the situation of decision making are profound. What happens if the situation is not viewed as information being shared from what subject to another, and positioning for power within the process of reaching for decisions, but rather as some sort of *mimetic movement* that compels participants to respond, to *move with,* to mirror each other. In short, what if decision making is viewed through the relational constructionist lens of an invitation to a dance? This notion not only de-centers language, but also "decentres language *per se* as the object of investigation" (p. 264). It suggests that it may not be adequate to *de-center* the subject from the decision making process and replace it with the *relationship* or even the *discourse* at hand at the center. The *center*, to the extent that it can be described as *positionality* within the spatiality of decision making, might be that *mimetic movement* that engages and is engaged.

Affirmation mysticism. The word *mysticism* has esoteric connotations and diverse meanings (Hapold, 1970). A mysticism of a personal nature, which does not speak to co-construction of relationships, is of little interest to this inquiry. Of note, however, as distinctly different is the *affirmation mysticism* (Caffrey, 1967) of Rufus Jones (1909, 1906, 1927). This is an inner life that reaches *outward* in service instead of inward into isolation and withdrawal from the world (Jones, 1963). It is not confined to a few, but meant for the many. It is mysticism that is *relational.* It is a way of being relational beings (Gergen, 2009) in a world that may not be defined or experienced in terms of rationality.

Affirmation mysticism is grounded and nurtured in action involving "spiritualizing life here and now" (Caffrey, 1967, p. 194-195). It is mysticism that reaches completion only in service to the community. It is referenced as the *divine YES!* Caffrey, 1967, p. 207). It is religion in the service of humanity (Sturge, 1923). Caroline Stephen (1984) suggests that the early Quakers who stood up against social injustice were mystics in the sense of being people "with a vivid consciousness of the inwardness of the light of truth" (p. 248). This "inner chamber" (p. 248) is a shared spatiality—it is the shared place that exists in each person and when entered into together leads to discovery of a shared inner guidance, a place above human judgments—it is the place of *presence.*

Gathered community. There is a potentially significant hermeneutic motif in the notion of *gathered community.* The term appears, in the findings of this inquiry, in the interview with Lon Fendall (Appendix D: Interview 3). Fendall notes that a gathered community is about *attentiveness.* It is attentiveness to each other and to the leading of *spirit* in the midst of the meeting. It is a way of coming together that is gentle, receptive. It is a place where the participants are ready to be *nudged* by leading of the spirit.

The findings of this inquiry suggest that the *spatiality* of decision making must be understood in a temporal context that is inclusive of what happens well before the *event* of decision making. It suggests that to understand decision making processes there must be some understanding of what participants *bring into the room* with them. Perhaps, this is where the very real metaphor of the *elephant in the room* comes from. It may be the unpacked baggage that comes in with the intentions or lack of intentions of the participants.

For the early Quakers, there was much attention to the manner in which they entered into the *meetinghouse* for purposes of worship and decision making (Steere, 1984). In *Letters of*

Early Friends, Parker (1841) describes how Quakers gather this way: "The first that enters into the place of your meeting, be not careless, nor wander up and down either in body or mind, but innocently sit down in some place and turn in thy mind to the Light…" (p. 365). In such a *gathered place* words may or may not be spoken.

      The stranger. As has been noted in this inquiry the construct of *the stranger* is one that is deserving of more attention. It is the notion that, when we invite in the *stranger* in a decision making process, we are inviting in the possibility for new *wisdom* and *understanding*. Harlene Anderson references this as the notion of host/guest (Appendix D: Interview 1). The stranger may be the prophet bringing in the potential for wisdom and prophetic voice (Brueggemann, 1989). Exiling the prophetic voice may be a way to "preclude the dismantling work" (Brueggeman, 1986, p. 20) that needs to happen. Decision making may need to be as much about *dismantling* as it is about creating something new. In the Quaker discernment process, this may be referred as the need to *put down* a program (Fendall, Wood, & Bishop, 2007).

      Decision making, as it is defined in the mainstream, is much about individuals or groups familiar to each other looking to build something together through the transaction of information. The construct of the *stranger*, brought forward in this inquiry, is *ipso facto* a relational construct. While a *subject* and an *object* do not necessarily define a relationship, the construct of *stranger*— like that of *host* and *guest* have no meaning outside of relational being.

      Unknowing. *The Cloud of Unknowing* (1981) is a little known book regarding contemplative prayer. In his introduction to this work, Tim Farrington, a Catholic who had left his religious stream for Zen Buddhism, describes this as the "unmistakable voice of someone who had experienced 'God' beyond all baggage and disputes" (p. viii). The motif of *unknowing* touches the metaphor of the *journey* so present in the narrative discourse from an AI process this

inquiry analysed. AI has been described as a journey to discover a desired future which has a

positive image that can lead to *action* at its core (Cooperrider, 2003). That is a descriptor that

might well carry over into the spiritual metaphor of the faith community practicing AI as they

together construct the narrative of a journey of discovery through the unknown toward a

promised land (desired future).   Of significance for the hermeneutic deepening process of this

inquiry, is that this moves us in terms of understanding decision making processes from

diagnosis to *prognosis* (Polak, 1973). Polak suggests that:

> The concept of the image of the future has made it possible to move from diagnosis to prognosis. This is possible because of the ultimate relationship between the image of the future and the future. The image of the future can act not only as a barometer, but as regulative mechanism which alternately opens and shuts the dampers on the mighty blast-furnace of culture. It not only indicates *alternative choices and possibilities* (emphasis added), but actively promotes certain choices and in effect puts them to work in determining the future. A close examination of prevailing images, then, puts us in a position to forecast the probable future." (p. 300)

Silence. The inquiry deepens the constituent them of *silence* identified in Chapter 4 with

the notion of *quiet presence.* In the analysis of the narrative discourse of the AI decision making

process in the Mennonite church community, it was evident that the notion of a people who

come in to serve those most in need with a *quiet presence*, is an aspect of community identity of

what it means to be Mennonite. This notion of *quiet presence*, as a place of action that is not

loudly voiced, resonates with findings of other research.

It was a significant finding of the phenomenological research on the experience of

teaching from an open and engaged heart, that a teacher who does so has a "way of being quietly,

authentically present and inviting" (Rinderknecht, 2004, p. 130). This has congruency with the

description of being *quietly inviting* as described in the findings from the semi-structured

interviews for this inquiry (Appendix D: Interview 1 with Harlene Anderson). The inquiry

suggests that *silence* may not at all imply *passivism.* From their place of silent discernment, the

Quakers reached conviction of the need to respond to some of the greatest injustices of their time

As the inquiry moves to the notion of *presence,* it is evident that the notion of *silence* and

presence are connected. Gardiner (1998) suggests that *quiet presence* is the "holy ground of

leadership" (p. 116).   Silence may be on fire (Shannon, 1991). This sense of silence is

poetically captured by Thomas Merton (1957):

> "I will try…
> To be my own silence;
> And this is difficult. The whole
> world is secretly on fire…
>
> …How can one be still or
> Listen to all things burning? How can he dare
> To sit with them when
> All their silence
> Is on fire?"

As this inquiry seeks to deepen understanding of how decision making is relationally

constructed, it must be attentive to understanding the complexities of meaning of silence in the

situation.

  Intimacy. The notion of *intimacy* is becoming an acceptable topic in the arena of

research on decision making. Kark (2012) lays out many of the issues in regard to this under-

explored area. The notion that relationships in which individuals "have real sensitivity to what

matters to others" (p. 424) in organizational contexts suggests that organizational decision

making is making a significantly greater turn toward the notion of organizational relationships as

being relationally constructed. If intimacy can be described as coming from the place of the

heart, instead of from the head, decision making will, in the opinion of Zukav (1996), come from

the place of the *heart* and not from the *intellect*. "The mind will no longer be the focus, the

'leader' in the old sense. Decision-making will be intuitive. The logic and understanding utilized

will be the higher order of logic and understanding of the heart" (p. 324).   There has been little

exploration of decision making from the place of heart-intimacy. It touches on a rich literature of *heart-knowledge* (Huebner, 1999). While human interactions from the place of the heart have been studied from the perspective of teaching (Rinderknecht, 2004) there would be richness in exploring more deeply the motif of decision making from the place of the heart and heart-intimacy. The best understanding this inquiry has reached of intimacy comes from the data related to the notion of *presence.*

Presence/communion. The hermeneutic deepening of the constituent theme of *presence* brings us to the notion of *communion.* Mathew Fox (1983), in developing his notion of *creation spirituality,* points to the great mystic Meister Eckhart (1986) who saw *relation* as the essence of everything that is. This understanding brings into a different focus the notion of *relational being* (Gergen, 2009). Relational being has to do with relationships that are encompassing of more than the human and social community.

***Woniya wakan* (holy air).** The poetry from the Native American tradition references *woniya wakan* (Steinmetz, 1984; Two Bulls, 2005)*.* It is the *holy air* in the Lakota language, that which renews all by its breath. It is *spirit, life, breath, renewal.* It is the space that is felt between us when decision making happens from this place. It is something that is not seen, but felt. It is the space between us that we feel as a *presence.* It connects us to each other and to world of nature around us (Steinmetz, 1984). Robert Two Bulls (2005) recalls that when translators sought to find words in the Lakota language for *Holy Spirit,* they consulted with Lakota elders who came up with the words *woniya wakan.* Two Bulls (2005) describes the meaning this way: "Woniya is 'breath.'..Woniya..is life, or that first breath we take when we come crying out of our mother's womb. Wakan means sacred, holy or something incomprehensible having or giving, which means having an endowed spiritual power" (p. 3).

For this inquiry it might be considered as the breath or air of that place where decisions are made

together reflecting a shared higher purpose. Because it is the air that is shared and breathed by

all living creatures, it is the holy air that connects us all. It is the reminder that our decisions must

be made for the good of all.

   Integral. This inquiry has followed a spiral journey toward the notion of what it means

to be *integral* in decision making. It has followed a road map of methodologies and approaches

that point toward integrality and in this to the notion of *relational being* (Gergen, 2009). Figure

5.2 depicts the congruency of the methodologies of this inquiry in the journey toward

understanding what it means to be *integral* in the situation of decision making.

Figure 5.2: The Journey of the Inquiry toward an Integral Understanding of Breakthrough Decision Making
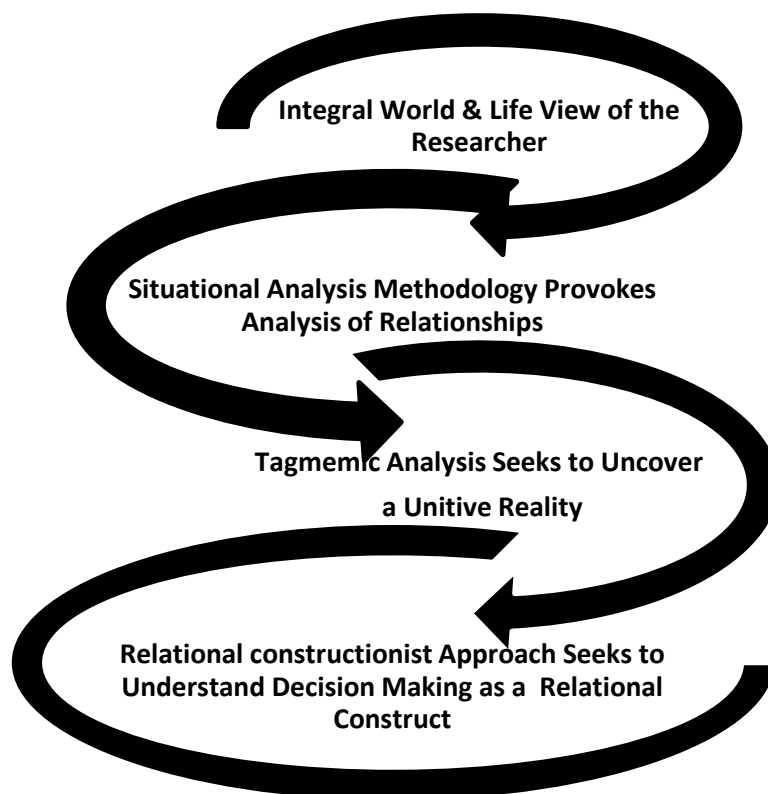
Ken Wilber (2007) suggests that *integrality* means "to cultivate body, mind, and spirit in self, culture, and nature (pp. 217-218). Does the notion of *spirit* necessitate a spiritual construct that is an add-on to the material world as we experience it? Wilber suggests not. In answer to his own question as to whether we must posit a real spirit or presence that is the ground of all being, he provides this answer:

> The ultimate Ground of Being is not pictured in magic terms or mythic terms, nor is it seen as something outside of or merely transcendent to this world, but rather the Suchness or Thusness of this world, or even the Emptiness of all that is arising (with 'Emptiness' beaning the unqualifiable openness or transparency of each moment. (pp. 152-153).

In the findings of this inquiry in the semi-structured interviews, the notion is brought forward by Kari Joys of *spirit* as that *pervading presence* that connects us to each other, rather than as a construct of religion where spirit appears in a dualistic framework that divides the world into sacred and secular (See Appendix D: Interview 3). The hermeneutic deepening process leads to a notion of *integral* as a place and way of being in the world that rediscovers what may be a *hidden wholeness* (Palmer, 2004)—hidden from too many centuries of framing understanding of the universe and our place in it in dualistic terms.

Summary of hermeneutic motifs. Parker Palmer (2004) suggests that the "space between us" is created and therefore can be re-created differently:

> We know how to create spaces that invite the *intellect* to show up…we know how to create spaces that invite the *emotions* into play…we know how to create spaces that invite the *will* to emerge…we certainly know how to create spaces that invite the *ego* to put in an appearance, polishing its image, protecting its turf and demanding its rights…but we know very little about creating spaces that invite the *soul* to make itself known… Unfortunately, *community* in our culture too often means a group of people who go crashing through the woods together, scaring the soul away. In spaces ranging from congregations to classrooms, we preach and teach, assert and argue, claim and proclaim, admonish and advise, and generally behave in ways that drive everything original and wild into hiding. Under these conditions, the intellect, emotions, will, and ego may emerge, but not the soul; we scare off all the soulful things like respectful relationships, goodwill, and hope. (p. 56-59)

Palmer (2004) identifies as "circles of trust" (p. 59) the space where room is made for the soul to show up.

Deepening from the Researcher's Internal Process: *Geist Geleitet Zeitschrift*

As the researcher, I share below several selected portions from my journal kept as a component of the reflective process of this inquiry. Reflexivity deepens particularly qualitative inquiry (Watt, 2007). In sharing my reflective process as part of the inquiry, I place myself *inside* the conversation responding to the findings from my own reflective processes. Just as I asked the co-researchers to respond from their life experiences, I share my own internal exploration.

Zeitschrift 1: The Locust Plague: A Story from Eritrea. *I remember, as a young child, locust plagues that would from time to time sweep through the valley that was my home in Senafe, Eritrea. I vividly remember how the sky would be darkened with the locusts. It was a buzzing, alive cloud that was sweeping through the valley. As it swept through, the swarm of locusts left behind fields of grain left bare. In a matter of a few hours, the food of the village, for the next six month, disappeared.*

The response of the village was collective. Everyone from young children to elders hurried out with burlap sacks and with whatever clothes they could spare. These were draped over bushes still covered with locusts. The live locusts were beaten into the burlap sacks. They would be dried and roasted and become a source of protein that would hold the village and nourish it till the next crop of grain. I remember that the locusts were pretty delicious-- especially dipped in honey! This was the food of John the Baptist when he wandered in the wilderness. It was food that had sustained many villagers in Eritrea. It had fed wanderers looking to survive in the dry harshness that sometimes characterized this sub-Saharan region.

This was food that had sustained the mystics who lived in the desert and, from there, shared their desert wisdom (Douglas-Klotz, 1995). The locusts were pests. But, they were also grace. The village survived on the cycles that included the swarms of locusts.

But the United Nations did not have this same narrative about the locusts. Somewhere, far away from the village of Senafe, the decision was made by well-intentioned decision makers to 'help out' with the locust problem. With aid from the United States and other countries, locust patrol trucks were sent to traverse the countryside in pursuit of locust swarms. When they found them, they sprayed them with a toxic chemical. Yes, it killed a lot of locusts. It did not eradicate the swarms. What it did do was poison the only source of protein that villagers had left after a locust swarm came through. Now people were starving. Children were getting sick as a result of the well-intended aid.

The trouble was that the villagers, most affected by the intervention, were never consulted.   They were the affected party. They were the absent participants in the decision making process. They were the 'elephant in the room' of the decision making process at the United Nations. This remembrance from my childhood in Africa, has left the indelible understanding in my decision making practice, that decision making processes must account for the affected parties that may not be in the room.

Zeitschrift 2: A Call of War during a Quaker Decision Making Process. *The Quaker Meeting was conducting their monthly meeting for business. I was there as a participant. In the manner of Friends, a monthly meeting for business is viewed also as worship. In a worshipful context, that includes lots of time for prayer and sharing, the meeting conducts their ordinary business. This one was no exception.*

Near the end of this meeting for prayerfully conducting business, the phone rang. Lois, an elder in the meeting, chose to take the call. That was extraordinary. There would normally be no circumstance under which she would risk disrupting the quiet process of a Quaker meeting to answer a phone ringing on the wall. But she did so, because she was so led by spirit. A silence fell over the meeting. As Lois turned and returned to the circle of Friends gathered for this meeting in the basement of this church, she was shaking with emotion. In a quiet voice, she announced that the call was to inform the Meeting that President George Bush had led the United States into war against Iraq. At this very moment bombing raids were being initiated in a campaign that came to be called 'shock and awe.'

For this Quaker group—deeply rooted in peace traditions--this was a devastating moment. It was one they had prayed together would never happen. In the very long silence, there was a shared understanding of the destruction that was beginning and the terrible loss of life that would ensue. There was nothing to be said at this moment. It is the instinct of Quakers to turn to silence in a time like this. The business meeting did so. It was a very long silence with not a word spoken. It was a silent collective grieving. It was an unspoken testament against the war that was being launched. It was the place of listening together for how to respond. No one would break that silence.

It was a long time before there was a quiet prayer shared and the meeting ended. There were decisions made in that silence. Decisions to speak a voice of resistance against oppression through silence. The decision to set aside the rest of the business that was on the agenda. There was a decision to wait for leading of spirit as to how to otherwise respond. There was the decision to join in protests in front of the federal building. There was outreach to be done to

offer sanctuary and help to those in the community who would be hurt by the war. There were

letters to be written to Congressional representatives.

The decisions made in the long silence of that Quaker business meeting, were not

decisions that had been on any agenda. They were not decisions that would be transcribed into

a record of the minutes of the meeting. They were not decisions that were discussed, argued

about, contested, or researched. They were decisions that grew from the silence and not from

any conversation. They were decisions growing from shared conviction. These were decisions

that were shared by a gathered community that listened together to discern a way forward.

These were decisions that grew from relational listening (as distinct from active listening). This

was a groups collective reflective conversation with the situation (Schön, 1983). These were

decisions made in silence that would later move seamlessly into action.

Zeitschrift 3: Inviting Wisdom In. *When do we invite wisdom into our decision making*

processes? She (Wisdom) used to dwell here all the time, at the table where we share a meal

together. Sometimes, in our home, there is an empty place set at the dinner table. It is the

invitation for the stranger, who may come by, to enter in. So many have. There are those who

have come into our home as strangers and left as family. Foreign exchange students from

Ghana—Michael—now our adopted son with his beautiful family. Little Isabelle and Samuel

are now our grandkids. Kimi—from Japan. Now married to Eddie. Such a beautiful

relationship with little Ichiro and Kokoa.

These rich relationships all came into our lives because we opened the door. 'Keep the

door open' a fifteen year old Mennonite girl writes on the two-hundred year timeline of the AI

visioning process in Montana. It is the door through which the stranger comes in. But we were

all strangers, we are all strangers. I am reminded of what my partner, Durdaana, said to our

twin daughters when I was about to leave for Ghent, Belgium to present at the AI conference.

With quiet wisdom, she said to them: "Now take a good look at your dad. He will be a different

person when he comes back."

How do we diminish relationships by assuming we know so much about each other?

When do we stop running around like chickens with our heads cut off, in decision making

processes, searching for some truth or some answer, arguing about something that really

matters little in the big scheme of things, and begin to listen quietly to each other. How would the

world be different if we stepped into relational presence with each other? I recall the poem about

inviting in wisdom that I wrote just before I launched this inquiry:

> *When Wisdom Wore Robes*
>
> *When wisdom wore robes*
> *we welcomed her grace*
> *and beauty divine*
> *dwelling in our home*
> *Now we lust after*
> *'Naked Truth' running*
> *out to find her where*
> *no one ever dwells*

From Awakening. Poetry by Samuel Mahaffy, 2011.

Zeitschrift 4: Reflecting on decision making streams of practice. *I thank Dr. John*

VanderStelt, Professor of Philosophy at Dordt College for opening the perspective that it is all

right to engage in a wrestling process with ideas, philosophies, and streams of practice. Much

as Schön (1983) developed the notion of talking back to the situation, there is permission to talk

back to streams of practice—to caringly say, "but wait a minute." I have things to say from this

place that respects a tradition and at the same time questions it and asks more of it. These are

my thoughts, my responses, not formulated fully, but intuitive and coming from my gut.

Positive Organizational Scholarship (POS): So much more depth has come forward in POS from the 2003 work to the newly published 2012 Oxford Handbook of Positive Organizational Scholarship. I tapped into POS on the recommendation of my advisor, Dr. Jackie Stavros, and it was a good recommendation. I found some connection just from how much of this scholarship originated from the University of Michigan, where I did my graduate work in another department. This is a scholarly community I have some familiarity with. But I found some rapid disappointment in POS. The early work (2003) left me hungry. A part of that hunger was filled with the 2012 work, but not all.

This is where I find myself wrestling with POS while honouring the richness of so much of it. It is so life-giving after reading the positivists literature of traditional OD—a real breath of fresh air. But it seems to be unable to break out of extrapolating personal qualities onto organizational structures. It seems to work sometimes and not others. I keep wandering how the "attributes" are selected. There are so many other things that I think of that could be understood as "attributes" of organizational life that would be relevant. What about courage? Integrity? Congruency? What about welcoming in of the stranger?

My background challenges me to ask of POS—while we are coming up with great answers-- are we asking the right questions? It just seems that the subject-object relationship still frames so much of the conversation. POS seems to have one foot in the postmodern worldview and one peaking at an emerging worldview that is more relational. Maybe POS just needs more cross-fertilization.

The 'positive' and the 'scholarship' in POS are both so evident. Maybe we have to go back to the fundamental question of what the 'organization' is in POS. Is it really some container into which human attributes cascade or spill over? As decision making processes

become more evident and important outside of institutional and organizational contexts, will

POS be as relevant?   In response to David Cooperrider's keynote at the Global AI Summit, I

wonder how POS might be an active and engaging voice for corporate structures to be more in a

leadership role as agents of healing and hope. This is, for me, the exciting potential for POS. I

look forward to seeing where this stream of scholarship goes next.

*   **Appreciative Inquiry (AI):** Oh, I love this AI world that I stumbled into that became*

such a huge part of my life! It affirms a core value within me. It affirms what I am sometimes

credited with and sometimes accused of—always able to find the positive in any situation. I am

excited to see some more self-reflection within the AI community. I find the work of Gervais

Bushe (2011) especially rich in this regard. Let's challenge ourselves more to ask why it works.

Let's challenge ourselves to articulate the underlying views of the world and epistemologies and

ontologies. Let's flesh out a bit the framework and deepen the conversation that seems to never

quite catch up to practice.

*   So here goes with my fear about AI and I own it as my own fear. As I watch and only*

occasionally enter into the on-line dialogues about AI, I see some new practitioners looking at AI

very strictly and very narrowly as a methodology or rule book. I see questions put out in the

public AI forum like: 'what words do you use in this part of the design phase?' I get some sense

of practitioners looking for a script or wanting a script for AI practice. They are wanting to

make sure they do it 'right'—whatever that is. When I have shared with others my experiences

with AI, sometimes I get this look or comments that suggest that I am not doing AI 'right'

because I am doing it just a little bit differently than the great names in this exploding field of

practitioners.

\So I have this fear that we might become a bit too much of fundamentalist in this stream. Let's not go there! I saw fundamentalism pretty much suck the blood out of some of the great religions of the world. We don't need that. Maybe we need to hold AI just a bit more loosely. Maybe we need to not guard our territory or our roadmaps quite so much? Do we need to give ourselves more permission to make mistakes in AI? To explore more? To find new pictures of the spatiality of AI other than the dynamic spiral we cut and paste into our descriptions of AI processes? The visual images of AI on the web, show how closely—as practitioners—we stick to a script about what AI looks like. Maybe we need to allow more room for AI to evolve in ways that we cannot even imagine today. It probably will. That is after all the power of AI!

Social and relational constructionism: So here's the hard one! Hard, because it is always hard to engage in critical reflection with those you love the most! Oh, I treasure the richness of this stream. Maybe part of the excitement is my newness to it. But, oh, no—it is touching something that I have held in me so long, and that I have known for so long to be rich. I wonder sometimes, that while I was in the linguistics stream at University of Michigan digging for more integral views of language and more relational views, and finding excitement in Pike's talk of unitive beings that prohibited reductionism—I wonder that much of the work of Ken Gergen and those in the early rich conversations of social constructionism was going on at the same time in a different discourse room-- and somehow we (maybe I) never managed to open the door and notice how similar the conversations were.

But I stall…here is my worry about this stream. The language of "constructionism" carries such strong implications of affirmative action. It denotes building something, constructing something from social and yes, relational materials. Yet, I reflect that the imperative to be in the world as relational beings often calls forward the need to STOP doing

something instead of to be 'constructing.' Does the language trip us up? What about

'unknowing?' What about just getting out of the way? What about just being quiet sometimes?

What about sometimes deconstructing the processes that are not life-giving and the institutional

cultures shaped by those processes?

Maybe I am sensitive to this having grown up as a white man in Sub-Sahara Africa and

seen first-hand some of the side effects of colonialism and even well-intentioned philanthropy.

Maybe, relational being is as much about what we stop doing as what we start doing. The

Quakers talk about "friendly disentangling" (Nielson, 1998, p. 127) Maybe relational

constructionism needs to be a bit about 'friendly disentangling.' Maybe it requires some of the

'stepping aside' that Quakers do in their decision making process when they say, hey, this isn't a

battle I need to fight.

So the last piece I have to say to relational constructionism before I go to sleep and

dream of my inquiry is this—let's keep the conversations about relationships inclusive of our

non-human relationships. From my work with Native tribes and the sacred readings from their

traditions, let's make relational constructionism about 'all our relations.' It is what I think

moves relational constructionism more into what I call 'the emerging worldview inclusive of

indigenous worldviews.'

There is some place here where relational constructionism has something powerful to say

to eco-consciousness. When I meet with social activists addressing environmental concerns, I

often find myself wanting to talk about relational constructionism. I remember the richness of

having Gary Snyder (1999) read his poetry in my periodical shop just next to the University of

Michigan campus. It would be amazing to me to hear a conversation between Gary Snyder and

Ken Gergen!   I find intriguing the way that Schön (1983) describes in the Reflective Practitioner "talking to the situation, and the situation talks back."

I wonder if there is some richness in thinking of relational being in terms of talking to the situation, the context, and having the situation/context talk back. It moves us a bit farther outside of an anthropocentric perspective, which seems a part of what we need to do if we are to sustain life on this earth-plane, much less flourish.

Zeitschrift 5: Finding the courage to speak up against the mainstream. *As I reflect on decision making, I am reminded of the great courage it has taken for others and sometimes myself to stand up and say what needs to be said, when it is not at all the place where the group is. I think this even about the discourse that defines the OD world today. I wonder if it is time for a new generation of what Kleiner (2008) calls the 'radical heretics' who spoke up against corporate management culture. I wonder if it is time for us to articulate more clearly that the way we are making decisions and the way we are operating in institutional life is resulting in the "death of our spirits" as Diane Cory (1998) suggests.   When do we say 'enough'? When do we say 'stop?'*

Have we so lusted for the right or correct answer or have we become so unwilling to make mistakes (Paget, 1998) that we are becoming collectively too silent? In the interview with my friend and colleague Michael Collier, he suggests that this is when movements happen— when the collective voice has been silenced or silent for too long. He makes this amazing statement that you need to 'show up'—you need to occupy something—before you can change anything. What are the spaces we are willing to occupy? What are the discourse we are willing to occupy? What are the discourses that we just watch silently, and never engage? Can we occupy dialogue?

What voices are excluded and what voices are included in our dialogic processes? Who is not invited to our predominant discourses? Just how do discourses become hegemonic? I am so deeply convicted that the measure of a societies wisdom lies in the way it treats those who are most disenfranchised, most on the fringe, most on the peripheral.

I remember in Eritrea there were those who were really 'out there'—a bit crazy, some said, or very crazy. Possessed, they called them. And then there was the Coptic priest I used to love to visit in his cave in the mountains reading his ancient Geez scriptures and holy texts. What possessed him? Have we, in Western culture, become so dis-possessed of spirit that we can stand silent in the face of great oppression? Is the problem in being 'possessed' or 'dispossessed'?

In Eritrea, there was this man named Ramadan just a bag of bones with nearly no flesh covering them sitting on the beach by the Red Sea having nothing to do in life except to pray and to drink tea—so happy—he needed nothing he told me because he had everything. How could a life that looked so empty on the outside, be so full on the inside? It brings me back to my intrigue with how seemingly empty places can be such sacred spaces. What is that spatiality of the sacred that is bigger on the inside, than it is on the outside?

I don't need to revisit Africa to think about silenced voices. There is my cousin who just passed away…not much older than me. A schizophrenic—they said. Hardly noticed by anyone. What was the world he lived in? What was the truth he knew that I don't know? What was the space that he occupied? Why was it so? I remember the first time he started to 'wander' early in his journey with schizophrenia. He just got out of the car at a stop light and just started walking. Just like that. What was his truth that caused him to 'just get out'? What was his destination? Years later, I thought of him when I heard the expression, 'all who wander, are not lost'. Have we lost our ability to wander? Have we Google-mapped our way out of discovery?

Where are all these voices? What have we lost by silencing the schizophrenics, the kids in the alternative school, the homeless we want to stand somewhere besides on the street corner? Have we short-changed ourselves by doing so? Have we banned all the prophets and made it impossible for the poets to make a living? How has this impacted our decision making? All these thoughts came to me when I was in downtown Philadelphia while in town for the workshop at Gergen's home. I saw this man emerge from the subway and how quickly all of us moved him to the fringe. This is what I wrote in my poetry journal (Mahaffy, 2011).

Inner City Prophet

His words cut cold scalding
the stark crowded street
wind-blown trash swirling
waves of oblivious humanity
surging up like ants from the
subway station annoyingly
confronted by a bedraggled
street-person. Homeless?
Mentally ill? No stranger,
this street-corner fixture
but surely not 'one of us.'
Tattered rags layered over
a weathered scared body—
scarcely a container
for the compelling voice that
echoes across civilizations;
"hear me…yes, you…listen!"
words pursuing like despised
manure missiles
the masses separating to
to avoid the smelly sight
his message bouncing
unceremoniously off
building walls and shrouded
hearts numbed by routines.
"He must be crazy…or
drunk, where did he come
from?" Hurrying on, I wonder
is this how they spoke
of the prophets of old?

