

**CARING AS RADICAL ORGANIZATION DEVELOPMENT:
USING CRITICAL COLLABORATIVE AUTOETHNOGRAPHY
TO UNDERSTAND THE GENEALOGY OF THE TOP NETWORK**

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Abstract

This research study constructed a genealogy of the ToP Network (TN) and its predecessor organizations, the Institute of Cultural Affairs (ICA), Ecumenical Institute (EI), Order: Ecumenical (O: E,) and the Christian Faith and Life Community (CFLC). The academic literature on the predecessor organizations ended in the 1990s, and the ToP Network was absent from the literature, a gap this study addresses. Using Critical Collaborative Autoethnography, 18 co-researchers wrote individual narratives to contextualize the historical timeline. In addition, we show that critical reflexivity is an effective way to understand how power and privilege manifest in the organization. The significance of this study is that it documents the history of the organizations that created and trained the Technology of Participation (ToP) methods, a part of the dialogic paradigm within the field of organization development. In addition, it introduces the Activist Facilitator Framework, a new model for facilitators who work from a critical paradigm.

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CHAPTER I

Introduction

Without sufficient points of reference, we often take for granted or are ignorant of the systems of thought that gave birth to contemporary phenomena. Ed Schein (2015) describes this as a failure to see “continuities” and “historical patterns” in which we “only perceive the most recent connections and miss some of the strong legacies” (p. vii). In philosophy, genealogy is an analytical method for understanding the influences, origins, relationships, and connections embedded in the subject in question. In this study, I use Michel Foucault’s (1977, 1978) method of genealogy to examine the ToP Network's development.

Background of the Organization

The ToP Network (TN) is a professional association of trainers and facilitators who use a specific brand of participatory facilitation methods, the Technology of Participation, also known as ToP. Currently, the ToP Network is formally organized as a 501(c)6 membership-based association with 203 paid members (S. Esber, personal communication, May 20, 2020). Members of the ToP Network include 65 trainers and 138 non-trainer practitioners of ToP methods.

ToP methods were initially developed by the Institute of Cultural Affairs (ICA), which began in 1952 as The Christian Faith and Life Community (CFLC) at the University of Texas, Austin (Griffith, 2015; Stanfield, 2000). An experimental religious community, CFLC was the first campus-based residential training center for lay Christians in the United States. As part of a larger international theological existentialist movement, the training for students included in-depth theological study intended to complement their undergraduate coursework (Clio Foundation, 2019). A central aspect of the CFLC program was engaging students in applying

their theological beliefs to their lives versus an abstract or theoretical approach to spiritual practice. Therefore, the initial focus was on lay learning and parishioner development (Griffith, 2015; Umpleby, 2016). By 1959, the CFLC began to shift focus from inward to outward by sharing research into existential theology via the religious studies training curriculum developed by the CFLC and offered to clergy and laypeople within the U.S. and internationally (Umpleby & Oyler, 2007). This period in the history of the organization was about *awaken-ment*. The Religious Studies I curriculum attempted to awaken participants, students, and parishioners, to what it meant to be socially responsible and live a meaningful life.

In 1962, Joseph Mathews, the Director of Studies at CFLC, was recruited to be the Dean of the Evanston Institute for Ecumenical Studies. As a result, six families from CFLC moved to Evanston, Illinois, with Mathews to work as unpaid teaching staff, known as the Order: Ecumenical (O:E). The families lived together as an intentional self-sustaining community, modeling themselves on the family order and emphasizing worship, study, and service (Griffith, 2015; Stanfield, 2000; Umpleby & Oyler, 2007; Umpleby, 2016).

In addition, the group engaged in service by facilitating community development in a ten-block African American neighborhood on the West Side of Chicago, East Garfield Park, beginning in 1963. The group specifically sought to be a part of the civil rights movement (Griffith, 2015) and improve human communities, emphasizing working in poor communities (Umpleby, 2016). The community development project in Chicago became known as the Fifth City Community Reformulation Project (Fifth City). It included a preschool for 500 children, job training, a health clinic, a shopping mall, a newsletter, community workdays for residents, and summer research and training programs for teachers and college students (Griffith, 2015; Stanfield, 2000).

Over time, various group facilitation methods emerged out of the research and learning from the practical application by the group. Consistent with Kurt Lewin's (1946) action research model, the group engaged in an ongoing cycle of planning, taking action, reflection/learning, and starting the process over again. As they experimented and tested the methods they were developing, this applied research process was used so that the communities they worked in during the next round of action benefited from what they learned from the previous round (Oyler & Burbidge, 1999; Stanfield, 2000; Umpleby, 2016). Intellectual methods, namely the corporate study method and the charting method, were developed out of the research of the CFLC (Griffith, 2015). Social methods were developed out of the community development work in the Fifth City neighborhood. These social methods included the gridding method, artform conversation method, contradictions, imaginal education, and social process triangles. Finally, the summer research programs developed motivational or spirit methods, including the Other World mythology and solitary reflection.

By 1968, the work of the organization had expanded globally. O:E members lived in communal housing known as Religious Houses. Religious Houses were established within the U.S. and in various countries like Canada, Australia, Singapore, and Malaysia (Griffith, 2015, pp. 39 & 44). In the early 1970s, the community development methods that started in Fifth City had grown into a five-step planning process. This process had been tested in human and rural development programs in Australia, the Marshall Islands (Stanfield, 2000), Kenya, Tanzania, and Zambia (Bergdall, 1993; Griffith, 2015; Umpleby & Oyler, 2007). Eventually, the human development programs grew to 24 projects, one in each time zone worldwide (Griffith, 2015; Stanfield, 2000). Human Development Training Schools followed these human development projects using a process for replication by having local people from project villages explain to

those living in surrounding communities how progress had been made in their community (Umpleby & Oyler, 2007). These local volunteers were called *circuiters* (Bergdall, 1993). By 1974, the staff of 100 who lived in the Fifth City neighborhood in Chicago had grown to 1,400 adults and 600 children of 23 nationalities working in over 100 offices in 20 nations (Stanfield, 2000). This phase in the organization's existence was about demonstration, using replication to create examples of what was possible when the methods developed in Fifth City were applied in diverse contexts.

During the late 1970s, the community development methods were redeveloped for use within corporations. Social Process Triangles (Jenkins & Jenkins, 1997) were adapted to create the Corporate Process Triangles (Spencer, 1989). These tools were used with Fortune 500 corporations in North America, Latin America, Europe, Africa, and Asia (Bergdall, 1993; Griffith, 2015).

The ICA was initiated as a program division of the Ecumenical Institute and was independently chartered in 1973 (Griffith, 2015; Stanfield, 2000). By the late 1980s, the focus had shifted from functioning as an intentional spiritual community via the CFLC and Ecumenical Institute to operating as a secular professional organization through the international work of the ICA (Umpleby & Oyler, 2007), including offering training to the general public in ToP Methods (Umpleby & Oyler, 2007). The primary aim was to build a culture of participation in local communities and organizations (Stanfield, 2000). In 1988, at a conference in Oaxtepec, Mexico, the members of the Order: Ecumenical decided to dismantle the structure of its family order dimension (N. Stover, personal communication, August 16, 2020; Stanfield, 2000). In 1991, ICA created the ToP Trainers Network to qualify trainers outside of ICA who sought to teach ToP methods (M. Oyler, personal communication, October 4, 2018).

Former members of the ToP Trainers Network created the ToP Network in 2010, a professional association of ToP Trainers and Facilitators and an independent 501(c)6 organization (M. Oyler, personal communication, January 8, 2019). This phase of the organization's existence was about training and interchange. The organization then focused on helping others learn the facilitation skills they had developed and mastered by offering public courses in ToP Methods. They also encouraged networking and sharing of best practices through international conferences.

Personal Experience of the ToP Network

I was introduced to ToP methods in 2011 in the capacity of the Director of Talent Management at a mental healthcare services provider. A colleague used ToP methods in her organization-wide role leading staff development. She also contracted with ToP trainers to provide in-house courses. I was immediately intrigued by ToP methods. The methods ensured everyone in the room had the opportunity to contribute, minimized power dynamics, and fostered collective ownership and decision-making versus a hierarchical, top-down approach.

I immediately decided that I would use ToP methods in my new role. As a person from several underrepresented communities (a gay, cis-gendered male of African American and Mexican American descent from a low-income family), I knew what it felt like to be marginalized, not have a seat at the table, and not be a part of decision making. The inclusive nature of the methods resonated with me. In addition, they aligned with our organization's high involvement culture and provided me with tools for engaging staff at all levels of the organization in decision-making, one of my new responsibilities.

I started a doctoral graduate school program in organizational psychology the same year I was introduced to ToP methods, and my increased involvement in the ToP Network mirrored my

advancement in the program. In the first semester, I took the *Foundations of Organization Consulting and Development* course (Goldman Schuyler, 2011). The course emphasized that a consultant's primary instrument was oneself, a concept commonly referred to as self-as-instrument. One of the assignments in the course was to engage in three personal development activities and write a reflection paper (Goldman Schuyler, 2011). I decided to interview an experienced consultant and approached a colleague for recommendations. This colleague suggested Jane Stallman, the Founding Partner at the Center for Strategic Facilitation and a Mentor Trainer in ToP methods.

My first actual meeting with Jane Stallman was memorable. When I arrived at her home in East Oakland's Maxwell Park, she removed homemade ginger scones from the oven. We spent hours talking over hot tea and homemade pastries at Jane's dining room table. She spoke of her experience at Lockheed, Skunkworks, Kaiser, and as a Coro Fellow. I was struck by how generously she shared her time and experiences with me, a person she had only met briefly before this meeting. I left Jane's house with the feeling that I, too, would generously share my time and experience with new consultants seeking to increase their skills and learn about the field of organization development (OD). In hindsight, I understand that what I experienced at Jane's house was care. Care is a central component of the ToP approach to community and organization development and, as George West (2012) describes the foundation of community formation:

First and foremost, community formation happens through the presence of care. It happens when someone decides to care and acts so that care becomes visible, incarnated in flesh and bone. Care is the foundation of formation. Those-who-care (TWC) are the essence of community formation...The primary task of community formation is to locate

those-who-care, assist them in organizing themselves, train them, and ensure that they find ways to express their care effectively. (pp. 71-72)

As I became more and more involved in the ToP Network, I took my first ToP course in 2011 and started to use the methods quickly. I completed eight consensus workshops between November 2012 and April 2013 with staff, managers, executives, and consumers of the organization's mental healthcare services, including representatives from over 80 locations in six states. Participants collectively answered the question, "What skills and abilities do leaders need to be successful here?" The answers each group generated were integrated into a final list that served as input for the leadership development framework I created for the organization.

I started the journey to become a Certified ToP Facilitator in 2013 and started the process to become a Qualified ToP Trainer in 2015 (see Appendix A for a description of the ToP Apprentice Trainer journey). In 2016, I was asked to co-chair the national ToP Network Certification Team. This ToP Network member-led action team oversees the certification process on behalf of ICA. In 2017, I was asked to join the 2018 ToP Network Board. In 2019, I became the Board Treasurer, and in 2020 I became Board Co-Chair, serving as Co-Chair for 2020-2022. As I took more and more ToP courses and completed the coursework at school, my skill and confidence increased. I decided to leave my job as an internal HR leader and become an independent organization development consultant. Eventually, I decided to change my dissertation topic from an exploration of AfroChicano (mixed African American and Mexican American) identity to a narrative study of the ToP Network. Changing the topic allowed my dissertation to be more closely aligned with the new direction in which my career was moving. (See Tables 1 and 2 for a timeline of personal involvement).

