"How do you know when disruption is at the fore or notice whether the quality of engagement is likely to surface useful distinctions or discern when to test for emerging coherence?"

Emergent Design for Generative Change

Dialogic Theory at Work

By Peggy Holman

Abstract
How do you design for generative change? Complexity science, in particular emergence and self-organization, provides insight into how to achieve generative outcomes in complex, even conflicted social systems. By working with a natural pattern of change in complex systems: disruption, differentiation, coherence and by using generative discourse to focus the work, meaning and constructive action tend to emerge. Together, complexity and generative discourse offer a "how" and "what" for social systems like organizations and communities to successfully engage diverse people and realize novel outcomes. Using generative questions to focus intentions, inviting the diversity of a system, and creating welcoming conditions cultivates a field in which people show up authentically, connect with each other, and discover individual and collective meaning that can lead to breakthroughs in understanding and to innovative actions. Both theory and practices for working with these concepts are presented.
Keywords: complexity, generative change, self-organization, emergence, systems change, dialogue, discourse, Peggy Holman, dialogic organization development.

The best way to predict the future is to create it.
—Abraham Lincoln

Introduction

If you didn't have a methodology to follow, would you know what to do to successfully engage a diverse group in addressing a complex challenge?

Even before the first edition of *The Change Handbook* in 1999, I'd been on a path to understand the deeper patterns underneath the magic of working successfully with diverse groups on complex challenges. The size of the second edition of *The Change Handbook*, in which we profiled 61 methods—up from the 18 in the first edition—sparked my writing *Engaging Emergence: Turning Upheaval into Opportunity* to share what I had learned. I wanted to support practitioners in moving beyond mechanically following methods, enabling them to dance with groups, not by following set steps but because they had sufficient theory to design generative change (Bushe, & Lewis, 2023) processes with a high likelihood of success. I see it as a virtuous cycle: practice hints at theory, which, once developed, helps practice evolve.

When Gervase Bushe and Robert Marshak brought narrative discourse and generative image together with complexity and emergence as a basis for understanding a dialogic mindset in 2015 (Bushe & Marshak, 2015), it enhanced my theoretical understanding and took my practice to a new level.

Figure 1. A Dialogic Theory of Change *(Holman, 2010)*

Figure 1 offers my framework for working with emergence to design generative change experiences that, as I put in the second edition of *The Change Handbook*, address the question: *How can we seed, grow and evolve inspired organizations and enlightened communities?*

Social systems, such as organizations and communities, are complex organisms. By cultivating self-organization that fosters generative discourse grounded in dialogue and through which generative images emerge, groups move towards wiser action.

Now to unpack that...

Designing for Emergence

One gift of *The Change Handbook* over its almost twenty-five year life is that it provided a great opportunity to learn about a wonderfully creative variety of processes for engaging systems. Coupled with my own practice, conversations with other practitioners, and lots of reading about complexity, self-organization and emergence, I came to see a predictable pattern in what was happening (Holman, 2010; 2013). While the description that follows may sound neat, tidy and linear, that's far from the case. It just makes it easier to read.

It starts with the notion that change begins with a disturbance that interrupts the status quo. Makes sense, since if we are not disturbed, there is no need for change. In addition to natural responses to disruption, like grief or fear or anger, people differentiate—take on different tasks. For example, in an earthquake, while many are immobilized, some care for the injured, others look for food and water. Someone creates a "find your loved ones" site on the Internet. A few blaze the trails and others follow. They see what's needed and bring their unique gifts to the situation. A new order begins to arise. Versions of this pattern have played out in our responses to the COVID-19 pandemic, support for Ukraine following the Russian invasion, and the many natural and man-made disasters we continually experience.

This pattern of change (*Figure 2*) flows as follows:

- *Disruption* breaks apart the status quo, interrupting habitual activities.
- The system *differentiates* through individual actions as distinctions and innovations appear.
- As people interact, a new *coherence* arises.

Of course, something eventually disrupts that coherence and we evolve by traveling this path again.

Whether you work with an organization, a community, or other social system, knowing this pattern exists can inform your process designs. At each stage, I focus on a different activity: creating a generative field amidst disruption, engaging people of the system to encourage differentiation, and seeking meaning to make visible emerging coherence.