Where do we 'draw the line?' Is there a line to draw? Who do we exclude from decision making, just because we know what they might say and we don't like it? Who do we exclude because we don't know what they might say? Who do we exclude because we are uncomfortable with the way they look, the way they dress, the way they smell? And what is the price we pay?

Zeitschrift 6: Communion in heart presence: The sacrament of the present moment.
The image of the "U' in Presence: Human Purpose and the Field of the Future (Senge et al. 2004, p. 225) provides a metaphor for a transformational way of being in the world with hope and possibility. In my inner journey with this reading, I have been led from the 'bottom of the 'U', the place of 'presencing' to a different place. The 'U' for me has become a center—a center of perfect balance and equilibrium. This center is the universe, the universe of my being and becoming as a component of an integral whole. As in the description of the 'bottom of the U' this is a place of transformation. Presence is described as a moment when a group came to a profound understanding as a 'moment of communion' (Senge et al., 2004, p. 78)

This notion of communion is, for me, a powerful descriptor of being in the place of 'presencing,' the place where past and future fall away. This led me to the delightful discovery of de Caussade's (1975) intriguing work, The Sacrament of the Present Moment. This work was a pearl for me. I found amazing parallels between notions presented in Presence (Senge et al., 2004) and in this compilation of the writings of a Jesuit priest published in 1741. He wrote his encouraging thoughts for nuns two hundred years ago, seeking God's presence in their lives.

The notion of the 'U' draws from phenomenology, Eastern and Western contemplative practice, and is deeply inspired by the anthroposophical writings of Rudolf Steiner (Philosophy of Freedom, 1988). Pere de Caussade's work was inspired by St Francis de Sales, St. John of

the Cross, and deeply shaped by St. Augustine. It is striking to read a work in a spiritual tradition more than two hundred years old, which has such an aroma of phenomenology.

The theme that echoes with resonance through such historically diverse works is the sacredness of the present moment, this bottom of the 'U', this center of the circle of heart-presence, the place where the self is transformed, because it is dissolved into divine purpose. This is the place where the 'kingdom enters my heart' (de Caussade, p. 79) where we become 'an instrument of life itself, to accomplish, in a sense, what life or God…wishes for me to accomplish (Senge et al, p. 227)

What is this place for me? How do I experience this? It is a sacrament in the sense that is something sacred. But it is also a sacrament in the sense that eternal meaning is encompassed in a single act. It is the moment of my-self being merged into divine purpose, a moment of communion with the divine. This is a place of great surrender. 'Not my will, but Thy Will be done.' It is a place that has no past and no future, only presence. It contains the past and the future, which is where the 'U' of presence becomes, for me, a center.

This is the place where the human meets the divine, and the divine meets the essence of what it means to be human. To go to a deep metaphorical place with the Old Testament story of Jacob's ladder, this is the place where the angels descending from heaven, meet those ascending to heaven. In the Sufi tradition this is the meeting place of 'zat' and 'zifat' (Personal communication with Murshida Rabia Ana Perez-Chisti). De Caussade (1975, p. 5) describes this as the place where we find 'God living in souls and souls living in God.' In the place of God living in souls, there is complete surrender--even more, there is nothing left of ourselves. Souls living in God is the careful exploration of the means to our union with God. This is the 'cultivation' of practice of presence described in Presence (Senge et al., 2004, p. 232).

I worked with this mystical meeting point in my breath practices, over a ten-year period, as part of my healing journey from cancer. Working with practices given to me by my spiritual teacher that have been part of ancient traditions, I work on becoming aware of the breath in and the breath out. This is the sense of breathing in 'light and love.' In my breath work, I have become deeply aware of the place where the inhalation of the breath stops and the exhalation of the breath begins. It is my sense that this is my body awareness of the bottom of the 'U'. The 'letting go' portion of the U (Senge et al., 2004, p. 225) is the exhalation breath and the 'letting come' portion of the U is the inhalation breath. In spiritual terms this is the place where the breathing in of presence meets the outpouring of oneself in service to the world. This is the place where the vessel (the self) becomes so full that there must be an outpouring or spilling over into the world.

It is my challenge in this life-journey, in my calling, in my vocation, to stay in this place, to partake of this 'sacrament' until my life, my work becomes an outpouring from fullness. It is my clear intent to live my life from this place. It is the practice of letting go of all that is non-essential (Senge et al., 2004, p. 25). It is the place of complete self-abandonment and complete self-fulfilment. This is the place of servant leadership (Greenleaf, 2003), where calling meets vocation, where what I do, meets who I am.

Summary of Hermeneutic Deepening Process

Decision making, in the predominate view, remains that of a *verbal* and *rational* process that engages two or more subjects in seeking to reach some agreement around some choice of mutual interest. The hermeneutic deepening process takes, from the constituent themes in the analysis, the sense that decision making as relationally constructed is very different than that. It

may happen in a metaphysical space or in a physical space. Participants in the process may be either physically present or not.

There are multiple capacities in which a person might be part of a decision process. They may be an "unconditional witness" (Rinderknecht, 2004, p. 133). They may be the *stranger,* a person present to the process by *stepping aside.* The process may be spoken or unspoken. *Silence* in the decision making process may carry multi-fold levels of meeting, some opposite to each other (Bollnow, 1982). Silence may speak *presence*. Silence may speak *withdrawal*. Silence may speak *power-over* or silence may speak *oppression*. The spark of movement decision making processes—such as occupy Wall Street-- may be lit by a discourse that has been in silence too long (See Appendix D: Interview with Michael Collier). Conversations will surely be connected to previous and future conversations and maybe even conversations from long ago. There are multiple discourses going on at the same time.

The *spatiality* of the decision making process may look more like a *gathered meeting*— people intent on being present to each other. There may be an *elephant in the room.* The decision making process that may look participatory may be in fact a death sentence for someone who is viewed as a participant in the process. The decision making process could be quietly and slowly destroying the spirit of the participants. Decision making may not happen in a room or in an institution. The hermeneutic deepening process suggests there is much to learn from decision making outside of institutional settings.

We have hardly touched understanding of *movement* decision making. Decision making may be about *knowing*. It may also be about *unknowing*. It may be about *sacred romance* (Curtis & Eldredge, 1997). Decision making may be about rediscovery of the supernatural in our lives (Berger, 1970) or it may be about discovery of the *sacred* in the ordinary. It may be about

inviting in the mystic (Dyckman & Carroll, 1981). The hermeneutic deepening process and the

findings of this inquiry, together suggest that decision making can no longer credibly be looked

at as a linear analytical process that can be controlled and manipulated at will. Gary Zukav, an

articulate speaker on the new physics, suggests that the new paradigm will require a shift in how

we view decision making:

> Decision-making today is primarily an intellectual function. We use logic and understanding that originates in the mind. This logic and understanding is linear and exclusionary. That is, you cannot think of one thing without excluding others. You cannot understand something one way and understand it in other ways simultaneously. We are now developing a higher order of logic and understanding that originates in the heart. The heart is inclusive. It accepts. The intellect judges. The higher order of logic and understanding that originates in the heart comprehends nonlinear realities and simultaneous realms of truth.
>
> In DiCarlo, 1996, p. 323-324.

What emerges most clearly from the hermeneutic deepening process is the notion of

presence and the notion of *relational.* It threads through so many of the components. I recall my

experience with trying to remember how to make African bread, after being in the United States

for many years. I was not able to remember a *knowing* that was in my body and my cells, and

unable to do so, until I became fully present (Mahaffy, 2003).

What does it mean to be fully *present?* It seems there are so many windows into this.

What does it mean to be *relational?* What happens when one puts the two together? The

hermeneutical deepening process that constitutes Chapter 5 leaves us with this—*relational*

presence. It is not a simplification of all the complexities, all the discourses, all the constituent

themes. It is simply where entering the hermeneutic circle has led this inquiry.

Chapter 6 – Interpretation of Results and Recommendations

Introduction

Chapter 4 presented results from the twelve situational maps—three types of maps drawn from four sources of data. It also presented the results of the linguistic analysis of a selected appreciative inquiry (AI) discourse and the interviews with six co-researchers. Chapter 5 presented results from the hermeneutic deepening process of working with the findings in Chapter 4.   The effect was to view the situation of breakthrough decision making through a *transdisciplinary* and *multi-lens* perspective. In Chapter 6, the inquiry turns to *interpretation* of results and *recommendations* for further research and practice.   Chapter 6 presents first a *summary* of results followed by a *discussion* of results.

This chapter situates the results as an alternative to the predominant paradigms that place *subject-object dualities* at the center of decision making. In so doing, it categorically rejects the emphasis on decision making as involving *single subjects, bifurcated choices*, and hierarchical constructs that maintain the *power* and *control* of *hegemonic discourses* and *outcome (agenda) driven* processes. The construct of *relational presence* emerges as the significant and alternative representation of an approach to decision making grounded in the notion of *relational being.*

The approach that this inquiry leads to, starts with the *primacy of relationship.* It is a presupposition that is supported in the findings. But, the inquiry suggests moving beyond the relational constructionist understanding of meaning and decision making as *relational coordination.*   Based on the results of this inquiry, relational *presence* in decision making is presented as an approach outside of the subject-object dualism of the modern worldview, but also beyond efforts that have been made in the postmodern approach to make decision making more participatory through *de-centering the subject.*

Following the *discussion* of results, this chapter returns to the three primary research questions as well as the four secondary research questions. It summarizes how the results present an answer to these questions that fuelled this inquiry. Finally, the chapter turns to *implications* of the results for *practice* and the implications for further *research*. In regard to the former, it affirms that *relational presence* moves beyond the limitations of subject-object dualities in decision making practice. It specifically offers an alternative to *consensus decision making* as it is practiced today. In regard to the later, it maintains that the *multidisciplinary* approach of this inquiry has uncovered findings that would not have been evident in an inquiry limited to a single discipline. It proposes a continuation of a "comparative constructionist analysis" across disciplines that might well lead to furthering a "broad enrichment of theories, methods, and practices" (Gergen, 1994, p. 138).
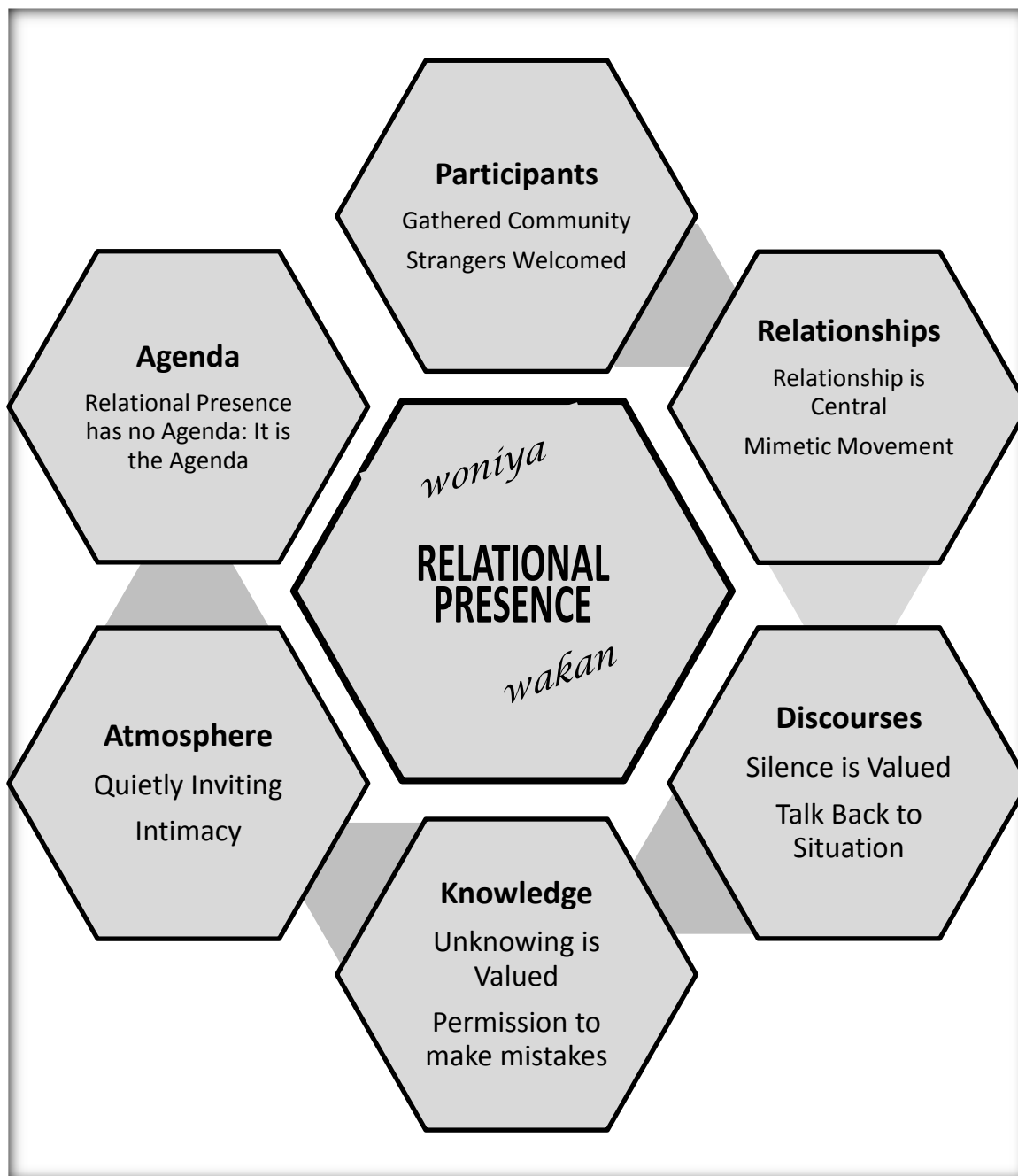
Discussion of Results

From relational being to relational presence in decision making. Relational constructionism promotes the *primacy of relationship*. Relations are understood as extending beyond human participants to include the "wider phenomenal world" (McNamee & Hosking, 2012, p. 110). This includes relationships to the earth as well as a relationship to that which has historically been understood as the *sacred*. Meister Eckhart (1986) represents the voice of many of the great mystics when he suggests, not only the *primacy of relationship,* but that relationship is really the *essence* of all that is. Albert Einstein suggested that the notion of separation is perhaps a delusion: "A person experiences life as something separated from the rest--a kind of optical delusion of consciousness. Our task must be to free ourselves from this self-imposed prison, and through compassion, to find the reality of Oneness." (Retrieved from http://thinkexist.com/quotation/a-person-experiences-life-as-something-separated/411055.html).

This inquiry leads to the notion of *relational presence* (Figure 6.1) as a core understanding of what it means to be participating in breakthrough decision making representing a shared higher purpose. The inquiry suggests that this notion allows us to "move beyond cause and effect in understanding relationships" (Gergen, 2009, p. xvi) in the situation of decision making. It suggests that "restoring the relational flow" (p. 192) in decision making may require the "transformative dialogue" that restores "potentials for multi-being" (p. 193).

Relational presence. This inquiry finds that *relational presence* may mean more than "relational coordination" (Gergen, 2009, p. 193). It may require moving from a postmodern to the emerging/indigenous worldview that sees all relations as organically connected. It may require us to find that place where we "embrace our capacity for communion…that honors the other, that reverences the Holy One in the other and in the self" (Cannoto, 206, p. 138). This may be the place where the boundaries of separation between the *sacred* and the *secular* not only grow thin, but melt away.

Figure 6.1 represents the understanding of *relational presence* in decision making as it emerges from this inquiry. It highlights aspects of *relational presence* that emerge from the findings. It visualizes *relational presence* as distinctly different from other approaches in both the modern and the postmodern context of OD and decision making practice. It is different ontologically, epistemologically, and as an approach to decision making in organizational and institutional settings as well as in movements and gatherings where there are meetings to find shared purpose(s).

Figure 6.1 Relational Presence

Participants
Gathered Community
Strangers Welcomed

Agenda
Relational Presence
has no Agenda: It is
the Agenda

Relationships
Relationship is
Central
Mimetic Movement

woniya

RELATIONAL
PRESENCE

wakan

Atmosphere
Quietly Inviting
Intimacy

Discourses
Silence is Valued
Talk Back to
Situation

Knowledge
Unknowing is
Valued
Permission to
make mistakes

Relational Presence can be described as *having* or *holding* no agenda, because it *is* the

agenda. Participants in decision making from the place of *relational presence* are a *gathered*

community, so named for their *attentiveness* to each other and attentiveness to the leading of

spirit. *Strangers* are welcomed to decision making in *relational presence*. In welcoming the

stranger, we are also welcoming *wisdom* (Mahaffy, 2010). In fact, there is a sense in *relational*

presence that we are all *strangers* to each other. This is because we let go of our *presumptions*

that we know each other. In the *discourses* of *relational presence,* there is as much value given

to *silence* as there is to speaking. In fact, *silence* may have more value than speaking. It is in

that place of *quiet presence* where we re-find our *center*, our *hidden wholeness* (Palmer, 2004).

As far as knowledge, in relational presence *unknowing* is valued as much as *knowing*.

Unknowing is invited. Uncertainty is certainly present. Permission is given to *make mistakes.*

The *atmosphere* of relational presence is thinner than thin air. It is the *ethers,* the *holy air,*

wonija wakan (Two Bulls, 2005). It is life itself, spirit, breath, renewal. It is the presence we

feel between us. It is easy to breathe, because it is *quietly inviting.* It is the *presence in our*

midst (Bauman, 1983). Relationships are central. But, they cannot be held still to be defined as

subject and object, because they are always moving. This is the *mimetic movement*, where

decision making is not so much positions, statements and responses, but the *call and the echo*

(Vaughan-Lee, 1992).

Responding to the primary research questions. This inquiry framed three primary

research questions: 1) What is the spatiality of breakthrough decision making? 2) What are the

relational constructs that shape and create breakthrough decision making? 3) How does

softening the boundaries of separation between the *sacred* and the *secular* (Gergen, 2009)

deepen our understanding of the spatiality and relational constructs of breakthrough decision

making? In this section of Chapter 6, the inquiry summarizes how the research results have led

to an answer to each of these primary research questions.

What is the spatiality (design and architecture) of breakthrough decision making? The inquiry finds that the *space* of breakthrough decision making is *metaphysical* space that is both *relational* and *dialogical.* This spatiality is *free-flowing* space that cannot be contained or defined by the *circle.* While the *circle* has come to represent the spatiality of decision making processes that seek to be *inclusive* and *participatory*, the findings of this inquiry establish that the *spatiality* of breakthrough decision making cannot be contained within a circular frame. Instead, it follows Gergen's (2009) suggestion that "from a relational standpoint it is useful to view the organization as a potentially fluid field of meaning-making" (p. 321).

In this sense, the spatiality of decision making is also *fluid.* The findings of this inquiry capture the notion of spatiality as *fluid field* in the social worlds/arenas maps. These maps illustrate the complexities of decision making relative to boundedness vs. unboundedness, structured vs. unstructured, and spontaneous vs. non-spontaneous. As decision making moves from a modern to a post-modern worldview, and from there to an emerging worldview, the *spatiality* becomes increasingly *free-flowing.* This is well illustrated in the social worlds/arenas maps of the visual discourses of decision making. The spatiality of decision making, in the behavioristic frame, will define the locus of decision making within a specific portion of the human brain. At the other extreme (relational presence), the spatiality of decision making can be visualized as suggesting *movement, spirit,* and *unboundedness.*

The literature of decision making has historically focused on decision making as a *temporal* process. After all, practitioners describe AI decision making as stages or *steps in time* with the descriptors of the 4-D or 5-D phases of the AI process. Decision making, as it is described in these and other streams of practice, is framed *temporally.* Meetings for decision making occur at set *times* and agenda items come up within *time frames* that may be monitored

by a meeting *time keeper*. This inquiry uncovers the richness that can be found in loosening from the grip of the *temporal modality* and looking at decision making through the *spatial modality*. This focus is congruent with the objection of Watsuji (1992) and others to the emphasis that Heidegger placed on *temporality* over *spatiality* in his work *Being and Time* (1962) and elsewhere.

It is the discovery of this inquiry that there is important *spatiality* in decision making that is *ontologically* neither self nor others, but rather the space where the two *co-emerge*. Because this *spatiality* is ontologically neither *self* nor *other*, it is therefore *epistemologically* neither subject nor object but rather *inter-subjective* knowledge.

This inquiry finds an alternative spatiality for decision making that does not have the *subject* or the *social* at center stage. It finds that *de-centering the subject* from the spatiality of decision making is, by itself, inadequate. De-centered subject decision making is a matter of subjects changing positions, *alternative* discourses rising to replace *predominant* discourses and the two co-existing in an *uneasy* shared space. Yet the findings of this inquiry affirm that there is a *complexity* in the situation of breakthrough decision making, which involves some spatial *congruency* that cannot be captured in the notion of contradictory discourses *co-existing*.

There is something in the *spatiality* of decision making that is larger than that. Even the notion of *consensus* in decision making "rapidly reduces once again to the assumption of an inbuilt subjectivity of origin" (Urwin, 1984, p. 289). This inquiry comes to a *spatiality* of decision making that is expressed as *relational presence.* It cannot be reduced to the terms of *inbuilt subjectivity* or even *relational coordination*.

What are the relational constructs that shape and create breakthrough decision making? The findings of this inquiry support and enhance the relational constructionist

perspective that decision making grows from "relationships of interdependency" (Gergen, 1994,

p. viii). The constituent themes of this inquiry, are replete with references to *relationships* and

interdependencies growing from relationships. In the findings of this inquiry, the predominant

characterization of the quality of interdependent relationships is one of *gratitude*.

The notion of being on a *journey together* emerges from the mapping and analysis of

both the narrative and historical discourse. It is a rich metaphor for the *appreciation* of the

primacy of relationship. But, the findings of this inquiry lead us to conclude that decision

making and decision making structures (organizations) involve more than a "communally shared

narrative" (Gergen, 2009, p. 316) among human actors/actants.   The results of this inquiry

identify that the relational constructs, which shape and create breakthrough decision making,

include *individual human actors* (stakeholders, facilitators, experts, leaders) and *collective

human actors* (relational networks, organizations, departments).

But the relational constructs also include *nonhuman elements/actants* (technologies,

processes, noises, silences) as well as *implicated/silent actors/actants* (affected parties,

participants absent, the elephant in the room). The relational constructs of decision making

include *political*, *economic*, *sociocultural*, *linguistic, spatial*, *temporal*, and *symbolic* elements.

Further, the relational constructs of decision making include major *issues* and *debates* which are

described in this inquiry as *dynamic tensions.*

Finally, the relational constructs of breakthrough decision making include layers of

cohesive and *related* discourses both *intrinsic* and *extrinsic* to the predominant and most evident

discourse of the decision making process. These *cohesive* discourses are related to each other in

complex ways that have been little-studied in the research on decision making, but which are

elucidated beautifully through looking at the discourses of decision making through the linguistic

lens. Tagmemic analysis (Pike, 1971) provided such a lens for highlighting *cohesion* in this

inquiry. Further research may well find other linguistic and discourse analysis approaches

equally rich and useful as a way to "orient toward multiplicity" (McNamee & Hosking, 2012, p.

48) in the analysis of decision making.

   How does softening the boundaries of separation between the sacred and the secular

deepen our understanding of the spatiality and relational constructs of breakthrough decision

making? It is at the convergence of the discourses about decision making in the 'sacred' and

'secular' streams that the notion of *presence* comes forward. The conversation about this

boundary has suggested that we are experiencing the reappearance of the *supernatural* in our

lives (Berger, 1970). At the same time is has explored the simultaneous discovery of the 'sacred'

in *everyday circumstances* (Gergen, 2009). Softening the boundary of separation between what

has traditionally been considered 'sacred' and what has traditionally been considered 'secular'

has opened the door for the construct of *relational presence* as an approach to breakthrough

decision making. Without the softening of this boundary, the notion of *presence* could not have

been so easily elucidated.

   Responding to the secondary research questions. Related to the three primary

research questions, the inquiry addresses four secondary research questions integral to the

primary ones. Below is a summary and interpretation of results as they relate to each of the four

secondary research questions.

   What is the importance of transcendence of self and organization in breakthrough

decision making? Relationships that transcend *self* and *organization* have predominance in the

findings of this inquiry. They lend compelling support to the premise, brought forward by

Gergen (2009), that we are relational beings *beyond self and community.* Notions of *presence*,

sacred presence, and the *center* as a meeting place between *human presence* and *transcendent presence* appear frequently in the findings. There is a defined *identity* in the construct of the *journey* that transcends both *self* and *organization*. Participants in breakthrough decision making processes understand *who they are* in terms of relationships that transcend self and organization. It is clear from the analysis of the narrative of the AI process, that *transcendence* of organization is present. This is the case because participants in the AI process describe and define their relationships not so much in terms of *membership* in a group or role in an organization but rather in terms of the *quality of relationships* and how these shape lives and worlds.

  How is silence (stillness, reflection, self-awareness) a component of the discourse of breakthrough decision making? It is evident from the findings that there is a diversity of complex meanings attached to the notion of *silence* in decision making processes. Perhaps most significant is the notion that *silence* in the decision making process can fully take its place as "not the absence of words but the presence of understanding" (Senge et al., 2004, p. 78). This inquiry could barely touch on the richness of *silence* as a construct in decision making processes and in human interactions in general.

  Where does breakthrough decision making touch a meeting place that is larger than the compromises that lead groups to give up individual positions to reach group consensus? The hermeneutic of this inquiry maintains that, while *consensus* may provide some opening for alternative discourses to exist, it does not open the door wide for *alternative* discourses to replace *predominant* discourses. At most, it provides the opportunity for the two to *co-exist* in an uneasy embrace. The inquiry brings forward, as an alternative, the notion of *relational presence* which frames decision making processes as *communal* endeavours that allow new meanings to *emerge* from shared understandings growing from the primacy of relationships.

What is the role of hope, faith, and positive expectancy in breakthrough decision

making? Do the research findings support the AI notion of *positive expectancy* as integral to

change processes? Indeed, the results do find that the sharing of stories is a root for a people or

community to both reach their shared *identity* and their *strength* as a community. However,

while *hope* is much referenced in the literature, this inquiry finds that *hope* is mostly expressed

in terms of *gratitude for relationship.* Hope, in these findings, is connected to *listening together,*

attentiveness, imagination, *shared journey,* and *walking alongside.* Hope is found in the

peripheral vision that reminds us that we are not alone. In short, the notion of *hope* finds

definition, meaning, and life in our findings in terms of *relationship* and *relational presence.*

Summary Statement

This inquiry has found that decision making, in the predominant discourse, has been

mostly about *efficiency, participation,* and *finding agreement* on an agenda for discussion and/or

action. The notion of *relational presence* moves far from the mainstream paradigm that has been

rooted in positivism and dualism. It abandons the position that "a decision-making group is a

collection of individuals interacting on a face-to-face basis to solve a problem" (Jewell & Reitz,

1988, p. 251). But, in arriving at the notion of *relational presence,* the inquiry also moves away

from the emphasis on a *future outcome*.

Without disfavouring the *appreciative* approaches that are at the core of the researcher's

own facilitation practice, it invites the researcher to bracket the *temporal* perspective of his own

AI stream-- with its emphasis on a *future desired outcome*—to consider the *spatial* perspective of

the *awakened awareness* that can "embrace the present moment as an ever-flowing source of

holiness" (De Caussade, 1975, p.16). This is the place where the researcher opens to the

transformative potential of the inquiry process. Figure 6.2 visualizes the researcher's journey to

this emerging understanding of *relational presence* as a frame for decision making by relational

beings.

Figure 6.2 The Emergence of Relational Presence as New Approach to Decision Making From Historical Approaches and Paradigms

- Decision Making involves gatekeeeping and controlling information and is purposful toward efficiency.

- Decision making is understood in terms of the adaptive artistry of natural systems applied to the organizational world

- Decision Making involves a generative process for extending visions of possibility

- Decison Making is a shared process of meaning-making growing from a communally shared narrative

Traditional OD Context

Learning Organization Context

Appreciative Inquiry Context

Relational Constructionist Context

Relational Presence

Decision Making is relational, dialogical. Beyond 'relational coordination' it leads to co-emerging new meanings and understandings derived from intentionally treating the space between us as sacred.

The researcher finds in *relational presence* the *fine silk* that connects us as *relational beings* (Gergen, 2009). Through the interpretation of these findings he brings forward "new alternatives for action" (Gergen, 2009, p. 141). These grow from identifying a "significant alternative to many contemporary ways of framing the world" (p. 141).

The inquiry now turns to considering the implications of this approach for decision making *practice* in organizational and group settings.

Implications for Practice

The *spatiality* of decision making that exists in much of the mainstream of our institutional life is perhaps killing us. Diane Cory (1998) names this "the killing fields" (p. 209). She states: "there is a lie that must be named and a truth that must be told. *Our institutions are killing our spirits.* We are allowing it to happen. In exchange for an illusion of power and control, safety and security, we have betrayed our souls because we are afraid" (p. 209).   She notes that "what passes for effective, efficient meetings these days is mostly superficial conversations that, with exquisite care and capacity, avoid clarity and honesty and substitute verbal extroversion and battle for productivity" (p. 211).   This inquiry suggests putting into practice an alternative approach that begins with the *primacy of relationship* and the notion of *relational presence.*

How changing underlying assumptions reshapes practice. The foundational framework of dualism in the predominant view of decision making breeds *separation.* It is this separation that leads to the battle and war metaphors that have dominated the discourses (conversations) about breakthrough decision making over the past decades. Unfortunately, these metaphors have also dominated the discourse about *peacemaking* and *agreement finding*.

The paradigm brought forward here, proposes that we start from the place of *wholeness*, rather than from the place of *brokenness*. With Albert Einstein, our findings call us to " free ourselves from this self-imposed prison." (Retrieved from www.thinkexist.com).

This inquiry finds that the notion of *relational presence* allows us to "move beyond cause and effect in understanding relationships" (Gergen, 2009, p. xvi) in the situation of decision making. This may lead to "restoring the relational flow" (p. 192) that leads to "transformative dialogue" bringing forward "potentials for multi-being" (p. 193). If decision making has been designed in a way that, more often than not does not lead to life-giving and life-sustaining outcomes, it is time to *re-design* it.

Essential aspects of decision making built on relational presence. This inquiry identifies twelve aspects that shape *relational presence* as a pathway to decision making. These twelve aspects are listed in Table 6.1.   This inquiry finds that these twelve components together present a fundamentally different pathway for decision making outside of the traditional and predominant presumptions that have shaped decision making in the Western world.

Table 6.1 Twelve Aspects of Relational Presence Emerging from the Findings

_____

1.   Primacy of Relationships
2.   Quietly Inviting
3.   Letting Go of Assumptions
4.   Coming Together as a Gathered Community
5.   Welcoming the Stranger
6.   Valuing Silence
7.   Relational Listening
8.   Peripheral Vision
9.   Mimetic Movement
10.   Unknowing
11.   Intimacy
12.   Relational Presence is the Agenda

_____

1.   ***Primacy of relationships.*** Very simply, *relationships* come first. They are the reason for decision making. Care for relationships determines how and why decisions are made. Relationships come before knowledge, before information, and these are understood as being relationally constructed within the context of relationships.