Table 1

Robert Quintana Hopkins Parallel ToP and Ph.D. History Timeline: 2011-2016

	2011	2012	2013	2014	2015	2016
ToP	<ul style="list-style-type: none"> Introduced to ToP Methods Completed Facilitation Fundamentals for Trainers course, February 14, 2011 	<ul style="list-style-type: none"> Completed ToP Facilitation Methods course, August 23-24, 2012 Completed ToP Participatory Strategic Planning course, November 13-14, 2012 	<ul style="list-style-type: none"> Completed year-long Mastering the Technology of Participation course, February 6-8, May 22-24, August 21-23, and November 13-15, 2013 Joined local certification cohort for peer support on my journey to become a Certified ToP Facilitator (CTF), October 20, 2013 	<ul style="list-style-type: none"> Accepted invitation to become an Associate at Center for Strategic Facilitation 	<ul style="list-style-type: none"> Completed Accelerated Action Planning course, January 21, 2015 Passed assessment interview and portfolio review in Minneapolis, Minnesota and became Certified ToP Facilitator (CTF), April 25, 2015 Completed Community Development Intensive course in Toronto, Canada, August 15-19, 2015 Started process of becoming a ToP Trainer, February 5, 2015 Apprentice Trainer in ToP Facilitation Methods course, May 28-29, 2015 Apprentice Trainer in Top Facilitation Methods course as part of trainer's journey, July 5-6, 2015 Apprentice Trainer in ToP Facilitation Methods course, August 24-25, 2015 Accepted invitation to co-chair ToP Network Certification Team effective January 2016 Completed Social Process Triangles course, December 2, 2015 	<ul style="list-style-type: none"> Attended ToP Network Annual Gathering in Paradise Valley, Arizona, January 7-11, 2016 Became Co-Chair of the ToP Certification Team Completed Meetings That Work course, January 7-8, 2016 Completed ToP Secrets of Implementation, February 8-9, 2016 Apprentice Trainer in ToP Facilitation Methods course, June 14-15, 2016 Completed Facilitation for Innovation course, August 26, 2016
PhD Program	<ul style="list-style-type: none"> Started PhD program in Organizational Psychology at California School of Professional Psychology at Alliant International University in San Francisco, Fall 2011 		<ul style="list-style-type: none"> Completed qualitative research project on AfroChicano identity as part of Qualitative Research Methods course, Fall semester 2013 	<ul style="list-style-type: none"> Passed comprehensive exams and advanced to PhD candidacy, January 2014 Obtained IRB approval and completed pre-dissertation research study on AfroChicano self-representation, Fall 2014 and Spring 2015 Presented qualitative research project on AfroChicano identity at ICQI Conference, May 23-24, 2014 Spring 2014, completed PhD coursework 	<ul style="list-style-type: none"> Presented pre-dissertation research study on AfroChicano self-representation at ICQI conference, May 23, 2015 	<ul style="list-style-type: none"> Switched dissertation Topic from AfroChicano identity to ToP Network, Fall 2016

Table 2

Robert Quintana Hopkins Parallel ToP and Ph.D. History Timeline: 2017-2022

	2017	2018	2019	2020	2021	2022
ToP	<ul style="list-style-type: none"> • Attended ToP Network Annual Gathering in Fort Lauderdale, Florida, January 12-15, 2017 • Completed Power of Image Shift course, February 7-9, 2017 • Apprentice Trainer in ToP Facilitation Methods course, April 27-28, 2017 • Apprentice Trainer in ToP Facilitation Methods course, September 14-15, 2017 • Completed Requirements and became Qualified Trainer of ToP courses, September 15, 2017 	<ul style="list-style-type: none"> • Attended ToP Network Annual Gathering in Omaha, Nebraska, January 4-7, 2018 • Voted in as a member of the ToP Network Board • Attended Making Data Dance course, March 23, 2018 • Became a Senior Partner at Center for Strategic Facilitation • Completed Design for Change course, April 19-20, 2018 • Participant Observation in Making Data Dance course as part of trainer journey, September 20, 2018 	<ul style="list-style-type: none"> • Became ToP Network Board Treasurer • Attended ToP Network Annual Gathering in New Orleans, Louisiana, January 11-14, 2019 	<ul style="list-style-type: none"> • Co-chaired the ToP Network Board • Co-chaired ToP Network Annual Gathering in Walnut Creek, California, January 11-13, 2020 	<ul style="list-style-type: none"> • Co-chaired the ToP Network Board • Co-chaired First Virtual ToP Network Annual Gathering, March 11-13, 2021 	<ul style="list-style-type: none"> • Co-chaired the ToP Network Board
PhD Program					<ul style="list-style-type: none"> • Successfully defended dissertation proposal 	<ul style="list-style-type: none"> • Collected research data and successfully defended dissertation

Background to the Problem

As I learned the ToP methods and became more and more involved in the ToP Network, I became curious about the stories of the people who created the methods. The courses I took focused on the application of the methods. I wanted to know more about this group of white Christians who intentionally moved to an African American neighborhood to make a difference during the American Civil Rights Movement. I was curious about this group of people who left their homes, and sometimes their children, to do community development work worldwide for very little pay. I wondered what motivated them to sacrifice so much to do what I perceived to be

meaningful work. I had the opportunity to learn directly from some of the early practitioners who helped develop the ICA methods. Some longer-tenured practitioners joined ICA as young college students more than 50 years ago; some of those facilitators have retired, some are contemplating retirement, and others have passed away.

With their pending retirements, three questions began to emerge. First, I questioned how their experience creating the methods and the values and theories that underlie them would be shared with future practitioners. Second, I noticed that ICA and ToP were virtually invisible in the literature I read in my graduate school program. This absence was acknowledged by Bushe and Marshak (2009) when they cite ToP methods as part of the emerging paradigm in organization development they identify as *Dialogic OD*, in contrast to the diagnostic approach the field was founded on and that dominates most textbooks. I perceived this gap as a lack of recognition of ICA's contribution to the field of organizational development. Despite the influence of the network and its predecessor organizations, ICA's contribution to the field appeared to be minimally documented.

Third, my own racialized identity makes me acutely aware of minimal diversity within the network. Since the ToP methods emerged out of ICA's early work in Fifth City, an African American community, I wanted to understand why the ToP Network did not attract more African American membership. I also heard multiple organization members express a desire to attract more diverse members within the U.S. The barriers to success in that arena appeared to be unclear. As I learned the organization's history, I became curious about if and how power and privilege had shifted from the time the organization was dominated by cohabitating families with, I presumed, similarly balanced gender representations to the majority female professional organization I joined.

This reflective examination caused me to question whether critical theory had been applied to the ToP methods. Critical theory is a philosophical approach focusing on reflexivity and the critique of power structures and dominant ideology to promote human liberation from oppressive circumstances (Nagy Hesse-Biber & Leavy, 2011). Critical theory provides methodologies for the re-examination of those structures and circumstances leading to the possibilities of transformational change. Thus, the results of applying such critical theory methodologies as a reflexive examination of the ToP Network of trainers and facilitators could be seen as the next step in the evolution of the organization. As I reflected, I wondered whether or not integrating critical theory as a reflexive approach will make the ToP methods and the ToP Network resonate more with marginalized communities.

Purpose of the Research

Despite the ongoing influence of the ToP Network on the use and development of facilitation and participation techniques for the broad field of organizational development, there is no scholarly literature about the ToP Network itself. In addition, there is minimal scholarly literature about the ToP Network's predecessor organizations (Christian Faith and Life Community, Ecumenical Institute, Order: Ecumenical, and Institute of Cultural Affairs) and their contributions to the organization development field. Additionally, the history of the ToP Network's predecessor organizations that have been documented in the existing literature ends in the 1990s. Starting in 1991 as a program of ICA and incorporated as a separate organization in 2010, the ToP Network is absent from the literature. This absence creates a gap in the literature about ToP methods, and the scholarly literature needs to be updated to include the ToP Network.

Additionally, despite the ongoing influence of the ToP Network, an understanding of the organization's culture and development is also missing. While details of the chronological

histories of the organizations that precede and co-exist with the ToP Network have been captured (see, e.g., Griffith, 2015; Umpelby & Oyler, 2007), the contextual experiences of the organizations' members are often missing. This study, therefore, is intended to accomplish three things.

First, studying the ToP Network will allow researchers and practitioners to better understand ICA's contribution to the organization development field. Second, using critical collaborative autoethnography as a data collection process extends the philosophical approach and practices of the ToP Network. Third, by using qualitative research methods, the research will capture the narratives of participants in the ToP Network. Capturing participants' narratives is essential to document the experiences of the group thoroughly. Moreover, because of the age of some key ToP Network members, this effort is somewhat urgent.

Research Questions

Three research questions will guide this study:

RQ1: What are the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network?

RQ2: How do autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization?

RQ3: How does critical self-reflexivity help us better understand how power and privilege manifest in the experiences of members of the ToP Network?

Research question one concerns the genealogy of the organization and the specific historical shifts and changes that have come to shape the current organization. Research question two examines the missing contextual history of the ToP Network and the predecessor organizations, including their role as contributors to the organization development field.

Research question three uses a critical theory lens to examine how power and privilege have manifested in the experiences of the members of the ToP Network and have further shaped the organization that currently exists. Critically reflecting on power and privilege may provide insights regarding the diversity of the organization.

Research Methodology

The purpose of this qualitative collaborative autoethnographic research study is to engage members of the ToP Network in an in-depth critical examination of the development of the organization. Two paradigms guide the research for this study, with one paradigm nested within the other. Following Burrell and Morgan (1979), these two paradigms are the radical humanist paradigm and the interpretive paradigm.

According to Thomas Khun (1962/1996), a paradigm is a worldview shared by a community of scientists that guides their research approach. Khun defined paradigms as “...scientific practice...[that] provide models from which spring particular coherent traditions of scientific research” (p.10). Burrell and Morgan (1979/1982) identify four paradigms that guide sociological research and organizational analysis: functionalist, interpretive, radical humanist, and radical structuralist. The four paradigms are based on the subjective-objective dimension (assumptions about the nature of science) and the regulation-radical change dimension (assumptions about the nature of society). According to Burrell and Morgan, “to be located in a particular paradigm is to view the world in a particular way” (p. 24). John Creswell (2008) refers to the paradigmatic worldview as a “knowledge claim” and explains that “stating a knowledge claim means that researchers start a project with certain assumptions about how they will learn and what they will learn during the inquiry” (p. 6).

The two paradigms are nested in the following manner. First, the overall study is situated in the radical humanist paradigm due to its critical orientation and transformational intent. Further, the study is grounded in genealogy and autoethnography. Genealogy provides a historical overview of the organization, its development, and membership and is most often used by researchers operating out of a critical paradigm. Thus, the use of the radical humanist paradigm supports the genealogical examination of the archival and historical data regarding the development and membership of the organization. Autoethnography is a method traditionally used by researchers operating from an interpretive paradigm. While this study does seek to describe and understand the experiences of members of the ToP Network, utilizing critical reflexivity introduces a critical approach to the practice of collaborative autoethnography.

In order to fully understand the experiences of Members of the ToP Network and its predecessor organizations, additional data must be collected. The study will collect interpretive qualitative data to support the complete understanding of the development of the organization. This qualitative data is designed to fill in the missing information. Thus, the collection and analysis of qualitative data will support further examination of the overall data using the radical humanist paradigm.

In addition to employing a critical analysis, working from the radical humanist paradigm means I approach this study with the belief that reality is socially constructed, and that research can be performed in a transformational and emancipatory manner for everyone involved. Thus, using the radical humanist paradigm and the interpretive paradigm will provide an in-depth critical re-examination and description of the culture and development of the organization.

Research Design

This study combines critical autoethnography and genealogy as the elements of the research design. I have chosen critical collaborative autoethnography as my design because collaborative autoethnography uses personal stories to move beyond description to analysis and interpretation of culture (Snyder, 2015), and adding a critical lens integrates the additional element of critique. This approach directly challenges the colonial roots of ethnography in which white researchers researched and represented “other” cultures and communities, usually people of color. Additionally, in philosophy, genealogy is an analytical method for understanding the influences, origins, relationships, and connections embedded in the subject in question. In this study, I use Michel Foucault’s (1977, 1978) method of genealogy to examine the ToP Network's development.

The study is also grounded in and departs from traditional methods representing ethnography, one of the traditional means of studying culture. James Spradley (1979) defines ethnography as:

the work of describing a culture. The essential core of this activity aims to understand another way of life from the native point of view...Field work, then, involves the disciplined study of what the world is like to people who have learned to see, hear, speak, think, and act in ways that are different. Rather than *studying people*, ethnography means *learning from people* (p. 3).

Like Roy and Uekusa (2020), I am adopting this approach in an attempt to “study society through *ourselves*.” I propose a reflexive and critical approach not to finger point, find fault, shame, or blame, but in recognition that other organizations struggle with the same questions around diversity and inclusion. Our personal reflections and critiques can be performed in

service to humanity, as the insights and lessons we learn that lead to change and improvement may benefit others.

In her article, “An Autoethnography on Learning About Autoethnography,” Sarah Wall (2006) notes the critique of ethnography involving questions of representation- who represents and how are people represented? Autoethnography emerged as a challenge to traditional ethnography, requiring reflexivity, making the researcher’s voice central to the text, not omitting it to appear objective. Wall (2006) describes autoethnography as “an emerging qualitative research method that allows the author to write in a highly personalized style, drawing on his or her experience to extend understanding about a societal phenomenon” (p. 146). Wall situates autoethnography within postmodern philosophy in contrast to positivist philosophy, in which researchers adopt traditional approaches to science that “require researchers to minimize their selves, viewing self as a contaminant and attempting to transcend and deny it” (p. 147).

Collaborative autoethnography introduces collaboration as an element of autoethnography. Chang et al. (2013) describe collaborative autoethnography as “a qualitative research method that is simultaneously collaborative, autobiographical, and ethnographic” (p. 17). Collaborative autoethnography allows a group of researchers to co-create data based on their own lived experiences and situate those experiences in a socio-cultural context and try to understand society better.