These activities occur at every stage of the work—as it is formulated, as you are in the midst of it, as you follow it through. They often happen in a continuous loop, but not always. We humans have an innate drive towards two competing needs: being unique and belonging. I think of these needs as an individual expression of our collective desire to differentiate and to come to coherence. Designs that address these dynamics for both individuals and the whole system are more likely to succeed.

Part of the art of engaging is learning to notice the signs of each aspect of the pattern so that you can move with what is needed in the moment. How do you know when disruption is at the fore or notice whether the quality of engagement

Figure 2. A natural pattern of change

Illustration here and Figure 3 thanks to Steven Wright (Seattle, WA), steven@wrightmarks.com

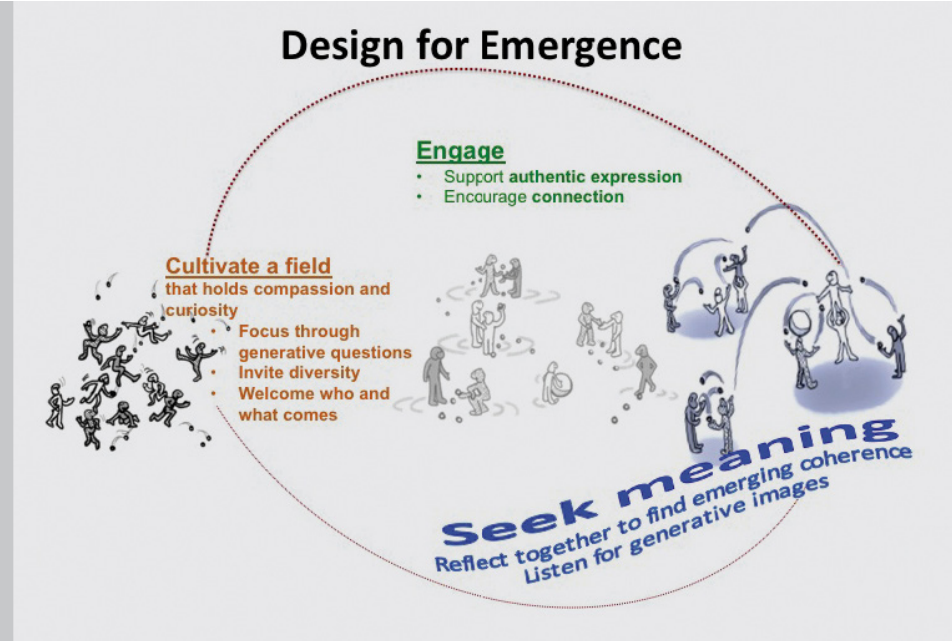

Figure 3. Design for Emergence
(Adapted from: Holman, Complexity, Self-organization and Emergence, *2015)*

is likely to surface useful distinctions or discern when to test for emerging coherence? I'll describe each aspect of this pattern of emergence and note some of the signals that I look for and how I work with them (*Figure 3*). And, of course, share a story or two.

Create an Attractive Field, a Bubble Amidst Disruption

Disruptions often cause an emotional roller coaster ride. By cultivating an attractive field—a creative, compassionate space—you can attract diverse people who care about the issue to breathe and explore together. I choose the term "field," rather than the more commonly used "container" because of the nature of boundaries. In a sense, fields bind through attraction to the intention and to the people present. Fields make room for those who wish to dance at the edges without keeping them out. A field also makes it clear that people can come and go as they feel called.

Cultivating a great field is a bit like being a combination of party host, stage manager, and den mother. It involves clarity of purpose and hospitality. It encourages people to connect across boundaries and invites others to join. Like many relationally oriented skills, when practiced well it is invisible. I find three elements involved in cultivating such nutrient fields:

» Ask generative questions.
» Invite the diversity of people who care from the many aspects of a system.
» Be welcoming.