2.   ***Quietly inviting.*** Research on the experience of teaching from an open and engaged heart (Rinderknecht, 2004) finds that a teacher, coming from the place of the heart, has a "way of being quietly, authentically present and inviting" (p. 130). Our findings are similar for decision making. *Relational presence* calls forward a receptivity that *welcomes the other*, invites the engagement, and *honors the relationship* in a way that is quiet and still and reflective of a *centered presence*.

3.   ***Letting go of assumptions.*** By putting forward the priority of *in-between-ness* over the "I" and the "you"—the subject and the object—*relational presence* invites the *letting go of assumptions*. If we view decision making as a relational activity of allowing new meanings to emerge, there will not be room for allowing assumptions about either the *other* or the *situation* that could block this emergence.

4.   ***Coming together as a gathered community.*** A gathered meeting is one in which participants come together with the *intent* of *being present* to each other. They are *attentive.* There has been valuable work done on the importance of being *self-aware* and *other-aware* in decision making processes (Stavros & Torres, 2008). This inquiry suggests the importance of being *community-aware* and *relationally-aware.*

5.   ***Welcoming the stranger.*** When we invite in *the stranger* in a decision making process, we are inviting in the possibility of new wisdom and understanding. Harlene Anderson references this as the notion of the *host/guest* (1997). The mainstream literature of decision

making gives little attention to the notion of *the stranger.* It is our predominant expectation that decision making happens in institutional and organizational settings where participants are familiar to each other.   Georg Simmel (1972) brought forward some of the first insightful discussions of the concept of *the stranger* as a participant in social interactions. *Relational presence* has particular attentiveness to the *gift of the stranger* (Smith & Carvill, 2000) in the decision making context.

       6.   *Valuing silence.* *Silence* can have multiple and complex meanings. It may reflect *withdrawal* of participants in decision making processes. It may indicate that voices are being intentionally silenced. Or, it may be silent protest of a predominant view. In this work, the valuing of silence means the valuing of the notion of *quiet presence.* This may be the place of *action* as much as of *inaction.* It may be the center of being where *all action* is and *no action* is.

       7.   *Relational listening.* More than *active listening* to verify understanding, *relational listening* involves *listening together* for the emergence of new meanings. The findings of this inquiry clearly lead to a new understanding of listening. It suggests the notion of *relational listening* as a substantially different construct. This is the construct of *listening with.* The construct of active listening is *listening to.* It is easy to find stark examples of the difference. This inquiry brought forward the story of the locust plague in my village of Senafe, in East Africa. Had the United Nations engaged in relational listening with the villagers of Senafe, and had they had a reflective conversation with the situation of the locust plague, they may responded very differently in their intervention. In relational listening, both parties would have learned from each other.

Listening together calls forward a response. Actively listening does not necessarily do so. The implications for decision making processes are profound. Listening to *understand* another—the common description of *active listening*-- may bring one to being relational without bringing one to relational being that is *beyond self.* Relational listening values the *primacy of relationship* above *rational understanding.*

       8.   *Peripheral vision.* The notion of *peripheral vision* comes up in terms of the metaphor of the d*ance floor* as an image of relational engagement (Anderson, 1997; Gergen, 1994; McNamee & Gergen, 1999).   While dancing with one partner, you may see other potential partners to dance with and movement all around you with *peripheral vision.* In *relational presence* we do not focus on the *other,* any more than we focus on the *self.*   We turn toward purpose, toward relationship, toward the situation, holding in awareness, through our *peripheral vision* that we are never alone.

       9.   *Mimetic movement.* The notion of *mimetic movement* also grows from the metaphor of the *dance floor* as the place of relational engagement. It calls us to step completely outside of the predominant construct of decision making as *cause* and *effect*--subject and object. The notion of *mimetic movement* carries the sense of *relationship* as integral to the decision making process. It holds some sense of the "looking glass self" (Gergen, 2009, p. xvii) but it goes beyond that. The notion is implied in Urwin's (1984) understanding in regard to how a child learns language. She suggests an alternative view to the notion that the child learns language through "mapping language onto cognition or action" (p. 283). Rather than viewing language learning as children "taking up subjective positions, which were previously occupied by significant adults" (p. 283), Urwin suggests the notion of *co-occurrence.*

The interactions contained within the engagement of a very young child with a parent—

instead of being viewed as a child *imitating* (stimulus-response) with social and linguistic skills

thereby being transferred from parent to child—might be viewed as "playful interactions" of

"relational positioning" (p. 292-293). In short, Urwin describes this infant-adult engagement in

terms of what we call here a sort of *mimetic movement.* This inquiry suggests that the notions of

co-occurrence, playful interactions of relational positioning, and *mimetic movement* are rich

descriptors for *relational presence* in decision making.

   10.   Unknowing. The place of *unknowing* is valued as much or more than the

knowing of experts and expertise. The notion of *unknowing* suggests the aspect of decision

making as a *journey* that may involve uncertainty and faith. *The Cloud of Unknowing* (1981) is a

little known book that is on the surface about contemplative prayer, but also is about a way of

being in the world together. In his introduction to this book, Tim Farrington, a Catholic who left

his religious stream to practice Zen Buddhism, describes this as the "unmistakable voice of

someone who has experienced 'God' beyond all baggage and disputes" (p. viii).

   AI has been described as a *journey* to discover a desired future which has a *positive*

image that can lead to *action* at its core (Cooperrider, 2003). This is a descriptor that resonates

with the notion of decision making as a *journey of discovery together into the unknown.* Polak

(1973) suggests that this moves us from *diagnosis* to *prognosis.* The image of the future "not

only indicates alternative choices and possibilities, but actively promotes certain choices and in

effect puts them to work in determining the future" (p. 300).

   11.   Intimacy. Decision making comes from the place of the *heart* rather than the

head. We get out of our heads in the sense that the mind is no longer the leader. While we may

bring into decision making great intellectual capacity, the highest order of logic and

understanding will come from the heart (Zukav, 1996). From this place, decision making can be more intuitive and more tuned to relationship. It will be an experience of *intimacy*, perhaps even when and where it is least expected.

   12.   Relational presence is the agenda. Finally, the inquiry notes that decision making in *relational presence* does not *have* or *hold* an agenda as its *starting place*. Relational presence *is* the agenda. It does not mean that an agenda does not *emerge* as an aspect of *emerging meanings*. Not only may agendas for *discussion* emerge, but also agendas for *action.* Decision making, from the place of *relational presence*, reaches *completion* and *fulfillment* only in *service* to the relationship—to others and to the community.

   Credibility of the twelve aspects of relational presence as reflected in the six semi-structured interviews. Table 6.2 presents the results of comparing the findings in regard to each of the twelve aspects of relational presence, to the findings from the six interviews. The interviews were chosen as a methodology to engage co-researcher perspectives and to create a multi-vocal inquiry. They were also designed to enhance credibility of the findings from the other methodologies.

   The inquiry finds in the language of one or more of the interviewees confirmation of each of the twelve aspects of *relational presence* in decision making. While the language of the co-researchers may differ slightly, there is important affirmation of the findings from the other methodologies. The inquiry accepts the co-researcher's perspective as fully illuminating of the research questions as the findings from mapping and linguistic analysis.

   As an outcome of this inquiry, it is hoped that the community of scholars and practitioners will continue engagement with the understandings that emerge from this inquiry.

Table 6.2 Credibility of the Twelve Aspects of Relational Presence as Reflected in the

Semi-structured Interviews with Open-ended Questions.*

Primacy of Relationship(s)	"As a community we have a longing to connect. We need to be in relationship to contribute, to feel significant." MM
Quietly Inviting	"I believe in the quiet space that focuses on our connecting with each other and what is important." MM "I am inviting spirit into the space we hold together." KJ
Letting Go of Assumptions	"We need to be ready and willing to be surprised. We do not know what may come forward and it may be very different than our preconceptions" LF
Valuing Silence	"Moments happen when people can't be silent anymore. These can be the moments where great change is about to happen." MC
Relational Listening	"Our spirituality will speak much to how well we are able to listen together." LF
Peripheral Vision	"Peripheral vision has to do with the ability to check in and see what is happening. It is a way of knowing and saying that I am here and you are here and you are seen by me." HA
Mimetic Movement	"To find the circle of agreement, you need to find the strengths of the culture, the community and build on them." MV
Unknowing	"Breakthrough decision making is when people are able to reach different understandings together and ascribe new meanings to situations." HA
Intimacy	"Trust comes from shared ideas, shard experiences, shared commitments." MC
Relational Presence is the Agenda	"When people are present and spirit is in the room, that is when amazing ideas come forward and people find the place to solve problems that they may have thought before were impossible to solve" KJ

*Quotations are from the notes of the interviewer. While they are believed to be accurate, the precise wording has not been double-checked with the interviewee.

Relational presence as a way forward beyond the limitations of consensus decision making. It is among the core questions of this inquiry, as to whether there is a meeting place in decision making that goes beyond the experienced limitations of *consensus decision making.* The results presented in Chapter 4 and the deepening of findings through the hermeneutic process in Chapter 5, suggest that the answer to that question is 'yes.' *Relational presence* does bring forward an alternative paradigm that moves beyond *consensus,* as it is practiced in organizational and group contexts today. It identifies an alternative *ontology* and *epistemology* growing out of the "comparative constructionist analysis" (Gergen, 1994, p. 138) of decision making through a transdisciplinary lens. It invites practitioners to a new approach.

The great promise of consensus decision making. Consensus decision making takes to a new level, a series of efforts to make decision making more *inclusive* and *participatory*. It furthers the notion that top-down decisions that do not engage those most affected by the outcome of the decision making process, may be both undesirable and ineffective. It is with good reason that decision making practice has turned toward *consensus* as a reaction to mechanistic models of early OD that have emphasized *efficiency* over *participation.*

The history of consensus decision making. Consensus decision making may be as old as human decision making (Rhizome, 2011). It can be found in records of decision making processes of indigenous peoples around the world, including the San 'bushmen' of South Africa. Sometimes described as *simple consensus*, this approach contains the simple assumption that, if a decision is to be good for all involved, it needs to be agreed to by all involved. It is important to note that, in both indigenous communities that practice simple consensus and in later practices of consensus such as evidenced among the Religious Society of Friends (Quakers) (Sheeran, 1996) and other faith communities, there is a priority placed on *relationship* over *outcome.*

It is important to distinguish here that *simple consensus* in this context is different from what we may understand as *unanimous agreement*. In the oldest and deepest sense of consensus, it means more than no one disagreeing with a decision brought forward by an individual within a group. Rather, it carries the sense that there is *collective wisdom* or *understanding* emerging from the group as a whole that transcends the individual knowledge or perspective of any single individual. The positivistic orientation of decision making literature, where decision making is viewed as finding agreement among individuals in regard to a specific advanced agenda, makes it challenging to frame this notion within the language and discourse of modern OD practice.

The widely shared valuing of group agreement. The wisdom of agreement within the group is an essential component of sacred texts from the major religions of the world. It calls forward the sense that the decision must be for the *highest good* or *greatest purpose*. It mitigates against the self-interest voice of a single individual or a number of individuals within a group. For groups interested in deepening understanding of decision making as a way of finding shared higher purpose, there is great value in starting with the sacred texts and spiritual teachings of the major religions of the world as well as with the body of what has been called *wisdom literature* (Douglas-Klotz, 1995).

What consensus has come to mean in modern OD practice. Consensus decision making has come to mean something very different in both research and practice in the modern organizational context. It has been popularized as an enhancement for making decision making more *participatory* within the context of institutions. But while presenting itself as a methodology for enhancing *participation*, it may often be solidifying instead social, political, and cultural barriers to any perspective that serves as an obstacle or alternative to the

predominant voice. Salient *social norms* (Berkowitz, 2005) and expectations of group agreement

may, in fact, be *silencing* the expression of individual voices.

Facilitators, with good intentions of increasing the *participation* of individuals in a group

process or wanting to ensure that *all voices are heard*, may turn to *formal consensus* as a tool.

Often, consensus is promoted as an approach that can work as an adjunct to other decision

making models (Hartnett, 2011). Proponents of *formal consensus* bring forward the intent to

balance the long-held desire for *efficiency* in decision making with the promise of a process that

is fair, collaborative, and to "involve every person who is affected by the decision in the decision

making process" (Butler, 1987, p. 3). Consensus decision making is currently being promoted as

a *tool* for use by any organization to promote a sense of *participation* "regardless of whether the

final decision-making power rests with a single person or team, a vote of members or unanimity"

(Hartnett, 2011). This approach, considers consensus to be an *enhancement* rather than a

methodology. It aims for wide-spread agreement, but prepares to settle for very much less.

Formal consensus is a process where there is general discussion around an issue or

concern followed by a *call for consensus*. This provides the opportunity for individuals to

express concerns about the proposed decision. Concerns may then be addressed through further

discussion or may be footnoted in the final outcome decision recorded by the group. In a *formal

consensus* process, failure to reach agreement may simply mean setting aside the agenda item

and moving on to the next one (Butler, 1987).

While "shared decision-making is increasingly advocated as an ideal….decision-making

process" (Charles, Whelan, Gafni, Willan, & Farrell, 2003, p. 689), even vocal proponents of the

consensus model suggest that "the chances for reaching such a full agreement are rather low"

and "complete agreement is not necessary in real life" (Herrera-Viedma, Herrera, & Chiclana, 2002, p. 394). How can an approach so promising at the same time be so disappointing?

       The pitfalls of consensus decision making. Efforts, such as consensus models, to make decision making more *participatory* have been singularly disappointing to many. Accounts of consensus decision making over the past decades suggest that the outcome may often be group members simply *agreeing to no longer disagree*. There may be no real *unanimity* and sense that the group and its purpose in meeting have been moved forward. It may leave participants in the process singularly unsatisfied.

       Has the trade-off of *efficiency* for *enhanced participation* led to better decisions? Many think not. On the one hand, there are those who suggest, along with the author, that *power hierarchies* and *hegemonic discourses* are maintained and reinforced in complex ways that are not easily overcome simply by seeking greater group participation in decision making dialogues (Gergen, 2001). On the other hand, there are those who believe that the effort at less hierarchical decision making is a failed experiment and return to praise of the *efficiency* of hierarchical models (See Jaques (1990) *In Praise of Hierarchy*).

       The question must be asked whether *consensus* models, as practiced in decision making processes today, really promote a *multi-lens* and *multi-vocal* (Anderson, 1997; McNamee & Gergen, 1999) dialogue. Are such processes sometimes used to assert a proposed shared position that is brought forward by one or more persons in positions of power? In that case, does consensus perhaps enhance, rather than minimize, *hierarchical* decision making? Hartnett's (2011) suggestion that the methods of consensus decision making can be used even in cases where "the final decision-making power rests with a single person" (p. 1) suggests this may be

the case. His handbook on decision making suggests that a component of the step of finalizing a

consensus decision is showing *empathy* for group members left unhappy by the outcome.

       Why consensus decision making has not been able to achieve its desired outcomes. If

the efforts to make decision making more *participatory* and less hierarchical have failed to

change the fundamental role of decision making in organizational and societal relationships, the

question must be asked 'why is this so'? The results of this inquiry suggest this is the case

because these efforts work from the same shared assumptions that have shaped decision making

since industrial times that hold subject-object dualism at the center. As long as the *design* of

decision making is understood in terms of *two or more parties* oppositionally engaged in a

mental process of *sharing information* between them in an effort to find a *meeting ground*

between them, the outcomes may be disappointing. Each person coming into a decision making

process, with this perspective, brings in their own world-view, their own assumptions and their

own beliefs.

       Mainstream decision making practice—as experienced in much of the modern OD

context-- starts out as a *negotiating* process over individual *positions* and *beliefs* to find some

middle ground. In this paradigm, the essential components of the situation of decision making

are an *agenda*, a *subject* and an *object*. Decision making is visualized as a speaker and a listener,

and a *mental* or cognitive process whereby *information* is exchanged and positions negotiated.

The language of dualism and division is evident. Decision making in this model starts out with

an *agenda* and diverse parties coming to *work* that agenda with the intent of finding some

agreement or meeting place. Often, the battle ground has been set even before the meeting has

started.

Consensus decision making seeks to interject some fairness into this confrontation. It asks that the parties have equal time, listen to each other, and seek to find some *compromise* that everyone participating can agree on. *Active listening* may even be encouraged. Differences that cannot be resolved may be carried over to the next agenda. While *consensus* suggests that participating parties will get *less hurt* by this process it does expect that all parties will not leave fully satisfied. The literature of consensus acknowledges that the process may, in fact, need to be stopped before relationships are damaged (Hartnett, 2011).

But what happens if we start with the *relationship(s)* instead of starting with the *agenda(s)*? This inquiry brings forward *relational presence* as an alternative to consensus as a paradigm for decision making. It is an alternative and a new paradigm essentially because it has a different starting place. To begin with *relationship* and *responsibility for relationship* in decision making, requires abandoning starting with a *subject*, an *object*, and an *agenda*. To do so, is to go against the fundamental tenants of much of the modern world-view as it relates to decision making. This world-view holds the subject-object relationship as primary. Decision making has, to this day, largely been unable to escape that frame.

Relational presence in practice: Decision making beyond consensus. The postmodern worldview *de-centers the subject* opening the door for a more *fluid*, *life-giving*, and *generative* way of understanding decision making. This inquiry proposes that it may be time to evolve a decision making model that starts from a place other than subject-object relationships. Early works of social constructionism demonstrated clearly the "impasse of individual knowledge" (Gergen, 1994, p. 3) even when individual knowledge is placed into the setting of inter-personal decision making processes. This early work articulates well how a positivist view of knowledge leads to "hegemonic discourse" (p. 11)—a single dominant conversation.

If participants, within a decision making process, come into a *dominant* discourse (conversation) there may be few opportunities for *alternative* discourses (conversations). Social psychology suggests that in decision making processes this sets the stage for the *fear of making mistakes* (Henriques, 1984). This can become a tool of *control* compelling participants not to deviate too greatly from the predominant discourse or view. How will we ever find our way forward to the transformational changes that our institutions and our world need in order to co-create a desired positive future, if decision making is impeding efforts to deviate from the predominant view?

Even the notion of *consensus* in decision making "rapidly reduces once again to the assumption of an inbuilt subjectivity of origin" (Urwin, 1984, p. 289). This inquiry maintains that while consensus may provide some opening for alternative discourses to exist, it does not open the door wide for *alternative* discourses to replace *predominant* discourses. It may provide at best some opportunity for the two to co-exist in an uneasy embrace. Personal accounts of decision making by facilitators and stakeholders identify experiences of some time when there was a deep meeting of hearts and minds, where differences fell aside, and where a group decided to move forward together in a new and bold direction that fell outside of the predominant paradigm or popular way of thinking.

This inquiry posits that this place is most easily found when we start with the *relationship* rather than the *agenda* in our decision making processes. Cannato (2006) presents a spiritually framed version of the notice of the *primacy of relationship*. "What nourishes any of us, more than bread itself, is a relationship in which we discover simultaneously who we are as we discover who the other is" (p. 138). In the world of ideas and the study of the human sciences, the notion of the *primacy of relationship* has been perhaps most clearly articulated by the

relational constructionist approach. This inquiry compels consideration of the *primacy of*

relationship as a fresh starting point for the practice of decision making.   The *spatiality* of

decision making might be redesigned from a *relational* ontology and epistemology.

The results in Chapter 4 and the hermeneutic deepening in Chapter 5 together lead to the

conclusion that *consensus* may not be the most effective approach for groups to make

breakthrough decisions reflecting a shared higher purpose. Current proponents of consensus in

the mainstream admit that consensus may need to be halted at the point when it becomes evident

that the process may be *harming relationships* in the drive for *agreement* (Hartnett, 2011). This

inquiry brings forward *relational presence in decision making* as an approach that stands in sharp

contrast to consensus decision making and holds promise for moving beyond the

disappointments of *consensus* processes in organizational and group practice.

Implications for Further Research

This inquiry may be perceived as opening more doors than it closes. It does not enhance

or promote an existing methodology nor does it proclaim a new methodology with great promise.

It does represent a bold departure from dualistic paradigms as a potentially fruitful avenue for

further research and investigation. Because it is a *transdisciplinary* inquiry, the researcher

identifies below potentially promising avenues for further research in several disciplines and

fields of practice.

Implications for transdisciplinary comparative constructionist analysis. This inquiry

initiated a "comparative constructionist analysis" (Gergen, 1994, p. 138) of decision making

through a *transdisciplinary* lens. It did so because the nature of the research questions called

forward an investigation that touched questions that have been wrestled with, not only in

organizational (OD) contexts, but also in the disciplines of philosophy and a broad range of the

human sciences (Van Manen, 1990). By stepping back from the arena of the practices of OD,

the inquiry pursued the promise of relational constructionism to seek "a broad enrichment of

theories, methods, and practices" (Gergen, 1994, p. 138).

The results invite further research using this approach. They suggest that such research

would yield potentially rich new perspectives on human engagement in social, and more broadly,

in *relational* contexts. It is the profound contribution of relational constructionism that it permits

the stepping outside of the bounds of traditional disciplines to generate inquiry that is

relationally-based. The inquiry found great richness in its ability to move outside of these

constraints. The researcher believes that the work of traditional disciplines will be enriched and

enhanced by further research that takes this approach. While it may require the *realignment* and

reconfiguration of traditional disciplines, it will surely lead to new emergent understandings of

how we create shared meaning.

Implications for POS research. POS wrestles with extrapolating subject-object

qualities and an array of *human attributes* and overlaying them onto *organizational structure*. It

becomes intrigued with how personal attributes are spread or disseminated into organizational

contexts. This inquiry finds that to wrap around the complexities of decision making and other

human engagement in organizational contexts, it may be necessary to move past a paradigm that

views organizations as extensions of subject-object relationships. This inquiry finds that POS

may need to take a step back from its often insightful understanding of both the *positive* and

scholarship, to address underlying issues of what an *organization* is. Is there an alternative

paradigm to the organization being viewed as an inter-subjective container into which human

attributes *cascade* or *spill over*? Based on the present research, POS might well be enhanced by

articulating an ontological and epistemological relationship that starts with the *primacy of*

relationship. There is surely rich exploration to be found in focusing more on *relational attributes* as distinct from *individual attributes*. To cite a particular example that grows from the findings of this inquiry, the role of the *stranger* in the organizational setting, would be a fruitful area for POS research.

Emerging POS scholarship (Cameron & Spreitzer, 2012) is decidedly more *relational* in its approach. It moves into exploration of more relational topics such as *forgiveness* (Bright & Exline, 2012) and *justice* (Mayer, 2012). This inquiry recommends this as a fruitful direction for continuing research. Surely, the relational constructionist emphasis on "relationships of interdependency" (Gergen, 1994, p. viii) would bring new focus to POS research that emphasizes *boundaries* and *boundary spanning*. Accepting the challenge of relational constructionism to "explore forms of dialogue that do not carry with them the baggage of bounded being" (Gergen, 2009, p. 193) will surely enhance POS as it moves to new understandings of the *organization* as "a potentially fluid field of meaning-making" (p. 321). The findings of this inquiry support such a view of organizational processes such as decision making.

Implications for AI research. The results of this inquiry point to the value of research on AI that shifts the analysis and focus from the *temporal* lens to the *spatial* lens. The *temporal* lens has been predominant. AI focuses on a *desired future*. When this inquiry was initiated, the researcher noted that AI has paid more attention to the *journey* and less attention to the *destination*. It presented historical reasons why this may have been the case. The inquiry now identifies that the focus on the *journey* is a *temporal* focus while focus on the *destination* would be a *spatial* focus. Might some new and enriched understanding of AI and its efficacy emerge if it is looked at *spatially* as *awakened awareness* of relationship or *presence* rather than *temporally* as a journey to a *desired future?*

In any case, the need for further research and critique of AI has been well established (Bushe, 2001). Bushe and Kassam (2005) approach the intriguing question of when and why AI is *transformational.* The literature of AI has strongly suggested that *stories* are an essential component of AI as a transformational process. The situational mapping of the narrative discourse of an AI process supports the literature of AI in this regard.

The constituent element of *relationship* is closely linked to the element of *stories.* Based on the findings of this inquiry, there is rich inquiry that might be done to further understanding of how and why *stories* are a component of transformational change processes. The inquiry finds that the AI process is, in fact, a *flow* of congruent narrative discourses within narrative discourses connected to each other in intriguing, *cohesive*, and complex ways. AI is all about *stories* and "nurturing narratives of *we*" (Anderson et al, 2001, p. 20). Narrative discourse in the form of transcriptions of AI processes, provides a potentially rich source of data for narrative analysis and analysis of discourse structure to understand the *efficacy* of this approach.

Implications for research on decision making through the linguistics lens. This inquiry elucidates the compelling value in utilizing the tools of *linguistics* as a rich lens for further research. Grounded theory approaches take as textual data the *discourse* or language of human engagement and interaction. Language is the source of data for much of grounded theory. Yet, the tools of linguistic *discourse analysis* are rarely applied. Grounded theory has generally emphasized *meaning* at the level of the *word* or *phrase* over their *cohesion* in larger units of meaning such as interconnected and interacting discourses.

If we are to seek an understanding of the *relational flow of meaning* (Gergen, 2009)*,* a compelling case can be built that the tools of linguistics and discourse analysis have been too long neglected. The linguistic analysis in this inquiry has barely touched on the richness of this

approach. The linguistic evidence that an AI process is a rich array of multiple narratives interlinked *intrinsically* to other narratives in the AI process and *extrinsically* to historical and legendary narratives gives profound support to the notion of relational constructionism that meaning is *co-constructed*. Yet the understanding of how a *multi-voiced* interaction unfolds *linguistically* has been hardly considered in current streams of research.

      Implications for research using the methodology of situational analysis. As this inquiry was launched using the methodology of situational analysis (Clarke, 2005), it did so accepting the caution that visually displaying *complexity* of data without incisive analysis of the *presenting relationships* might well be unproductive (personal communication from Ken Gergen). This inquiry chose a methodology that required deeper analysis of the situational maps using a *hermeneutic deepening process* and tools of linguistic *analysis.* The implications for future research using situational analysis are this. The researcher found that following with some rigor the sometimes laborious process of drawing three different types of situational maps from four sources of data was necessary to reap the benefits of this methodology. A review of research using the methodology of situational analysis suggests that short-cutting this approach designed to uncover complexity often leads to less than satisfactory results.

      This inquiry found that it was the great strength of the situational analysis approach that it can account for both nonhuman actors/actants and also highlight *invisible places* in the data. This methodological strength enriched the understanding of this inquiry that *absent participants* in decision making processes and what has been characterized as *the elephant in the room* are significant aspects of the *situation* of decision making that might be easily missed. With its ability to emphasize nonhuman actors/actants, this methodology supported the dimming of the

subject-object duality as the fundamental and predominant framework for viewing decision

making. It allowed an opening for the notion of *in-between-ness.*

Particularly, the findings of this inquiry, support that there might be fruitful further

research on the role of *silence* in decision making processes and other processes of shared

meaning-making. Situational analysis offers a methodology with which "silences can…be made

to speak" (Clarke, 2005, p. 102). There are likely many areas of human science research (Van

Manen, 1990) where research on the importance of *silent actors/actants, implicated*

actors/actants, and *affected parties* would be highly relevant to understanding the situation.

Similarly, there is wide opening for further research that elucidates understanding of *silence* as

an aspect of *withdrawal, distancing, non-verbal communication, gestures, expressions,*

posturing, and perhaps even *rituals.*

Situational analysis (Clarke, 2005) establishes that *visual discourse* is as important as

narrative discourse.   This inquiry finds in the course of investigation that this is indeed the case.

The *visual* discourse was fully as exposing of the *spatiality* of breakthrough decision making as

the *narrative* discourse. It uncovered aspects that could not have been elucidated without it. At

the same time there are few roadmaps for collecting, presenting, and analysing visual discourses.

Further research in this area would enhance our ability to understand visual data and its

significance.

Situational analysis (Clarke, 2005) makes use of *positional maps* to identify "discursive

positions…articulated on their own terms" (p. 126). Represented positions may be *contested* or

uncontested. In developing an understanding of the importance of positional maps, the researcher

comes to the terminology of *dynamic tension* to capture the sense of what is happening in the

data. The inquiry uses this descriptor instead of descriptors of *positionality.* This inquiry also

prefers the terminology of *preliminary situational maps* to Clarke's use of the term *messy maps* because of the negative connotations that might convey. Also, the terminology of *messy maps* has some connotative suggestion that there is raw data here apart from interpretation. That is incongruent with the approach of this inquiry as it is with the perspective of Clarke (2005) herself. It is offered here, that these small modifications in terminology might be helpful for further research using the approach of situational analysis.

This inquiry finds that situational analysis can be a rich enhancement to constructionist approaches to inquiry. It finds, along with Clarke (2005), that mapping is inherently *relational.* It does find that there is great value in following this methodology with some rigor rather than short-cutting the mapping steps designed to uncover complexities. It also demonstrates that the methodology is most helpful as a research tool when used in conjunction with other approaches. Clarke (2005) states that the methodology is intended to compel "new modes of interrogating data analytically, demanding careful consideration and *considerable reflexivity* (emphasis added) on the part of the researcher" (p. 141).

In laying the groundwork for this inquiry and considering methodological approaches, the researcher found that theoretical work that used the methodology of situational analysis was least insightful when the rigor of mapping was not matched with an equal rigor of "considerable reflexivity" (p. 141). Visually stimulating displays of data reflecting the complexities of human relationships and situatedness require deepening analysis and thoughtful *reflection*. For this reason, this inquiry finds the hermeneutic deepening process a particular salient compliment to situational analysis and recommends this combination of methodological approaches for future research.

Implications for further research on specific constituent themes and hermeneutic motifs. Different streams of decision making research wrestle with descriptors of *relationship* in terms such as *dynamic relationships, positive relationships,* and *transformational relationships.* This inquiry uncovers the notion of *presence* as an essential constituent element of relational being. The construct of *presence* appears in both *sacred* and *secular* writings. It gains new meaning in an OD context with the publication of *Presence: Human Purpose and the Field of the Future* (Senge et al, 2004). Yet, little has been done prior to this inquiry to elucidate an understanding of *presence* as a relational construct.

 The concept of *presence* seems to receive no singular focus in research from the POS or the AI stream. In the case of POS, this is perhaps because *presence* cannot be neatly defined as either an *individual attribute* or an *institutional quality.* It is, at its core, a *relational construct.* In the case of AI, this is perhaps because *presence* is predominately a *spatial* construct and AI has focused primarily on *temporal* constructs. Yet, the construct of *presence* appears to be salient and relevant to both POS and AI.

This inquiry has been able to make only a very preliminary investigation of the richness of the construct of *presence*. The research is convicted that it is an area for potentially significant new research. With its advocacy for taking "a position of responsibility for relationships themselves" (Gergen, 2009, p. 354), constructionist research and analysis would provide a great lens for future research in this area.