In their book, *Critical Autoethnography*, Boylorn and Orbe (2014) “define autoethnography as cultural analysis through personal narrative” (p. 17). Introducing critical autoethnography, they “encourage a critical lens, alongside an introspective and outward one, to make sense of who we are in the context of our cultural communities” (p. 17). In particular, Boylorn and Orbe (2014):

talk about autoethnography as a critical method by using three central features of critical theory, which include: understanding the lived experience of real people in context, to examine social conditions and uncover oppressive power arrangements, and to fuse theory and action to challenge processes of domination (p. 20).

In the book *Critical Ethnography*, Madison (2012) describes a critical approach as an ethical responsibility. She writes:

Critical ethnography begins with an ethical responsibility to address processes of unfairness or injustice within a particular lived domain. By ‘ethical responsibility,’ I mean a compelling sense of duty and commitment based on principles of human freedom and well-being and, hence, a compassion for the suffering of living beings... The critical ethnographer also takes us beneath surface appearances, disrupts the status quo, and unsettles both neutrality and taken-for-granted assumptions by bringing to light underlying and obscure operations of power and control” (p. 5).

Collaborative autoethnography (CAE) is a blended form of ethnography and autobiography. Spradley (1979) defines the ethnographic research design as "...the work of describing a culture. The essential core of this activity aims to understand another way of life from the native point of view" (p. 3). Concerning the autoethnographic process, Ellis et al. (2011) have noted, “As a method, autoethnography combines characteristics of autobiography and ethnography. When writing an autobiography, an author retroactively and selectively writes about past experiences” (para. 5). Thus, autoethnography allows the author to write about the culture as an insider of that culture.

Collaborative autoethnography (CAE) goes one step further in this process. Chang et al. (2013) define collaborative autoethnography as “...a qualitative research method in which

researchers work in the community to collect their autobiographical materials and to analyze and interpret their data collectively to gain a meaningful understanding of sociocultural phenomena reflected in their autobiographical data” (p. 24). Collaborative autoethnography (CAE) “is simultaneously collaborative, autobiographical, and ethnographic...the method preserves the unique strengths of self-reflexivity associated with autobiography, cultural interpretation associated with ethnography, and multi-subjectivity associated with collaboration” (Chang et al., 2013, p. 17).

This study combines critical autoethnography and collaborative autoethnography to create critical collaborative autoethnography. Boylorn and Orbe (2014) describe critical autoethnography as a critical method containing “...three critical features of critical theory, which include: to understand the lived experience of real people in context, to examine social conditions and uncover oppressive power arrangements, and to fuse theory and action to challenge processes of domination” (p. 20). I define critical collaborative autoethnography as a qualitative research method in which co-researchers collaboratively co-create and co-analyze their own autobiographical narratives to understand and reveal how power manifests as systems of privilege and oppression that can be dismantled in pursuit of a more just and equitable society. Thus, a critical collaborative autoethnography research design model provides the best research design to study the ToP Network, an organizational culture based on collaboration and facilitation.

Power-Sharing

In a classic collaborative autoethnography, people traditionally considered to be participants are invited to be co-researchers. Through collaborative autoethnography, the ethnographic gaze is turned inward on the self (Boylorn & Orbe, 2014; Chang et al., 2013), and

due to the reciprocal nature of the dual roles of researcher/subject, becomes what Heron (1996) calls mutual gazing. For example, instead of relying on my own experiences, observations, and perceptions, I can collaborate with other members to explore dynamics around power and identity. For instance, what were the dynamics of the organization when there was more gender diversity due to the primary membership being families on staff at ICA or volunteering through the Order: Ecumenical, in contrast to the female-dominated professional association today? What was the impact of having primarily white, educated facilitators working in poor communities of color worldwide? What were the experiences of Lesbian, Gay, Bisexual, Transgendered, and Questioning (LGBTQ) members of the organization? I have no preconceived notions of what the answers to these questions may be. Instead, I have a curiosity about how power dynamics have manifested within the organization over time.

The study will model a critical approach to understanding the ToP network and its culture by inviting co-researchers to investigate and reflect on their lived experiences as members of the ToP Network. An essential aspect of the study of the organizational culture is to be descriptive while simultaneously explicit about power and positionality within the organization over time. Collaborative autoethnography removes the power differential between researcher and participant because participants assume the role of co-researcher. Power is shared when producing a collaborative autoethnography because the binary roles of the researcher (actors) and the participants (objects of investigation) are conjoined into a dual role of researcher and participant. This approach creates a participatory research process that allows me to conduct research with the ToP Network members rather than perform research on or about them (Heron, 1996; Reason, 1994). This shift from participant to collaborator allows power to be shared, in

contrast, to exclusively casting the ethnographic gaze outward from the researcher onto participants.

Advances to Scientific Knowledge

This study will add to the limited body of academic research related to ICA and the ToP Methods by focusing on the ToP Network. The ToP Network is an important and worthy topic that has not been previously researched. This independent organization emerged from and collaborated with the ICA (see Appendix B). I noticed that ICA and ToP were virtually invisible in the literature I read in my graduate school program, an absence acknowledged by Bushe and Marshak (2009). I perceived this lack of recognition to be a disservice to both ICA and the organization development field, as ICA's contribution to the field appeared to be minimally documented.

There are several benefits of this research. The first benefit is the addition to the wider literature about the roots of facilitation tools that have been developed for use by organizational development practitioners. The second benefit reflects a better understanding of how the roots of power and privilege affect current organizations. Third and finally, critically reflecting on power and privilege may provide insights regarding the organization's diversity.

Therefore, this study will bring the research on ToP methods current by focusing on the ToP Network. This study will contribute to the knowledge about the history and development of facilitation methods through the ethnographic exploration of the ToP Network. Lastly, upon completing the study, I am proposing that the shared pool of data be submitted to the ICA Social Research Center after the study to make the co-owned data available for future research and align with the democratic principle inherent in collaborative collaboration autoethnography.

Definitions and Terms

Activist Facilitator. This construct is influenced by Darshan Karwat's (2020) concept of the activist engineer. The activist facilitator is a concept being explored through this dissertation in contrast to the neutral facilitator.

Ally. An ally is a person in a position of privilege and power who seeks to operate in solidarity with a marginalized group.

Band of 24. During the 1970's ICA initiated human development programs in each of the 24 time zones. The projects collectively became known as the Band of 24.

Black Panther Party for Self-Defense. The Black Panther Party was a political organization founded by college students in 1966 in Oakland, California. The Black Panthers had chapters in numerous cities across the United States. The party advocated for class struggle and operated several social programs for Black Americans.

Care. Care is a central concept in ICA's approach to community development.

Christian Faith and Life Community. The Christian Faith and Life Community of CFLC was a residential training program established in 1952 at the University of Texas at Austin that taught religious studies curriculum to students and local congregations.

Co-Conspirator. A co-conspirator is a person in a position of power and privilege who actively works to dismantle systems of oppression, including the benefits they receive from them.

Community Development. Community development is a means by which caring structures are created to ensure care for everyone in the community. Community development is a way to organize and train *Those-Who-Care* (TWC) to express their care for the community.

Community Reformulation. The Ecumenical Institute's community development work in the 1960s in Fifth City became known as community reformulation.

Consensus Workshop. A Consensus Workshop is a five-step ToP group process method, including brainstorming and gestalt-ing, that allows a group to reach a group consensus concerning a question of significance.

Corporate Process Triangles. ICA's Social Process Triangles were adapted for use in organizations and renamed the Corporate Process Triangles.

Critical Ethnography. Madison (2012) defines critical ethnography as an ethical responsibility to address unfairness or injustice within a particular lived domain. The critical ethnographer goes beneath the surface appearances and disrupts the status quo and unsettles both neutrality and taken-for-granted assumptions by bringing to light underlying and obscure operations of power and control (p. 5).

Critical Theory. Critical theory represents a philosophical approach that focuses on reflexivity and critique of power structures and dominant ideology to promote human liberation from oppressive circumstances.

Dialogic Organization Development- an approach to organization development identified by Bushe and Marshak (2009) in which the organization is seen as a complex and dynamic network of meaning-making that is always in the process of becoming, and dialogue is used as a tool to construct the organization's reality through multiple voices. This approach contrasts with Diagnostic OD, the foundational approach to OD, in which the practitioner utilizes diagnostic techniques to identify problems and then designs interventions to resolve the problem in a predictable, linear approach.

Ethnography. Spradley (1979) defines ethnography as the work of describing a culture. The essential core of this activity aims to understand another way of life from the native point of view. Field work, then, involves the disciplined study of what the world is like to people who have learned to see, hear, speak, think, and act in ways that are different. Rather than *studying people*, ethnography means *learning from people* (p. 3).

Ecumenical Institute. The Ecumenical Institute was established in 1956 in Chicago. The Ecumenical Institute (EI) provided training for lay people in North America, modeled after the Ecumenical Institute in Bossey, Switzerland. In addition, the Ecumenical Institute offered Religious Studies and Cultural Studies courses.

Existentialism. Existentialism is a philosophical theory that emphasizes the individual's existence as a free and responsible agent who has control over their choices and actions.

Family Order. The Family Order was the structure adopted by the Order: Ecumenical, characterized by a group committed to a common symbolic, economic, and political life. Families lived communally, pooled their resources, and worshipped together.

Fifth City. Fifth City was a ten-block African American neighborhood on the West Side of Chicago, also known as East Garfield Park, where ICA facilitated community development work in the 1960s and developed ToP methods.

Focused Conversation. A Focused Conversation is a structured conversation process that moves a group through four levels of questions. The underlying structure of the Focused Conversation is ORID (Objective, Reflective, Interpretive and Decisional). (See ORID below.)

Genealogy. Genealogy represents an analytic research method used by French philosopher Michel Foucault to show that human sciences are discourse practices that use knowledge and power to construct human subjects and then mask the arbitrary form of these

constructions and subjugate the constructed subjects to punishment, discipline, examination, and surveillance (Darder et al., 2017).

Human Development Projects. ICA's community development projects are designed to transform the community's residents as much, if not more, than the physical environment in which they live. Because of the emphasis on transforming people, ICA calls its work *human development*, not community development.

Human Development Training Schools. The success of ICA's Human Development Projects increased the demand for ICA staff to lead replication projects. ICA used Human Development Training Schools as a tool to provide local volunteers with the skills and tools to lead Human Development projects in communities surrounding the successful project sites.

Imaginal Education. The work of Kenneth Boulding influenced imaginal education. Imaginal Education is ICA's approach to designing curriculum and facilitated events, emphasizing changing images and behaviors.

Image Shift. Image shift represents a philosophical theory created by Kenneth Boulding, asserting that individual worldviews are created and changed via images and that worldviews affect behavior.

Institute of Cultural Affairs. The Institute of Cultural Affairs, or ICA, was initially a program of the Ecumenical Institute. However, ICA was independently chartered as a 501(c)3 nonprofit in 1973 to work internationally to advance human development through building a culture of participation in local communities and within organizations so that local communities could exercise their fundamental right to define and shape their own futures.

International Association of Facilitators (IAF). The International Association of Facilitators was formed in 1994 by current and former ICA staff and volunteers. IAF is an

association of professional facilitators in more than 65 countries with national and local IAF chapters.

Leadership Effectiveness and New Strategies (LENS)- In the 1970s, ICA's planning process was adapted for use in public and private organizations, and the adapted planning process was called LENS.

Neutral Facilitator- the stance taken by ToP facilitators in which the facilitator provides group process facilitation, not content expertise. ToP facilitators facilitate participatory processes through which participants collaborate to create the desired content.

Order: Ecumenical. Order: Ecumenical or O: E was an experimental residential community that served as the volunteer staff who performed the work of the Ecumenical Institute. Members lived in a communal setting and supported themselves by pooling resources.

ORID. ORID is an acronym representing the four-level underlying structure of ToP methods: Objective, Reflective, Interpretive, and Decisional. Philosophy professor Susanne Langer initially introduced the four levels (Stanfield, 2000).

Phenomenology. Phenomenology is a philosophy or method of inquiry based on the premise that reality consists of objects and events as they are perceived or understood in human consciousness and not independent of human consciousness.

Religious House. Religious houses, also known as field houses, were communal housing situations for Order: Ecumenical volunteers and Ecumenical Institute staff while facilitating community development in local communities worldwide. Typically, several families shared a home. Members of the house pooled their resources and shared chores.

Social Process Triangles. ICA's whole system diagnostic, analysis, and change tool describes the multi-layered interrelationships between the economic, political, and cultural dynamics of society.

Summer Research Assemblies. ICA's methods were developed and created out of summer research programs in which staff's learning from the previous year's experimentations with different methods was synthesized and assimilated.

Technology of Participation (ToP). ToP represents a branded set of group facilitation methods, tools, and approaches to enable authentic participation and meaningful collaboration. ToP methods were developed by the Institute of Cultural Affairs (ICA).

Those-Who-Care. George West (2012) defines Those-Who-Care as the foundation of community formation. The primary task of community formation is to locate Those-who-care, assist them in organizing themselves, train them, and ensure that they find ways to express their care effectively. (pp. 71-72)

ToP Network. The ToP Network is a U.S.-based association of ToP Trainers and Practitioners who collaborate to improve and expand the use of ToP methods. Initially established in 1991 as the ToP Trainers Network, the independent organization was chartered as a 501(c)6 professional membership organization in 2010.