Ask generative questions. They focus a group on possibility, attract the diversity of people who care about the issue, and provide an implicit invitation to collaborate because no one person has the answer. When getting started, great questions are essential to clarify intentions. Throughout the work, they continue to refine intentions as well as emphasize hopes, dreams, and aspirations for the future without losing touch with whatever hard realities exist. They help shape the psychological, intellectual, and emotional space surrounding a welcoming physical or digital field. A generic example of a generative question used to frame intention: Given what's going on, what's possible now? For an online convening during the pandemic hosted by Journalism That Matters, a nonprofit that connects journalists and communities, we used: *In the midst of upheaval, what's possible to prepare the next generation of journalists?* (Journalism That Matters, 2020)

Invite the diversity of people who care. Essential for innovation, include people with different beliefs and operating assumptions. Look beyond habitual definitions of who and what makes up a system. Include a mix of people from the start so that intentions are framed from multiple perspectives. Do your homework to identify the people who ARE IN—with authority, resources, expertise, information, and need (Weisbord, M. & Janoff, S., 2010). Also, consider what demographics are pertinent—race, gender, generation, geography, class, sexual orientation, political affiliation, religion, or disability (Maynard Institute, 2020). When in the heat of engaging, having multiple voices from any perspective ensures no one person carries the load of speaking for "all the people like them." Because it can trigger implicit and explicit biases, I find inviting diversity to be the most time-consuming, challenging, and critical activity when hosting a gathering to address the needs of a system. It can also be among the most rewarding.

Be welcoming. Complexity scientists tell us that initial conditions are crucial in shaping what emerges. Welcoming conditions can make the difference between a screaming mob and a circle of peace. When people feel welcome to bring all aspects of themselves—not just their mind, but their feelings, their energy, their commitment—you've set the stage for generative discourse. Subtle cues, like the tone of the invitation or a greeter meeting people as they arrive, contribute to increased trust. A colleague who runs meetings in a multi-ethnic neighborhood sets tables with clothes from all the different countries people are from because it sends a message that they belong, setting the stage for engaging.

Table 1 (next page) lists some indicators of disruption that I look for and actions that I take to cultivate an attractive field. An application story follows.

A journalist was interviewing a man stuck in despair, blaming others for the current situation. He kept repeating the same woes over and over. In desperation, the journalist asked him what would he like to see happening? It stopped him. His eyes lit up and he started describing a scenario of what he saw as possible when people worked together. That experience changed the way the journalist did her interviews to always include looking for strengths and possibilities.

Table 1. *Indicators and Actions When Facing Disruption*

Signs of Disruption	Actions
People speak in deficits. A common refrain: "the problem is…"	Flip the comments from deficit to strengths and possibilities with an appreciative question. My frequent reframe: "What would it look like if things were working?"
People are on an emotional roller coaster. Feelings, like anger, fear, grief are palpable.	Show up with compassion and curiosity. Ask questions about hopes and dreams. Reflect back to them what you heard them say.
Language is loaded with "them/us."	Listen for who else needs to be involved. Explore how we enlarge the frame so that it is big enough to discover a "we."

Engage to Uncover Differences and Commonalities

Cultivating an appreciative field supports authentic expression, encourages connection, and fosters openness and trust to explore new territories with curiosity and creativity. Many of us live with an unspoken belief that to belong, we must conform. And so we censor ourselves. With an accepting, nonjudgmental field, people are more likely to contribute their unique voices. Their differences become creative potential. It seems a paradox: when we are invited to pursue what matters to each of us, rather than a selfish hardening of positions, an attractive field invites a discourse of curiosity, inquiry, and discovery. Digging into differences in a diverse group uncovers deeper assumptions, beliefs, and values. That grows understanding and empathy.

People also discover unexpected common ground that motivates them to honor their differences. A colleague who home schooled his children discovered many kindred spirits among other progressive and conservative home schoolers. They bonded over a shared commitment to act for the wellbeing of their children without allowing their differences to undermine the good they could do together.

That willingness to disagree and still be connected is an indicator that a sense of "we" has formed. We become a "differentiated whole" in which differences, rather than separating us, become design challenges. For example, after a lot of listening, a colleague seeking to bring conservatives and progressives together to talk about the environment hosted a gathering focused on energy security and the environment, two areas often treated as irreconcilable.

The Change Handbook is a collection of methods that help us to engage. Most use words, though some rely on movement, the arts, storytelling, or music to entice us to show up fully and discover our innate human connections. We learn to honor our differences while staying connected. I find the more I understand the dynamics at play, whether I use a method or not, I can track what's happening. I look for that wide ranging exploration in which differences arise, not always comfortably, and people hang in to understand each other. Those connections often result in novel ideas that draw from the different perspectives.