Limitations and Delimitations

Significant qualitative inquiry frequently ends with a qualifying *apology* for itself under the guise of acknowledging the *limitations* of an inquiry that is not quantitative and empirical. Typically, this is presented as the case that qualitative research is *limited* because it cannot be

generically *generalized* across situations and contexts (Patton, 2002). This inquiry offers no

such apology. To accept quantitative empirical approaches to research as the gold standard to

which all other approaches must genuflect, is incongruent with the *multi-lensed*, *multivoiced*

perspective that relational constructionism brings forward as an incisive approach to inquiry

(Gergen, 1994). In considering the *limitations* and *delimitations* of this inquiry, the researcher

accepts the insistence articulated by Pike as early as 1954 that theories are "windows through

which we view reality, the view we get depending on the kind of window we look through"

(Cited by Algeo (1974, p. 2) in reference to Pike (1954).

From this perspective, the qualitative approach offered by this inquiry, is neither 'better'

nor 'worse' than alternative quantitative approaches. In this regard, the researcher turns to Pike's

(1954) understanding of *particle, wave,* and *field* as three lenses or perspective on the same

reality. Empirical studies of decision making that seek to be *generalizable* and identify

universals that cross cultural and situational circumstances might be viewed as the *particles* of

decision making. This inquiry has sought the alternative lens of the *wave* and the *field.* The

notion is congruent with Bakhtin's (1981) understanding that language is *multivoiced.* For this

inquiry, the researcher has simply chosen a voice that crosses boundaries of traditional

disciplines and methodologies to gain a perspective that might otherwise be gained.

The inquiry finds richness in this approach. It did not find disappointment in the choice

to take the *"big picture"* (Clarke, 2005, p. 289), *transdisciplinary* perspective. At the same time,

it recognizes that the usefulness of these findings for particular disciplines, including the research

and practice of OD, may be limited to the extent that there is a reticence to step outside of

predominant paradigms and traditional research streams of practice. The inquiry invites doing

just that with the purpose of finding the " broad enrichment of theories, methods and practices"

that is emerging in many arenas and places from "comparative constructionist analysis" (Gergen, 2004, p. 138). Particularly, this inquiry additionally invites the quantitative and empirical studies that might enhance the findings presented here and contribute to a deepening conversation.

Bushe (2011) suggests the need for empirical research that contrasts the *efficacy* of AI as opposed to alternative problem-solving models. The researcher endorses that suggestion but adds an invitation to enrich such studies through the *linguistics* lens. How do the discourses of *AI and relationally-based* processes differ from the discourses of problem-based models such as strategic planning? What is the linguistic (discourse) structure of an AI process? This inquiry has explored that with one small segment of an AI process and has uncovered great complexities and cohesiveness that would not otherwise have been evident. The researcher invites further exploration in this area.

Summary Conclusion.

There are, without doubt, inherent *risks* in stepping into an awareness and practice that we are *relational beings beyond self and community* (Gergen, 2009). In the arena of decision making, it may require stepping outside of our comfort zone in the *known* and into the *cloud of unknowing* (1981). It may require moving away from the logic and understanding of the mind or intellect and turning instead to "the higher order of logic and understanding of the heart" (Zukav, 1996, p. 324). This inquiry started with the premise that if we understand how decision making is relationally constructed, we can choose to construct it differently. This inquiry suggests that it may be urgent to do so.

The risk is that we may have to give up *control*. Ultimately, the greatest risk of *relational being* may be the risk of relational *intimacy.* Living our decision making life out of relationships in which individuals "have real sensitivity to what matters to others" (Kark, 2012,

p. 424), brings us to a level of intimacy to which many of us are not accustomed. The notion that

we can re-fashion or re-design our decision making practices from this space, will likely require

the *healing* of relationships, both institutionally and personally (Schreiter, 2006; Sturnick, 1998).

The inquiry identifies that the space of breakthrough decision making is metaphysical

space that is both *relational* and *dialogical.* To return to Alexander's (1979) architectural space,

perhaps it is *metaphysical* space only because we are still in the process of *imagining* it and

bringing it to *physical reality.* Decision making, redesigned from relational presence, may be

about creating *sacred spaciousness*:

> *The universe creates newness and diversity by creating possibility itself. The power of*
> *sacred space and spaciousness created our planetary atmosphere. Because atmosphere*
> *makes sound a possibility, our ears and vocal cords wrap themselves around this reality*
> *just as our eyes wrap themselves around the reality of light and dark. In this tradition,*
> *the power of hearing and the power of the word are creative—by them one can hear or*
> *speak something into existence.*
>
> *Sacred Spaciousness*
> From *Desert Wisdom,* Neil Douglas-Klotz, p. 77

This inquiry suggests abandoning the word *sacred* to describe that place where

organizations make breakthrough decisions reflecting a shared higher purpose. The inquiry

suggests instead the notion of *relational presence.*

Defining relational presence. Relational presence in decision making is the *inhabited*

*spac*e where relationships are valued above agenda, allowing the sacred potential of relational

being to emerge. *Inhabited space* is the place of in-betweeness. It is neither sacred or secular,

not is it 'I' or 'thou.' It might be described as a place of *awakened awareness* or *mindfulness.* It

is generative space in the sense that here shared higher purpose might well emerge. We leave

this inquiry with this definition of relational presence, knowing that it is only a new starting

place for the next chapter(s) to be written in the unfolding story of our understanding of decision

making from a relational constructionist frame.

The inquiry ends with the researcher's poetic expression of this notion of *relational*

presence in decision making

Relational Presence

Make the decision—
take your time if you will,
but make the decision.
not the decision to
invest or divest or
decisions driven
by divisions between
* 'yes' and 'no'—*
majority rules
minority loses,
right and wrong—
right to get our way;
wrong to make mistakes;
weary of agendas
that come full circle
back to broken
wounded relationships
and promises unkept;
make this decision
instead—show up!
be fully present;
quietly inviting of
the known and the unknown
partake of this bread
and wine—sacrament—
the holy air of
all we are and
can be together--
relational presence
                    Samuel Mahaffy

Appendix A: Definition of Key Terms

This research uses terms that have diverse and nuanced meanings in differing streams of practice. This is especially the case, because we take an interdisciplinary perspective and draw on literature and research from various disciplines. We identify below the definition of these key terms within the context of this inquiry, explaining how our usage may differ or match their usage in the research or practice stream from which they are drawn.

Alignment. Alignment is the congruency between inner purpose and outer action.

Altruism. Altruism is action that places the well-being of another or the group above personal self-interest.

Anticipatory principle. "The Anticipatory Principle maintains that human beings live into their 'anticipation' of future events and that this anticipation has an impact on the people and systems around them" (Stavros & Torres, 2008, p. 69).

Appreciative inquiry. We use appreciative inquiry in is broadest sense and earliest definition within the field of practice as "a process of search and discovery designed to value, prize, and honor. It assumes that organizations are networks of relatedness and that these networks are 'alive'" (Cooperrider & Sekerka, 2003, p. 226). We also use Appreciative Inquiry (capitalized) in the sense of the stream of practice that encourages organizational stakeholder to find their own strengths as a first step toward creating a desired future.

Boundary spanners. Boundary spanners are mechanisms, structures, or persons that play an "information-processing role not only between organizations and their external environments, but also between units within an organization" (Gittell, 2003, p. 286). In the context of negotiations boundary spanners may serve to "build trust among the parties" (p. 286).

Calling. First used in the religious sense of being "called" by God to do "morally and socially significant work"…but more broadly to "focus on doing work that makes a contribution to the wider world" (Wzzesniewski, 2003, p. 301). Calling may be viewed as work or activities that are seen as "socially valuable—an end in itself, involving activities that may, but need not be pleasurable" (Pratt & Ashforth, 2003, p. 320). Calling may describe an expression of spiritual concern at work (Jeffries, 1998).

Cascading vitality. In Positive Organizational Scholarship, cascading vitality describes the rippling effect by which "vital organizations" (Feldman & Khademian, 2003, p. 343) move life and energy from "empowered employees to empowered members of the public" (p. 347).

Center. The core from which individuals and organizations act when there is alignment between inner values and outward actions.

Congruence. The place or state of agreement or harmony either internally or inter-personally.

Connections. Connections describes relationships within groups or organizations sometimes identified as a "bond" (Baumeister & Leary, 1995), or "space between" (Josselson, 1996) that may or may not be enduring (Reis, 2001) or recurring (Gutek, 1995) and may or may not involve "intimacy or closeness" (Dutton & Heaphy, 2003, p. 264).

Contemplative. "…to be spiritual in any adequate sense, is to be a contemplative in action" (Caffrey, 1967, p. 232).

Context. The place or setting that enables action, "but is also transformed by action, contributing to positive dynamics in organizational systems" (Luthans & Avolio, 2003, p. 260).

Corporate. We use "corporate" in the sense of collective or group, rather than in the sense of a defined legal entity.

Corporate discernment. From the Quaker stream of practice, we understand corporate discernment to be the reflective practice by which organizations find a way forward for shared decision making that reflects a shared sense of higher purpose (Fendall et al., 2007).

Corporate social responsibility. By corporate social responsibility we mean the shared expectation that businesses, even when primarily motivated by profit, must hold some sense of obligation to the good and well-being of the community in which they operate.

Corporate spirituality. We understand "corporate spirituality" (Pratt & Ashforth, 2003, p. 318) to carry the sense that organizations, like individuals, have a spiritual intelligence or knowing of a higher purpose or calling.

Could be. "…A complete science of human behavior should include understanding not only what is, but also what could be" (Bateman & Porath, 2003, p. 137).

Dependence. A relationship of "help-seeking" (Lee, Caza, Edmondson & Thomke, 2003, p. 204).

Discernment. The practice of individuals or groups discovering that which may not be immediately visible, including, but not limited to, a higher purpose.

Elevated states. We understand "elevated states" (Cooperrider & Sekerka, 2003, p. 234-235) to be the place or state where organizations or groups tap into that which is life-giving with positive expectancy.

Flow. A "construct that can be applied to group and organizational levels"…to "capture a rich array of variables that could predict transcendent behavior" (Bateman & Porath, 2003, p. 136).

Generative process. The mechanism by which a group or organization is able to be open to "new ideas and influences" reflecting a "degree of connectivity" (Dutton & Heaphy, 2003, p. 266).

Healing. "…redeeming and reconstructive grace" (Heath, 1922, p. 81) experienced at the organizational or personal level.

Help-seeking behaviors. "….behavior that is important for new knowledge is help-seeking…" (Lee, Caza, Edmondson, & Thomke, 2003, p. 202).

Human Science. We use this term similarly to the use of the terms *hermeneutics* or *phenomenology*, and consistent with the hermeneutic phenomenological tradition found in Germany and the Netherlands (Van Manen, 1990).

Ineffable. We use the term ineffable in the sense of Van Manen to describe that which is "unspeakable" (Van Manen, 1990, p. 113).

Inquiry. The process of questioning or seeking new knowledge, information, wisdom, or understanding.

Integral. "What men cry out for everywhere is that which Abbe Gratry realized half a century ago, the *movement de totalite*, the act of life conceived as of one whole" (Health, 1922, p. 76).

Intrinsic motivation. Intrinsic motivation is "stemming from personal interests and characteristics of the work in which the person is engaged" (Bateman & Porath, 2003, p. 127) that "…does not come from external forces such as recognition or rewards" (Spreitzer & Sonenshien, 2003, p. 212).

Intuitive sense. An internal or spiritual understanding or an emotional knowing of what is "right" (Worline & Quinn, 2003, p0. 139).

Leadership (authentic). Authentic leaders are understood to be leaders that "operate with no gap (or at least try to constantly narrow the gap) between their espoused values (i.e. their true self) and values in use or actions (Luthans & Avolio, 2003, p. 248).

Leadership (charismatic). Personal affect or personality traits are the primary source of influencing the actions of others.

Life-giving. Processes or actions that are "generative, and ennobling human conditions" (Cameron et.al., 2003, p. 10) can be said to be life-giving as opposed to life-depleting actions (Gittell, 2003, p. 279).

Light (within). We use this expression in the Quaker sense of "grace continually present and available for all" (Brian, 1944, p. 75). This is the sense articulated by the Quakers and others, that there is God presence or a divine spark found in every human being. As a result we can never despair of any person, nor can we treat any person as if they do not possess the light within, no matter how little that person may seem to heed it. This is the basis for the attitude of tolerance toward all religions and peoples by the Quakers and others.

Lived experience. The quality or significance assigned to events and contexts of human life as studied by human science.

Meaning making. Is an aspect of sense-making and a way of asking and answering "a broader existential question about the purpose of one's existence" (Pratt & Ashforth, 2003, p. 311).

Mindfulness. Mindfulness is "breaking free of mindlessness—a rigid reliance on old ways of thinking and behaving—and engaging in….considering and creating new possibilities" (Bateman and Porath, 2003, p. 130).

Moments of meeting. We use this term to describe a profound relational connection between humans and/or between humans and a sense of a sacred presence, where individuals and a group may experience a sense of unity in a higher purpose.

Mystery. We use this term in the specific sense of Appreciative Inquiry that an organization is a mystery to step in to, rather than a problem to be solved. We also use this term in different contexts to describe what is not known or not understood, or not fully disclosed in a relational interaction.

Mysticism. We primarily use this term in the sense of Rufus Jones, the Quaker writer, who identified *affirmation mysticism* as "…personal goodness and energetic service for the neighbor" (Caffrey, 1967, pp. 175-176) that is not so much a special experience, but the practice of living in the presence of God to bring human life to a "new level of life, power, and service" (p. 230). We also use this term in different contexts and in its more traditional use, to describe a relationship between a person and a divine presence that may transcend ordinary human experience.

Networks of relatedness. We use this term in the sense of Positive Organizational Scholarship to describe systems within organizations that share values and perspectives (Cameron et al., 2003).

Non-linear. "Appreciative Inquiry accelerates the nonlinear interaction of organization breakthroughs…" (Cooperrider & Sekerka, 2003, p0. 228).

Normative. Behavior that is evaluated as being congruent with an established benchmark or expectation.

Norm-breaking behavior. We use this term in the sense of Positive Organizational Scholarship to describe "behavior whereby organizational members do extraordinary things to promote well-being" (Bateman & Porath, 2003, p. 132).

Ontological silence. Ontological silence is the "silence of Being or Life itself" (Van Manen, 1990, p. 114). "In ontological silence we meet the realization of our fundamental predicament of always returning to silence…" (p. 114).

Open juncture. "A transition between successive sounds marked by a break in articulatory continuity, as by a pause or the modification of a preceding or following sound" (Dictionary.com Unabridged. Retrieved April 7, 2010). We also use the term open juncture more broadly to describe spaces or pauses in dialogic flow that contribute significance to the meaning of the discourse.

Organizational capacity. "The ability of an organization to think and act collectively…contingent upon the breaching of boundaries and hierarchies with power-sharing relationships that no only create opportunities for action, but also facilitate the growth of trust" (Felman & Khademian, 2003, p. 353).

Organizational-level virtues. Organizational-level virtues are "moral characteristics of the organization as a whole, not simply summaries or composites of characteristics of the organization's individual members" (Park & Peterson, 2003, p. 37).

Phenomenology. We use this term to have different meanings in different contexts. Generally we understand phenomenology in the sense of Van Manen (1990) as expression of lived experience in the context of human science.

Positive core. We use this term in the Appreciative Inquiry sense of the center of potentials of individuals "so that they might realize their greatest good" (Emmons 2003, p. 88 citing Whitney and Cooperrider, 1998).

Positive life-giving core. We use this term as used in visualizations of the Appreciative Inquiry process that show an appreciative journey through an exploration process that involves discovery, dreaming, designing, and destiny, moving an organization or a group toward that center from which it can create new possibilities.

Positive deviance. Life-giving behaviors that depart from institutionalized expectations because they "go against the established social order" (Spreitzer & Sonenshien, 2003, p. 217) to create something unexpected, unconventional, for a greater good.

Positive Organizational Scholarship. "Positive Organizational Scholarship, by the definition of the authors of the seminal work by the same title, can be defined as being "concerned primarily with the study of especially positive outcomes, processes, and attributes of organizations and their members. POS does not represent a single theory, but focuses on dynamics…" (Cameron et. al., 2003, p. 4).

Positive psychology. "…positive psychology urges…that human goodness and excellence are as authentic as disease, disorder, and distress" (Peterson & Seligman, 2003, p. 9).

Positive spirals. Positive spirals can be understood as the upward moving energy by which positive contexts build on themselves to create further positive concepts and lead to a desired outcome.

Presence. Presence can be understood as the sometimes mystical practice or experience of a larger than subjective certainty of relationship to others or to the divine or sacred.

Relational. We use this term in the sense of the relational constructionist stream which understands that individualism, rationalism, and positivism that isolates humans from their communities and contexts cannot adequately account for shared human experience. As articulated by Kenneth Gergen (2009) and others, all meaning grows from coordinated action or co-action and is co-created intentionally by actors finding shared purposes.

Relational being. We use this term in the sense evoked by Kenneth Gergen (2009) to understand that the well-being of our planet depends on our ability stand in right relationship to each other, to our environment, and to the universe(s) that are larger than human understanding.

Relational learning. We use this term in the sense of Positive Organizational Scholarship to describe the way in which organizations gain intelligence that transcends that of individual participants (Dutton & Heaphy, 2003).

Relational networks. Positive Organizational Scholarship understands relational networks to be "multiple and complex..." emerging within organizations, rather than being pre-planned (Gittel, 2003, p. 293).

Relational presence. As developed in this inquiry, relational presence in decision making is the inhabited space where relationships are valued above agenda, allowing the sacred potential of relational being to emerge. Inhabited space is neither sacred or secular, neither subject or object, but rather the in-betweeness of awakened awareness.

Resiliency. Resiliency is the adoptability of individuals and organizations that allows them to survive and sometimes thrive through change processes that could be adverse.

Sacred. We use this term to describe that which is most cherished in a community or faith-tradition and which holds symbolic representation of a presence that is larger than ordinary human experience.

Sacrament. For Quakerism and certain other streams of spiritual practice, life is a sacrament. "We dwell at the intersection of time and eternity and we are called to realize in time values which are eternal" (Brain, 1944, p. 76).

Self-reflective awareness. We use this term in the sense of the Appreciative Inquiry stream that seeks to apply appreciative practices beyond the organizational context to personal relationships for more dynamic living. (Stavros & Torres, 2008).

Sensemaking. Sensemaking can be defined as the mindful practice of organizing information and experience to deepen our understanding of complex events, discourses, and constructed realities.

Servant leadership. Being other-focused, even in positions of leadership, and being driven by a sense of shared meaning, rather than personal ambition. "Other-focused relationships are life giving rather than life depleting—they allow the transfer of vital nutrients (Spreitzer & Sonenshien, 2002, p. 213). There is a stream of leadership practice and research based on the notion of servant leadership (Lad & Luechauer, 1998).

Spatiality. By spatiality, we mean "lived space" or "felt space" (Van Manen, 1990, p. 102).

Systems. The term is used sometimes in reference to the stream of organizational learning developed by Senge (1990) and others. However, we also use the term in the more specific sense of Appreciative Inquiry of dynamic *systems*. "The notion of dynamic systems is now showing up everywhere. This notion is that nothing happens in isolation, but rather every change—even a small one—results in an instantaneous shift for everything that is related to that which changed (Stavros & Torres, 2008, p. 40).

Thick description. A thick description is "concrete, exploring a phenomenon in all its experiential ramifications" (Van Manen, 1990, p. 152).

Transcendence. Transcendence can be defined for the purpose of this research, as "strengths that forge connections to the larger universe and provide meaning" (Park & Peterson, 2003, p. 36).

Transcendent behavior. "Transcendent behaviour is self-determined behavior that overrides constraining personal or environmental factors and effects extraordinary (positive) change" (Bateman & Porath, 2003, pp. 122 – 123).

Trustworthiness. Trustworthiness is used as a term to describe in our qualitative research, "issues conventionally discussed as validity and reliability" (Golafshani, 2003, p. 601) in quantitative research.

Unknown. The unknown is that which lies outside of the parameters of scientific and mainstream collective knowledge.

Vessels. "Connections can function as vessels in which knowledge is passed from one person to another…" (Dutton & Heaphy, 2003, p. 273).

Virtuousness. "Virtuousness refers to behaviors that extend beyond those motivations toward fostering benefit to others irrespective of reciprocity" (Cameron, 2003, p. 51).

Wisdom. "…the essence of wisdom is in knowing that one does not know, in the appreciation that knowledge is fallible, in the balance between knowing and doubting. Wisdom is a quality of thought that is animated by a dialectic in which the more one knows, the more one realizes the extent of what one does not know" (Weick, 2003, p. 71).

Appendix B: Interview Protocol and Guide for Semi-structured Interviews

General Protocols:
- ➢ **One-on-one interview.** The interviewer meets with the interviewee one-on-one in a public place or their office. There is planning to insure that the conversation allows for enough quiet that there can be focus on the questions at hand and as much privacy as is necessary to ensure that the conversation is not being listened to by others.
- ➢ **Semi-structured interview.** The interviewer comes with some specific questions he has spent some time reflecting on and framing. He uses these questions only as a guide and allows the conversation to move freely where it wants to go.
- ➢ **Open-ended questions.** The questions are designed to allow the interviewee great latitude in interpreting what they mean or how they choose to answer. Great care is taken to not ask questions that point the interviewee toward a specific answer.
- ➢ **Experiential questions:** The interview is designed to elicit the experience of the interviewee. Some care is taken to not seek the expert opinion of the interview but to frame the inquiry of the interviewee in terms of their sharing what they have experienced in the course of their life and practice.
- ➢ **Recording of responses:** The interview takes free-hand notes on the responses of the interviewee writing down what they have said. He makes every effort to keep up with the responses, and to maintain eye contact with the interviewee. The interviewer may ask the interviewee to slow down as needed or repeat something. The use of recording devices is not used to create a more natural conversational setting.
- ➢ **Length of interview:** The interview is scheduled to take one hour. Agreement will be made in advance that any extension of that time will be discussed and agreed to by them at the end of the hour.
- ➢ **Remuneration:** The interviewees are asked to share their perspectives as a contribution to the inquiry. There is no incentive or compensation offered. The researcher does value the time of the interviewee by sharing that the interviewer does expect to learn from them and looks forward very much to their input on the subject. If the meeting place for the interview is a restaurant or coffee shop the interviewer may pay for either a beverage or lunch.

Invitation:
Initial contact is made with the selected interviewee by phone or e-mail. Each is a person known to the researcher. None of the perspective interviewees have specific knowledge of the approach or assumptions of the inquiry. Each is invited to spend about an hour with the researcher to share their ideas, experiences, and perspectives on the topic of "breakthrough decision making." The researcher suggests that he would value and appreciate greatly their perspective on the topic. There is no remuneration suggested or offered.

Setting:
The interviews are set on a date and time that works for the interviewees and at a location of their choice. The interviewer suggests either their office or a coffee shop or comfortable setting close by. There are no materials or additional information on the research topic shared with the perspective interviewees in advance of the interview.

Introduction and Opening:
The researcher shares in regard to his research only that he is working on his PhD dissertation through Taos Institute/Tilburg University. He explains the topic of the research only in terms of his "exploration of the space or place where groups and organizations make breakthrough decisions reflecting a shared higher purpose." The researcher indicates that he has a "couple questions in mind" and would value the perspective and thoughts of the interviewee from their own experience. He adds that he is not looking for any specific answer and explains that the input of the interviewee will be used to bring a different perspective and voice to his work. He offers to share the results of the research project when it is done if they wish The researcher then invites any questions about the interview and proceeds.

Topic Questions:
The researcher uses four guiding questions in the interview process. He asks them without referring to notes and stays attentive to when the interviewee seems to have answered the question as fully as they like. During the answer to each question, the interviewer listens except to ask a short clarifying question that might deepen an area of interest. The four guiding questions are as follows:

5. In your experience, what happens in a group meeting setting when individuals get beyond their own self-interest to make decisions for a shared higher purpose? Describe your experience of this. What was like? What happened? Were there any specific turning points?
6. What is the importance of what is *not* said in a group decision making process? How does this affect the process?
7. Is there a place of agreement larger than individuals *agreeing to no longer disagree?*
8. What are the emotions, attitudes, states of mind or other factors that are part of breakthrough decision making?

Follow-up Questions:
The researcher asks follow-up questions that deepen the conversation in areas that have come up. As time permits, he invites open input on anything else the interviewee cares to share in regard to decision making. The interview uses general prompts for follow-up questions that are intentional toward not pointing toward any specific answer. The follow-up questions are framed such as: "I'd like to hear more about your thoughts on _____" "Would you explain what you meant when you used the word or phrase _____" "Would you describe more your experience of _____" "What was it like for you when _____"He asks specifically for them to share their experience of being in and/or leading group processes where decisions are made.

Closing:
The interviewee is thanked for their time. They are invited to ask any further question they may have about how the information they have shared will be used. They are further invited to follow-up with the interviewer with any further thoughts they may have or with anything that comes up for them as a result of the interview. The interviewer follows up with a thank you note to each of the interviewees.

Appendix C: Tagmemic Analysis of Narrative Discourse of AI Process
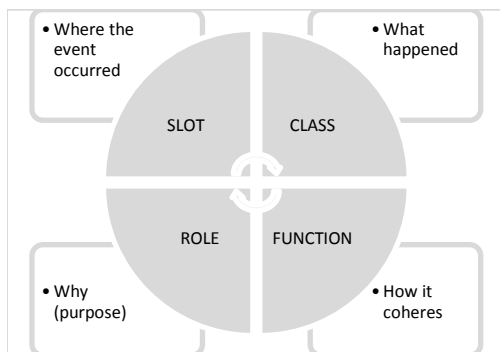
1. REFERENTIAL EVENT TAGMEME
Slot: In the Mennonite church…
Class: the congregation gathered on May 6,
Role: For a service of grace and gratitude
Cohesion: To envision a desired future.

The event tagmeme describes the overarching event as an AI process in the context of a Sunday worship service with follow-up meeting.
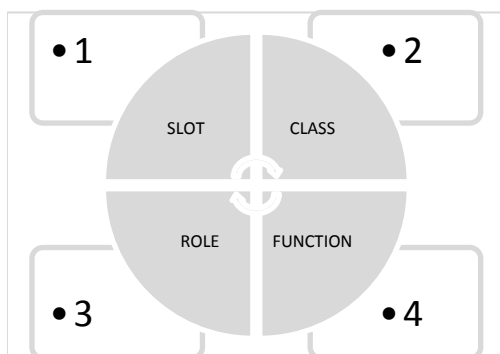
2. FK: CALL TO WORSHIP
1. Slot: So we gather today
2. Class: to teach and admonish one another
3. Role: so the message of Christ may dwell among us
4. Cohesion: Service of Gratitude as context-setting for an AI process.

The call to worship serves as the introduction and transition to the sermon-message
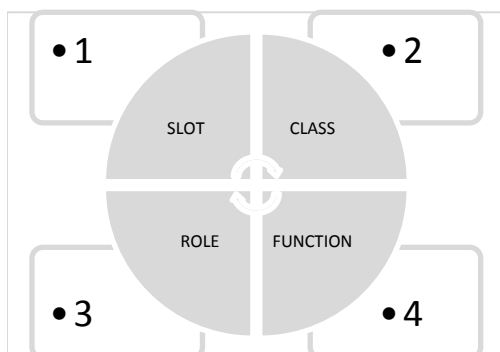
3. SGM: SERMON MESSAGE
1. Slot: From the pulpit at the church
2. Class: SGM brought a message on the topic of "grace and gratitude"
3. Role: to introduce a time of sharing of what participants were grateful for in the life of the community
4. Cohesion: The AI invitation for participants to share a story of grace and gratitude.
The message sets the tone, creates a space of quiet worshipful reflection and serves as invitation to sharing stories of grace and gratitude
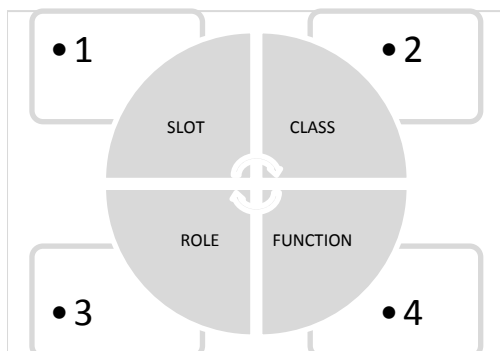
4. SB: Story of the church when I was born
1. Slot: When I was born
2. Class: parents, grandparents came to the church
3. Role: Realize what the church meant to me
4. Cohesion: Understand what it means to be part of this church
Key words: debt of gratitude

• 1 • 2

SLOT | CLASS

ROLE | FUNCTION

• 3 • 4
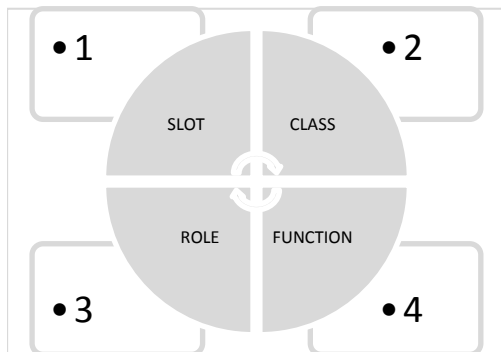
5. MK: Story of the Day 'J' was killed
1. Slot. On this day and month 45 years ago
2. Class. 'J' was killed nearby
3. Role. The church supported me
4. Cohesion. Express my gratitude
Key words. I am still grateful. The story carries large emotional weight. Seems to stir feelings and memories and shared sense of belonging.

• 1 • 2

SLOT | CLASS

ROLE | FUNCTION

• 3 • 4
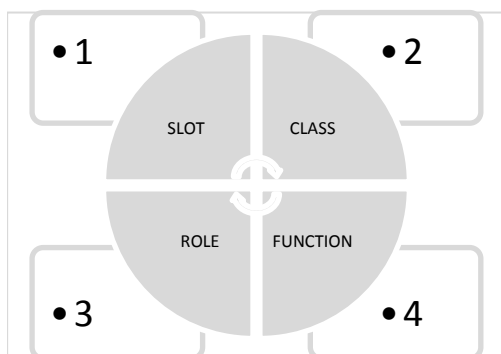
6. TIME OF SILENCE
1. Slot. For several minutes
2. Class. Lowered heads invite period of silence
3. Role: To honor the profoundness of the story and to respect the emotion of MK.
4. Cohesion: To hold the sense of quiet reflection and sacredness.
There was a shared acknowledgement without the use of words of the need to pause the narrative story telling process and be attentive to the feelings in the room

• 1 • 2

SLOT | CLASS

ROLE | FUNCTION

• 3 • 4
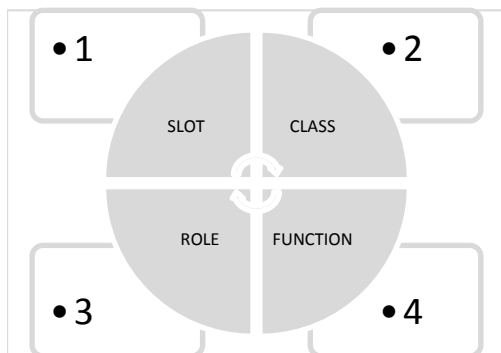
7. JS: STORY AND TRANSITION
1. Slot: 18 years ago
2. Class: when you didn't even know who I was S. says you prayed for me.
3. Role: Gratitude
4. Cohesion: Restarts story telling process.
Key words: I am grateful. Very short story by a person in a leadership role in the community signals permission to restart the story sharing process. There is a story within the story told of reporting having been prayed for.