Assumptions, Limitations, and Delimitations

This section addresses the more significant assumptions, limitations, and delimitations contained in the study. First, it is assumed that because members of the ToP Network have helped develop and evolve the ToP Methods, they will be highly motivated to participate in a study that documents the organization's contribution to those methods. In addition, it is assumed that members will embrace the role of co-researcher, which is an integral part of the

research design. Finally, it is assumed that members will respond honestly and truthfully when they engage in the collaborative autoethnography project.

There are several significant limitations to the study. Due to the long history of the predecessor organizations, some valuable information has probably been lost due to attrition and mortality of the ToP Network membership. There may be experiences and perspectives we will never know because those members of the Network or predecessor organizations are not able to participate. Additionally, the number of potential participants is so large that selection criteria are required to narrow the sample size to a manageable number of participants. Because the study will recruit participants who have been members of the organization for ten years or more, the study could exclude participants with valuable information regarding power and privilege in the current organization.

I have limited this research project to the ToP Network within the United States to define a reasonable scope clearly. Broadening the research to the experiences of ICA members globally is beyond the scope of this specific project but will be important information to capture in the future. Recording the experiences of residents of Fifth City is also an important consideration for the future.

Summary

This dissertation has eight chapters. Chapter one is the introduction. It introduces my topic, provides background information, describes the purpose of the study, and articulates the research questions I aimed to answer. Chapter one also introduces the research methodology and the research design, the study's contributions, and the initial assumptions, limitations, and delimitations of the study. Chapter two is a review of the literature. I review the existing literature and explain how my research contributes to the field. Chapter three is about the

research methods and design I used for data collection and analysis. Chapter four describes the co-researchers, including their positionality statements, a tool for critical self-reflexivity. Chapter five presents the findings from phase 1 of the critical collaborative autoethnographic process. Chapter six presents the findings from my individual analysis as lead researcher. Chapter seven describes the Activist Facilitator Framework, a new model that emerged from this dissertation research. Lastly, chapter eight is a discussion of the study's findings, conclusions, and implications for future research.

CHAPTER II

Literature Review

Background

Traditionally, the literature review aims to discern what is already known about the topic, identify which questions remain unanswered, and establish the significance of the study (Rossman & Rallis, 2012). However, once a broad understanding of the literature is achieved, researchers often select a more narrowly focused topic area to review in detail and position their research (Booth et al., 2008). In this study, multiple forms of literature must be reviewed to understand the organization's background, and the breadth of that documentation is an essential aspect of understanding the organization's development.

The purpose of this qualitative collaborative autoethnographic research study is to engage members of the ToP Network in an in-depth critical examination of the development of the organization. Fulfilling this purpose starts with an understanding of the foundation of the ToP Network. The literature available on the ToP Network can be organized into three categories: (a) literature about the ToP Methods that have been primarily written and published by ICA, its staff, and ToP practitioners; (b) scholarly literature written about ICA and ToP methods, such as masters theses, Ph.D. dissertations, journal articles, and book chapters; and (c) the philosophical literature on which the ToP methods are based. This literature provides documentation of the evolution of the ToP Network and represents the historicity of the organization.

This chapter will identify the gaps being answered by this study. The chapter will also discuss the use of critical theory as the theoretical construct for analysis. Specifically, the use of genealogy (Foucault, 1977, 1978) as the framework to analyze the data will be presented. Next, the history of the ToP Network will be covered, along with the philosophical influences on the

organization. Literature written and published by ICA and scholarly literature written about ICA will also be covered. The chapter will also cover the importance of power and positionality in the research process and the use of critical self-reflexivity. Finally, the use of critical collaborative autoethnography as a form of data collection will be covered.

I include a list of references I have identified for each of the three categories (see Appendix C, Appendix D, and Appendix E). These resources have been discovered via EBSCOhost, the ICA bookstore, the ICA archives, Google, Bibliographies, and word-of-mouth referrals.

Identification of the Gap

During my continuing exploration of the ToP Network, two issues arose to the surface. The first issue concerned the development of the ToP Network and a thicker description of the organization's culture and member experiences during that development. The second issue concerned the apparent absence of reflexivity. These two issues relate to the gap that the study will answer.

Need for a Review of the Culture

I have been extremely impressed with members of the ToP Network, so impressed that I chose to co-research with the group as my dissertation topic. I have been most impressed with their generosity, the group's practitioner orientation, and their seemingly unwavering dedication. I now know the time Jane spent with me at her dining room table was not as anomalous as I initially experienced it. The culture of the organization is generosity. I do not think I have met anyone in the Network who would not have spent the same time with me Jane did. I, too, have spent hours mentoring others, without compensation, simply because I am committed to their development, just as Jane was committed to mine and her mentor, Beret Griffith, was committed

to hers. We mentor to foster multiplicity. More people skilled at using ToP methods result in participatory approaches being used even more frequently globally, whether in families, organizations, or communities.

I value that the methods were developed by practitioners working in the field. They read a wide array of literature and then practiced and refined the methods together (see Appendix D). The academy can be a place of privilege, a place many do not have access to enter. Through the practitioner-oriented process they employed, participants in poor urban neighborhoods and rural villages around the globe contributed to the development of group facilitation methods (ToP) that were eventually used in Fortune 500 corporations and governments. A practitioner-centered approach, from my perspective, is more grassroots, an orientation I value.

Lastly, I have been impressed with the dedication of ToP Network members. I have heard stories of families living on \$50.00 per month, eating from food banks, and living separately from their children in the early days to do this work. They were not motivated by money or fame. They pooled their income to support the collective work, and no one person took credit for developing the methods. Everything was done communally. Their generosity, practitioner orientation, and dedication caused me to learn more about the people who created ToP methods and eventually created the ToP Network.

In addition, my reading also raised a concern. While conducting this literature review, a few passages I read generated a negative reaction in me. The three passages that disturbed me most were attributed to George West (2012). In describing the role of storytelling as a reflection of “our self-understanding of who we are and what we do and why we do it,” West uses the Fifth City community development project as an example of the victim image, which is “a self-story of insignificance and powerlessness.” West (2012) says:

In an inner-city community, the victim image was traced to the story people told themselves about the period of slavery as being a time of cowardly capitulation to superior forces. The community residents considered themselves inferior because they were descendants of slaves and thus not first-class citizens worthy of the development and resources available to others. It was necessary to retell the story of slavery: to see that period not as a capitulation to superior races but as a time of creative and courageous endurance that spread the gifts of black vitality across the world. (p. 56)

My initial reaction to the passage was surprise, as the image described was contrary to my image of the African American community. It was also not consistent with how I recalled hearing other Black people talk about the Black community, specifically the elders in my family who migrated from the South during the 1940s, as I imagined, many of the residents of Fifth City (Lemke-Santangelo, 2003). Instead of being victims, I knew these people to be adventurous enough to leave their homes for new regions of the country, seeking better employment opportunities, abandoning what was known and familiar in exchange for an opportunity to experience a new social reality. They exercised agency, knowing they could experience a better life than what was available to them in the segregated South. Instead, I heard these family members reflect upon the African American experience within the context of a broader system of power, privilege, and oppression resulting from white supremacy.

Personally, I do see African Americans as oppressed, but differently from what West describes. Our oppression is not a result of any self-image we held or are holding now. Instead, I see an experience of victimization through systemic, structural oppression, such as redlining, Jim Crow laws, and mass incarceration. What may appear as capitulation was really a survival response and sign of resilience. West's (2012) image stopped at victimization and created the

impression that the problem lies in the minds of those experiencing oppression, victim mentality, instead of naming the context within which African Americans experienced victimization, systemic and structural oppression. African Americans are not victims at the core of who they are; they are victimized within the context of white supremacy.

While I am confident West knows that, based on comments made by Joe Mathews (2019) in the video, *The Bold Community 1965*, from my perspective, it felt as though he and I spoke two different languages. I thought of white people I know today who speak in terms of systemic and structural oppression and can situate themselves within the same context, recognizing their own privilege. These individuals are often strategic about using their unearned white privilege as a resource in support of oppressed or marginalized groups. In other words, they are conscious of how they choose to be allies or co-conspirators (Love, 2019; Waite & Nardi, 2021) to marginalized groups and seek out opportunities to do so.

Disappointingly, this level of analysis was missing from West's (2012) description. Additionally, my surprise was due to my knowledge that ToP used the Social Process Triangles facilitation process tool (Jenkins & Jenkins, 1997) to analyze economic, political, and cultural dynamics with community groups. In the context of white supremacy, I read his description as an attempt to blame African Americans for their own condition. This perception also caused me to question whether the Order: Ecumenical membership acted from a *white savior* mentality: believing that they know best how to help the community.

The work in Fifth City started over 50 years ago. I questioned whether what it meant to be a white ally in that time was different than what it means today. Within the context of pre-Civil Rights America, being a "nice" white person was probably enough, considering the degree of racism that existed that perpetuated legal segregation and racialized violence. However, from

my perspective today, being nice is not enough. “Conscious” allies are expected to have a similar analysis as people of color. That is, allies are expected to engage in an analysis where we all speak a shared language. This shared language concerns how structures and power are used to privilege some and oppress others and how to use our allyship or advocacy to bring about equity and justice, whether it is whites being allies to people of color, men being allies to women, straights being allies to the LGBTQ community or so on.

My concern was further exacerbated by additional comments by West when he described an urban academy in Illinois in 1969 where Black participants, presumed to be Black Panthers, turned their backs on him and his wife in the act of rejection. He stated:

The Urban Academy did not go well when the ghetto was so accessible for distraction, escape, and drugs. Teutopolis was a small Southern Illinois town. Wests were the only white faces and “rejected” by the “radical” fringe of the participants (believed to be Black Panthers) who turned their backs when we presented (Griffith, 2015, p. 46)

Again, I was surprised by the comment, specifically the characterization of the Black Panthers as the radical fringe. The Black Panthers were everything I knew ToP methods to value. The Black Panthers were a group of people who took grassroots action in their community and exercised agency to create the future they desired. They created food programs and medical clinics to serve their communities versus waiting for someone outside the community to help them (Hilliard, 2008). In contrast to West’s previous comment, the Black Panthers did not hold a victim mentality by any stretch of the imagination. It was most likely this different image that the Black Panthers held of the community that led to them speaking different languages and resulting in the rejection West experienced.

Lastly, I was struck by West's instructional comments regarding how to work within formal power structures when performing community development work.

In community formation, the first political action is to locate the power centers and put them at ease by promptly communicating with them before questions, real or imagined, are raised in their minds...In the first visit do not ask for anything, not even the nod, you simply give them an opportunity to learn of your presence and intentions in the hopes that they do not express any objection. By not objecting they have given the nod; it's non-verbal, implied by the absence of objection. It is all that is needed to avoid unnecessary blocks...The visit is not an attempt to test the limits of what they will permit. It is to put the power brokers at ease with your presence. The visit communicates that you intend to work within the structures that exist; you are not out to destroy the existing regime and replace it. (West, 2012, p. 96-97)

While I understand the intent behind the passage, preventing obstacles to performing the work intended to be performed, it also reveals the situatedness of the group who takes this approach. Those who are oppressed by a system most likely desire a change to existing structures, seeking more justice and equity. Someone already privileged within the system may be more comfortable maintaining the existing system.

Additionally, the scope of change may be a factor here. For example, creating roads, providing access to clean water, or building a school may not require changing the existing structure. On the other hand, voting rights, marriage equality, and criminal justice reform, for example, all require policy changes that shift the existing structure. Lastly, West is talking to people who come from outside a community and seek to gain permission to work within a

community, not their own. It is not clear whether the process would be the same for people working within their own communities where relationships already exist.

Need for Critical Analysis

ToP methods were developed at the same time that critical theory was emerging as a method of analysis. Critical theory is about emancipation. Questions and critical thinking help actors develop a critical consciousness in which forms of domination, oppression, and subordination are challenged, enabling people to improve their own lives and work towards a more just and equitable society. This practice is reflected in a key component of critical theory, what Paolo Freire (1970) calls “praxis”- reflection, dialogue, and action (Jennings & Lynn, 2005, p. 17). While critical theory calls for a reflective critique of institutions and power relations, it also calls for reflexivity, a form of self-reflection or “exploration of one’s ‘place’ within a stratified society...” (Jennings & Lynn, 2005, p. 27).