Social scientist Gregory Bateson once said, "What we mean by information—the elementary unit of information—is a difference which makes a difference" (Bateson, 1972). Discovering new information—differentiating—helps us learn. *Table 2*

Table 2. *Indicators and Actions for Supporting Differentiation*

Signs of Differentiation	Actions
People are listening to each other—leaning in, laughing (joyously, not nervously), participating. Eyes sparkle. Energy rises.	Smile to myself and leave them to it.
Groups are mixed, no longer the usual suspects hanging together.	
People are asking questions of each other, seeking to understand different perspectives.	
Messiness, intensity. The human spirit can arise brilliantly in harsh conditions. If people are staying with it, it's all good.	If things are too neat and comfortable, either the issue isn't important to those present or people are not showing up fully. Ask questions that explore what matters to them and encourage them to share their stories about what it means to them. If things get really messy, ask a question to widen their perspective. If a breakout group is struggling and someone asks me to facilitate, I affirm that they have the ability to do it themselves, encouraging them to ask each other questions and listen to understand. Their commitment to the subject can trump the conflicts.

and the story that follows identify signs of learning, of discovering differences that make a difference when people engage.

When I did an Appreciative Inquiry workshop in Ramallah, the first day seemed too polite. I was sensing only surface conversations. On day two, I put aside my agenda and began the day with the group sitting in a circle for an open reflection. I listened for what was on the hearts and minds of the people present. They began complaining about how hard their lives were. In a part of the world that was walled in, requiring passage through armed checkpoints, and with people living in bombed out buildings, I had no doubt of the truth of what they said. I asked if they would be willing to apply what they were learning about Appreciative Inquiry to their situation—living with the occupation. They stepped in. Within a few hours, they created and explored appreciative questions around subjects like "working with the wall" and "useful checkpoints." They went from feeling victims of their circumstances, to having the power to shape their own experience. (Holman, Appreciative Inquiry Workshop in Ramallah, 2004*)*

A turning point from differentiation to emerging coherence occurs when people in a group begin to see themselves as part of a larger whole, when they move from talking mostly about "I" to talking about "we"—without losing their individual voice. We move from diverging for exploring new ideas to converging into agreements and actions as a differentiated whole. Ideas emerge in which individual actions complement and amplify each other without having to be in lock-step. Unique gifts weave together into a coherent tapestry. Think of a championship basketball team at the top of its game. Every player brings what she or he does best. Together, they create something of beauty, grace, and power. In that moment, there's no room for egos. They give way to flow, an ecosystem in which each player is great, uniquely contributing to the larger good. No one is alone. They are part of a whole.

A turning point from differentiation to emerging coherence occurs when people in a group begin to see themselves as part of a larger whole, when they move from talking mostly about "I" to talking about "we"—without losing their individual voice. We move from diverging for exploring new ideas to converging into agreements and actions as a differentiated whole. Ideas emerge in which individual actions complement and amplify each other without having to be in lock-step. Unique gifts weave together into a coherent tapestry.

When I sense that differentiated whole emerging, the questions I ask shift from opening for exploration to seeking emerging insights and resonance among a group, which prepares the way for action.

Seek Meaning to Discover a New Coherence

Learning requires reflection. Stepping out of the flow of activity to take a reflective breath is a form of disruption that supports us in sensing larger patterns taking shape. What assumptions, principles, and frameworks are surfacing that matter to us? What is arising that wakes us up, inspires us to jump in and bring it to life?

Most groups naturally transition from diverging for expansive exploration to converging into naming their aspirations and ultimately, actions. Once a group is deeply engaged, I start sensing for indicators that something is coalescing (*Table 3*). Perhaps an image has captured their imagination. Or people start saying "we" instead of "I". Are they starting to mobilize to bring an image to life? These indicators tell me it's time to ask questions that might tease out emerging coherence.

If it's too soon, a group will push back. If I hold back long enough, it may naturally occur. If I'm working to a schedule, I can at least invite a group to notice what they're discovering that holds meaning. I never force groups towards a single response, particularly on a short schedule. If that seems contradictory, would you rather know the range of impulses present and figure out together how to work with them or have them show up underground? That said, ideally, your design allows sufficient spaciousness for reflection to naturally flow from the high-energy intensity of generative engagement.

When testing for where a group is in their evolution, early on, I'm sensing how broad the insights are. Sometimes, one key idea comes up over and over. Other times, dozens of different ideas excite different people and I know they need more time. The human mind can hold 5–9 ideas in working memory (Miller, 1956). As I work with a group to make visible what has emerged, I use Miller's research as a guide.