• 1 • 2

SLOT | CLASS

ROLE | FUNCTION

• 3 • 4
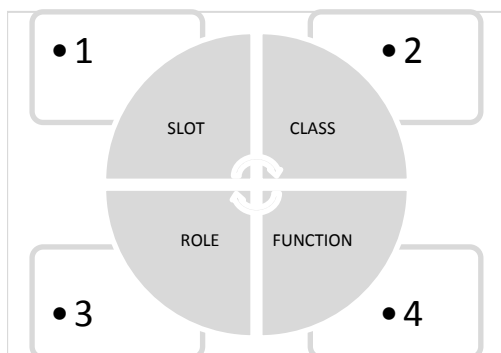
8. CB: Ritual Story of Frontier Community
1. Slot: When we moved here many years ago
2. Class: Shared meals in the home of F's grandparents…some very good meals after putting up hay..lot of time working over there.
3. Role: It meant a lot to me.
4. Cohesion: Connects to ritual of the community
Key words: I remember. The story connects to a ritual of the community each fall putting up hay and sharing a meal afterwards.
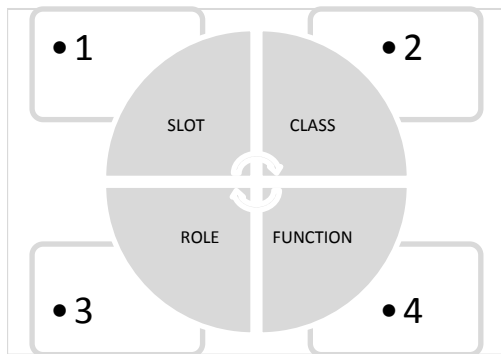
9. KB: SUB-STORY WITH EMPHASIS
1. Slot: Another thing I was mindful of
2. Class: Preacher banging loudly long ago on the pulpit and proclaiming that this is God's word
3. Role: It brought us to a stop and it helped remind me
4. Cohesion: Shared legend brings laughs and acknowledgement from congregation
Speaker bangs loudly to emphasize his story. The response of the group suggests the story is now legendary of the preacher from long ago.
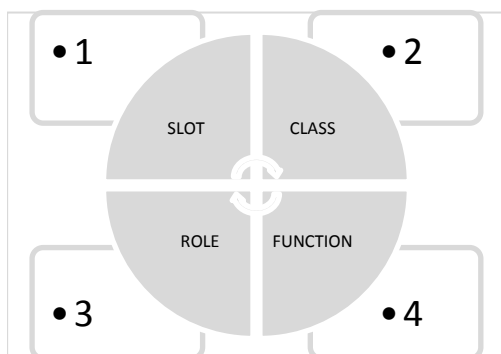
10. RS: STORY OF FINDING CHURCH WHILE CAMPIING IN THE STATE
1. Slot: We were going backpacking and decided to come to this church.
2. Class: …all invited to someone's home
3. Role: Then I came back here.
4. Cohesion: I am really thankful for…how the church just opened up to us.
Key words: all invited…really thankful…opened up for us
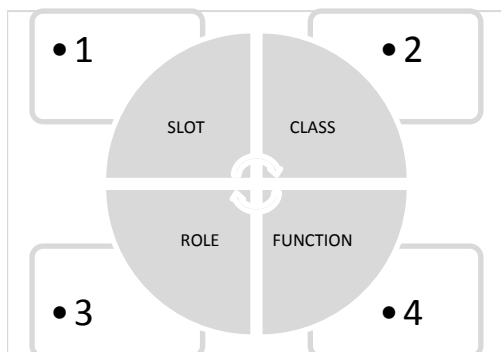
11. RS: AMPLIFICATION NARRATIVE
1. Slot: Then we came back
2. Class: we slept in the basement overnight
3. Role: UNKNOWN—NOT EXPRESSED
4. Cohesion: I just am really grateful for that
Purpose of returning to the church not stated in the story. This is information that would be expected that carries meaning by its absence
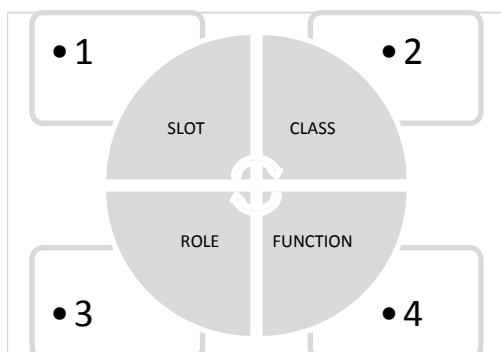
12. JM: STORY OF BEING WELCOMED IN 20 YEARS AGO.
1. Slot: I came out here from PA. with no one.
2. Class: they opened their arms when we started attending.
3. Role: I had no parents or grandparents here.
4. Cohesion: I am grateful for being accepted like part of the family.
Key words: wrapped their arms around us and accepted us. Sub-comment paragraph: "shows how important outreach is"
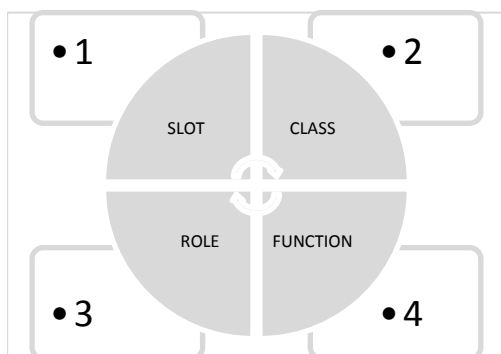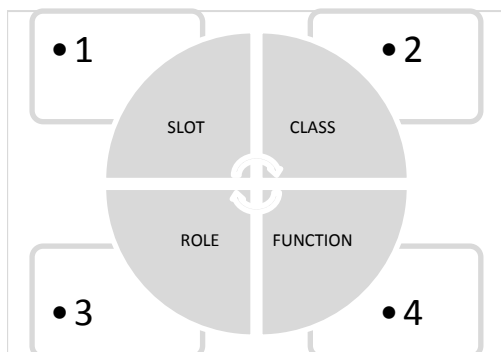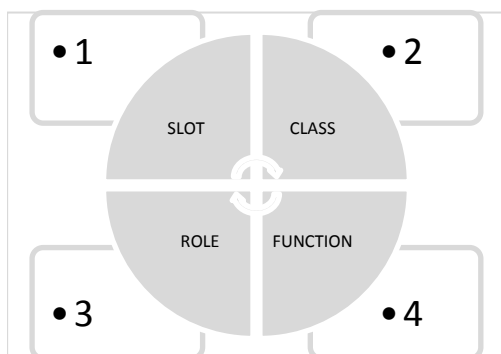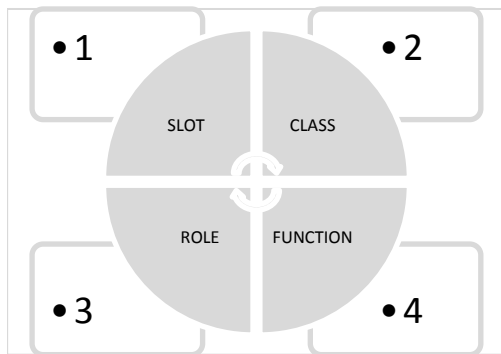
13. EK: MOTIVATION AND REASON STORY

1. Slot: I don't know how many others…feel the same.

2. Class: I am thankful for the continuity and the strength of belief in the word of God …encouraged to stay strong in the Lord

3. Role: To stay in the Word

4. Cohesion: I count that such a bottom-line legacy that was so good.

Key words: strength of belief…bottom-line legacy…keeps me truckin on today.

Inclusive of a Evidence Narrative: Cites grandparents, uncles, aunts, parents, brothers, and sisters as others close who have helped to shape a bottom-line legacy to stay in the Word.

Comment Narrative: Implied comment on those who would have the church get away from traditional doctrines or preach outside of the Word.

Evidence Narrative: This is what keeps me going.

14. PL: ALTERNATIVE NARRATIVE (TO 13) ILLUSTRATION, MOTIVATION.

1. Slot: Years before I came to this church

2. Class: Received invitation, thank you letter, and a vote of confidence and a red sweater loaned to me when I was chilly.

3. Role: Purpose not explicated.

4. Cohesion: Great potlucks…mmmmm.

Explicates an alternative unspoken narrative that it is kindness and relationship that holds the community together and not staying in the Word.

15. MK: AMPLIFICATION NARRATIVE.

1. Slot: We didn't feel welcomed anywhere we went, and then came here.

2. Class: We would pray and pray and pray and the doors opened here..we learned so much

3. Role: We learn every day.

4. Cohesion: My gratitude is just having this family here.

Amplification of the PL Narrative and evidence narrative in support of that narrative. Dialogue narrative tries to bridge between 13 & 14 referencing both praying and praying and relationships.

1 **2**
SLOT   CLASS
ROLE   FUNCTION
3 **4**
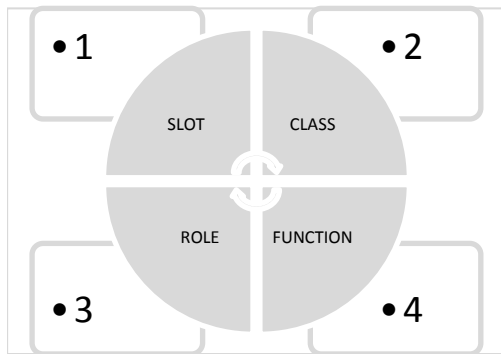
16. SH: STORY OF FINDING A HOME
1. Slot: 20 years ago looking for a place that would meet my child's needs.
2. Class: Received an invitation to come…found a home here for my children and family. Passed on religious beliefs to kids.
3. Role: I have grown and been challenged
4. Cohesion: Warm welcome from everybody. It is truly family.
Key words: Passing on my religious beliefs (unspoken reference to peace tradition); truly family; found a home; warm welcome.

1 **2**
SLOT   CLASS
ROLE   FUNCTION
3 **4**
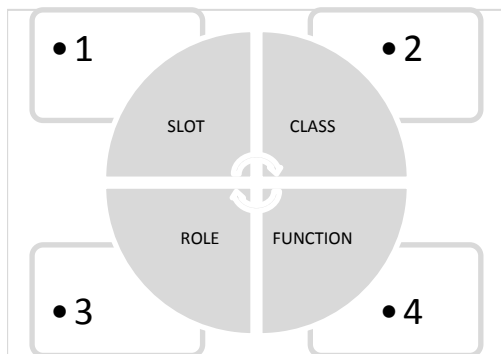
17. ML: STORY OF THE FLOOD OF '64
1. Slot: The flood of '64 came to my mind.
2. Class: We were flooded. Cleaning up the mess. Got help from the church
3. Role: 'Thank you' (Explicit expression of gratitude simple and direct.
4.Cohesion: I was really grateful
Dialogue narrative that brings a direct 'thank you response to those who helped during a flood 48 years prior. Flood carries symbolic weight in the faith narrative alluding to 'the flood'

1 **2**
SLOT   CLASS
ROLE   FUNCTION
3 **4**
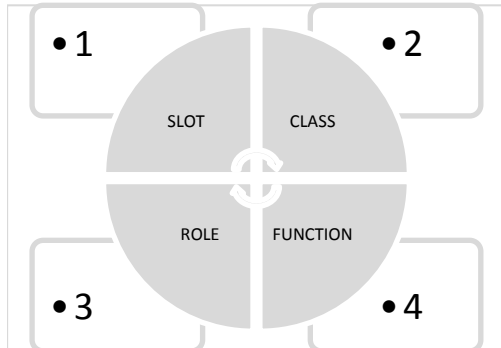
18. CB: INTERGENERATIONAL GROWING UP DIALOG RECOUNTED AS EVIDENCE NARRATIVE.
1. Slot: I was talking with J. a few weeks ago..
2. Class: We talked about how his spirituality, his love of creative arts..love of wonder and interest had grown from this place.
3. Role: This place such an important part of who my kids are today.
4. Cohesion: I am really grateful for the place my kids have been raised
Key words: Running naked out in the yard. Enhances and illustrates message of narrative

1 **2**
SLOT   CLASS
ROLE   FUNCTION
3 **4**
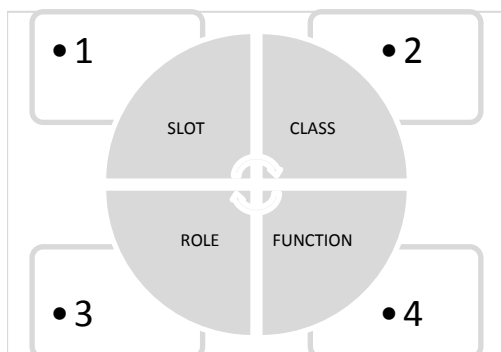
19. CB: AMPLIFICATION NARRATIVE
1. Slot: And then I am grateful (today)
2. Class: You all helped paint my house; more food than we could eat when mom passed away;
3. Role: A church that can be there for us in so many different ways.
4. Cohesion: Time and time again prayer and support.
Key words: be there for us. sense of what is important. God had worked in our lives.
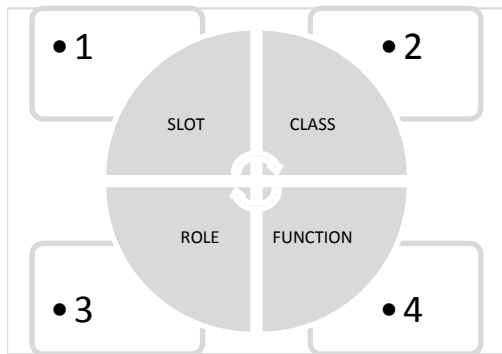
20. AM: STORY OF HEALING.
1. Slot: broken on our spiritual journey when we walked in that door.
2. Class: meaningful to feel the openness and welcome here.
3. Role: we heard you say that this is your home
4. Cohesion I have healed. Grateful for those who created that door and had it open.
Key words: healed; had the door open; became a family; our home; spiritual journey.
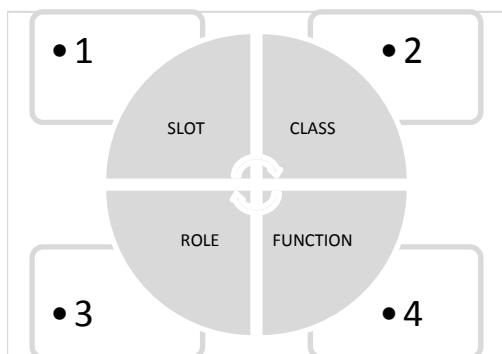
21. JB: IDENTITY STORY OF HELPING BROKEN AND HUNGRY FAMILIES
1. Slot: You affect the community around you.
2. Class: hungry families fed; helped a lot of hurting people; helped those who just need support.
3. Role: You are simply that light in the valley that lights what is going on around.
4. Cohesion: Mennonites are very good at coming quietly into a home and doing dishes..painting houses, other kinds of things in support.
Key words: coming quietly in to support. Narrative affirms a community identity narrative of what it means to be a Mennonite.
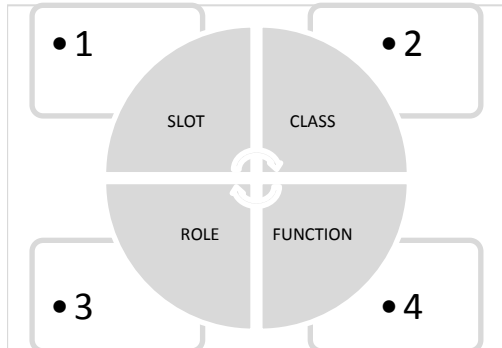
22. VM: STORY OF A YOUNG MOTHER WITH NEW BABY AND FIVE CHILDREN IN BROKEN MARRIAGE WHO NEEDED TO GO BACK TO WORK.
1. Slot: We've been looking further back.
2. Class: You helped in desperate situations.
3. Role: Helped us through a very dark time.
4. Cohesion: Thank you so much
Amplification story affirms the identity story of 21 and provides further Illustration and Clarification.
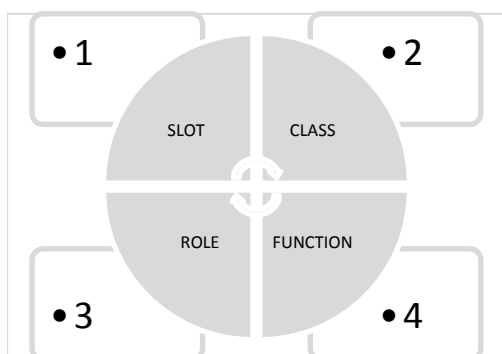
23. BW: AMPLIFICATION ILLUSTRATION STORY. ALTERNATIVE
1. Slot: That's part of my story too.
2. Class: I came to a community and found a church.
3. Role: Illustrates that most people come to a church, then find a community.
4. Cohesion: Community led me here.
Key words: that's part of my story too; led me
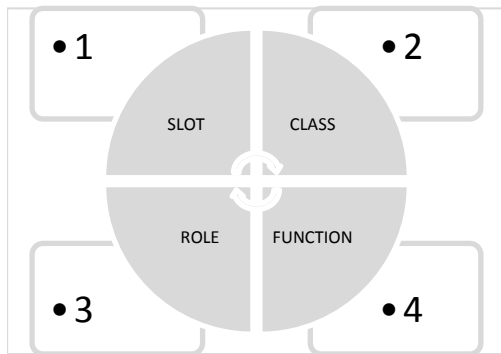
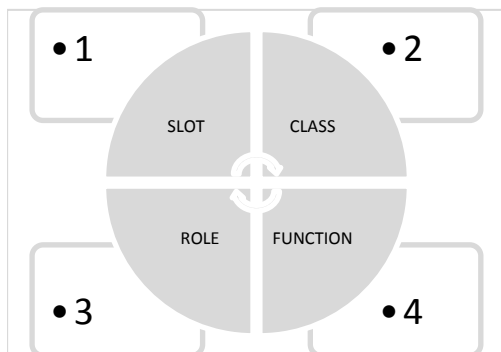**24. KE: STORY OF BEING LUCKIER THAN MOST.**
Slot: I sit here and listen and suppose I am luckier than most.
Class: I was a lucky kid. Raised in this environment I was very fortunate. There aren't a lot of kids who have that story.
Role: I think of what other kids have to endure
Cohesion: You give them a safe haven. It's really neat. Thank you.
Key words: safe haven; lucky; we came back.

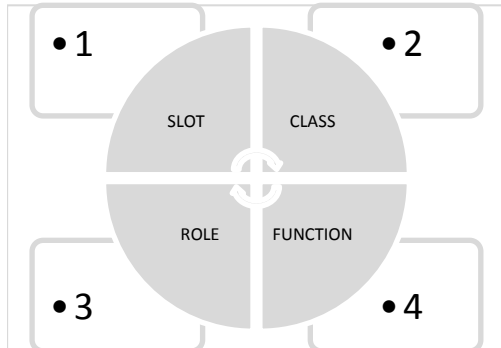**25. TS: AMPLIFICATION NARRATIVE**
1. Slot: I am pretty constantly grateful.
2. Class: I am allowed to be part of the church community.
3. Role: Consider all the people who would not be in my life without it.
4. Cohesion: if it weren't for this community.
Key words: pretty constantly grateful; allowed to be part; be in my life; church community
Amplification of narrative of 24.

26. SH: MOTIVATION NARRATIVE (AMPLIFICATION OF SAME NARRATIVE—16).
1. Slot: I would like to talk briefly about the child care (program).
2. Class: After-school program such a wonderful outreach in the community.
3. Role: Benefits of being part of this church
4. Cohesion: Thankful for everything the church does to make the program possible.
Key words: certain light;
Narrative makes the case for a program in a context of visioning where the church should go next.
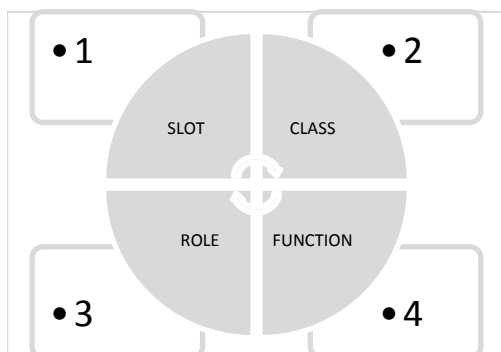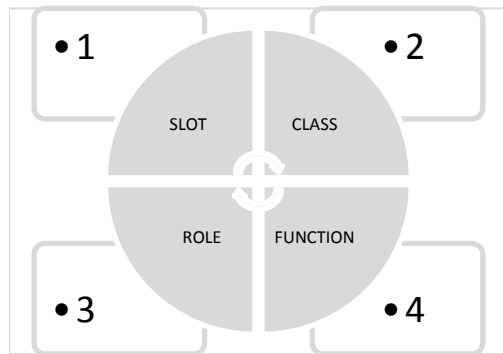
27. PC: FULL MEASURE OF GRATITUDE.
1. Slot: I stand here today with a full measure of gratitude.
2. Class: blessed to have come here; full measure of liberty to get there myself; gentle guidance of the church.
3. Role: Learn about the life and love of Jesus.
4. Cohesion: I thank you.
Key words: full measure; gentle guidance; blessed; thank you; gratitude.

## 28. KK: STORY ABOUT COMMUNITY RESPONSE TO BREAST CANCER.

1. Slot: 24 years ago my wife came down with breast cancer.

2. Class: Wife was pregnant at the time, then he got hurt; community stood by them in great need

3.   Role: I wouldn't be here without this community; I love you guys so much.

4. Cohesion: It means so much to this man.

Key words: we are the product of the faithful people of this community;
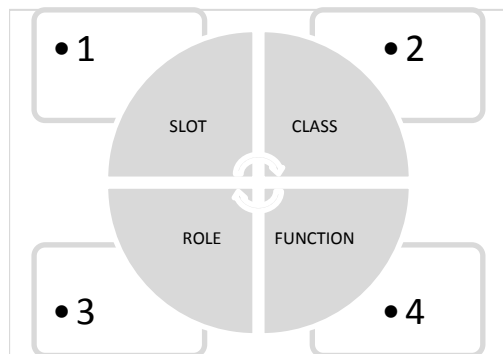
29. JM: EVIDENCE NARRATIVE ABOUT AFTER-SCHOOL PROGRAM. AMPLIFICATION OF 26).
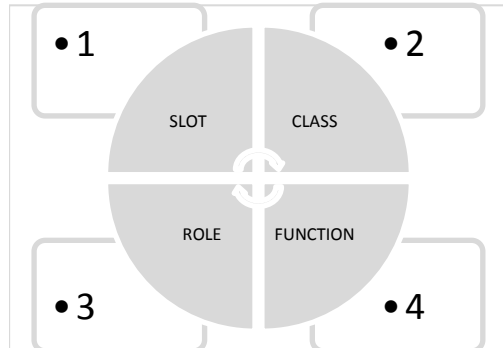
1. Slot: I am directly in touch with products of the daycare, my students in the classroom.

2. Class: The daycare doesn't realize what an impact they have.

3. Role: (Support for daycare) daycare has such an influence in people's lives.

4. Cohesion: I can't do it directly…the people there had a major influence.

Keywords: God's hand in their lives; be able to celebrate; grateful.

30. JS: STORY OF PEOPLE GIVING OF THEMSELVES, TIME, AND MONEY

1. Slot: Examples of giving without remuneration.

2. Class: Remembering back to when everyone gave theirs; just the example was important.

3. Role: Instilled in me to make it a habit.

4. Cohesion: I thank God for that.

Closure narrative affirms identity narrative of who Mennonites are and brings forward an invitation to generosity and giving of self, time, and money without a direct 'ask'.
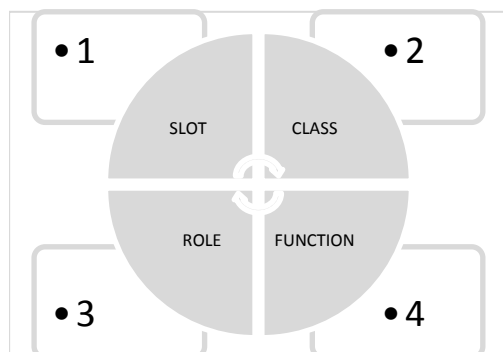
PRAYER AND SHARING TIME. SEQUENCE AND TRANSITIONAL NARRATIVE TO NEXT PHASE OF THE PROCESS INCLUDING LUNCH IN FELLOWSHIP HALL AND MORE TRADITIONAL AI DREAM AND DESIGN PROCESS.

Appendix D: Voices of Co-Researchers: Perspectives on Breakthrough Decision Making Shared through Semi-structured Interviews.

Summarized below, are the perspectives of the interviewees in response to the open-ended questions. This material is drawn from the written notes of the researcher and are not to be taken as quotes from the interviewees. Since this was an open-ended and deepening conversation, the results are consolidated into one summary rather than being broken up as responses to specific questions.

Interview 1:   Dr. Harlene Anderson

The space in which decision making happens is metaphysical space. It not all physical or tangible. I see invitation or hospitality as critical. For a person leading a process or a person participating in the process it is important to know how to be a hospitable host and guest. The foundation on which decision making happens is the relationship. Often the process can go in a very different way than we expected. Throughout, it is valuable to have a sense of treating other people as guests. Guests are invited into the space of decision making. Part of that space is relational and dialogical. There is not any particular structure or pre-structure for dialog to happen. It can be natural and spontaneous. It has the potential to be transforming and to open up new possibilities. The key is being willing to give the other person center stage. Every person has their own expertise that they bring to the room. It is important that we let go of thinking that we understand the other person and know who they are based on our own beliefs or presumptions about them. This can just get in the way. Presumptions get in the way of dialogue. This can be a way of cutting off conversation and severing any real relationship. What is needed is an invitation to mutual inquiry. Silence is important in mutual inquiry. Silence has to be okay. You have to have silence. Silence is part of our natural way of being. It has to be a huge piece of dialogue and inquiry. We need time to think about what we have heard, to reflect on it. My work has shown how important it is to have time to listen very carefully. That time must be taken. There needs to be space and time for careful listening. It is important to be fully present. Instead of leading someone or a group somewhere, I am more interested in walking alongside a person in the way. When we do this no judgments will occur. In regards to who is present as part of a process, it is important to remember that each conversation leads to the next. When we are in the room together there are conversations that have come before and conversations that will come afterwards. These are inevitably part of the conversation. By being attentive to this, we become aware of who might need to be invited into the room who is not there. Who is present in the conversation, but not in the room. Very likely they may need to be invited in. It is important that conversations find their own room. In AI processes it is inevitable that there may be places where you feel stuck. It is a loss if we think that the process needs to be driven forward and that there is not time for dialogue. This would be a huge loss. We learn to become eager for conversations and dialogue. We give ourselves freedom to talk about something that may not be on the agenda. In regard to this place where we really meet each other, the word sacred just doesn't fit for me. Does what is happening have to do with psychology? What happens in psychology happens in sacred life. Life is sacred. The word just carries too much connotation of setting ourselves apart from everyday life. I am more comfortable with the word presence. The other person has to know you, has to experience your presence if there is to be a relationship. Presence consists of natural and spontaneous every day connections. They can be

very special, but they can also happen anywhere. It is not something supernatural. Presence is something that might be immediately felt or it might take some time of relationship building. People bring their own emotions to processes. What I see as perhaps the most important for breakthroughs to happen is hope and freedom. We must have hope that something can be different if we are to change. Freedom is the sense that we no longer have to be a prisoner to whatever has been holding us back.   There is no telling what might happen when there is a sense of hope and freedom. Metaphysical space is between and within us. We need time together to access it. Breakthrough decision making is when people are able to reach different understandings together and ascribe new meanings to situations or their circumstances. It requires our being willing to divulge ourselves and let others divulge themselves. The idea of peripheral vision referenced in my book has to do with a sense of awareness of the other people. How are they engaged and responding? Peripheral vision has to do with the ability to check in and see what is happening. It is a way of knowing and saying that I am here and you are here and you are seen by me. The way I am in groups has to do with being present to the richness of the connections that are in the room. Consensus is about sharing in a direction. We can agree to disagree and we need to give ourselves collectively permission to disagree. It seems often in western culture we are resistant to disagreement. But we can have differences. It is okay to have differences. It is okay to see the world differently and to have disagreements. When we cannot be accepting of others differences, we slip very quickly out of being able to really listen. If we really listen, we will hear things we have never heard before. The process of hearing well, finding differences, is the process of sense-making. We try to make sense of the difference. The difference then does not need to be a barrier. Discovering differences can be a way of giving ourselves permission to take on some new map.

Interview 2:   Michael Collier

In mobilizing a collective action such as an Occupy movement or a protest the connection with a person needs to come forward before the idea or the thought. It takes the spark of a small number of people willing to be the first, to say we have to do something or to say that this is not okay. The idea needs to be put forward with passion. I need to say, hey, this is what is happening. Look at this. We need to do something about it. It is a call to action. Mobilizing happens from personal convictions that are just out and put forward. It is so easy to do with Facebook and social media. If there is personal conviction and initiation from one person who contacts 5 people who put it on Facebook it can reach millions of people very quickly. Movement actions happen just at the right moments of history. It has to be the right juncture in time and history. That is what happened with Occupy. The first march we had in Tacoma we had 800 people. Our movement built from a few people to 40 individuals. We were the core convicted. We knew each other like a bunch of kids. We evolved rules for respecting each other. There had to be shared agreements to have the element of trust. Trust comes from shared ideas, shared experiences, and shared commitments. Movements rise when people are beaten down so much there is nothing to do but rise. We may have many coming in with the naïve thought that we can fix everything. We need to occupy space together first before we can fix anything. When there is an uprising or movement it is because a lot of people are coming together for one purpose. There are millions of reasons why people choose to participate, but they share a single purpose. That is what makes movements so powerful. People who get together who have lost everything and have been beaten down can be unpredictable in their

actions. That is why the police get called in, the feds get called in. A spark can cause a fire. No one on the inside or the outside of the movement knows when or how the spark can become a fire. But it can at any moment and it can be very spontaneous. How is silence important in movements? (Laughs). Movements happen because there have been too many years of silence. Movements happen when people can't be silent anymore. History shows us that every 30 – 40 years a movement of some type happens in U.S history. It is almost a natural cycle. It is a place where stasis just can't be maintained any more. The difference between a movement and a riot can be a very fine line. There is the point where something needs to change in the system and the change will be brought forward one way or the other. The difference between riots and movements is education. When there are higher levels of education there is more of a commitment to altruism and the higher good of all. There is some degree of altruism in everyone. It may have been pretty killed in some people, but it is there. It needs to be called out in people. The amazing thing today that can help make that happen is social media. When I was a kid my family flew to Berlin to see JFK (John F. Kennedy). That is what changed my whole view of the world. That is where I found a sense of altruism. Today we don't need to fly to Berlin. We can share that sense by just getting on Facebook. Facebook and social media have changed how people make decisions. Instant messages give us instant connection. We can put out a message and connect with 6,000 people in less than 30 seconds. In our last rally, 29 people connecting and putting out the word on Facebook brought out 4,000 people. Facebook invites people. People like the message. It gets spread that way like wild fire. It creates a sense of duty to speak out. This decision making on Facebook is not a place for arguing. There is no room or time for arguing. If someone tries to argue, you just don't engage. A true genuine movement never comes from the top. Movements that people try to make happen, just fall on their face. That is why the tea party is not really a movement. It is funded and the agenda of a few. It is really not spontaneous. When a movement really happens it is an amazing thing.