Critical theory emerged from critiques of capitalism, racism, sexism, and homophobia and the historical, political, and economic landscapes that birthed them, along with a desire for “the social and material reconfiguration of society” (Darder et al., 2017, p. 2-3). The origins of critical theory are attributed to multiple sources. W.E.B Dubois (1903/2005) and Carter G. Woodson (1933/1989) were recognized for their writings about the inequalities and injustices experienced by Blacks in the U.S. (Jennings & Lynn, 2005). Dubois defined the color-line as the problem of the twentieth century and introduced the concept of double-consciousness, always looking at oneself through the eyes of others. Woodson critiqued the American education system, viewing schools as culturally indoctrinating Blacks with a negative view of themselves held by the dominant culture. Paolo Freire (1970) was also considered a significant influence on critical thought and practice, influencing post-colonial theory and ethnic studies, among other

fields (Darder et al., 2017). Freire (1970) presented education as both an oppressive and liberating force and offers an emancipatory approach to education. According to Freire, the role of the educator is to awaken the critical awareness and thinking process in students by accessing the knowledge and expertise that already exists within them.

The Frankfurt School is the most recognized source of critical theory (Prasad, 2005). The Frankfurt School was a group of scholars who taught at the Institute for Social Research in Frankfurt, Germany, who questioned why class consciousness, a prerequisite to class revolution according to Marxist philosophy, never developed. The most prominent scholars in the Frankfurt school were Theodor Adorno, Walter Benjamin, Leo Lowenthal, Erich Fromm, and Herbert Marcuse, with Marcuse being the most influential, integrating the works of Hegel, Marx, and Heidegger (Darder et al., 2017).

Finally, Antonio Gramsci and Michelle Foucault extended the notion of power in critical theory. In his book *Prison Notebooks* (1971/2003), Gramsci articulated his theory of hegemony, where social control is exercised not through physical force but through the norms and expectations implemented by moral leaders such as teachers, parents, ministers, and the like. Ultimately, these norms serve the interests of those in power, resulting in socialization that supports the ruling elite's interests (Darder et al., 2017). Foucault (1978/1990) challenged a concentrated, dichotomous view of power, i.e., powerful and powerless, by presenting a more complex, diffuse understanding of power. Foucault conceptualized power as an active process, existing everywhere and constituted through accepted forms of knowledge in which reality and objects are produced. Foucault viewed power not "...as a structure, possession or repressive capability but rather as a dynamic, relational, contingent assembly of forces working in both top-down and bottom-up directions" (Hook, 2007, p. 4).

Eventually, the use of critical theory went beyond situating class conflict at the center of analysis and began to recognize race, sexuality, and gender as axes of domination (Hill Collins, 2010). Critical theory has influenced intersectionality (Crenshaw, 1989), Black feminist thought (Hill Collins, 2000), women of color feminism (Moraga & Anzaldua, 1981/1983), critical race theory (Crenshaw et al., 1995), and Joteria studies, which analyzes the intersectionality of sexual orientation, race, culture, gender, and power with an emphasis on a feminist and Latinx perspectives (Alvarez, 2014; Perez, 2014).

The Need for Critical Reflexivity

How do facilitators avoid becoming agents of power that support and perpetuate the dominant culture's ideology, i.e., white supremacy, sexism, heterosexism, classism, etc.? I propose that this can be achieved through critical self-reflexivity. I define critical self-reflexivity as the practice of critically reflecting on one's own positionality within the context of the social structures within which we co-exist. Borrowing from Darshan Karwat's (2014) concept of the activist engineer, I propose the activist facilitator as a new paradigm for facilitators in contrast to the neutral facilitator. Critical self-reflexivity is the competency and tool that differentiates activist and neutral facilitators.

Karwat (2014) defines "an activist engineer as someone who not only can provide specific engineered solutions, but who also steps back from their work and tackles the question, What is the real problem and does this problem 'require' an engineering intervention?" (p. 227). The activist engineer becomes more than a technical problem solver. According to Karwat, they seek to know how their work will be used and who it serves, based on their commitment to social justice and ecological holism as "the activist paradigm allows the engineer a more detailed view of socioecological interactions by expanding the group of stakeholders—the disenfranchised and

impoverished, animal and plant life, non-living parts of ecosystems, and so on—involved in and affected by technological development” (Karwat, 2014, p. 235).

Similar to activist engineers, activist facilitators are more than technical experts. Facilitator technical expertise is based on knowledge of group dynamics and effective group processes. In addition to technical expertise, the activist facilitator is critically self-reflexive. They are aware of their own positionality in the context of socially constructed hierarchies that privilege some identities and oppress others. The activist facilitator has consciously chosen not to be complicit with or serve as an agent of power and perpetuate the hegemony of the dominant culture. Instead, they move beyond allyship, in which they cultivate their own awareness of their privilege and partner with oppressed groups in support of social justice, to a commitment as a co-conspirator, in which they actively work to dismantle systems of oppression (Love, 2019), freeing the oppressed and the oppressors. Critical self-reflexivity is the primary tool of the activist facilitator. They abandon a neutral stance because they understand that neutrality maintains the status quo and perpetuates existing oppressive power structures.

Theoretical Construction

This section discusses the use of critical theory. The background of critical theory is provided as context for its use in this study. In particular, the use of genealogy as the framework for analyzing the research will be described. Details about the use of genealogy as a means of analysis are also covered.

Critical Theory

Critical theory is about emancipation. Questions and critical thinking help actors develop a critical consciousness in which forms of domination, oppression, and subordination are challenged, enabling people to improve their own lives and work towards a more just and

equitable society. This practice is reflected in a key component of critical theory, what Paolo Freire (1970) calls “praxis”- reflection, dialogue, and action (Jennings & Lynn, 2005, p. 17).

While critical theory calls for reflective critique of institutions and power relations, it also calls for reflexivity, a form of self-reflection or “exploration of one’s ‘place’ within a stratified society...” (Jennings & Lynn, 2005, p. 27).

Critical scholarship is based on the following assumptions:

- All thought is fundamentally mediated by power relations that are social and historically constituted.
- Facts can never be isolated from the domain of values or removed from some form of ideological inscription.
- The relationship between concept and object and between signifier and signified is never stable or fixed and is often mediated by the social relations of capitalist production and consumption.
- Language is central to the formation of subjectivity (conscious and unconscious awareness).
- Certain groups in any society and particular societies are privileged over others, and, although the reasons for this privileging may vary widely, the oppression that characterizes contemporary societies is most forcefully reproduced when subordinates accept their social status as natural, necessary, or inevitable.
- Oppression has many faces and focusing on only one at the expense of others (e.g., class oppression vs. racism) often elides the interconnections among them.
- Mainstream research practices are generally, although most often unwittingly, implicated in the maintenance of capitalist production and in the reproduction of

systems of oppression, including poverty, racism, sexism, heteronormativity, religious oppression, ableism, and others (Kincheloe et al., 2018, p. 435-436)

Genealogy

This study uses genealogy as a theoretical construction for analyzing and understanding the culture and history of the Top Network. Genealogy is a critical analytic approach used by French philosopher Michel Foucault, a trained clinical psychologist. Tracing the genealogy of the ToP Network allows us to view the organization not as arbitrary or ahistorical, but to contextualize it, represent, and ground the members' experiences within the social dynamics of history, what John Budd (2008) calls historical situatedness (p. 176). Understanding the diverse experiences of members of the ToP Network is one way to understand the genealogy of the organization:

Foucault's research methods are called archaeology and genealogy. Both are ways to study knowledge in the human sciences as discourse practices that construct specific forms of the human subject internally (e.g., "the insane," "the criminal," "the sexual deviant"), mask the arbitrary form of these constructions, and then subjugate the constructed subjects to punishment, discipline, examination, and surveillance. People also apply such power and discipline over themselves when interpellated within a discourse practice. (Carspecken, 2008, p. 171)

Through this critical methodology, Foucault analyzes knowledge and power and introduces disciplinary technologies, surveillance, and normalization, arguing that knowledge serves as an important component of power and that the two are mutually reinforcing, with the psychologist, and others in specialty roles such as doctors and teachers, serving as professional agents of power (Hook, 2007). Genealogy is not, therefore, a simple recounting of history. It is a

process of de-familiarizing and reconceptualizing the present through historical knowledge and the generation of critique.

D. Soyini Madison (2012) summarizes nine key points from Foucault's approach to critical analysis. Accordingly, critique functions to:

- Deconstruct and reinvent those epistemological certainties that foreclose alternative possibilities for ordering and reordering authoritative regimes of truth;
- Discern and unveil the relationship between mechanisms of coercion and what constitutes knowledge;
- Interrogate the politics of truth that pertains to those relations of power/knowledge that determine in advance what will and will not count as truth;
- Recognize that the will to be governed is also 'the will not to be governed like this—in this way—by these people at this point...it is not a refusal of governmentality or to claim anarchy, but it is the will to re-envision new and alternative ways to be governed;
- It occurs when a subject gives itself the right to question truth as truth operates through power and to question power as it operates through truth;
- Exposes and explicates the relational processes of governmentalization and subjugation to reveal the possibility of transgressing one's limits and transforming oneself toward de-subjugation, i.e., toward becoming a subject;
- Cares for the self as a subject that is in formation and to excavate and deconstruct those limits and meanings that circumscribe your subjecthood in advance of your coming into being;
- Courage to break open 'the limits of what I might become and the limits of what I might risk knowing;' and

- Labors for an emergent liberation where the limits of what one can be are cracked open...when de-subjugation of the subject confronts and deconstructs the politics of truth/knowledge regimes (p. 6).

Kearins and Hooper (2002) provide a methodological approach to analyzing power relations using genealogical methods. Using the discipline of accounting, Kearins and Hooper use Foucault's methodology to unearth the history of the present relations of the Maori tribe in New Zealand through the history of colonization. Kearins and Hooper cite three suggestions for genealogical analysis. First, they indicate, "writing the history of the present begins with a diagnosis of the current situation" (p. 730). This accounting places the subject within a historical framework. Second, reconstruction is based on available descriptive material in documents. Third, an account of described practices and their results is produced. Kearins and Hooper also describe five points demanded by the analysis of power relations. These are (1) the system of differentiation between individuals; (2) the types of objectives that maintain privileges or authority; (3) the means of bringing those power relations into being; (4) the forms of institutionalization that support the power dynamics and (5) the degrees of rationalization for the exercise of power.

Employing Foucault's method of genealogy, the genealogical analysis in Appendix F through Appendix S reveals the shifts and dynamics that produced ToP methods and the ToP Network.

Literature Review

The following review of the literature provides a history of the development of the ToP Network. Next, the review covers the philosophical literature at the root of the ToP Methods. Finally, the review will present the literature by and about the ICA. The review will also argue

that this critical theory study is the next logical step in developing the ToP Network and represents an evolution of the ToP methods to which the ToP Network members are dedicated. Finally, a section on collaborative autoethnography as a data collection tool for the study will be presented.

History of the ToP Network

The existing literature provides a basic understanding of the history and background of the ToP Network. Reviewing this history is essential to understanding the genealogy of the organization. The history of the ToP Network has been organized in multiple ways. As seen in Figure 1, Umpleby and Oyler (2007) divided the pre-ToP Network history of ICA into five categories: The fifties: origins and purposes; The sixties: methods and organizations; The seventies: global activities; The eighties: documentation and reorganization, and the nineties: autonomous regions. Stanfield (2000) used five categories to organize the pre-ToP Network history of ICA: 1952-1960: Christian Faith and Life Community, University of Texas (study, research, community living); 1961-1968: West side of Chicago, the Ecumenical Institute, The Order Ecumenical (teaching, Fifth City community reformulation, research); 1969-1988: Working in thousands of villages around the globe, the order de-structured (local awakenment and demonstration); 1989-2000: ICA offices in 34 nations (facilitation, training, and publication). Griffith (1992) used nine categories to organize the pre-ToP Network history of ICA: 1952-1955: the Christian Faith and Life Community; 1956-1959: research and development, theology, community, and church; 1960-1963: curriculum development, teaching, and the move to Fifth City; June 1964-June 1968: Fifth City movement, training and the order ecumenical; July 1968- June 1972: going global, expanding research training and reformulation; July 1972-June 1976: the turn to the world, community awakenment; July 1976-June 1980: the

turn to the world, global social demonstration; July 1980-June 1984: community forums, social demonstrations, and leadership training; July 1984-June 1988: New paradigm research and practicing facilitation.

Figure 1.

ICA History

1950 1955 1960 1965 1970 1975 1980 1985 1990 1995 2000

Umpleby and Oyler's Five Phase ICA History (2007)

The Fifties	The Sixties	The Seventies	The Eighties	The Nineties
• Origins and purposes	• Methods and organization	• Global activities	• Documentation and reorganization	• Autonomous regions

Stanfield's Five Phase ICA History (2000)

1952 – 1960	1961 – 1968	1969 – 1976	1977 – 1988	1989 – 2000
• Christian Faith and Life Community, University of Texas	• West Side of Chicago • The Ecumenical Institute • The Order Ecumenical	• 101 locations globally • Headquarters in Brussels, Hong Kong, Bombay and Chicago	• Working in thousands of villages around the globe • The order destructured	• ICA offices in 34 nations

Beret Griffith's Nine Phase ICA History (1992)

1952 – 1955	1956 – 1959	1960 – 1963	June 1964 – June 1968	July 1968 – June 1972	July 1972 – June 1976	July 1976 – June 1980	July 1980 – June 1984	July 1984 – June 1988
• The Christian Faith and Life Community	• Research and Development: Theology, Community, and Church • The Order Ecumenical	• Curriculum Development, Teaching, and the Move into Fifth City	• Fifth City, Movement Training, and the Order Ecumenical	• Going Global: Expanding Research, Training, and Reformulation	• The Turn to the World: Community Awakening	• The Turn to the World: Global Social Demonstration	• Community Forums, Social Demonstrations, and Leadership Training	• New Paradigm Research and Practicing Facilitation

Using Umpleby and Oyler's method of organizing by decade, I trace the genealogy of the ToP Network in order to understand the dynamics and forces that constructed the current organization.