Through years of experimenting with ways to support ideas to coalesce, I've found a key is starting with individual voice. It helps a group to discover how many people are on a similar wavelength. A metaphor from a Boeing engineer friend captures the spirit of what I'm seeking: a jet has three million parts flying in close proximity.

Whatever the length of the event, the closing activity is an opportunity to tease out whatever is ready to emerge. The art is in drawing the essence of individual insights into shared principles that can guide a group long after an event. That takes keeping alive the heart of what gives an idea life, to ensure what excites people isn't word-smithed away.

One of my favorite practices is "cheeks in chairs." I learned it in a conversation with Miki Kashdan, a leader in the

Table 3. *Indicators and Actions for Supporting Emerging Coherence*

Signs of Emerging Coherence	Actions
People start using "we" to refer to the whole group—not just their faction.	Ask questions that test for coherence. For example, some variant of: *What's one insight from our time together that excites you, that you want to remember past this event?* If it's an interim time in the gathering, listen for patterns, themes. If it's the end, do an activity to support resonant themes to coalesce. For example, cluster and name the clusters. Or use an approach like Cheeks in Chairs or Thiagi's Thirty-five (The Thiagi Group, 2015), in which one person's words capture a thought for many.
Conversations focus on discovering ways for different values to co-exist.	
People mobilize for action. Early on, conversations about "how do we…" may come up but are fierce with objections from people with different pieces of the puzzle. Later, when people have genuinely heard each other, uncovering deeper values, assumptions, and beliefs, the conversations focus on figuring out how to handle the varying needs expressed so that actions are more broadly embraced.	
Bigger "principles"—guiding ideas with broad application—are embraced and repeated.	Make the principles visible. Document them for lasting use.
Metaphors emerge that are frequently repeated.	Even more than principles, metaphors catalyze groups. Make them visible and document them.

Nonviolent Communications community in San Francisco. The gist of it: frame a synthesizing question. (Example: What's a key insight that I want to remember from our time together?) Invite everyone to stand. Someone speaks and sits. Anyone who was going to say something in close proximity also sits. Continue until everyone is seated. Generally, people are succinct and express ideas in ways that sound like guiding principles. Early on in my use of the process, I debated whether to try it with a larger group. Would we have too many ideas and no way to synthesize them? Here's what happened:

At the end of a 2-day, 250-person Open Space—a practice that invites groups to self-organize to focus on what they care about—for a company's human resource managers, I used Cheeks in Chairs. When the second person spoke, two-thirds of the group sat down. An audible "wumpf" filled the room. A total of five ideas were all that group needed for everyone to be seated. They were clear about what mattered to them.

This pattern of emergence—disruption, differentiation, and coherence—informs the rhythm and phase shifts of engagement. Bushe and Marshak's work adds the insight of what I've come to call generative discourse. Self-organization doesn't have to be pretty. And it doesn't have to lead to happy outcomes. The generative intent in how we engage for emergence makes productive outcomes more likely. Generative discourse informs the types of questions we ask, the way we interact, and what we seek to notice and amplify.

What is Generative Discourse?

Reality is, in part, a social construction that emerges from our discourse—the interactions by which we communicate with each other. Our discourse shapes the narratives that define our assumptions and values—the stories we tell ourselves about who we are (*Table 4*). Those stories inform our beliefs and actions (Marshak, R.J., 2015). For example, before the civil rights movement began in the U.S., journalists spoke of "the race beat," which only the black press covered. When segregation was "discovered" by the mainstream press, the narrative changed, and a new story entered our discourse: civil rights. When children were sprayed with fire hoses during a peaceful march, the outcry opened the door for the Civil Rights Act of 1964. As the story evolved to one of "black power," popular support fell away. Today, "black lives matter" has entered the evolution of the discourse on race.

When our discourse is generative, we learn and adapt because our interactions

Table 4. *Definitions for Discourse, Narrative, and Generative*

Discourse	Communications that bring a way of thinking into being. Words, images, text, art, symbols, etc.
Narrative	Connected ideas or events that form a storyline. Narratives form webs of personal, interpersonal, and cultural stories.
Generative	Expands the realm of the possible towards an appealing future.