Interview 3: Dr. Lon Fendall

Decision making can be as much about laying down a program as about initiating one. We need to be ready in a given situation to say let's see if this is really what we need to be doing. Sometimes we hold on to ideas of projects or programs because we get the notion that once we reach unity around something we never go back. We need to be willing together to look at what we are doing in a new light. The work in Africa has affirmed this. We have ideas of what ministries will serve people's needs, and we need to be always asking if they really are. Good decision making can happen either inside or outside formal institutional settings. Good decision making comes when we are faithful to what is before us and have good process. Sometimes when we are in the process we are not happy with the outcome. We may not all have the sense we need to go in a certain direction. What we are called to do is listening to each other. It is not a process just for Quakers. There is a disconnect in the mainstream that comes from people not really listening to each other. It is evident in the political arena and in processes we see every day. A good process is about listening together for God's voice, while always being aware of the pitfalls that may be around us. It is about listening together. Our spirituality will speak much to how well we are able to listen together. In listening together we can also find universality in a particular experience. The sharing of stories are valuable for bringing forward wisdom. This is just like proverbs which are stories of wisdom that has been passed down. As Clerk of the Meeting (Annual Meeting of Friends) it was important to be willing to suspend judgement. It

takes time to work together, to find areas of agreement and to find ways forward. Quakers talk about being a gathered community. A gathered community is about attentiveness. We focus on attentiveness to each other and to the Holy Spirit in our midst. We invite in the Holy Spirit not to do our work for us or not to tell us what to do, but to nudge us. Being nudged is bringing to mind what we need to be paying attention to in the moment. We need to be ready and willing to be surprised. We do not know what may come forward and it may be very different from our preconceptions. We need to have thankfulness for attentiveness.   We ask ourselves, what is it that we need to be doing here that is an expression of love. When we are attentive and listening we can be sure that we have considered every possibility. We do this not with a sense of being infallible, but with humbleness. The humbleness of attentiveness in decision making is knowing that we have done our best. We know that we were led. This is the place in which we make good decisions in a meeting house.

Interview 4:   Kari Joys, MS

        Breakthroughs happen because and when we are able to get past our stuff.   It happens when we are able to get through issues that are holding us back and get o peace. I see this place in people when they reach it. It is in their eyes lighting up. They are present in the room. They have space for other people. They can hear what others are saying. They are all there. For that to happen we have to get past being pulled by what is keeping us from our center. We need to get past anxiety and depression to be here. To be present you need to be at peace. It is like when you are with a child, when you are looking in their eyes, responding to their facial expression. It is listening to know, not to try to change someone. It is about being and allowing. It is about opening and eye contact. We have to meet each other to make breakthroughs with each other. We can be physically in the room with our bodies, but somewhere else until we get past our own hurts enough that we can show up and be present. When this happens in a room with a group, it is because spirit is there. Spirit is in the center of the circle where you invite it in. Spirit is in the eyes of those in the circle when they are open and present. You can look in the eyes of a person and know that spirit is very much here. When people are present and spirit is in the room that when amazing ideas come forward and people find the place to solve problems that before they may have thought were impossible to solve. This is the place of great creativity. It is spirit in action in our presence. To do my work well I have an agreement with spirit that I will be here. I will show up, always working for the good of all and for the highest good. I don't need to pray in the sense that we usually think about prayer. Spirit is here, spirit is available to me, spirit is part of me and spirit is working in and through me. What we ask for in this place has to be for the highest good of all. It can't come from selfishness. We can't get there—to good decisions— from the place of selfishness. If someone is not present, I just keep meeting them with love and presence. You know when it is in the room. It is just comfortable. It is being safe. Intuition plays an important role. Intuition is simply spirit coming through you. I like the word spirit because the word God feels distant to so many of us because of our history with it. Spirit is close. Spirit is present. If it is not close and present it is not spirit. Spirit is the dress of divine presence. It is how we know and experience divine presence in our lives. People come with their own agendas. When we come to the place of spirit, differences melt away. In their presence are joy, growth, togetherness. The bottom line of spirit work is always bringing the light into darkness and letting it transform the darkness. It is about letting go of lack of trust, negative experiences from the past, and letting ourselves connect to each other and to spirit. Hope is

about seeing possibility. Hope is the light at the end of the tunnel. It is seeing that things can change. Hopelessness is feeling like I just have to live with this and it will be there till the end of my life. There are of course, some things we just have to live with, but we just don't have to be miserable! We can get through the tunnel. We can see the light at the end of the tunnel. As we get into the light we look back on our dark thoughts and wonder how we ever thought that. Breakthrough is about finding resurrection of your real self. Hope and presence are not the same. Hope is like the light in the darkness, realizing that there is another way. Hope comes naturally when we open ourselves to spirit and presence. When we are talking it is not just about intellect. I am inviting into the space we hold together, my sense of what they need. When I speak it is not my words. It is my guidance. It is more than me. Sometimes people can be very hard to reach. When people are shut down, it is because they have lost hope. It is my job to reach out and help them see that there is hope. I always listen inside for what is needed and what needs to be said. It is not about me when I talk. I just share as much of myself with them as is helpful to them. In silence, we always listen for what is not said. What is not said can be as important as what is said. It is important to ask questions and to really listen. We need to talk about what matters, not what doesn't matter. What is not being said can bring a different energy into the room. You can feel that something is off. I always talk to—about—that energy. If there was a hidden agenda, I would talk about it. Sometimes there might be an elephant in the room and it just needs to be given attention. This can start with people being able to express their feelings. My expressing what someone is feeling validates them Validation is empowering. It says that what you are feeling is all right. We need to empower people to claim and own what they feel. It allows us to face our fears and to speak the truth in a situation. It is a high responsibility to lead a group. I need to be open and willing to allow spirit to come through me. It is not about me. It is my job as a leader to hold the space for spirit. My job is to be always listening. What is going on in the room? I need to keep current with what is happening. The space we create is the space for love and truth. It is the space for spirit and joy and peace and transcendence. It is a tremendous gift when people trust me. It is a sacred trust. I would never ever desecrate that. We are able to live from our higher self. We are able to trust that.

Interview 5:   Mehret Mehanzel

When we come from a place of surrender, we are able to put ego outside and this allows grace to happen. It is a great opening. I remember being in the middle of the war. We were very small children. I remember the sense of faith and inspiration we felt that things could and would be different. We held on to that no matter what was happening or how bad things were. Faith is not an abstract religious concept. Faith is realized through imagination. Imagination is what makes faith tangible. Faith is not something out there. I learned this as a child on the run in the mountains of Eritrea during the war. We were in the cross roads of the battle. I remember in the middle of the night tanks coming through and taking everything in front of them…homes…my mother's vegetable garden. It was an experience of terror. It was just routine to see people dying. Everything happened so quickly. One moment we would have a home and the next it would be gone. You learn flexibility from this. It is a necessity to stay alive. I fled with my mother and my younger siblings for two months through the Tigre Province. We had to conceal our identity because my father was a known freedom fighter. I remember running and hiding. From that time I still have these dreams. In my dream my mom is extremely ill. I am just a little

girl and I am carrying my baby sister on my back. We are trying to flee from the war to safety. In my dreams I am flying over a field of dead bodies. I am getting out with my baby sister on my back. Years after I come to Seattle I am finally reunited with my dad and my two older brothers who got out. My dad was a leader in the ELF. Then he was captured by the EPLF. He joined the EPLF because he said that we are all working for freedom. All that mattered was the liberation of Eritrea. I remember my dad coming home and slipping in at night from the fighting. He was very soft spoken. He was a warrior but a gentle man. He carried with him his rifle. He also carried with him his Tigrinya Bible. We found hope in our relationships. It was so different in this country when we came here…relationships that is. I remember even in the refugee camp in Sudan we found joy every day. We found joy in the songs we wrote as kids, the poetry we wrote, the music we made, in my mom finding a coffee pot she could borrow from someone to make coffee. Every day was full of joy. We were connecting all the time. We connected from our deeply shared experiences. When I came here (to America) I felt so disconnected. As a community we have a longing to reconnect. We need to be in relationship, to contribute to feel significant. I try to build connections here like we had in Eritrea. Serving feeds my spirit.   I believe in the quiet space that creates opportunity for reflection. Reflecting helps to keep us outside of ego and focused on our connections with each other and what is important. I am working to allow my spirit to be fully present. I have seen how organizations fall apart when people are not present. Need to be present and connected to each other to remember why we do what we do and we need to be present to experience each other as humans. When we do that organizations and groups come to life. We have to be able to honor each person, to share our joys and our pain. Most of my Eritrea experience was one of terror and destruction. Still I hold the stories of my grandfather from before the war. He was a village chief. He rode his horse and carried a large presence.   But he was always attentive to the children of the village. He was very present, very spiritual. He spent 2-3 hours a day praying and reading. My grandfather was a great leader because he was attentive to the children of the village. We need to have the pestering faith of children. This is what gives us hope and direction forward. It is time for me, for us to let go of our fear of speaking the truth and being judged by others for doing that. or rejected. This came to me so clearly in a dream that was a vision, a directive. It is time to stop playing small. The fear is not even relevant. It is time to let it go. Our biography becomes our biology. The stories we tell and how we tell those stories become part of our lives. What I know I need to speak. What I know, I need to write down. There are refugee families all over the world who are ill and torn up. As long as there are refugee camps, as long as there are families still hurting, I can't be at peace.

Interview 6:   Mary Verner, JD

A relational culture can be both a breeding ground for new ideas or it can be very insulated. I grew up in the South where I was to have no future except the script that was written for me. It was liberating to get outside of that culture, to see the world from a new lens. We have to get outside of our own culture to experience and see other ways of doing things. To move forward, to find the circle of agreement, you need to find the aspect or the place in a culture that has longevity, durability, and pride in it. You need to find the strengths of the culture and the community and build on them. The strength has to be inner. It has to be inherent. You need to create a sense of shared identity from the place of deepest strengths. I tried to bring forward in the culture of Spokane when I was mayor this sense of finding inner

strengths. But this was foreign to a culture that wanted and expected decisions from the top down. I remember the shocked reaction when I tried to get snow plow truck drivers into the conversation about how to handle the crisis that was resulting from heavy snow that seemed beyond our capacity. We can either choose to create a culture where someone gives directives from the top or create narratives that build on strengths that are within. It empowers people to invite them in to participation. As a leader you need to hold the belief that things can be better for people. Things can always be better no matter how bad they are. A shared vision from the community is important to make progress. The mythology of the bright shiny object, that there is some cheap and easy solution we just need to grab on to is paralyzing of good decision making. It takes time and relationship to know what is the positive thread here that we can build on and empower. When we find that thread we get a sense of who we are. When we tap into that sense we have the ability to do almost anything. We need to build on commonalities we are proud of in our culture and our traditions. It is here that we find the strength to break the cycle of addictions. We need to get a sense of knowing that we are a strong people. We can stand on our own. Dependency for the native community is not necessarily a great thing. We need to focus on the positive and build general awareness from our stories of strengths.

References

Abbott, M.P. (2010). To *be broken and tender: A Quaker theology for today.* Portland: Friends Bulletin Corporation.

Alberta Education. (2012). Our words, our ways: Worldviews and aboriginal cultures: Where hearts are rooted. Retrieved from www.educaton.alberta.ca/media/307113/o02.pdf

Aldrich, H., & Herker, D. (1980). Boundary spanning roles and organization structure. In R.H. Miles (Ed.) *Resourcebook in macro organizational behavior.* (pp. 319–337). Santa Monica, CA: Goodyear Publishing Company, Inc.

Alexander, C. (1979). *The timeless way of building.* New York: Oxford University Press.

Algeo, J. (1974). Tagmemics: A brief overview. . In *Advances in tagmemics* R.M. Brend (Ed.). *North-Holland Linguistic Series.* S.C. Dik & J.G. Jooij. (Eds.). (pp. 1-9). Amsterdam: North-Holland Publishing Co.

Allen, R. F., Kraft, C., Allen, J., & Certner, B. (1987). *The organizational unconscious: How to create the corporate culture you want and need.* Morristown, NJ: Human Resources Institute.

Amodeo, M.A., & Cox, C.K. (2010). Systemic sustainability. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.), *Practicing organization development: A guide for leading change.* (pp. 411-424). San Francisco, CA: John Wiley and Sons, Inc.

Ancona, D.G., & Caldwell, D.F. (1992). Bridging the boundary: External activity and performance in organizational teams. *Administrative Science Quarterly,* 37, 634-665.

Anderson, H. (1995). Collaborative learning communities. In McNamee & Gergen. *Relational responsibility: Resources for sustainable dialogue.* (pp. 65-70). Thousand Oaks, CA: Sage Publications.

Anderson, H. (1997). *Conversation, language, and possibilities: A postmodern approach to therapy.* New York: Basic Books.

Anderson, H. (1999). Collaborative learning communities. In S. McNamee & K. Gergen (Eds.) *Relational responsibility: Resources for sustainable dialogue.* (pp. 65-70). London: Sage Publications.

Anderson, H., Cooperrider, D., Gergen, K., Gergen, M., McNamee, S., & Whitney, D. (2001). *The appreciative organization.* Chagrin Falls: Taos Institute Publications.

Argyris, C., Putnam, R., & McLain Smith, D. (1985) *Action science: concepts, methods, and skills for research and intervention.* San Francisco: Jossey-Bass.

Argyris, C., & Schön, D.A. (1996). *Organizational learning II: Theory, method, and practice.* New York: Addison-Wesley Publishing Company.

Arisaka, Y. (2001). The ontological co-emergence of 'self and other' in Japanese philosophy. *Journal of Consciousness Studies,* 8 (5-7), 197-208.

Armstrong, J.S., (1982). The value of formal planning for strategic decisions: Review of empirical research. *Strategic Management Journal,* 3, 197–211.

Asch, S.E. (1952). *Social psychology.* Englewood Cliffs, NJ: Prentice-Hall.

Avolio, B.J., & Mhatre, K.H. (2012). Advances in theory and research on authentic leadership. In K.S. Cameron & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 773-783). New York: Oxford University Press.

Axelrod, E., Cady, S.H., & Holman, P. (2010). Whole system change: What it is and why it matters. In W.J Rothwell, J.M. Stavros, R.L. Sullivan, & A. Sullivan, (Eds.). *Practicing organization development: A guide for leading change.* (pp. 363-376). San Francisco: John Wiley and Sons, Inc.

Bagozzi, R.P. (2003). Positive and negative emotions in organizations. In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 176-193). San Francisco: Berrett-Koehler.

Bagozzi, R.P. & Verbeke, W.J. (2012). Exploring the minds of managers: Insights from three neuroscience studies. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 138-151). New York: Oxford University Press.

Bailey, T.C., & Gatrell, A.C. (1995). *Interactive spatial data analysis.* Essex, UK: Longman Scientific & Technical.

Bakhtin, M. (1981). The *dialogic imagination: Four essays by M.M. Bakhtin.* (M. Holquist, Ed.) (C. Emerson & M. Holquist, Trans.). Austin: University of Texas Press.

Barbour, I.G. (1997). *Religion and science: Historical and contemporary issues.* San Francisco: HarperCollins Publishers.

Barnaby, J. (2009). Indigenous decision making processes: What can we learn from traditional governance? *Joanne Barnaby Consulting.* Retrieved from www.arcticgovernance.org/.../Indigenous_governance-JB-final.pdf

Barthes, R. (1961). The photographic message. (R. Howard, Trans.) In *The responsibility of forms: critical essays on music, art, and representation.* Berkeley, CA: University of California Press.

Bartunek, J.M., & Woodman, R.W. (2012). The spirits of organization development, or why OD lives despite its pronounced death. In K.S. Cameron, & G.M. Spreitzer, (Eds.), The *Oxford handbook of positive organizational scholarship.* (pp. 727-736). New York: Oxford University Press.

Baszanger, I., & Dodier, N. (2004). Ethnography: Relating the part to the whole. In D. Silberman (Ed.), *Qualitative research: Theory, method, and practice.* (pp. 9-34). London: Sage Publications.

Bateman, T., & Porath, C. (2003). Transcendent behavior. In K. Cameron, J. Dutton, & R. Quinn, (Eds.), Positive *organizational scholarship.* (pp. 122-137). San Francisco: Berrett-Koehler.

Bateson, G. (1972). *Steps to an ecology of mind.* New York: Ballantine Books.

Bauman, R. (1998). *Let your words be few: Symbolism of speaking and silence among seventeenth-century Quakers.* London: Quaker Home Service.

Becker, H.S. (1960). Notes on the concept of commitment. *American Journal of Sociology,* 66, 32-40.

Becker, H.S. (1986). *Doing things together.* Evanston, IL: Northwestern University Press.

Becker, H., & McCall, M. (Eds.). (1990). Symbolic *interaction and cultural studies.* Chicago: University of Chicago Press.

Beer, M. (2010). The organizational fitness process: A system-wide alignment. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.), *Practicing organization development: A guide for leading change (*pp. 535-545). San Francisco, CA: John Wiley and Sons, Inc.

Berger, P.L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge.* New York: Doubleday.

Berger, P.L. (1970). *A rumor of angels: Modern society and the rediscovery of the supernatural.* Garden City, N.Y.: Anchor Books.

Berkowitz, A.D. (2005). An overview of the social norms approach. In L. Lederman, L. Stewart, F. Goodhart and L. Laitman (Eds). *Changing the Culture of College Drinking: A Socially Situated Prevention Campaign*, pp. 187-208. Cresskill, NJ: Hampton Press.

Bisbort, A. (2003). The environmental sustainability index: A new paradigm for global decision making. *The Journal of the School of Forestry Environmental Studies* Spring 2003. Vol. 2, No. 1. pp. 3-11. New Haven, CT: Yale School of Forestry & Environmental Studies.

Block, P. (1998). From leadership to citizenship. In L.C. Spears, (Ed.), Insights *on leadership: Service, stewardship, spirit, and servant-leadership.* (pp. 87–95). New York: John Wiley & Sons, Inc.

Blumer, H. (1969). *Symbolic interactionism: Perspective and method.* Englewood Cliffs, NJ: Prentice Hall.

Bohm, D. (1990). On *dialogue.* (Manuscript Transcription and Editing: Fleming, P., & Bradsky, J. London: University of London.

Bohm, D. (2000). *On dialogue.* L. Nichol (Ed.). New York: Routledge.

Boissier, R. (1986) *Meditations with the Hopi: A centering book.* Santa Fe: Bear & Company.

Bolman, L.G., & Deal, T.E. (1995). *Leading with soul: An uncommon journey of spirit.* San Francisco: Jossey-Bass Publishers.

Bolman, L.G., & Deal, T.E. (2003). *Reframing organizations: Artistry, choice, and leadership.* San Francisco: Jossey-Bass.

Bollnow, O.F. (1960). Lived-space. *Universitas.* Vol. 15, No. 4, 31 – 39.

Bollnow, O.F. (1982). On silence—findings of philosohico-pedagogical anthropology. *Universitas.* Vol. 24, No. 1, 41-47.

Bono, J.E., Davies, S.E., & Rasch, R.L. Positive traits: Some traits associated with flourishing at work. In K.S. Cameron, & G.M. Spreitzer, (Eds.), The *Oxford handbook of positive organizational scholarship.* (pp. 125-137). New York: Oxford University Press.

Boyatzis, R.E. (1998). *Transforming qualitative information: Thematic analysis and code development.* Thousand Oaks, CA: Sage Publications.

Boyd, C.O. (2001) Phenomenology the method. In P.L. Munhall (Ed.), Nursing *research: A qualitative perspective.* pp. 93-122. Sudbury, MA: Jones and Bartlett.

Branson, M.L. (2004). *Memories, hopes, and conversations: Appreciative inquiry and congregational change.* Herndon, VA.: The Alban Institute.

Brain, W.R. *Man, society and religion: An essay in bridge-building (*Swarthmore Lecture, 1944). London: George Allen & Unwin Ltd.

Braithwaite, W.C. (1909). Spiritual *guidance in the experience of the Society of Friends.* (Swarthmore Lecture, 1909). London: Headley Brothers.

Brend, R. (Ed.) (1974). *Advances in tagmemics.* North-Holland Linguistic Series, 9. Amsterdam: North-Holland.

Briggs, J. & Peat, F. D. (1989). *Turbulent mirror: An illustrated guide to chaos theory and the science of wholeness.* New York: Harper and Row.

Bright, D.S. & Cameron, K. (2009). Positive organizational change What the field of POS offers to OD practitioners. In W.J. Rothwell, J.M. Stavros, R.L.Sullivan, & A. Sullivan, (Eds.). *Practicing organizational development: A guide for managing and leading change.* San Francisco: Pfeiffer-Wiley.

Bright, D.S. & Cameron, K. (2010). Positive organizational change: What the field of POS offers to OD practitioners. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 397-410). San Francisco, CA: John Wiley and Sons, Inc.

Bright, D.S. & Exline, J.J. (2012). Forgiveness at four levels: Intrapersonal, relational, organizational, and collective-group. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 244-259). New York: Oxford University Press.

Brill, K.A. & Kok, J.H. (2005). *Vollenhoven's problem-historical method: Introduction and explorations.* Sioux Center, IA: Dordt College Press.

Brown, A., Karthaus, C., Rehak, L, Adams, B. (2009). The role of mental models in dynamic decision-making. *Defence Research and Development Canada Toronto.* Retrieved from *www.dtic.mil/dtic/tr/fulltext/u2/a515438.pdf*

Browning, L., Morris, G.H., & Kee, K.F. (2012). The role of communication in positive organizational scholarship. In K.S. Cameron, & G.M.. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 566-578). New York: Oxford University Press.

Brueggemann, W. (1986). *Hopeful imagination: Prophetic voices in exile.* Philadelphia: Fortress Press.

Brueggemann, W. (1989). *Finally comes the poet: Daring speech for proclamation.* Minneapolis: Fortress Press.

Buber, M. (1937). *I and Thou.* (Smith, R.G., Trans.). Edinburgh: T & T. Clark.

Buber, M. (1965). *Between man and man.* (Smith, R.G., Trans.). New York: Collier Books.

Bucher, R. (1988). On the natural history of health care occupations. *Work and Occupations,* 15(2), 131-147.

Burgelman, R. (1994). Fading memories: A process theory of strategic business exit in dynamic environments. *Administrative quarterly*, vol. 39: 24-56.

Burnard, L. (1998). On the hermeneutic implications of text encoding. *Retrieved from http://users.ox.ac.uk/~lou/wip/herman.htm*

Bush, R.G. & McCord, S.A. (2010). Technologies to support interactive and connective OD in a virtual world. In W.J. Rothwell, J.M.Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 502 - 515). San Francisco, CA: John Wiley and Sons, Inc.

Bushe, G.R. (2009). *Clear leadership: Sustaining real partnership and collaboration at work.* Palo Alto, CA: Davies-Black.

Bushe, G.R. (2010). Dialogic OD: Turning away from diagnosis. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 617-623). San Francisco, CA: John Wiley and Sons, Inc.

Bushe, G.R. (2011) Appreciative inquiry: Theory and critique. In Boje, D., Burnes, B. and Hassard, J. (Eds.) *The Routledge Companion To Organizational Change* (pp. 87-103). Oxford: Routledge.

Bushe, G.R. & Kassam, A.F. (2005). When is appreciative inquiry transformational? A meta-case analysis. *The Journal of Applied Behavioral Science,* Vol. 41, No. 2, 161-181.

Butler, C.T. (1987). *On conflict and consensus: A handbook on formal consensus decisionmaking.* Portland, ME: Food Not Bombs Publishing.

Cady, S.H., Auger, J., & Foxon, M. (2010). Situational evaluation. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 269-286). San Francisco, CA: John Wiley and Sons, Inc.

Caffrey, A.J. (1967). The *affirmation mysticism of Rufus Matthew Jones.* (Doctoral dissertation). Retrieved from University Microfilms, Inc., Ann Arbor, MI. (67-15,433).

Calabrese, R.L. (2006). *The elements of an effective dissertation and thesis: A step-by-step guide to getting it right the first time.* Lanham, MD: Rowman 7 Littlefield Publishers, Inc.

Cameron, K. (2003). Organizational virtuousness and performance. In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship* (pp. 48–65). San Francisco: Berrett-Koehler.

Cameron, K.S. & Spreitzer, G.M. (Eds.) (2012). *The Oxford handbook of positive organizational scholarship.* New York: Oxford University Press.

Cameron, K., Dutton, J., & Quinn, R. (Eds.). 2003. *Positive organizational scholarship.* San Francisco: Berrett-Koehler.

Cameron, K.S., Dutton, J.E., Quinn, R.E. & Wrzesniewski, A. (2003). Developing a discipline
of positive organizational scholarship. In K. Cameron, J. Dutton, & R. Quinn, (Eds.).
Positive organizational scholarship (pp. 361–370). San Francisco: Berrett-Koehler.

Cannato, J. (2006). *Radical amazement: Contemplative lessons from black holes, supernovas,
and other wonders of the universe.* Notre Dame, IN.: Sorin Books.

Castor, T.R. (2006). Constructing social reality in organizational decision making. *Management
Communication Quarterly,* vo. 18, no. 4, 479-508.

Chaffee, P. (1997). *Unafraid of the Light: Appreciative Inquiry and Faith Communities.*
San Francisco: Interfaith Center at the Presdio. 8.

Charles, C.A., Whelan, T., Gafni, A., Willan, A. & Farrell, S. (2003). Shared treatment decision
making: What does it mean to physicians? *Journal of Clinical Oncology, Vol. 21, No. 5,*
pp. 932-936.

Chirban, J.T. (1986). Developmental Stages in Eastern Orthodox Christianity. (Chapter 9: pp.
285-314). In K. Wilber, J. Engler, & D. Brown, Transformations *of consciousness:
Conventional and contemplative perspectives on development.* Boston: Shambhala
Publications, Inc.

Clarke, A. E. (2005). *Situational analysis: Grounded theory after the postmodern turn.*
London: Sage Publications.

Clarke, A.E. (2012). *List of works using Clarke's situational analysis: March 1, 2012.* Obtained
from personal communication with the author at University of California, San Francisco.

Clarke, A.E., & Montini, T. (1993). The many faces of RU486: Tales of situated knowledges
and technological contestations. *Science, Technology and Human Values,* 18(1), 42-78.

Climacus, J. (1982). *The ladder of divine ascent.* C. Luibheid & N. Russell, Trans. New York:
Paulist Press.

Cloud of Unknowing. (1981). San Francisco: Harper.

Cooper, H. (1988). The structure of knowledge synthesis. *Knowledge in Society I,* 104-126.

Cooperrider, D.L. (1990). Positive image, positive action: The affirmative basis of organizing.
In S. Srivastva & D.L Cooperrider (Eds.), *Appreciative Management and Leadership*
(pp. 91-125). San Francisco: Jossey-Bass.

Cooperrider, D.L. (2003). Positive image, positive action: The affirmative basis of organizing.
Chapter 11: AI Classics: Selected Articles. In D.L. Cooperrider, D. Whitney, & J.M.
Stavros *Appreciative inquiry handbook: The first in a series of AI workbooks for leaders
of change.* (pp. 369 – 390) Bedford Heights, OH: Lakeshore Publishers.

Cooperrider, D.L. (2012). *Toward an 'economy' of connecting strength: Scaling up the generative power of AI.* Keynote presentation at the 2012 World Appreciative Inquiry Conference, Ghent, Belgium.

Cooperrider, D.L. & Godwin, L.N. (2012). Positive organization development: Innovation-inspired change in an economy and ecology of strengths. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 737-750). New York: Oxford University Press.

Cooperrider, D.L. & Sekerka, L. (2003). Toward a theory of positive organizational change In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 225-240). San Francisco: Berrett-Koehler.

Cooperrider, D.L. & Srivastva, S. (2003). Appreciative inquiry in organizational life. Chapter 11: AI Classics: Selected Articles. In D.L. Cooperrider, D. Whitney, & J.M. Stavros *Appreciative inquiry handbook: The first in a series of AI workbooks for leaders of change.* (pp. 337 – 368) Bedford Heights, OH: Lakeshore Publishers.

Cooperrider, D.L. & Whitney, D. (2005). *Appreciative inquiry: A positive revolution in change.* San Francisco: Berrett-Koehler Publishers, Inc.

Cooperrider, D., Whitney, D., & Stavros, J. (2003). *Appreciative inquiry handbook: The first in a series of AI workbooks for leaders of change.* Bedford Heights, OH: Lakeshore Publishers.

Cory, D. (1998). The killing fields: Institutions and the death of our spirits. In L.C.Spears, (Ed.). *Insights on leadership: Service, stewardship, spirit, and servant-leadership.* (pp. 209–215). *New* York: John Wiley & Sons, Inc.

Cottone, R. R. and Claus, R. E. (2000), Ethical Decision-Making Models: A Review of the Literature. *Journal of Counseling & Development*, 78: 275–283.

Cox, T. (2005). Creating the multicultural organization: The challenge of managing diversity. In J.M. Schafritz, J.S. Ott, Suk Jang, Yong (Eds.). *Classics of organization theory.* (pp. 469-479). *Belmont*, CA: Thomson Wadsworth.

Crabtree, B. & Miller, W. (1999). A template approach to text analysis: Developing and using codebooks In B. Crabtree & W. Miller (Eds.) *Doing qualitative research* (pp. 163-177). Newbury Park, CA: Sage Publications.

Creswell, J.W. (1994). *Qualitative & quantitative approaches.* Thousand Oaks, CA: Sage

Creswell, J.W. (1998). *Qualitative inquiry and research design: Choosing among five traditions.* Thousand Oaks, CA: Sage Publications.

Creswell, J.W. (2003). *Research design: Qualitative, quantitative, and mixed methods approaches.* Thousand Oaks: Sage Publications.

Creswell, J.W., Klassen A.C., Plano Clark, V.L., & Smith, K.C. (2011) Office of Behavioral and Social Sciences Research. Best practices for mixed methods research in the health sciences. August 2011. National Institutes of Health. Retrieved from http://obssr.od.nih.gov/mixed_methods_research

Cummings, T.G. & Feyerherm, A.E. (2010). Interventions in large systems. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, A. Sullivan, (Eds.). *Practicing organization development: A guide for leading change.* (pp. 345-362). San Francisco: John Wiley and Sons, Inc.

Cummings, T.G., & Worley, C.G. (2005). *Organization development and change.* Cincinnati, OH: South-Western College.

Curtis, B. & Eldredge, J. (1997). *The sacred romance: Drawing closer to the heart of God.* Nashville: Thomas Nelson Publishers.

Daly, J., Kellehear, A. & Gliksman, M. (1997). *The public health researcher: A methodological approach.* Melbourne, Australia: Oxford University Press.

Davis, A. & Fu, D. (2004) Culture Matters: Better Decision Making Through Increased Awareness. *Proceedings of the Industry/Interservice, Training, Simulation & Education Conference (I/ITSEC 2004.*

Davis, C. (1995). The Abject: Kristeva and the Antigone. *Paroles gelées*, 13(1). Retrieved from: http://escholarship.org/uc/item/8qt465qh

Davis, M.H. (1996). *Empathy: A social psychological approach.* Madison, WI: Westview Press.

De Caussade, J.P. (1975). *Abandonment to divine providence.* (J. Beevers, Trans.). New York: Doubleday.