The 1950s: Origins and Purposes

The ToP Network emerged from a quest to understand individual and collective social responsibility. Brian Stanfield (2000) established the post-World War II context within which the organization eventually became the ToP Network. ToP originated during a time marked by the Jewish holocaust in Europe (1941-1945), decolonization from European colonialism in Africa and Asia (1945-1960), and the beginning of the African American Civil Rights movement in the United States (1954-1968). Stanfield stated:

The twentieth century presented humankind with profoundly new times, affecting every social institution. Major shifts in society were precipitated by nothing less than revolutions in our scientific understanding, urban living and secular style. With the dawning of this new age came a profound new consciousness of social interrelatedness and resurgent human spirit. Along with other institutions, the church also found itself responding to the radically new times. Renewal took place through a ground swell of theological writings and study, lay participation and visioning, and ecumenical dialogue and coordination. (p. 241)

Umpleby and Oyler (2007) elaborated further on these shifts, highlighting the advances in technology and transportation and the resulting increase in global interrelatedness:

Technological advances in communication and transportation and the global movements of people during World War II led to an awareness of global interrelatedness. The United

Nations was established, and colonialism came to an end. In churches, there was a wave of writings, study, and discussion. (p. 646)

Within this context of post-World War II, curiosity about self and society and a broader movement in which churches focused on developing campus ministries at colleges and universities, the Christian Life and Faith Community (CLFC) was created. Campus minister and Presbyterian Clergyman Reverend W. Jack Lewis formed the CFLC at the University of Texas, Austin, in 1952 as described here:

Following World War II, the American student Christian movements were stirred by two new currents: the theological revival and the World Student Christian Federation's materials on the 'university question' - that is, the theological examination and critique of the university itself. Study conferences and study weekends began to spring up, new study books and materials were developed, and 'study departments' organized by a number of Protestant student movements. In this way, campus Christian work began to make a significant contribution to the development of a new focus of intellectual responsibility within the Church. (Rossman, 1962, p. 45)

Post-WWII, three shifts occurred on university campuses. 1) research universities emerged; 2) there was a significant increase in the number of students attending college and universities; and 3) college and university campuses became a major focus for Christian denominations (Sloan 1994). The Christian Life and Faith Community became a model for other experimental forms of campus ministry (Sloan, 1994, p. 80-81). Rossman (1962) stated:

Perhaps the most interesting of a number of resulting efforts and experiments has been Christian Faith and Life Community at Austin, Texas. After Jack Lewis had become Presbyterian Westminster Foundation Director at the University of Texas in 1946, he

became dissatisfied with conventional student religious programs, feeling that they failed to teach and to cultivate mature, responsible, intelligent Christian laymen...Just as theological seminaries grew up out of the Church's need for a well-trained clergy, so he felt that a need had developed for lay training centers to nurture responsible Christian intellectuals. (p. 45)

CFLC became a model for intentional communities where students were devoted to both university study and faith-based worship. In 1953 a community of male students lived at the College House, CFLC's residential theological education program. Female students joined CFLC in 1954 and lived at the Wooten Mansion. "The residential training program had about 30 female, and 45 male UT students enrolled every year until the program ended in 1964" (Sloan, 1994, p. 80). Although they lived separately, other aspects of CFLC were co-ed, as indicated by Rossinow (1994):

Men and women lived in separate residences, but they had a more coeducational experience than any other students at UT. They took community classes together, ate Friday dinners together, and attended lectures and prayer services together...Female students there remembered functioning as equals with men in the classroom...This setting encouraged the development of strong female leadership in the student body at UT generally and in the group of liberal activist students that coalesced around 1960 specifically. (pp. 319-320)

The community of staff and students researched the relationship between faith and contemporary life (Stanfield, 2000; Umpleby & Oyler, 2007), exploring what it meant to be socially responsible (Staples, 2012) and "evolved a common life of worship, study, and mission..." (Stanfield, 2000, p. 242). Rossman (1962) enumerated:

Another interesting aspect of the Community's program is the after-dinner conversation which is being shared by the men and women together. Having come together at 5:15 each evening for worship and having had dinner together at 5:45, fifteen minutes are then set aside for conversation. Those who wish to remain longer, of course, do so. This time is spent by a student speaking briefly on some subject with the Community entering into conversation arising out of the talk. (p. 49)

A curriculum for students was created by Dr. Joseph Mathews, the Director of Studies, and others. Lewis hired Mathews to develop a less conventional and more existential curriculum for the community. Rossinow (1994) indicated:

Until he departed for Chicago in 1962, Mathews's [*sic*] teaching and personality were an omnipresent influence on the character of life and study at the CFLC. Jack Lewis conducted rather conventional Bible-study classes for the residents during the first four years of the experiment but felt that this curriculum lacked an 'existential 'bite.' He hired Mathews to develop a curriculum with sharper teeth. Mathews instituted a rigorous course of study that used not only biblical texts but also contemporary plays and stories and, most heavily, avant-garde Protestant theology-much of it written since the 1920s, much of it imported from Germany, much of it existentialist. The most important theologians to whom he introduced students in Austin were Rudolf Bultmann; Paul Tillich; and, perhaps the greatest influence politically, Dietrich Bonhoeffer. (pp. 320)

A former World War II chaplain, Mathews studied at Yale Divinity School and was a former associate professor of Social Ethics at Perkins Theological Seminary at Southern Methodist University. "The curriculum included courses in systematic theology, Old and New Testament, and Christian ethics" (Stanfield, 2000, p. 242), and lectures were offered "once a week late at

night when the students were free of other responsibilities” (Rossman, 1962, p. 47). Rossman further elaborated:

In the process of developing this curriculum the staff first asked, almost in propositional terms: "What is it that every layman should ‘know?’ Then after four or five years of study and student discussion, a central question began to emerge: ‘What is the meaning of human existence?’ In a sense, the present curriculum is an effort to help the student find his own answer to this question. A ‘tour of the history of Christian ideas’ is undertaken to see how the question has been answered, in turn, by Old and New Testament writers, by the Church fathers; by contemporary theologians such as Niebuhr, Bultmann, Herbert, Knox, Kierkegaard. Finally then, the study turned at the end of the year to Christian ethics: What does it mean to be a responsible man of faith in the various orders of life? – that is, in business, in domestic affairs, in politics, etc. (pp. 48)

CFLC was inspired by Taize and Iona, experiential lay communities in Burgundy, France, and Glasgow, Scotland, respectively (Griffith, 2015; Stanfield, 2000). These communities questioned the role of churches and congregations in society, given the atrocities of World War II (Griffith, 2015; Umpleby & Oyler, 2007). Rossinow (1994) described the journey:

Lewis traveled to the Iona intentional Christian community in Scotland in the early fifties and was impressed with the members' attempts to answer what he saw as the spiritual questions of the day, questions that he thought traditional campus ministry was, in contrast, not addressing. He resolved to duplicate the experiment in Austin. (pp. 319)

To educate local congregations, the group developed a 44-hour weekend residential seminar for local congregations and student groups, known as Religious Studies I (Stanfield, 2000). The

seminar ran from Friday evening through Sunday lunch and promoted the idea that every individual could both take responsibility for their own lives and serve humanity (Stover, 2018)

Five symbols served as the foundation of the Religious Studies I course and visually represented The Way Life Is (TWLI) (Griffith, 1994). The five symbols are the *Big Squeeze*, the *Intrusion Event*, the *Word*, the *Tension*, and the *Wedge Blade*. The first symbol, the *Big Squeeze*, depicts the dynamic in which “every human being is driven by care...and yet, every human being is also limited by the finiteness of all of life” (Griffith, 1994, p. 13). Brian Stanfield described the big squeeze as everyday care in *Courage to Lead* (2000).

The second event, the *Intrusion Event*, reveals any illusions people have created to function in life. The intrusion “is an occasion in which reality destroys the picture of our self and universe that we have created, and reveals the actual situation to which we must respond” (Griffith, 2000, p. 13). Stanfield (2000) describes this as disciplined lucidity: “the way life actually is, not the way life ought to be” (p. 33). The word is a positive declaration of our relationship to the present (Griffith, 1994, p. 14). Stanfield calls this continual affirmation “the decision to celebrate life just as it is, limits and possibilities” (p. 52). The tension reflects obedience to obligation or freedom “from a set cultural patterns, structures or principles” (Griffith, 1994, p. 14). Stanfield calls this inclusive responsibility, “the alternatives are not between whether we are going to be free or obligated. The challenge in every decision we make is to be one-hundred percent obligated and one-hundred percent free at the same time” (p. 179).

The third symbol, the *Wedge Blade*, “depicts how the future is built in the midst of the present as the old forms of care (that have brought the human being to this present moment) pass out of being” (Griffith, 1994, p. 14). Stanfield (2000) describes this as being a social pioneer, the

people “who decide to live on behalf of the future and make a difference with their lives” (p. 190). Stanfield further elaborated:

Deciding to be a social pioneer is a radical decision...the task is always there wherever we live, wherever we work, wherever we find ourselves...The task of the social pioneer is to love, to love all humankind...The love we are talking about here is not making people feel good or buttressing their illusions. It is more like waking people up to their full possibilities and creating the structures of society so that everybody is cared for. (p. 198)

Strongly influenced by Bonhoeffer, the students were committed to political action and specific action that aided the oppressed:

In a prayer service in early 1961, the students said, "let us take upon ourselves the urgencies of this "world." They pleaded,
may we have compassion for
the starving
the sick
the estranged
the oppressed
the imprisoned. (Rossinow, 1994, p. 324)

This commitment to combat oppression was reflected in CFLC's becoming the only racially integrated student housing at the University of Texas, Austin. Rossinow explained:

The CFLC as a whole took a stand for racial equality when, in 1954, they admitted a black woman and became the only racially integrated student housing at UT. Students remembered this move as a conscious political decision by the group, and it cost the

community some sorely-needed financial support. Other black students, like Robert Bell, lived there in subsequent years...Solidarity with black students continued at the community, most dramatically when, in 1960, a large group of students went “en masse” to join the civil rights protests occurring just off-campus. More than anything else, race was the focus of the political efforts that emerged from the CFLC in the 1956-62 period. (p. 325)

During the 1954 meeting of the World Council of Churches in Evanston, Illinois, a resolution was made to create a North American center for training lay people, modeled on the Ecumenical Institute of Bossey, Switzerland. Christian businessmen in Chicago created the Evanston Institute of Ecumenical Studies in 1956 and invited Dr. Walter Leibrecht of Germany to be the director. Dr. Leibrecht served as Director until 1962 when he returned to Germany. Dr. Mathews of CFLC was his successor and appointed the new Dean. Dr. Mathews moved from Austin to Evanston, north of Chicago, bringing with him a staff of six families experimenting with methods of concentrated theological training for laity and clergy and forms of disciplined corporate life and mission, emphasizing a corporate lifestyle of worship, study, and service. Unfortunately, Mathews’ move to the Evanston Institute coincided with an ideological split in the CFLC, as indicated by Rossinow (1994):

The 1962 split in the community came over the question of the balance between the personal and the political. Joe M’thews’s [*sic*] goal, Judy Schleyer Blanton thought, was to ‘infiltrate’ the mainline Protestant churches and use them as a base for the pursuit ‘of a *social justice agenda*.’ Jack Lewis thought Mathews was scaring away the financial donations that the community needed and still sought from well-heeled Texans. He resolved to bring the CFLC back to a conventional religious education curriculum. To

avoid dismissal, Mathews quit and seven of the twelve staff members left with him. (p. 325)

The 1960s: Methods and Organization

While CFLC staff lived in their own homes, they researched how a community could live and work together, guided by a shared mission (Griffith, 1994; Stanfield, 2000; Umpleby & Oyler, 2007). The seven families who moved to Evanston included: Joe and Lyn Mathews (with children Jim, Joe Jr, and John), Joe and Ann Slicker (with children Bill, Jo Ann, and John), David and Donna McClesky, Joe and Joy Pierce (with children Kathy, Dale, Greg, and Mark), Bill and Gretta Cozart, Don and Beverly Warren, and Fred and Sarah Buss (Griffith, 1994). Upon arriving in Evanston, they lived together in Knabe Mansion, the home built by the Knabe piano family (Griffith, 1994).