Table 5. *Definitions*

Debate	Form of discussion emphasizing opposing arguments intended to change minds. Typically two-sided.
Dialogue	Form of discussion emphasizing inquiry intended to increase understanding. Typically multi-dimensional.

influence and expand our sense of the possible. It's that exciting feeling of discovering a new way of relating to others and the world around us. When we feel stuck in habits that aren't serving us well, generative discourse helps us discover new ideas. That is what we design for when we engage for emergence.

Moving our Form of Discourse from Debate to Dialogue

I have observed that when addressing challenges, for most of us, debate is our default mode of discourse. Debaters advocate for a position with a goal of winning the point. It's the basis of our legal system and our political system. It's made much of our journalism toxic, as it attempts to reduce complex ideas into two "sides." Debate leaves little space for curiosity, for making connections, for finding the wisdom in different perspectives so that underlying beliefs and values can be teased out and inform a path forward. At its worst, it shows up as "I know and I am right and if you don't see it my way you are wrong."

Dialogue is an inherently generative form of discourse rooted in inquiry, seeking to understand and make meaning together. Dialogue teases out useful distinctions and underlying values. It helps us discover our commonalities and connect across our differences. Those connections lead to deeper understanding, empathy, and trust that can cause breakthrough ideas to emerge. It takes holding a "not knowing," explorative stance that acknowledges that there is rarely one "truth" and that, by listening, even when we disagree, we can discover a path forward together (*Table 5*).

Constructive outcomes from the methods in *The Change Handbook* occur largely because they implicitly shift the discourse to dialogue.

I want to emphasize that dialogue leads to something vastly different from compromise. When people compromise, they're giving something up, too often coming to solutions that no one likes. In contrast, breakthrough ideas that emerge through dialogue generate energy, excitement and support because everyone involved feels that something bigger is at play and surprisingly, time and space expand to provide room for everyone's needs and aspirations to be addressed. Breakthroughs are usually spontaneous, emerging because conditions support listening deeply to others and coming to understand what they value. As empathy grows and ideas build on each other, newly formed narratives emerge in which we now have a story in which everyone sees themselves, and honors differences while still being connected. In looking back, people often report that they never could have imagined this outcome. A world that no one could have discovered on their own emerges.

A powerful example from the Public Conversations Project was a many-month dialogue held among pro-life and pro-choice leaders following the murder of a doctor at an abortion clinic. While no minds were changed, these leaders came to understand and respect each other. And they discovered that they all wanted to prevent unwanted pregnancies. They also moderated their rhetoric in hopes of preventing further killings at clinics. Imagine the benefits of such a dialogue happening today.

Table 6 names some differences in these two forms of discourse.

Realizing that our discourse itself is implicated in the increasing toxicity of our societal interactions has sent me on a mission to make visible not just the shift in *what* a group discusses but also, *how* they interact. The more adept people become at asking questions that seek to understand and value differences, the more we can consciously shift our cultural default from debate to dialogue.

If we want new narratives to guide our actions, then dialogue is more likely to deliver. It does so by increasing the likelihood that generative images will emerge.

Table 6. *Comparing Debate and Dialogue*

Debate	Dialogue
Latin for "beat down"	Latin, loosely translated, for "meaning flowing through"
Advocate	Inquire
Win/lose	Win/win
Tell	Listen
A knowing stance	A curious stance
Opponents/rivals	Allies/partners
Defend beliefs	Uncover assumptions
Maintain status quo	Generate novelty
Emphasize *differences* and *distinctions* to choose *one* meaning among many (narrowing)	Explore *differences* and *distinctions*, *discover connections* and *relationships* to create *shared* meaning among many (opening)