De Iuliis, M. (2012, February). Place as spatiotemporal experience. A Dooyeweerdian approach to the concepts of space and time. Retrieved from *www.inter-disciplinary.net/wp-content/uploads/.../manilasppaper.pdf.*

De Pree, M. (1989). *Leadership is an art.* New York: Dell Publishing.

de Quincey, C. (2000) Intersubjectivity: Exploring consciousness from the second-person perspective. *Journal of transpersonal psychology,* 32(2), 135-155.

Denzin, N.K. (1989). *The research act: A theoretical introduction to sociological methods.* Englewood Cliffs, NJ: Prentice-Hall.

Denzin, N. (1996). Prophetic pragmatism and the postmodern: A comment on maines. *Symbolic Interaction, 19(4),* 341 – 355.

Denzin, N.K., & Lincoln, Y.S. (Eds.). (2000). *Handbook of qualitative inquiry.* Thousand Oaks, CA: Sage Publications.

Derrida, J. (1978). Structure, sign and play in the discourse of the human sciences. (A. Bass, Trans.) In *writing and difference* (pp. 278-293). Chicago: University of Chicago Press.

Dessel, A. & Rogge, M.E. (2008). Evaluation of intergroup dialogue: A review of the empirical literature. *Conflict Resolution Quarterly vol. 26, no. 2.* 199 – 238.

Dibble, R. & Gibson, C.B. (2012). Margins, membership, and mobility: Redefining boundaries in collaborative endeavors. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 715-724). New York: Oxford University Press.

DiCarlo, R.E. (1996). *Towards a new world view: Conversations at the leading edge.* Erie, PA: Epic Publishing.

Dilthey, W. (1985). *Poetry and experience.* Selected works, vol. V. Princeton, NJ: Princeton University Press.

Dilthey, W. (1987). *Introduction to the human sciences.* Toronto: Scholarly Book Services.

Dinnerstein, D. (1976). *The mermaid and the minotaur.* New York: Harper and Row.

Dooyeweerd, H. (1960). In *the twilight of western thought.* Philadelphia: Presbyterian and Reformed Publishing Company.

Dooyeweerd, H. (1969). *A new critique of theoretical thought.* Phillipsburg, NJ: The Presbyterian and Reformed Publishing Company.

Dooyeweerd, H. (1975). Dooyeweerd's last article: Studies relating to Herman Dooyeweerd. Friesen, J.G., Trans.). *Philosophia Reformata* 40 (1975) 83-101.

Dooyeweerd Pages. (2012). Retrieved from http://www.dooy.salford.ac.uk/

Douglas-Klotz, N. (Ed.). (1995). Desert *wisdom: Sacred middle eastern writings from the goddess through the Sufis.* San Francisco: HarperSanFrancisco.

Duncan, T. (2012). Glimpses of wonder. Living with disagreement. *Retrieved from http:// metanexus.net/blog/living-disagreement?utm_source=2012*

Dutton, J. & Heaphy, E. (2003). The power of high-quality connections. In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 263-278). San Francisco: Berrett-Koehler.

Dyckman, K.M. & Carroll, L.P. (1981) *Inviting the mystic, supporting the prophet: An introduction to spiritual direction.* Parmsey, N.J.: Paulist Press.

Eccles, P. (2009). Swarthmore lecture: The presence in the midst. Retrieved from http://www.quaker.org.uk/swarthmore-lecture

Eckert, P. (2000). *Linguistic variation as social practice*. Oxford: Blackwell.

Eckert, P. & McConnell-Ginet, S. (2003). *Language and gender.* New York: Cambridge University Press.

Eckhart, M. (1986). Meister Eckhart: Teacher and preacher. *Classics of Western Spirituality.* B. McGinn, Ed. New York: Paulist Press.

Edwards, H.T. & Livermore, M.A. (2009). Pitfalls of empirical studies that attempt to understand the factors affecting appellate decisionmaking. *Duke Law Journal.* Thirty-ninth Annual Administrative Law Symposium. Vol. 58, No. 8, 1895 – 1989.

Eisen, S. (2010). The personhood of the OD practitioner. In W.J. Rothwell, J.M. Stavros, R. Sullivan & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 527-545). San Francisco, CA: John Wiley and Sons, Inc.

Ellerby, J.H., McKenzi, J., McKay, S., Gariepy, G.J., Kaufert, J.M. (2000). Bioethics for clinicians: 18. Aboriginal cultures. *Canadian Medical Association Journal.* 163(7): 845-850.

Emery, F.E. & Trist, E.L. (1980). The causal texture of organizational environments. In R.H . Miles (Ed.) *Resourcebook in macro organizational behavior.* (pp. 227 – 241). Santa Monica, CA: Goodyear Publishing Co.

Emery, M. & Devane, T. (1999). Search Conference. In P. Holman, & T. Devane, (Eds.), *The change handbook: Group methods for shaping the future.* (pp. 25-41). San Francisco: Berrett-Koehler Publishers, Inc.

Emery, M. & Devane, T. (1999). Participative design workshop. In P. Holman, & T. Devane, (Eds.), *The change handbook: Group methods for shaping the future.* (pp. 91-107). San Francisco: Berrett-Koehler Publishers, Inc.

Emmons, R. (2003). Acts of gratitude in organizations. In K. Cameron, J. Dutton, & R. Quinn (Eds.). *Positive Organizational Scholarship.* (pp. 81-93). San Francisco: Berrett-Koehler.

Farnham, S.G., Gill, J.P., Taylor McLean, R., & Ward, S.M. (1991). *Listening hearts: Discerning call in community.* New York: Morehouse Publishing.

Felman, M. & Khademian, A. (2003). Empowerment and cascading vitality. In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 343-358). San Francisco: Berrett-Koehler.

Fendall, L., Wood, J., & Bishop, B. (2007). *Practicing discernment together: Finding God's way forward in decision making.* Newberg, OR: Barclay Press.

Fereday, J. & Muir-Cochrane, E. (2006). Demonstrating rigor using thematic analysis: A hybrid approach of inductive and deductive coding and theme development. *International Journal of Qualitative Methods* 5 (1) pp. 1-11.

Fields, A.F. (2001). *A study of intuition in decision-making using organizational engineering methodology.* Unpublished dissertation. Wayne Huizenga Graduate School of Business and Entrepreneurship of Nova Southeastern University.

Fiol, C.M. & Lyles, M.A. (1985). Organizational learning. *The Academy of Management Review,* Vol. 10, No. 4, 803 – 813.

Flick, U. (1992). Triangulation revisited: Strategy of or alternative to validation of qualitative data. *Journal for the Theory of Social Behaviour,* 2:1992, 175-197.

Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings 1972-1977.* (C. Gordon, Ed.). New York: Pantheon.

Fox, M. (1983). *Original blessing: A primer in creation spirituality presented in four paths, twenty-six themes, and two questions.* Santa Fe: Bear & Company.

Fox, N. (2006). *Using interviews in a research project.* The NIHR RDS for the East Midlands/Yorkshire & the Humber. Retrieved from www.rds-eastmidlands.nihr.ac.uk/.../14-using-interviews-in-a-r

Fredrickson, B. (2003). Positive emotions and upward spirals in organizations. In K. Cameron, J. Dutton, & R. Quinn, (Eds.), Positive *Organizational Scholarship.* (pp. 165-175). San Francisco: Berrett-Koehler.

French, J.R.P. & Raven, B. (2005). The bases of social power. In J.M. Schafritz, J.S. Ott, & Suk Jang, Yong. (Eds.). *Classics of organization theory.* (pp. 311-320). Belmont, CA.: Thomson Wadsworth.

French, W.L. & Bell, C.H. (1984). *Organization development: Behavioral science interventions for organization improvement.* 3rd Ed. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Friedman, M.S. (1955). *Martin Buber: The life of dialogue.* Chicago: Univ. of Chicago Press.

Friedman, R.A. & Podolny, J. (1992). Differentiation of boundary spanning roles: Labor negotiations and implications for role conflict. *Administrative Science Quarterly.* 37(1): 28-47.

Gadamer, H.G. (1975). Hermeneutics and Social Science. *Philosophy Social Criticism / Cultural Hermeneutics* 2 (1975) 307-316, Dordrecht, Netherlands D. Reidel Publishing Company

Gadamer, H.G. (1975). *Truth and method.* New York: Seabury Press.

Galbraith, J.R. (1974). Organization design: An information processing view. *Interfaces.* vol. 4, 28-36

Galbraith, J.R. (1988). Human resource policies for the innovating organization. In R. Katz, (Ed.) *Managing professionals: A collection of readings.* (pp. 576-593) Cambridge: Ballinger Publishing Co.

Gardiner, J.J. (1998). *Quiet presence: the holy ground of leadership.* In L.C.Spears, (Ed.). *Insights on leadership: Service, stewardship, spirit, and servant-leadership.* (pp. 116–125). *New* York: John Wiley & Sons, Inc.

Geertz, C. (1973). Thick description: Toward an interpretive theory of culture. In *The Interpretation of Cultures: Selected Essays.* New York: Basic Books.

Gellermann, W. & Egan, T. (2010). *Values, ethics, and expanding the practice of OD.* In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 492-501). San Francisco, CA: John Wiley and Sons, Inc.

Gendler, J.R. (1998). *The book of qualities* (New York: Harper Perennial)

Gerard, G. & Ellinor, L. (1999). Dialogue: something old, something new: Dialogue contrasted with discussion. *The dialogue group. www.thedialoguegrouponline.com/whatsdialogue.html*

Gergen, K.J. (1973). Social psychology as history. *Journal of Personality and Social Psychology.* 26, 309-320.

Gergen, K.J. (1977). The social construction of self-knowledge. In T. Mischel (Ed.), *The self: Psychological and philosophical issues.* Oxford: Blackwell.

Gergen, K.J. (1982). *Toward transformation in social knowledge.* New York: Springer-Verlag.

Gergen, K.J. (1985). The social constructionist movement in modern psychology. *American Psychologist,* 40, 255-275.

Gergen, K.J. (1994). *Realities and relationships: Soundings in social construction.* Cambridge: Harvard University Press.

Gergen, K.J. (2009). *Relational being: Beyond self and community.* Oxford: Oxford University Press.

Gergen, K.J. & Gergen, M.M. (2008). *Social construction: Entering the dialogue.* Chagrin Falls, OH: Taos Institute Publications.

Gergen, M. M. (2001). *Feminist reconstructions in psychology: Narrative, gender and performance*. Thousand Oaks: CA: Sage Publications.

Gerloff, E.A. (1985). Organizational *theory and design: A strategic approach for management.* New York: McGraw-Hill Book Company.

Gittel, J. (2003). A theory of relational coordination. In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive Organizational Scholarship.* (pp. 279-295). San Francisco: Berrett-Koehler.

Gladwell, M. (2000). The *tipping point: How little things can make a big difference.* New York: Little, Brown and Company.

Glaser, B. & Strauss, A. (1967). *The discovery of grounded theory: Strategies for qualitative research.* Chicago: Aldine.

Glynn, M.A. & Watkiss, L. (2012). The generative potency of cultural symbols: Implications for positive organizational scholarship. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 617-628). New York: Oxford University Press.

Goddard, R.D. & Salloum, S.J. (2012). Collective efficacy beliefs, organizational excellence, and leadership. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 642-650). New York: Oxford University Press.

Godfrey, P.C. (2012). Strange bedfellows: Homo economicus and positive organization scholarship. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 979-988). New York: Oxford University Press.

Goffman, E. (1959). *The presentation of self in everyday life.* New York: Doubleday.

Goffman, E. (1963). *Behavior in public places: Notes on the social organization of gatherings.* New York: The Free Press.

Goffman, E. (1967). *Interaction ritual: Essays on face-to-face behavior.* New York: Pantheon Books.

Goffman, E. (1983). *Forms of talk.* Philadelphia: University of Pennsylvania Press.

Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ.* New York: Bantam Books..

Golembiewski, R.T. (2010). Estimating OD success rates at the national level. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 577-587). San Francisco, CA: John Wiley and Sons, Inc.

Gozdz, K. (2000). Toward transpersonal learning: Communities in business. *American Behavioral Scientist, 3(8), 1262-1285.*

Grassie, W. (2010). *The new sciences of religion: Exploring spirituality from the outside in and bottom up.* New York: Saint Martin's Press.

Greenleaf, R.K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness.* (Spears, L.C., Ed.) New York: Paulist Press.

Groenewald, T. (2004). A phenomenological research design illustrated. *International Journal of Qualitative Methods.* 3(1). Article 4. Retrieved from http://www.ualberta.cca/~iiqm/backissues/3_1/pdf/groenewald.pdf

Guckenheimer, D. (2012). Social movements in organizations In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 989-1000). New York: Oxford University Press.

Gudykunst, W.B. (1985). Normative power and conflict potential in intergroup relationships. In W.B. Gudykunst, L.P. Stewart, & S. Ting-Toomey (Eds.), *Communication, culture, and organizational processes.*   International and Intercultural Communication Annual Vol. IX. Beverly Hills, CA: Sage Publications.

Gudykunst, W.B., Stewart, L.P. & Ting-Toomey, S. (Eds.). (1985). Communication*, culture, and organizational processes.* (pp. 155-173). International and Intercultural Communication Annual. Vol. IX. Beverly Hills, CA: Sage Publications.

Gulick, G. (2005). Notes on the theory of organization. In J.M. J.S. Schafritz, Ott, Suk Jang, Yong. (Eds.), *Classics of organization theory.* (pp. 79-87). Belmont, CA.: Thomson Wadsworth.

Gumperz, J.J. (1982). *Discourse strategies.* Cambridge: Cambridge University Press.

Gumperz, J.J. & Hymes, D. (Eds.) (1972). *Directions in sociolinguists.* New York: Holt, Rinehart & Winston.

Habermas, J. (1971). *Knowledge and human interests.* (J. Shapiro, Trans.). Boston: Beacon
     Press.

Habermas, J. (1979). *Communication and the evolution of society.* Boston: Beacon Press.

Halliday, M.A.K. (1994) (2nd edition) *An Introduction to Functional Grammar* London: Edward
     Arnold.

Hapold, F.C. (1970). *Mysticism: A study and an anthology.* Baltimore: Penguin Books.

Harris, L. & Brown, G. (2010). Mixing interview and questionnaire methods: Practical problems
     in aligning data. *Practical Assessment, Research & Evaluation* Vol. 15, No. 1. Retrieved
     from https://researchspace.auckland.ac.nz/handle/2292/7497

Harquail, C.V. & Brickson, S.L. (2012). The defining role of organizational identity for
     facilitating stakeholder flourishing. In K.S. Cameron, & G.M. Spreitzer (Eds.), The
     Oxford handbook of positive organizational scholarship. (pp. 677-690). New York:
     Oxford University Press.

Hartnett, T. (2011). *The basics of consensus decision-making.* Gabriola Island, BC, Canada:
     New Society Publishers.

Havens, L. (1973). *Approaches to the mind: Movement of the psychiatric schools from sects to
     science.* Cambridge: Harvard University Press.

Heath, C. (1922) Religion and Public Life. (Swarthmore Lecture, 1922). London:
      Woodbrooke Extension Committee.

Heidegger, M. (1962). *Being and time.* (J. Macquarrie,. & C. Robinson, Trans.). New York:
     Harper and Row.

Heidegger, M. (1977). *Basic writings.* New York: Harper and Row.

Henriques, J. (1984). Social psychology and the politics of racism. In H. Henriques, W.
     Hollway, C. Urwin, C. Venn, & V. Walkerdine, *Changing the subject: Psychology,
     social regulation and subjectivity.* (pp. 60-89). London: Merhuen.

Henriques, J., Hollway, W., Urwin, C., Venn, C., and Walkderine, V. (1984). *Changing the
     subject: Psychology, social regulation and subjectivity.* London: Merhuen.

Herrera-Viedma, e., Herrera, F, & Chiclana, F. (2002). A consensus model for multiperson
     decision making with different preference structures. *IEE Transactions on Systems, Man
     and Cybernetics—Part A: Systems and Humans, Vol 32, No. 3*.

Hibbert, G.K. (1924). The *inner light and modern thought.* (Swarthmore Lecture, 1924).
     London: The Swarthmore Press Ltd.

Hoepfl, M.C. (1997). Choosing qualitative research: A primer for technology education researchers. *Journal of Technology Education,* volume 9, Number 1, Fall 1997. Retrieved from http://scholar.lib.vt.edu/ejournals/JTE/v9nl/hoepfl.html

Holladay, R. (2002). *HSD@work: Frequently asked questions about HSD.* Circle Pines: MN: Human Systems Dynamics Press.

Holloway, D.A. (2006). *Strategic management accounting and managerial decision-making reconceptualised: Towards a collaboratively oriented theory of organizational decision enhancement.* Unpublished dissertation. Murdoch University, Australia.

Hollway, W. (1984). Gender difference and the production of subjectivity. In H. Henriques, W. Hollway, C. Urwin, C. Venn, & V. Walkerdine, *Changing the subject: Psychology, social regulation and subjectivity.* (pp. 227-263). London: Merhuen.

Holman, P. & Devane, T. (Eds.). (1999). The *change handbook: Group methods for shaping the future.* San Francisco: Berrett-Koehler Publishers, Inc.

Hooks, B. (1990). *Yearnings: Race, gender, and cultural politics.* Boston: South End Press.

Hosking, D.M. (2011). Telling tales of relations: Appreciating relational constructionism. *Organization Studies,* 31 (1), pp. 47-65.

Hosking & McNamee (2011). *Research and social change: A relational constructionist approach.* London: Routledge.

Hosking, D.M. & Pluut, B. (2010). (Re)constructing reflexivity: A relational constructionist approach. *The qualitative report.* Volume 15 Number 1 January 2010, 59-75.

House, R.V., & Aditya, R.N. (1997). The social scientific study of leadership: Quo Vadis? *Journal of Management,* 23. 409-473.

Hoy, D.C. (1986). Must we say what we mean? The grammatological critique of hermeneutics. In. B.R. Wachterhaueser (Ed.), *Hermeneutics and Modern Philosophy* (pp. 397-415). Albany, NY: State University of New York Press.

Hsiao, N. & Richardson, G.P. (2012). In search of theories of dynamic decision making: A literature review. Retrieved from www.systemdynamics.org/conferences/1999/PAPERS/PLEN16.PDF

Huebner, D.E. (1999). Spirituality and knowing. In V. Hillis (Ed.), *The lure of the transcendent: Collected essays by Dwayne E. Huebner* (pp. 353-378). Mahwah, NJ: Erlbaum.

Hughes, E.C. (1971). The sociological eye. Chicago: Aldine Atherton.

Hwang, S.J. (1998). Expository discourse schema for scholarly electronic messages. In *LACUS Forum 2.4* Linguistic Association of Canada and the United States. Retrieved from www.lacus.org/volumes/count.php?page=24/Hwang.pdf

Ingram, C. (2003). *Passionate presence: Experiencing the seven qualities of awakened awareness.* New York: Gotham Books.

Isaacs, W. (1999). *Dialogue and the art of thinking together: A pioneering approach to communicating in business and in life.* New York: Doubleday.

Isen, A.M., Daubman, K.A., & Nowicki, G.P. (1987). Positive affect facilitates creative problem solving. *Journal of Personality and Social Psychology, 52,* 1122-1131.

Iverson, R., Gergen, K.J. & Fairbanks, R.P. (2005). Assessment and social constructivism: Conflict or co-creation? *British Journal of Social Work, 35* (5), 689-708.

James, E.H. & Wooten, L.P. (2012). Orientations of positive leadership in times of crisis. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 882-894). New York: Oxford University Press.

Janis, I.L. (1988). Groupthink. In R. Katz, (Ed.) *Managing professionals: A collection of readings.* (pp. 332-340). Cambridge: Ballinger Publishing Co.

Jaques, E. (1990). In praise of hierarchy. *Harvard Business Review 68 (1),* 127 – 133.

Jeffries, E. (1998). Work as a calling. In L.C. Spears (Ed.). *Insights on leadership: Service, stewardship, spirit, and servant-leadership. (*pp. 29–37). New York: John Wiley & Sons, Inc.

Jewell, L. & Reitz, J. (1988). Group decision making. In R. Katz, (Ed.) *Managing professionals: A collection of readings.* (pp. 247-261). Cambridge: Ballinger Publishing Co.

Jones, R.M. (1909). *Studies in mystical religion.* London: Macmillan & Co., Ltd.

Jones, R.M. (1926). *Finding the trail of life.* New York: Macmillan Company.

Jones, R.M. (1927). *New studies in mystical religion.* New York: Macmillan Company.

Jones, R.M. (1963). *The Quakers in the American colonies.* Philadelphia: Philadelphia Yearly Meeting.

Jordan, L. & Thatchenkery, T. (2011). Leadership decision-making strategies using appreciative inquiry: A case study. *International Journal of Globalisation and Small Business.* Vol. 4, No. 2, pp. 178 – 190.

Joys, K. (2005). *Choosing light-heartedness: A thirty-three day journey to overcome anxiety, depression and dysfunctional family issues.* Spokane, WA: Higher Consciousness Books.

Kanter, R.M. (1988). The middle manager as innovator. In R. Katz, (Ed.) *Managing professionals: A collection of readings.* (pp. 183-198) Cambridge: Ballinger Publishing.

Kark, R. (2012). Workplace intimacy in leader-follower relationships. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 423-438). New York: Oxford University Press.

Katz, D. & Kahn, R.L. (2005). Organizations and the system concept. In *Classics of organization theory.* pp. 480-490. Belmont, CA: Thomson Wadsworth.

Katz, J.H. & Miller, F.A. (2010). Inclusion: The HOW for organizational breakthrough. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 436-445). San Francisco, CA: John Wiley and Sons, Inc.

Keating, C.J. (1978). *The leadership book.* New York: Paulist Press.

Keeney, J. & Ilies, R. (2012). Positive work-family dynamics. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 601-614). New York: Oxford University Press.

Kelly, T.R. (1941). *A testament of devotion.* New York: Harper.

Kelly, T.R. (1984). The gathered meeting. In D.V. Steere (Ed.) *Quaker spirituality: Selected writings.* New York: Paulist Press.

Kent, C.E. (1992). A tagmemic analysis of coherence in writing. In *Summer Institute of Linguistics and the University of Texas at Arlington Publications in Linguistics: Publication 107.* D.A. Burquest & W.R. Merrifield (Eds.). (pp. 189-210). Glendale, CA: Summer Institute of Linguistics.

Kimberly, J.R. (1980). Issues in the creation of organizations. In R.H. Miles (Ed.) *Resourcebook in macro organizational behavior.* (pp. 50 – 66). Santa Monica, CA: Goodyear Publishing Company, Inc.

Kiser, R.L., Asher, M.A. & McShane, B.B. (2008). Let's not make a deal: An empirical study of decision making in unsuccessful settlement negotiations. *Journal of Empirical Legal Studies.* Vol. 5, Issue 3, 551 – 591.

Kleiner, A. (2008). *The age of heretics: A history of the radical thinkers who reinvented corporate management.* San Francisco: Jossey-Bass.

Kliger, B. (1999). Local cross-cultural planning and decision-making with indigenous people in Broome, Western Australia. *Cultural Geographies.* January 1999. vol. 6, no 1, 51-71.

Koestenbaum, P. (2010). Four risk factors of the unexamined life: Be-know-do. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 588-593). San Francisco, CA: John Wiley and Sons, Inc.

Kouzes, J.M. (1998). Finding your voice. In L.C. Spears (Ed.). *Insights on leadership: Service, stewardship, spirit, and servant-leadership.* (pp. 322–325). New York: John Wiley & Sons, Inc.

Kozlowski, S.W., Chao, W.J., & Jensen, J.M. (2010) Building an infrastructure for organizational learning: A multilevel approach. In S.W.J. Koslowski & E. Salas (Eds.) *Learning, training, and development in organizations* (pp. 361-400). New York Routledge Academic.

Kristeva, J. (1982). *Powers of horror: An essay on abjection.* New York: Columbia University Press.

Kuhn, T. (1962). *The structure of scientific revolutions.* Chicago: University of Chicago Press.

Kumar Saha, S. (2009). *Promotion of self-help in development and social change: Constructing non subject-object processes.* Unpublished dissertation University of Tilburg. Retrieved from http://www.taosinstitute.net/shayamal-kumar-saha1

Kume, T. (1985). Managerial attitudes toward decision-making: North America and Japan. In W.B. Gudykunst, L.P. Stewart, & S. Ting-Toomey (Eds.). *Communication, culture, and organizational processes.*   International and Intercultural Communication Annual Vol. IX. Beverly Hills, CA: Sage Publications.

Kvale, S. (1996). *Interviews: An introduction to qualitative research interviewing,* Thousand Oaks, CA: Sage Publications.

Kwant, R. (1965). *Phenomenology of language.* Pittsburgh: Duquesne University Press.

Labov, W. (1972). *Sociolinguistic patterns.* Philadelphia: The University of Pennsylvania Press.

Lacan, Jacques (1977): Écrits (A. Sheridan, Translator). London: Routledge.

Lad, L.J. & Luechauer, D. (1998). On the path to servant-leadership. In L.C. Spears (Ed.). *Insights on leadership: Service, stewardship, spirit, and servant-leadership.* (pp. 54–67). New York: John Wiley & Sons, Inc.

Lakoff, G. & Johnson, M. (1980). *Metaphors we live by.* Chicago: The University of Chicago Press.

Lanigan, R.L. (1988). *Phenomenology of communication: Meleau-Ponty's thematics in communicolgy and semiology.* Pittsburgh: Duquesne University Press.

Lapointe, F. (1973). Merleau-Ponty's phenomenology of language and general semantics. ERIC Manuscript ED 085 799. Retrieved from http://www.eric.ed.gov/ERICWebPortal/search/detailmini.jsp?_nfpb=true&_&ERICExtSearch_SearchValue_0=ED085799&ERICExtSearch_SearchType_0=no&accno=ED085799

Lee, F., Caza, A., Edmondson, A. & Thomke, S. (2003). New knowledge creation in organizations. In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 194-206). San Francisco: Berrett-Koehler.

Lewin, K. (1951). *Field theory in social science*. New York: Harper & Row.

Lilius, J.M., Kanov, J., Dutton, J.E., Worline, M.C. & Maitlis, S. (2012). Compassion Revealed: What we know about compassion at work (and where we need to know more). In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 273-287). New York: Oxford University Press.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage Publications.

Lippitt, R., Watson, J., & Westley, B. (1958). *The dynamics of planned change.* New York: Harcourt, Brace & World.

Locke, L.F., Spirduso, W.W. & Silverman, S.J. (1987). *Proposals that work: A guide for planning dissertations and grant proposals.* Newbury Park, CA: Sage Publications.

Longacre, R. E. (1974). Some fundamental insights of tagmemics. . In *Advances in tagmemics* R.M. Brend (Ed.). *North-Holland Linguistic Series.* S.C. Dik & J.G. Jooij. (Eds.). (pp. 11-22). Amsterdam: North-Holland Publishing Co.

Longacre, R.E. (1996). *The grammar of discourse.* New York: Plenum Press.

Luthans, F. & Avolio, B. (2003). Authentic leadership development. In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 241-258). San Francisco: Berrett-Koehler.

Maas, A.J., Manschot, E.M., Roodink, T.J. (2001) We make sense of all that jazz: Mapping in social contexts. *Career Development International,* vol. 6, no. 7, 370-377.

Macdonald, B. (Ed.). (1995). Theory *as prayerful act: The collected essays of James B. Macdonald.* New York: Peter Lang.

Madison, G.B. (1988). *The hermeneutics of postmodernity.* Bloomington: Indiana University
        Press.

Mahaffy, S.G. (1979). The structure of abstracts. *Notes on Linguistics*   12: 21-22

Mahaffy, S.G. (2003). The art of African bread-making. *Quaker Life.* Nov. 2003, 11).

Mahaffy, S.G. (2010). *Awakening: Poetry of the spiritual journey toward healing.* Self-
        published.

Mahaffy, S.G. (2012). Restoring right relationship: Re-connecting faith communities through AI
        to find the Voice of Common Vision. *Unpublished paper presented at the 2012 World
        Appreciative Inquiry Conference, Ghent, Belgium, April 25-28, 2012.*

Marcel, G. (1960). *The mystery of being.* (Eraser, G.S., Trans.). Chicago: Regnery.

Mason, Mark (2010). Sample Size and Saturation in PhD Studies Using Qualitative Interviews
        Forum Qualitative Sozialforschung / Forum: Qualitative Social Research, 11(3), Art. 8,
        Retrieved from http://nbn-resolving.de/urn:nbn:de:0114-fqs100387

Mayer, D.M. (2012). A positive lens on organizational justice. In K.S. Cameron, & G.M.
        Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 316-
        324). New York: Oxford University Press.

Mazzei, L.A. (2007). *Inhabited silence in qualitative research: Putting poststructural theory to
        work.* New York: Peter Lang.

McCall, M.M. (1988). Leadership and the professional. In R. Katz, (Ed.) *Managing
        professionals: A collection of readings.* (pp. 148-161) Cambridge: Ballinger Publishing
        Co.

McDermott, R. (Ed.). (1987). *The essential Aurobindo.* Hudson, NY: Lindisfarne Press.

McGinn, B. (1986). *Meister Eckhart: Teacher and preacher.* New York: Paulist Press.

McNamee, S. & Gergen, K. (1999). *Relational responsibility: Resources for sustainable
        dialogue.* Thousand Oaks, CA: Sage Publications.

Mead, G.H. (1927/1964). The objective reality of perspectives. In A. J. Reck (Ed.), *Selected
        writings of George Herbert Mead* (pp. 306-319). Chicago: University of Chicago Press.

Mead, G.H. (1934/1962). *Mind, self and society.* (C.W. Morris, Ed.). Chicago: University of
        Chicago Press.

Merleau-Ponty, M. (1962). *Phenomenology of perception.* (C. Smith Trans.). London:
        Routledge& Kegan Paul, Ltd.

Merton, T. (1957). *The strange islands: Poems.* New York: New Directions.

Metzner, R. (1986). *Opening to inner light: The transformation of human nature and consciousness.* Los Angeles: Jeremy P. Tarcher, Inc.

Michels, R. (2005). Democracy and the iron law of oligarchy. In J.M. Schafritz, J.S.Ott, Suk Jang, Yong. (Eds.). *Classics of organization theory.* (pp. 304-310). Belmont, CA: Thomson Wadsworth.

Miles, R.H. (Ed.) (1980). *Resourcebook in macro organizational behavior.* Santa Monica, CA: Goodyear Publishing Company, Inc.

Mills, C.W. (1940). Situated actions and vocabularies of motive. *American Sociological Review, 6,* 904-913.

Milward, D. (1995). Integrating situations into a theory of discourse anaphora. In *Proceedings of the 10th Amsterdam Colloquium* pp. 519-538.

Milward, D. & Beveridge, M. (2012). Ontologies and the structure of dialogue. Retrieved from www.upf.edu/dtf/personal/enricvallduvi/.../10-milward-beveridge.pdf

Mintzberg, H. (1979). *The structuring of organizations: A synthesis of the research.* Englewood Cliffs, NJ: Prentice-Hall, Inc.

Mintzberg, H. (2005). The five basic parts of the organization. In J.M. Schafritz, J.S. Ott, Suk Jang, Yong. (Eds.). *Classics of organization theory.* (pp. 219-230. Belmont, CA: Thomson Wadsworth.