In 1962, the Evanston Institute for Ecumenical Studies was renamed the Ecumenical Institute. The Ecumenical Institute had been the training division of the Church Federation of Greater Chicago (Griffith, 1994). Internally, the Ecumenical Institute established the operational structure of its family order while experimenting with community development methods in the external community. In early 1963, the Ecumenical Institute moved from Evanston to Chicago. “After a year or so, people in the neighborhood became uncomfortable with the ‘community’ living in this rather large house in ‘up-scale’ Evanston, so the staff and the Church Federation began to search for a more suitable location” (Griffith, 1994, p. 11). In particular, they sought to live in an area that would allow them to be part of the Civil Rights Movement and experiment with a local community development project (Griffith, 1994). The basic community was seen as foundational to society, and “growing distress” and “dehumanizing problems” in local

communities, especially urban environments, made it “apparent that a demonstration of revitalized community was needed” (The Order: Ecumenical, 2018).

The seven families from the Ecumenical Institute purchased what was previously the Bethany Seminary in an African American neighborhood on the West Side of Chicago to house the experimental residential community that came to be known as the Order: Ecumenical (Griffith, 1994). Members of the Order: Ecumenical (O: E) were the volunteer staff who performed the work of the Ecumenical Institute. The order adopted a self-supporting structure and lived in a communal setting. As Umpleby and Oyler (2007) indicated:

This was a self-supporting family order, committed to a mission of service in church renewal and later community and organization development. Members of the Order lived in shared housing and subsisted on a stipend equivalent to the poverty level of the country in which they were working. (p. 646)

The income of the members was pooled. Some members took jobs outside the order to financially support research and program activities of volunteers within the order. The organization also received grants and other charitable contributions (Umpleby & Oyler, 2007). As Stanfield (2000) indicated:

The order operated under the principle of total self-support, which meant that all donations for the work of the Institute went into the mission rather than for staff salaries. Half the members worked in different occupations as lawyers, doctors, businessmen, teachers, social workers, etc. Their income, after taxes, was pooled, using part for stipends and part for corporate funds for health, travel, special celebrations, children’s education and annuity. (p. 246)

The Ecumenical Institute neighborhood was comprised of 5,000 residents in 16 square blocks, bounded by Fifth Avenue, Kedzie, and Congress Parkway. The neighborhood eventually became known as Fifth City. Griffith (1994) elaborated on the community's establishment:

The name 5th city grew out of the sense of people that their "city" was going to be entirely different from the four socio-geographic "cities" that make up the modern urban complex: downtown, inner city, neighborhoods, suburbs. This new community was going to be based not on geography, but on the sheer decision of its citizens. It would be a '5th City' built to bring hope and renewal to cities everywhere. (p. 22)

The neighborhood was divided into "stakes," smaller territories in which neighborhood issues could be handled effectively (Griffith, 1994). Door-to-door interviews and neighborhood meetings were used as a means for residents to identify community problems and begin to create practical solutions to address them (Stanfield, 2000; Umpleby & Oyler, 2007). "I think we listed 5,286 problems in creating the 5th City Model. We met each week with members of the community and brainstormed and then *gestalted* and created proposed solutions in the 5th City team" (Griffith, 2015, p. 35).

The community development work in Fifth City, also known as community reformulation, resulted in forty-five programs, including a preschool, job training, a health clinic, a shopping mall, a newsletter, and community workdays for local residents, in addition to summer research and training programs for teachers and college students (Griffith, 2015; Stanfield, 2000). This community development work was based on five presuppositions: 1) projects must be conducted in a limited geographic area, 2) they must deal with the depth of the human problem in the area, 3) the use of symbols is key to the identity-building phase, 4)

projects must deal with all of the critical problems of a community simultaneously, and 5) they must deal with all age levels in the community (Griffith, 1994).

The Ecumenical Institute provided training, just as CFLC had done. However, while the CFLC curriculum focused on religious studies (Religious Studies I and II), the curriculum offered by the Ecumenical Institute included both religious studies (biblical, theological, and religious dialogue courses) and cultural studies (courses on contemporary society and changing attitudes in the family, community and the world) offered through summer programs (Griffith, 2015). Stanfield (2000) enumerated:

Some 20,000 people participated in Ecumenical Institute seminars between 1964 and 1967...the religious seminars presented people with an opportunity to rediscover the meaning and relevance of the Christian message in the modern world. The cultural seminars provide a way to understand the basic dynamics of society, the current issues, and new trends of thought within various disciplines. (pp. 243-244)

By the late 1960s, courses were also offered in Imaginal Education, and two extensive training programs were created, the Global Academy and the International Training Institute.

Image reconstruction through the use of symbols became an important element of the grassroots work in Fifth City (The Order: Ecumenical, 2018) as explained by Bergdall (1993):

Through the interactive learning process of discussing problems, planning activities and successfully implementing projects, participants can acquire a new self-perception. They begin to see themselves as agents of their own development rather than as passive victims who are merely dependent upon the generosity of others. (p. 17)

The methodology embedded in the planning and implementation processes used in Fifth City is designed “to serve as a catalyst for enabling this new awareness and self-confidence to emerge”

(Bergdall, 1993, p. 17). To support local communities in becoming “agents of their own development: patterns of passivity must be broken, structural constraints must be recognized, realistic options must be found, and practical action must be collectively organized” (Bergdall, 1993, p. 14). Members of the institute perceived their work as being different from Saul Alinsky's community activism, which was popular in Chicago at that time, or the economic development approach being taught in universities. Instead, they saw their work as human development (Umpleby & Oyler, 2007).

The 1970s: Global Activities

The success in Fifth City resulted in requests to work in other communities around the globe. By the 1970s, the Order: Ecumenical had grown to 1,400 adults and 600 children. The families lived in field houses called “Religious Houses” (Stover, 2018, p. 8), and the staff worked in more than 100 offices in 20 nations (Stansfield, 2000), with many staff being indigenous to the nation where ICA programs were offered (The Order: Ecumenical, 2018).

The structure of the order was the family order, based on vows of poverty, chastity, and obedience. A common vision was an element of the family order, which created a shared operating context versus excessive individualism, as Stanfield (2000) indicated:

The creation of a family order was based on the presupposition that renewal of the social order in the light of the family crisis of our times depended on the demonstration of missional families operating within a covenanted community. (p. 245)

The group made collective decisions utilizing the consensus workshop method, a phenomenological-based consensus-building process created through their work in Fifth City (Nelson, 2017). In addition, the group functioned internally by utilizing the same methods they

used in communities where they performed community development work (The Order: Ecumenical, 2018).

The methods used by ICA continued to be developed and created out of summer research. From 1965 to 1969 or 1970, there were summer research programs where staff's learning from the previous year's experimentations with different methods was synthesized, assimilated, and often included in manuals (Griffith, 2015). The use of Summer Research Assemblies began in 1971. In preparation for the 1971 assembly, religious house members reviewed 2,000 books on society's economic, political, and social arenas. Key insights were summarized using the charting method and assembled into 5" ring binders. The 1971 research assembly resulted in the Social Process triangles, a whole system diagnostic, analysis, and change tool that describes the interrelationships between society's economic, political, and cultural dynamics (Griffith, 2015). Some summer research assemblies included guest speakers such as Harrison Owen and Don Campbell (D. Jennings, personal communication, January 9, 2019). Umpleby and Oyler (2007) elaborated on these gatherings:

There were summer research assemblies in Chicago from 1971 to the mid-1980s. At the summer meetings they invited speakers such as Jean Houston, Fritof Capra and Willis Harmon as well as leaders from the UN and other countries. (p. 652)

In 1973, the Ecumenical Institute chartered the Institute of Cultural Affairs as a nonprofit. However, as the Ecumenical Institute began to interact with more non-Christian groups and work within secular corporate environments, a religious-oriented name became problematic as described by Umpleby and Oyler (2007):

In 1973 the EI spawned a new organization, the ICA. The EI had been working with churches in the US on community building. As they began to work increasingly with

people from other religions and with secular people in corporations, the title “EI” seemed to be an obstacle. They were perceived as a church organization attempting to spread a particular faith. But what they were trying to do was build communities. Hence, the ICA was established as a sister organization to avoid the religious connotations of the title, EI. (p. 648).

As invitations to work internationally increased, human development projects and International Training Institutes were launched around the globe. Human development projects were launched in Australia and the Marshall Islands. “These projects were viewed as experiments to test the applicability of the original methods developed in 5th City in the radically different cultural situations of a remote Aboriginal settlement and a South Pacific Island” (Stanfield, 2000, p. 246). Eventually, development programs were started in Keyna, Tanzania, and Zambia. The names and processes used in ICA’s planning seminars developed over time, shifting from Community Reformulation to Leadership Effectiveness and New Strategies (LENS) to Cooperative Member’s Participation Program (CMPP), Methods for Active Participation (MAP), and eventually the Technology of Participation (ToP). (See Appendix F.) Stanfield (2000) detailed these programs:

Since 1975 pilot projects were begun in over 300 communities in 25 nations. Each project sought to demonstrate effective social and economic development that could be applied to its region and nation. The starting point was a week-long consultation where a broad cross-section of the community, voluntary consultants from both public and private sectors, and ICA staff worked together to design an integrated four-year plan for comprehensive local development. In India, the original pilot project sparked off development across 232 villages in Maharashtra state. This development effort was

known as the “New Village Movement” or Nava Gram Prayas. An even more extensive village movement involved 1000 villages in Kenya. Less extensive replication experiments were also carried out in Indonesia and the Philippines (p. 247).

By 1974 ICA staff lived and worked in over 50 locations around the globe (Umpleby & Oyler, 2007). After the week-long consultation, ICA staff remained in the community to help increase the community development skills of the local residents, as described by Umpleby and Oyler:

Each Human Development Project was started by a week-long conference or “consult” where a broad cross-section of the community, volunteer consultants from both public and private sectors and ICA staff worked together to design an integrated plan for comprehensive local development. ICA then left a group of staff members, usually about three couples, in the community for 4 years to do leadership training and to teach the methods of community development. Human Development Projects were initiated in Fifth City, Chicago, IL; Oombulguri, Australia; Majuro, Marshall Islands; Maliwada, India; Kelapa Dua, Indonesia; Ivy City, Washington, DC; Cano Negro, Venezuela; Kwangware, Kenya; Kapini, Zambia; Isle of Dogs, London, England; El Bayad, Egypt; Inyan Wa Ka Gapi, North Dakota; Delta Pace, Mississippi; Hai Ou, Taiwan; Ijede, Nigeria; Kreuz- berg Ost, West Berlin; Kwangyung Il, South Korea; Lorne de L’Acadie, Canada; Nam Wai, Hong Kong; Oyubari, Japan; Sudtonggan, Phillipines; Sungai Lui, Malaysia; Termine, Italy; Vogar, Canada. (pp. 648-649).

The Human Development projects gave birth to Human Development Training Schools (HDTs) in India and Kenya. The eight-week HDTs curriculum combined secularized elements from Religious Studies I, practical community development experiences, and corporate living skills

(Stover, 2018, p. 10). The schools were intended to replicate what had been learned in the first 24 projects in other communities, as indicated by Umpleby and Oyler (2007):

The first HDTS was started in India due to an invitation, which was actually more of a challenge. Following the Maliwada consult, the head of the State of Maharashtra, Chief Minister Chavan, was presented with the consult document. He said, “One renewed village is but a curiosity. However, I have 60,000 villages”. This statement prompted serious reflection. As a result a HDTS was established in Maliwada to train community organizers from other villages. The first HDTS reached out to leaders in several other villages. Through the training school the village of Maliwada eventually sparked development in 232 villages in Maharashtra state. (p. 649).

In Kenya, Human Development Training Schools involved 1,000 villages. ICA had 350 staff members in Kenya, primarily young Kenyans from project villages who taught community development in other parts of the country. In addition, smaller replication programs were carried out in Indonesia, the Philippines, and North America (Umpleby & Oyler, 2007), with specific Training Institutes held in Ootacamund, India; Hong Kong; Addis Ababa, Ethiopia; Manila, Philippines; Seoul, Korea; and various countries in Latin America.

Domestically, 1-day Town Hall Meetings or Community Forums were held in each county within the U.S during the U.S. Bicentennial. Between 1975 and 1977, this effort resulted in 5,400 community events, reaching 10,000 Town Hall Meetings or Community Forums globally by 1980 (Staples in Timsina and Neupane (Eds), 2012). “The Community Forums used simple workshop methods in a community meeting that helped clarify community concerns and created practical plans to tackle local problems by using the community’s available resources

and cooperative effort” (Stanfield, 2000, p. 247). After the U.S. Bicentennial, over 1,000 Town Hall Meetings were held in 13 countries in Europe (Stanfield, 2000, p. 247).