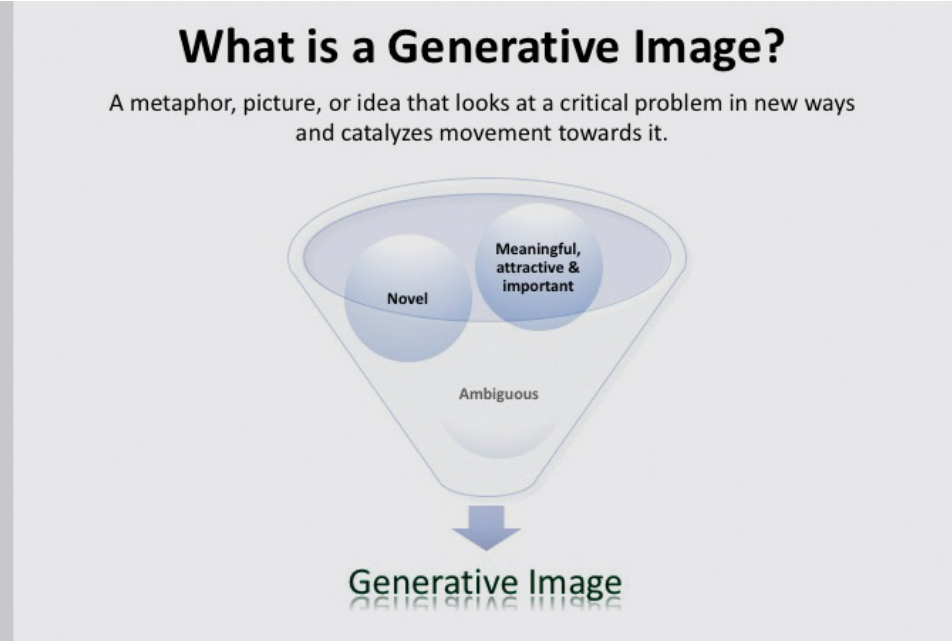

Figure 4. What is a Generative Image?

The Power of Generative Images

In 1961, researcher Fred Polak studied the rise and fall of cultures. He reached a remarkable finding:

The rise and fall of images precedes or accompanies the rise and fall of cultures. As long as a society's image is positive and flourishing, the flower of culture is in full bloom. Once the image begins to decay and lose its vitality, however, the culture does not long survive. (Polak, 1973)

In other words, the images that we hold can affect life and death. Appreciative Inquiry is, in part, informed by Polak's research. Gervase Bushe enhanced our understanding of the power of generative images when he studied the outcomes of numerous Appreciative Inquiry projects. He found that in 100% of the projects that were truly transformative, a generative image emerged and guided the work. In his words:

The most powerful force for change is a new idea… The more generatively a change initiative is framed, the higher the chances of its success. (Bushe & Storch, *Generative Image: Sourcing Novelty*, 2015)

Figure 4 captures Bushe and Storch's definition and characteristics of a generative image. (Bushe & Storch, *Generative Image: Sourcing Novelty*, 2015) Some examples: sustainable development, the American Dream, #MeToo.

The term "generative image" is itself a generative image. It inspires us to listen for the metaphors in people's language, particularly the ones where others lean in. Of course, when a catalyzing idea or image emerges, you may also discover new parts of the system that weren't involved. Typically, they show up as disruptions. And we're off again.

In Sum

As the variety of methods for generative change demonstrate, the means for engagement are infinite and creative. The more you understand the dynamics of emergence when using these methods, the more confident you can be in designing transformative experiences. Notice when disruptions happen and create an attractive field by asking generative questions, inviting diverse voices, and being welcoming. When things seem like they're falling apart, use your skills of generative discourse to encourage authentic expression and connection. And when you sense a "we" emerging or a generative image electrifying a group, help it coalesce by reflecting together to make meaning that mobilizes action.

References

Bateson, G. (1972). *Steps to an ecology of mind: Collected essays in anthropology, psychiatry, evolution, and epistemology.* Chicago: The University of Chicago Press.

Brown, Jean Marie and Reynolds, M.G., *Best Practices Series: Introduction to COVID-19 and the fault lines.* Maynard Institute for Journalism Education. April 6, 2020. *https://medium.com/the-maynard-institute-for-journalism-education/coronavirus-coverage-critique-series-introduction-af9b2006579e*

Bushe, G.R. & Marshak, R. J. (2015). Introduction to the Dialogic Organization Development Mindset. In G. Bushe, & R. Marshak, *Dialogic Organization Development: The theory and practice of transformational change* (pp. 11–29). Oakland, CA: Berrett-Koehler Publishers, Inc.

Bushe, G.R. & Lewis, S. (2023) Three Change Strategies in Organization Development: Data-Based, High Engagement, and Generative. *Leadership and Organization Development Journal*, Vol. ahead-of-print No. ahead-of-print.