Mirvis, P.H. (2010). Transformational learning journeys: Seeing is believing. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 516-526). San Francisco, CA: John Wiley and Sons.

Morrell, K. (2012). *Decision making: A guide to the literature.* Retrieved from www.kevinmorrell.org.uk.

Morse, J.M. (1991). Approaches to qualitative-quantitative methodological triangulation. *Nursing Research, 40(1), 120 -123.*

Moustakas, Clark. *Heuristic research: Design, methodology, and applications.* London: Sage Publications.

Murphy, A.B. (2007). Geography's place in higher education in the United States. *Journal of Geography in Higher Education*, v.31 n.1, 121-141.

Nadler, D.A. & Tushman, M.L. (1980). A congruency model for diagnosing organizational behavior. In R.H. Miles (Ed.) *Resourcebook in macro organizational behavior.* (pp. 30 – 49). Santa Monica, CA: Goodyear Publishing Company, Inc.

Nassal, J. (2002). *Moments of truth: A spirituality of time, grace and sacred space.* Leavenworth, KS: Forest of Peace Publishing.

Neihardt, J.G. (1988). *Black Elk speaks.* Lincoln, NE: University of Nebraska Press.

Ness, O. (2011). Learning new ideas and practices together: A co-operative inquiry into learning to use Johnella Bird's relational language-making approach in couples therapy. Dissertation, Tilburg University. Tilburg, NL: Tilburg University Press.

Nguyen Huy, Q. (2012). Emotions and strategic change. In K.S. Cameron, & G.M. Spreitzer, (Eds.) *The Oxford handbook of positive organizational scholarship.* (pp. 811-824). New York: Oxford University Press.

Nielsen, R.P. (1998). Quaker foundations for Greenleaf's servant-leadership and "friendly disentangling" method. In L.C. Spears (Ed.). *Insights on leadership: Service, stewardship, spirit, and servant-leadership.* (pp. 126–144). New York: John Wiley & Sons, Inc.

Nordenbrock, W.A. (2001). Beyond *Accompaniment: Guiding a fractured community to wholeness.* Collegeville, MN: Liturgical Press.

Oshry, B. (2010). Context blindness: What we don't see will hurt us. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 377-394). San Francisco, CA: John Wiley and Sons, Inc.

Owen, H. (1999). Open space technology. In P. Holman & T. Devane (Eds.). *The change handbook: Group methods for shaping the future.* (pp. 233-244). San Francisco: Berrett-Koehler Publishers, Inc.

Owens, B.P, Rowatt, W.C., & Wilkins, A.L. (2012). Exploring the relevance and implications of humility in organizations. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 260-272). New York: Oxford University Press.

Paget, M. (1988). *The unity of mistakes: A phenomenological interpretation of medical work.* Philadelphia: Temple University Press.

Paget, M. (1993). A *complex sorrow.* Philadelphia: Temple University Press.

Palmer, P.J. (1993). *To know as we are known: Education as a spiritual journey.* New York: HarperCollins Publishers.

Palmer, P.J. (1998). Leading from within. In L.C. Spears (Ed.). *Insights on leadership:*
       Service, stewardship, spirit, and servant-leadership. (pp.198–208). New York: John
       Wiley & Sons, Inc.

Palmer, P.J. (2004). *A hidden wholeness: The journey toward an undivided life*. San Francisco:
       Wiley & Sons.

Pareek, U., Brinkerhoff, L., Scherer, J.J., Flath, R. (2010). Individual development in OD:
       Human-centric interventions. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, A. Sullivan,
       (Eds.). *Practicing organization development: A guide for leading change.* (pp. 312-
       328). *San* Francisco: John Wiley and Sons, Inc.

Park, R.E. (1952). *Human communities.* Glencoe, IL: Free Press.

Parker, A. (1841). *Letters of early friends.* A.R. Barclay, Ed. London: Darton and Harvey.

Patton, M. Q. (2002). *Qualitative research and evaluation methods.* Thousand Oaks: CA:
       Sage Publications.

Pfeffer, J. (2005). Understanding the role of power in decision making. In J.M. Schafritz, J.S.
       Ott, Suk Jang, Yong. (Eds.). *Classics of organization theory.* (pp. 2893-303). Belmont,
       CA: Thomson Wadsworth.

Pfeffer, J. & Salancik, G.R. (2005). External control of organizations: A resource dependence
       perspective. In J.M. Schafritz, J.S. Ott, Suk Jang, Yong. (Eds.). *Classics of*
       organization theory. (pp. 521-532). Belmont, CA: Thomson Wadsworth.

Pike, K.L. (1954). *Language in relation to a unified theory of the structure of human behavior,*
       Parts I, II, and III. Preliminary Edition. Glendale, CA: Summer Institute of
       Linguistics.

Pike, K.L. (1967). *Language in relation to a unified theory of the structure of human behavior.*
       The Hague, Netherlands: Mouton.

Pike, K.L. (1971/1982). *Linguistic concepts: An introduction to tagmemics.* Lincoln: University
       of Nebraska Press.

Pike, K.L. (1974). Introduction. In *Advances in tagmemics* R.M. Brend (Ed.). *North-Holland*
       Linguistic Series. S.C. Dik & J.G. Jooij. (Eds.). (pp. vii-ix). Amsterdam: North-Holland
       Publishing Co.

Pike, K.L. & Pike, E.G. (1983). *Text and tagmeme.* Norwood, NJ: Ablex Publishing.

Polak, F. (1973). *The image of the future.* E. Boulding, Trans. Amsterdam: Elsevier Scientific
       Publishing Company.

Polkinghorne, J. (1996). Beyond *science: The wider human context.* New York: Press
        Syndicate of the University of Cambridge.

Pondy, L.R. (1980). Budgeting and intergroup conflict in organizations. In *Resourcebook in
        macro organizational behavior.* R.H. Miles (Ed.). Santa Monica, CA: Goodyear.
Powley, E.H. (2012). Organizational healing: A relational process to handle major disruption.
        In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive
        organizational scholarship.* (pp. 855-866). New York: Oxford University Press.

Pratt, M. & Ashforth, B. (2003). Fostering meaningfulness in working and at work. In K.
        Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp.
        309-327). San Francisco: Berrett-Koehler.

Pratt, M.G. & Pradies, C. (2012). Just a good place to visit?: Exploring positive responses to
        psychological ambivalence. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford
        handbook of positive organizational scholarship.* (pp. 924-937). New York: Oxford
        University Press.

Quade, K. & Holladay, R. (2010). Seeing and influencing self-organization. In W.J. Rothwell,
        J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A
        guide for leading change.* (pp. 476-491). San Francisco, CA: John Wiley and Sons, Inc.

Rajagopalan, N. & Spretzer, G.M. (1996). Toward a theory of strategic change: A multilens
        perspective and integrative framework. *Academy of Management Review,* 22, 1.

Ramarajan, L. & Thomas, D. (2012). A positive approach to studying diversity in
        organizations. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of
        positive organizational scholarship.* (pp. 552-565). New York: Oxford University Press.

Ramberg, Bjørn and Gjesdal, Kristin, "Hermeneutics", The Stanford Encyclopedia of Philosophy
        (Summer 2009 Edition), Edward N. Zalta (ed.), URL =
        <http://plato.stanford.edu/archives/sum2009/entries/hermeneutics/>

Rasmussen, J. (2000). The concept of human error: Is it useful for the design of safe systems in
        healthcare? In C. Vincent & B. De Mol. (Eds.), *Safety in medicine* (pp. 31-48).
        Amsterdam: Pergamon.

Reason, P. (2000). Action research as spiritual practice: Prepared for the University of Surrey
        Learning Community Conference. May 4 and 5, 2000. Retrieved from
        www.peterreason.eu/Papers/AR_as_spiritual_practice.pdf

Rhizome (2011). A brief history of consensus decision making. *Retrieved Oct. 2012 from
        http://rhizomenetwork.wordpress.com/tag/quakers/*

Rice, P., & Ezzy, D. (1999). *Qualitative research methods: A health focus.* Melbourne,
        Australia: Oxford University Press.

Ricoeur, P. (1976). *Interpretation theory: Discourse and the surplus of meaning.* Fort Worth, TX: The Texas Christian University Press.

Rinderknecht, D. (2004). *Integral Pedagogy: Teaching with an open and engaged heart.* Retrieved from UMI Dissertation Services (UMI Number 3158594). Ann Arbor, MI.

Ritchie, J.B. & Hammond, S.C. (2012). Five steps toward peacemaking: Using positive organizational scholarship to build a better world. In K.S. Cameron, & G.M. Spreitzer, (Eds.) *The Oxford handbook of positive organizational scholarship.* (pp. 1027-1033). New York: Oxford University Press.

Rodrigues, D. (1997). *The research paper and the world wide web.* Upper Saddle River, NJ: Prentice-Hall, Inc.

Robert Wood Johnson Foundation (2012, February). Qualitative research guidelines project: Triangulation. Retrieved from http://www.qualres.org/HomeTria-3692.html

Roberts, E.B. & Fusfeld, A.R. (1988) Critical functions: Needed roles in the innovation process. In R. Katz, (Ed.) *Managing professionals: A collection of readings.* (pp. 101-120) Cambridge: Ballinger Publishing Co.

RossHelen (1995). Aboriginal Australians' cultural norms for negotiating natural resources. *Culture, Resources and Conflicts.* Issue 19.3, Fall 1995.

Rothwell, W.J. (2010). Building convergence between human resource management and OD. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, & A. Sullivan, A. (Eds.). *Practicing organization development: A guide for leading change.* (pp. 94-106). San Francisco: John Wiley and Sons, Inc.

Rothwell, W.J., Stavros, J.M., Sullivan, R.L., Sullivan, A. (Eds.). (2010). Practicing *organization development: A guide for leading change.* San Francisco: John Wiley and Sons, Inc.

Rothwell, W.J., Stavros, J.M., Sullivan, R.L., Sullivan, A. (2010). Organization development and change. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, A. Sullivan (Eds.). *Practicing organization development: A guide for leading change.* (pp. 4-42). San Francisco: John Wiley and Sons, Inc.

Rothwell, W.J. & Sullivan, R.L. (2010. Change process and models. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, A. Sullivan, A. (Eds.). *Practicing organization development: A guide for leading change.* (pp. 43-70). San Francisco: John Wiley and Sons, Inc.

Runcorn, D. (1990). *A center of quiet: Hearing God when life is noisy.* Downers Grove, IL: InterVarsity Press.

Sandelands, L.E. (2012). In God we trust: A comparison of spiritualties at work. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 1001-1013). New York: Oxford University Press.

Saussure, Ferdinand de. (1959). *Course in general linguistics* New York: The Philosophical Library.

Schafritz, J.M., Ott, J.S., Suk Jang, Yong. (Eds.). (2005). Classics *of organization theory.* Belmont, CA: Thomson Wadsworth.

Schein, E. H. (1988). Does Japanese management style have a message for American Managers? In R. Katz, (Ed.) *Managing professionals: A collection of readings.* (pp. 370-383) Cambridge: Ballinger Publishing Co.

Schein, E.H. (1992). *Organizational culture and leadership.* San Francisco: Jossey-Bass Publishers.

Schein, E.H. (2010). Taking organization culture seriously. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, A. Sullivan (Eds.). *Practicing organization development: A guide for leading change.* (pp. 301-311). San Francisco: John Wiley and Sons, Inc.

Schensul, J.J., LeCompte, M.D., Nastasi, B.K., & Borgatti, S.P. (1999). *Enhanced ethnographic methods: Audiovisual techniques, focused group interviews, and elicitation techniques. Ethnographer's toolkit 3*. Lanham, MD.: Altamira Press.

Schensul, J.J., LeCompte, M.D., Trotter II, R. T., Cromley, E.K., & Singer, M. (1999). *Mapping social networks, spatial data, and hidden populations: Ethnographers toolkit 4).* Walnut Creek, CA: Altamira Press.

Scherer, J.J. & Alban, B.T. (2010). On the shoulders of giants: The origins of OD. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, A. Sullivan, (Eds.). *Practicing organization development: A guide for leading change.* (pp. 71-93). San Francisco: John Wiley and Sons, Inc.

Schön, D. (1983). *The reflective practitioner: How professionals think in action.* New York: Basic Books.

Schreiter, R.J. (2006). *The ministry of reconciliation: Spirituality and strategies.* Maryknoll, NY: Orbis Books.

Searle, J.R. (1992). *Searle on conversation* (Compiled by H. Parret 7 J. Verscheuren). Amsterdam: John Benjamins.

Seligman, M.E.P. (1991). *Learned optimism.* New York: AA. Knopf.

Senge, P.M. (1990). *The fifth discipline: The art and practice of the learning organization.* New York: Doubleday.

Senge, P., Kleiner, A., Roberts, C., Ross, R., Roth, G., Smith, B. (1999). *The dance of change: The challenges of sustaining momentum in learning organizations: A fifth discipline resource.* New York: Doubleday.

Senge, P., Scharmer, C.O., Jaworski, J., & Flowers, B.S. (2004*). Presence: Human purpose and the field of the future.* Cambridge, MA: Society for Organizational Learning.

Seerveld, C. (1993). Vollenhoven's legacy for art historiography. *Philosophia Reformata* 58, 49-79.

Shafritz, J.M., Ott, J.S., & Suk Jang, Y. (2005). *Classics of organization theory.* Belmont, CA: Thomson Wadsworth.

Shannon, W.H. (1991). *Silence on fire: The prayer of awareness.* New York: Crossroad Pub.

Sheeran, M.J. (1996). *Beyond majority rule: Voteless decisions in the Religious Society of Friends.* Philadelphia: Philadelphia Yearly Meeting, Religious Society of Friends.

Shotter, J. (1997). The social construction of our 'inner' lives. *Retrieved from http://www.massey.ac.nz/~alock/virtual/inner.htm*

Simmel, G. (1972). *On individuality and social forms.* (D. Levine, Ed. and Trans.). Chicago: University of Chicago Press.

Skolimowski, H.K. (1992). *Living philosophy: Eco-philosophy as a tree of life.* New York: Penguin Books.

Slembrouck, S. (1998). *What is meant by discourse analysis?* Rozier, Belgium: University of Gent, Department of English.

Smith, D.I. & Carvill, B. (2000). The *gift of the stranger: Faith, hospitality, and foreign language learning.* Grand Rapids, MI: Eerdmans Publishing Co.

Smith, M.L. (1987). Publishing qualitative research. *American Educational Research Journal,* 24(2), 173-183.

Smith, W.K., Binns, A., & Tushman, M. (2010). Complex business models: Managing strategic paradox simultaneously. *Long Range Planning,* 43, 448-461.

Smith, W.K., Lewis, M.W., & Tushman, M.L. (2012). Organizational sustainability: Organization design and senior leadership to enable strategic paradox. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 798-810). New York: Oxford University Press.

Snyder, G. (1999). *Prose, poetry and translations. 1952 – 1998.* Washington DC: Counterpoint.

Soderquist, C. (1999). The strategic forum. In P. Holman & T. Devane (Eds.). *The change handbook: Group methods for shaping the future.* (pp. 73-87). San Francisco: Berrett-Koehler Publishers, Inc.

Sonesson, G. 1998. *Methods and models in pictorial semiotics. Report 3 from the Semiotics Project.* Lund: Institute of Art History. (mimeographed).

Sonesson, G. (2008). Historical and Systematic Introduction to Pictorial Semiotics: Lecture 1 The Quadrature of the Hermeneutic Circle. *Current issues in pictorial semiotics.* Retrieved from http://projects.chass.utoronto.ca/semiotics/cyber/Sonesson1.pdf

Sonnentag, S., Niessen, C. & Neff, A. (2012). Recovery: Nonwork experiences that promote positive states. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 867-881). New York: Oxford University Press.

Souder, W.E. (1988). Stimulating and managing ideas. In R. Katz, (Ed.) *Managing professionals: A collection of readings.* (pp. 531-538)Cambridge: Ballinger Publishing.

Souder, W.E. & Ziegler, R.W. (1988). A review of creativity and problem solving techniques. In R. Katz, (Ed.) *Managing professionals: A collection of readings.* (pp. 267-279) Cambridge: Ballinger Publishing Co.

Spears, K. & Winford, D. (1997). *The structure and status of pidgins and creoles: Including selected papers from the meetings of the Society for Pidgin and Creole Linguistics.* Amsterdam: John Benjamins Publishing Co.

Spears, L.C. (Ed.), (1998). *Insights on leadership: Service, stewardship, spirit, and servant-leadership.* New York: John Wiley & Sons, Inc.

Spears, L.C. (1998). Introduction: Tracing the growing impact of servant-leadership. In L.C. Spears, (Ed.). *Insights on leadership: Service, stewardship, spirit, and servant-leadership.* (pp. 1–12). New York: John Wiley & Sons, Inc.

Spreitzer, G.M. & Cameron, K.C. (2012). A path forward: Assessing progress and exploring core questions for the future of positive organizational scholarship In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 1034-1048). New York: Oxford University Press.

Spreitzer, G.M. & Sonenshein, S. (2003). Positive deviance and extraordinary organizing In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 207-224) San Francisco: Berrett-Koehler.

Sri Aurobindo. (1977). The *life divine.* Pondicherry, India: Sri Aurobindo Ashram Publication Department.

Sri Aurobindo. (1984). The *Mother.* Pondicherry, India: Sri Aurobindo Ashram Publication
     Department.

St. Teresa of Avila. (1961). Interior *castle.* (E.A. Peers Ed. and Trans.). Garden City, NY:
     Image Books.

Stavros, J.M. (1998). *Capacity building using a positive approach to accelerate change.*
     Unpublished dissertation. Case Western Reserve University.

Stavros, J.M. & Hinrichs, G. (2009). *The thin book of SOAR: Building strengths-based strategy.*
     Bend, OR: Thin Book Publishing Co.

Stavros, J.M. & Saint, D. (2010). SOAR: Linking strategy and OD to sustainable performance.
     In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing
     Organization Development: A guide for leading change.* (pp. 377-394). San Francisco,
     CA: John Wiley and Sons, Inc.

Stavros, J.M. & Seiling, J.G. (2010). Mindful leadership development. In W.J. Rothwell,
     J.M. Stavros, R.L. Sullivan, A. Sullivan (Eds.). *Practicing organization development:
     A guide for leading change.* (pp. 136-157). San Francisco: John Wiley and Sons, Inc.

Stavros, J.M. & Torres, C. (2008). Dynamic *Relationships: Unleashing the power of
     appreciative inquiry in daily living.* Chagrin Falls, OH: Taos Institute Publications.

Stavros, J.M. & Wooten, L. (2012). Positive strategy: Creating and sustaining strengths-based
     strategy that SOARs and performs. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The
     Oxford handbook of positive organizational scholarship. (pp. 825-839). New York:
     Oxford University Press.

Steere, D.V. (Ed.) (1984). *Quaker spirituality: Selected writings.* New York: Paulist Press.

Steere, D.V. (1995). *Where words come from: An interpretation of the ground and practice of
     Quaker worship and ministry.* (Swarthmore Lecture, 1955). London: George Allen &
     Unwin Ltd.

Steers, R.M. (1980). When is an organization effective? In R.H. Miles (Ed.) Resourcebook *in
     macro organizational behavior.* Santa Monica, CA: Goodyear Publishing Company.

Steiner, R. (1988). *The philosophy of freedom.* London: Rudolph Steiner Press.

Steinke, P.L. (1996). *Healthy congregations: A systems approach.* Bethesda: The Alban
     Institute.

Steinmetz, P.B. (1984). *Meditations with Native Americans—Lakota spirituality.* Santa Fe, NM:
     Bear & Company.

Stephen, C. (1984). Quaker strongholds. In D.V. Steere (Ed.) *Quaker spirituality: Selected writings.* (pp. 239-258). New York: Paulist Press.

Stephens, J.P., Heaphy, E., & Dutton, J.E. (2012). High-quality connections. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 385-399). New York: Oxford University Press.

Strauss, A.L. (1978). A social worlds perspective. *Studies in Symbolic Interaction,* 1. 119-128.

Strauss, A.L. (1984). Social worlds and their segmentation processes. *Studies in Symbolic Interaction,* 5, 123-139.

Strauss, A.L. (1987). *Qualitative analysis for social scientists.* Cambridge: Cambridge University Press.

Strauss, A.L. (1991). *Creating sociological awareness: Collective images and symbolic representation.* New Brunswick, NJ: Transaction Publications.

Strauss, A.L., & Corbin, J. (1998). *The basics of qualitative analysis: Grounded theory procedures and techniques.* Thousand Oaks, CA: Sage Publications.

Stubbs, M. (1983). *Discourse analysis: The sociolinguistic analysis of natural language.* Oxford: Basil Blackwell.

Sturge, H. (1923). Personal *religion and the service of humanity.* (Swarthmore Lecture, 1923). London: The Swarthmore Press Ltd.

Sturnick, J.A. (1998). Healing Leadership. In L.C. Spears (Ed.). *Insights on leadership: Service, stewardship, spirit, and servant-leadership.* (pp. 185–193). New York: John Wiley & Sons, Inc.

Sundstrom, E., De Meuse, K. P., Futrell, D. (1990) Work teams: applications and effectiveness, *American Psychologist*, February, 120 – 133.

Tannen, D. (1996). *Gender and Discourse.* Oxford: Oxford University Press.

Tarnas, R. (1991). The *passion of the western mind: Understanding the ideas that have shaped our world view.* New York: Ballantine Books.

Thatchenkery, T. & Metzker, C. (2006). *Appreciative intelligence: Seeing the mighty oak in the acorn.* San Francisco: Berrett-Koehler Publishers, Inc.

Thompson, J.D. (2005). Organizations in action. In J.M. Schafritz, J.S. Ott, Suk Jang, Yong. (Eds.). *Classics of organization theory.* (pp. 491-504). Belmont, CA: Thomson Wadsworth.

Todd, J., Parker, J., & Sullivan, A. (2010). Whole system transformation: Becoming dramatically different. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing organization development: A guide for leading change.* (pp. 594-607). San Francisco, CA: John Wiley and Sons, Inc.

Torbert, B. (2004). *Action inquiry: The secret of timely and transforming leadership.* San Francisco: Berrett-Koehler Publishers.

Torrance, H. (2012). Triangulation, respondent validation and democratic participation in mixed methods research. *Journal of Mixed Methods Research* vol. 6, no. 2, 111-123.

Trudgill, P. (1995). Sociolinguistics*: An introduction to language and society.* London: Penguin Books.

Two Bulls, R. (2005). The breath of life: Lectionary reflections for the day of Pentecost. *Readings for the day of Pentecost, year A, May 15, 2005.* Retrieved from http://www.thewitness.org/article.php?id=923

UMC (United Methodist Church). (2003). This Holy Mystery: A United Methodist Understanding of Holy Communion. *2004 General Counsel of the United Methodist Church.* Retrieved from www.kintera.org/atf/cf/%7B3482e846.../THM-BYGC.PDF

UNDP (United Nations Development Programme. (2008). Documents *on dialogue.* www.democraticdialoguenetwork.org.

UNESCO (2010). *World social science report: Knowledge divides. International Social Science Council.* New York: United Nations.

Urwin, C. (1984). Power relations and the emergence of language. In H. Henriques, W. Hollway, C. Urwin, C. Venn, & V. Walkerdine, *Changing the subject: Psychology, social regulation and subjectivity.* (pp. 264-322). London: Merhuen.

Usher, R. (1997). Telling a story about research and research as story-telling: Postmodern approaches to social research. In G. Mckensiz, J. Powell, & R. Usher (Eds.), *Understanding social research: Perspectives on methodology and practice.* (pp. 27-41). London: Falmer Press.

Van der Haar, D. (2002). A positive change: A social constructionist inquiry into the possibilities to evaluate appreciative inquiry. Unpublished master thesis in Policy and Organization Studies at Tilburg University in Tilburg, Netherlands.

Van Maanen, J. (1988). Tales *of the field: On writing ethnography.* Chicago: University of Chicago Press.

Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy.* Albany, NY: State University of New York Press.

Vaughan-Lee, L. (1992). *The call & the echo: Sufi dreamwork & the psychology of the beloved.* Putney, VT: Threshold Books.

Venn, C. (1984). The subject of psychology. In H. Henriques, W. Hollway, C. Urwin, C. Venn, & V. Walkerdine, *Changing the subject: Psychology, social regulation and subjectivity.* (pp. 119-152). London: Merhuen.

Vickers, G. (1968). *Value systems and social process.* London: Penguin.

Voyle, R.J. (2003). *Small Church – great church: Using appreciative inquiry to re-image the small church.* Clergy Leadership Institute. Retrieved from www.clergyleadership.com

Wardaugh, R. (1992). *An introduction to sociolinguistics.* Cambridge, MA: Blackwell.

Warrick, D.D. (2010). Launch: Assessment, action planning, and implementation. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, A. Sullivan, (Eds.). *Practicing organization development: A guide for leading change.* (pp. 234-268). San Francisco: John Wiley and Sons, Inc.

Wasserman, I. (2004). *Discursive processes that foster dialogic moments: Transformation in the engagement of social identity group differences in dialogue.* Unpublished dissertation, Fielding Graduate University. Retrieved from http://www.taosinstitute.net/ilene-wasserman

Watkins, J.M. (2010). The shifting field of OD practice. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 634-638). San Francisco, CA: John Wiley and Sons, Inc.

Watkins, J.M. & Stavros, J.M. (2010). Appreciative inquiry: OD in the post-modern age. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, A. Sullivan, (Eds.). *Practicing organization development: A guide for leading change.* (pp. 158-181). San Francisco: John Wiley and Sons, Inc.

Watsuji, T., (1992), *Watsuji Tetsurô Zenshû: Complete Works of Watsuji Tetsurô, 27 vols*., Abe Yoshishigo et al (Eds.), Tokyo: Iwanami Shoten.

Watt, D. (2007). On becoming a qualitative researcher: The value of reflexivity. *The qualitative Report.* vol. 12, No. 1. 82-101.

Weick, K. (2003). Positive organizing and organizational tragedy In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 66-80). San Francisco: Berrett-Koehler.

Weis, R. & Speridakos, E. (2011). A meta-analysis of hope enhancement strategies in clinical and community settings. *Psychology of Well-Being: Theory, Research and Practice.* 1:5, 1-16.

Weisbord, M.R. & Janoff, S. (1995). *Future search: An action guide to finding common ground in organizations and communities.* San Francisco: Berrett-Koehler Publishers.

Weisbord, M.R. & Janoff, S. (1999). Future Search: Acting on common ground in organizations and communities. In P. Holman, & T. Devane, (Eds.). *The change handbook: Group methods for shaping the future.* (pp. 43-57). San Francisco: Berrett-Koehler Publishers.

Weiss, A. (2003). *Organizational consulting: How to be an effective internal change agent.* Hoboken, NJ: John Wiley & Sons, Inc.

Welman, J. C., & Kruger, S. J. (1999). *Research methodology for the business and administrative sciences.* Johannesburg, South Africa: International Thompson

Wheatley, M.J. (1994). *Leadership and the new science: Learning about organization from an orderly universe.* San Francisco: Berrett-Koehler Publishers.

Wheatley, M.J. (1998). What is our work? In L.C. Spears (Ed.). *Insights on leadership: Service, stewardship, spirit, and servant-leadership.* (pp. 340–351). New York: John Wiley & Sons, Inc.

Wheatley, M.J. (2005). *Finding our way: Leadership for an uncertain time.* San Francisco: Berrett-Koehler Publishers, Inc.

Whitney, D. (1998). Let's change the subject and change our organization: An appreciative inquiry approach to organization change. *Career Development International 3(7):* 314-319.

Whitney, D., & Cooperrider, D. L. (1998). The appreciative inquiry summit: Overview and applications. *Employment Relations Today*, v. 25, Issue 2, 17-28.

Whyte, L.L. (1962). *The unconscious before Freud.* New York: Basic Books.

Wilber, K. (2007). *The integral vision: A very short introduction to the revolutionary integral approach to life, God, and everything.* Boston, MA: Shambhala.

Wilber, K., Engler, J. & Brown, D. (1986). *Transformations of consciousness: Conventional and contemplative perspectives on development.* Boston: Shambhala Publications, Inc.

Wilber, K., Patten, T., Leonard, A. & Morelli, M. (2008). *Integral life practice: A 21st century blueprint for physical health, emotional balance, mental clarity, and spiritual awakening.* Boston: Integral Books.

Wilkinson, R. & Pickett, K. (2010). The *spirit level: Why equality is better for everyone.* London: Penguin Books.

Williams, M. (2012). Perspective Taking: Building positive interpersonal connections and trustworthiness one interaction at a time. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 462-472). New York: Oxford University Press.

Wilson, R.C. (1949). Authority*, leadership and concern: A study in motive and administration in Quaker relief work.* (Swarthmore Lecture, 1949). London: George Allen & Unwin Ltd.

Wilson, S. (2008). *Research is ceremony: Indigenous research methods.* Halifax: Fernwood Publishing.

Wolfram, W. (1991). *Dialects and American English.* Englewood Cliffs, NJ: Prentice Hall.

Worley, C.G., Rothwell, W.J., & Sullivan, R.L. (2010). Competencies of OD Practitioners. In W.J. Rothwell, J.M. Stavros, R.L. Sullivan, A. Sullivan, (Eds.). *Practicing organization development: A guide for leading change.* (pp. 107-135). San Francisco: John Wiley and Sons, Inc.

Worline, M. & Quinn, R. (2003). Courageous principled action. In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 138-157). San Francisco: Berrett-Koehler.

Wrzesniewski, A. (2003). Finding positive meaning in work. In K. Cameron, J. Dutton, & R. Quinn, (Eds.). *Positive organizational scholarship.* (pp. 296-308). San Francisco: Berrett-Koehler.

Wrzesniewski, A. (2012). Callings. In K.S. Cameron, & G.M. Spreitzer, (Eds.) The *Oxford handbook of positive organizational scholarship.* (pp. 45-55). New York: Oxford University Press.

Wulff, D. (2008). "Research/therapy": A review of Adele Clarke's *Situational Analysis: Grounded Theory after the Postmodern Turn, The Weekly Qualitative Report,* i (6), 31-34. Retrieved from http://www.nova.edu/ssss/QR/WQR/clarke.pdf

Yaeger, T.F., Sorensen, P.F., Tayko, P.R. M., & Gaynor-Butterfield, E. (2010). The global OD consultant. In W.J. Rothwell, J.M. Stavros, R. Sullivan, & A. Sullivan (Eds.). *Practicing Organization Development: A guide for leading change.* (pp. 425-435). San Francisco, CA: John Wiley and Sons, Inc.

Young, R., Becker, A.L., & Pike, K.L. (1970). *Rhetoric: Discovery and change.* New York: Harcourt.

Zahavi, D. (2001). Beyond empathy: Phenomenological approaches to intersubjectivity. *Journal of Consciousness Studies*, 8 (57), 151-167).

Zohar, D. (1990). *The quantum self: Human nature and consciousness defined by the new physics.* New York: William Morrow.

Zukav, G. (1996). Conversation with Gary Zukav. In *Towards a new world view: Conversations at the leading edge with Russell DiCarlo.* Erie, PA: Epic Publishing.