Bushe, G.R. & Storch, J. (2015). Generative Image: Sourcing Novelty. In G. Bushe, & R. Marshak, *Dialogic Organization Development: The theory and practice of transformational change* (pp. 123–149). Oakland, CA: Berrett-Koehler Publishers.

Holman, P. (2013). A call to engage: Realizing the potential of dialogic organization development. *OD Practitioner, 45*(1), 18–24.

Holman, P. (2004, December 3). *Appreciative Inquiry Workshop in Ramallah.* Retrieved from Peggy Holman: *http://peggyholman.com/papers/articles/appreciative-inquiry-workshop-in-ramallah/*

Holman, P. (2015). Complexity, Self-organization and Emergence. In G. Bushe, & R. Marshak, *Dialogic Organization Development: The theory and practice of transformational change* (pp. 123–149). Oakland: Berrett-Koehler Publishers.

Holman, P. (2010). *Engaging emergence: Turning upheaval into opportunity*. San Francisco: Berrett-Koehler Publishers.
Holman, P., & Devane, T. (1999, 2007 2nd. ed.). *The change handbook*. San Francisco: Berrett-Koehler Publishers.
Journalism Education That Matters. (2020). About the Event. *https://journalismthatmatters.org/journalismeducation2020/*
Marshak, R.J. (2015). Discourse and Dialogic Organization Development. In G. Bushe, & R. Marshak, *Dialogic Organization Development: The theory and practice of transformational change*. (pp. 77–93). Oakland: Berrett-Koehler Publishers.
Miller, G. A. (1956). The Magical Number Seven, Plus or Minus Two: Some Limits on Our Capacity for Processing Information. Originally published in *The Psychological Review, 63*, 81–97.
Polak, F. (1973). *The image of the future*. (E. Boulding, Trans.) San Francisco, CA: Amsterdam, The Netherlands: Elsevier Scientific/Jossey-Bass.
The Thiagi Group. (2015, April 3). *Thirty-Five for Debriefing*. Retrieved from The Thiagi Group: *http://www.thiagi.com/archived-games/2015/2/22/thirty-five-for-debriefing*
Weisbord, M. and Janoff, S. (2010). *Future search: Getting the whole system in the room for vision, commitment, and action* (pp. 48, 110–111). San Francisco: Berrett-Koehler Publishers.

Influential Sources

While not specifically referenced, the following works have informed the development of both theory and practice.

Bohm, David. (1996). *On dialogue*, Ed. Lee Nichol, New York, Routledge.
Bohm, David and Mark Edwards. (1991). *Changing consciousness: Exploring the hidden source of the social, political and environmental crises facing our world*. Harper San Francisco, San Francisco.
Cooperrider, D. L. (2000). Positive Image, Positive Action: The Affirmative Basis of Organizing. *Appreciative Inquiry: Rethinking human organization toward a positive theory of change*, 29–53.
Corning, P. (2002). The Re-emergence of 'Emergence': A Venerable Concept in Search of a Theory. *Complexity 7*(6), 18–30.
de Rosnay, Joel. (2000). *The symbiotic man: A new understanding of the organization of life and a vision of the future*. New York: McGraw-Hill.
Gleick, James. (1987). *Chaos: Making a new science*. Penguin Books, New York.
Johnson, S. (2001). *Emergence: The connected lives of ants, brains, cities, and software*. New York, NY: Scribner.
Polak, F. (1973). *The image of the future*. Translated and abridged by Elise Boulding. Amsterdam, The Netherlands: Elsevier Scientific/San Francisco, CA: Jossey-Bass.
Waldrop, M. M. (1992). *Complexity: The emerging science at the edge of chaos*. New York, NY: Simon and Schuster.

Peggy Holman supports diverse groups to face complex issues by turning presentation into conversation and passivity into participation. As lead author of the two editions of *The Change Handbook*, she has contributed to profiling practices that engage people in creating their desired future. Her award-winning *Engaging Emergence: Turning Upheaval into Opportunity* provides a roadmap for tackling complex challenges through stories, principles, and practices.

Holman is a co-founder of *Journalism That Matters*, a nonprofit that supports and equips the adventurers who transform relationships between communities and journalism for a strong, inclusive democracy. She has contributed to a growing movement for "engaged journalism" that puts community at the heart of the work.

Visit Peggy at her website *www.peggyholman.com*, read her work on *Medium* or follow her on Twitter: *@peggyholman*.