In 1975, ICA initiated development programs in each of the 24 time zones in order to apply the 5th City model, “each would have economic, social and cultural programs dealing with all the problems in the village, and somehow engaging all the people in the process” (Stanfield, 2000, p. 247). Thus, these projects became known as the band of 24.

In the late 1970s, ICA began adapting its planning methods to be used in public and private organizations (Bergdall, 1993, p. 25). “As businesses and government organizations became aware of the group planning and leadership skills so effectively executed by the ICA among local communities, they sought ICA facilitators for their own planning or problem-solving sessions” (Spencer, 1989, p. xvii). The new planning process adapted for organizations was called Leadership Effectiveness and New Strategies (LENS) consultations. The LENS consultations were “used around the world by companies such as IBM, McDonald’s Corporation and Bell Laboratories and by government and social agencies such as the Minnesota Department of Transportation, HEW (Region 7) and the Indonesian Department of Economics” (The Order: Ecumenical, 2018, p.6).

The 1980s: Documentation and Reorganization

During the 1980s, ICA documented its global development work and reorganized its structure. In 1984, several UN agencies co-sponsored the International Exposition of Rural Development (IERD). Five hundred representatives from successful development projects around the world gathered to share and document their projects. As a result, ICA began to publish books based on its many years of development work (Umpleby & Oyler, 2007) and the insights from the IERD conference (Stanfield, 2000). Staples (2012) indicated:

The first ICA book for general consumption, *Winning Through Participation*, was quickly followed by other books and by a magazine of leading-edge thinking. Attention was given to codifying methods and approaches in books, training manuals, videos and curricula so that they could be shared both inside and outside the organization. (p. 7)

During this time, ICA branded its facilitation methods and trademarked them as the Technology of Participation (ToP®), packaging them to be taught to others.

With ICAs expanding global work, the unified organizational focus that began through the Ecumenical Institute became more challenging to sustain, as different regions focused on different areas. Umpleby and Oyler (2007) documented this struggle:

The expansion throughout the world was creating different localized patterns of success and crisis. The rush to do the Human Development Projects and the IERD was over. It was a time for reflection on what ICA had become. ICA staff began doing LENS for corporations. It became harder to hold one focus for the organization. Some people were interested in education. Some were interested in women's issues. Some were interested in youth. And there was the growing international component. Most of the leading-edge work on community development by the ICA was being done outside of the US. (p. 651).

With global expansion, the staff of ICA became more diverse, and it became increasingly difficult to maintain the Christian practices which were the root of the organization:

The US and most of the "first world" people were college educated while many of the colleagues from the rest of the world were agricultural workers. The original ICA staff had started each day with a religious service. This was a symbol of the personal discipline of the staff, but the service had a Christian structure. Meanwhile, people of many other faiths and persuasions had joined the ICA staff. The discipline had shifted and lost its

meaning for many as staff around the world began to practice other forms of personal spiritual development. (Umpleby & Oyler, 2007, p. 651).

The financial model was also a challenge. The monthly stipend became inadequate to meet the changing demands of individuals and families, and more professional opportunities became available for ICA staff members:

At the same time, individuals realized they had choices outside of the ICA, and the long-term financial questions about the organization's economic model had not been solved. The small personal stipends (roughly \$100 per month) were inadequate as children were going to college, parents were retiring, and health costs soared. The economics did not work. ICA needed to devise a financial pattern for this new global organization. (Umpleby & Oyler, 2007, p. 651).

In order to address the changing context within which it operated, in 1988, ICA changed its organizational structure, shifting from groups of families to a more conventional non-profit organization structure in which former full-time volunteers became paid staff members.

The 1990s: Autonomous Regions

During the 1990s, ICA's work continued through autonomous ICA organizations, international conferences, the creation of the International Association of Facilitators, and expanded training. Autonomous ICA organizations existed in 34 countries, each with its own local Board of Directors, for example, ICA-USA, ICA-Canada, and ICA-Taiwan. Although autonomous, the national ICAs collaborated to share courses, methods, and new ideas. ICA International, which held UN consultative status, was created in Brussels to coordinate the separate ICA offices.

Staples (2012) detailed the structure:

Throughout much of the 1990s ICA took a leading role in the development of the newly forming profession of facilitation. ICA staff and volunteers on seven continents collaboratively organized regional, national and international conferences on facilitation, and often provided the leadership. The Technology of Participation (ToP®) became the brand name for many of ICA's participatory methods and ToP® courses and training spread rapidly around the world. By the end of the 20th Century an estimated 50,000 people had taken ToP® training, and thousands of ToP-trained facilitators were promoting and leading the practice of participatory decision-making throughout society in a dozen languages and in forty countries, even the former Eastern Bloc and China. (p. 7)

In 1989 ICA staff began exploring the option of establishing a professional association for facilitators. Between 1989 and 1994, they met in Texas, Pennsylvania, Louisiana, Minnesota, Arizona, Illinois, and Virginia as the ICA Network Association (ICAN). They created a vision for the organization and began hosting an annual conference. At the 1994 ICA Network Conference, current and former ICA staff and volunteers, along with practicing consultants, incorporated the International Association of Facilitators (IAF) with 73 charter members (Griffith & Watts, 1998). In 1995, ICA and IAF collaborated to complete a consensus workshop comprised of 400 pieces of data that identified seven columns of facilitator competencies. These competencies later became the basis for IAF and ToP certification, with 1,600 people earning IAF certification by 2008 (M. Oyler, personal communication, October 4, 2018).

The 1990s also saw a shift from summer Global Research Assemblies to international conferences every 2-4 years. The first international conference was in 1988 in Oaxtapec, Mexico:

With the IERD, there was a shift from Global Research Assemblies to international conferences...The conferences and their themes have ranged from Our Common Future in an Environment of Change (Taipei, 1990) to Exploring the Great Transition to Our One World (Prague, 1992) and the Rise of Civil Society in the 21st Century (Cairo, 1996). (Stanfield, 2000, p. 249)

The process for training ICA methods also shifted during the 1990s. Historically, the Order: Ecumenical generated income through the pooled resources of its members, while ICA generated income through grants. As new autonomous regions, each ICA had to generate its own income. ICA training had previously been provided by ICA staff. Within the U.S., ICA-USA began generating income through training. Headquartered in Phoenix, ICA-West (a subset of ICA-USA) developed a training curriculum in 1991 to be used internationally and by internal and external trainers to ICA (M. Oyler, personal communication, February 28, 2019). By 1998 there were 223 trainers and over 13,000 graduates of ToP courses (M. Oyler, personal communication, October 4, 2018).

The 2000s: The ToP Network

The organization continues to evolve. Initially established by ICA in 1991 as the ToP Trainers Network, the ToP Network was chartered as an independent 501(c)6 professional membership organization in 2010. The retirement of early members of the organization and the shift from in-person to virtual facilitation and training due to COVID-19 are forcing current members to redefine their mission, values, and the organization's culture. This critical exploration and analysis of the organization and its culture is occurring at a pivotal time of change and transition and may aid the organization in its continued evolution and transformation.

Philosophical Literature at the Root of ToP Methods

ICA's Technology of Participation group facilitation methods are rooted in (1) existential and phenomenological philosophies and (2) Kenneth Boulding's (1956) image shift theory. Image shift theory also supports imaginal education as a means of learning. These roots of the ToP methodology are described in this section.

The ToP Network commenced at the intersection of spirituality and academia, beginning in the early 1950s on a university campus as a residential spiritual development program for students (Rossman, 1962). Program faculty provided late-night lectures once per week, students wrote papers, and there were weekly study groups (Rossman, 1962). The students read books by existential theologians such as Soren Kierkegaard, Rudolf Bultmann, Paul Tillich, Dietrich Bonhoeffer, and Reinhold Niebuhr (Stanfield, 2000).

Existentialism

Existentialism flourished in post-World War II Europe during the 1940s and 1950s and directly responded to essentialism. Essentialist philosophers, for example, Plato and Aristotle, believed humans were born with an essence or core properties that are essential for a thing to be what it is (Rolfe, 2008). According to Essentialists, essence gives humans purpose. In contrast, existentialists believe existence precedes essence, meaning individuals are born, and it is up to each individual to determine their own purpose or path, rather than being born with a purpose. There is no meaning, according to existentialists, except what we give to our experiences.

Johnson (2008) stated, "The formal literature of the existentialist perspective emphasizes one or more of the following four themes: the struggle for meaning, the role of emotion and its importance in life, the irrational potential or absurdity of life, and individual responsibility" (p. 318). The struggle for meaning, according to existentialists, is the first nature of the individual as

they attempt to find and create meaning in life. There is an emphasis on the individual's freedom, their freedom "to respond to the conditions that face them in life and to create meanings in this existence" (Johnson, 2008, p. 318). A key element of freedom is choice. Individuals have the freedom to respond to life situations by adopting one course of action or another. This freedom is the freedom to exercise agency.

The second theme of existentialism is the fundamental importance of emotions to life. A characteristic of modernity is the emphasis on reason. However, as Johnson indicated, Existentialists, in contrast, emphasize the dominance of emotions over reason:

The subjective emotions are not to be denied—to be regarded as secondary to reason.

They should be embraced and examined. Even superficial reflection shows that our main emotions—love, family loyalty, friendship, joy, ecstasy, appreciation, and many more—are not antithetical to meaningful life (or even reason); they are often the wellsprings of meaning (pp. 318-319).

The third theme of existentialism is absurdity, the irrational potential of life, "here, the word *absurd* means without inherent or intrinsic meaning. We are thrown into the world, thrown into specific circumstances, but these have meanings only to the extent that they are created by individuals" (Johnson, 2008, p. 319). Johnson further elaborated:

The fourth theme of existentialism is individual responsibility. . . individuals may have relatively little freedom to create the social, political, and economic conditions of their existence, they do have some freedom of choice to make what they can of their situations.

They may adopt an attitude of conformity, resignation, resistance, escape, rebellion, or reform, but whatever their choices, those choices then act back on them and define who they are in the world. (Johnson, 2008, p. 319)

Existentialism emphasizes the lived experiences of real people in the world. This emphasis on existence contrasts with the emphasis on the essence, advanced previously by essentialists.

Phenomenology

Phenomenology is the study of conscious experience from the first-person point of view through reflection. It “is the reflective study of pre-reflective or lived experience...it is the study of the lifeworld as we immediately experience it, pre-reflectively, rather than as we conceptualize, theorize, categorize or reflect on it” (Adams & van Manen, 2008, p. 614).

Phenomenology is derived from the same philosophers as existentialism.

While the roots of phenomenology are in the works of Immanuel Kant, Georg Wilhelm, Friedrich Hegel, and Franz Brentano, other philosophers key to the development of phenomenology include Martin Heidegger, Max Scheler, Maurice Merleau-Ponty, Jean-Paul Sartre, Edmund Husserl, and Paul Ricoeur, amongst others (Nelson, 2017). Nagy Hesse-Biber and Leavy (2011) detailed this development:

Phenomenology had its early roots in the 18th century. Phenomenologists were critical of the natural sciences for assuming an objective reality independent of individual consciousness...Husserl was interested in human consciousness as the way to understand social reality, particularly how one “thinks” about experience; in other words, how consciousness is experienced. For Husserl, consciousness is always intentional, that is, it is directed at some phenomenon. To understand how consciousness operates enables us to capture how individuals create an understanding of social life. Husserl was especially interested in how individuals consciously experience their experience. (p. 19)

The existential and phenomenological influences on ToP Methods are clear. As seen in Table 3, the existential and phenomenological influences on ToP methods are clearly outlined. In

addition, three of the four themes of existentialism are reflected in the Religious Studies I curriculum and Stanfield's (2000) book, *Courage to Lead*.

Table 3
Existential Influences on ToP Methods

Existential Theme	Religious Studies I	Courage to Lead
The struggle for meaning	The Big Squeeze	Everyday Care
The irrational potential or absurdity of life	The Intrusion Event	Disciplined Lucidity
Individual responsibility	The Tension	Inclusive Responsibility

The other theme of existentialism, the role of emotion and its importance in life, is reflected in ICA's conversation method, *Focused Conversation*, or ORID. As seen in Table 4, the focused conversation is comprised of four levels of questions represented by their first letter in the acronym: Objective, Reflective, Interpretive, and Decisional. Emotions are surfaced and discussed at the reflective level, becoming a source of data along with the objective level data on which interpretations and decisions can be made. The use of ORID is constructed by using specific types of questions outlined in Table 4.

Table 4
ORID Level Question Types

ORID Level	Types of Questions
Objective	Getting the Facts, Sensory Impressions, Information
Reflective	Personal Reactions, Feelings, Emotions, Associations, Images, Memories
Interpretive	Meaning, Values, Significance, Purpose, Implications
Decisional	Resolution, Action, Future Direction, Next Steps

Even though the origins of phenomenology reside in philosophy, phenomenology is also a research method (Willig, 2008), and phenomenological influences are seen in the application of the ToP Consensus Workshop method. The four-stage interpretive phenomenological method includes the researchers' initial encounter with the text, identification of themes, clustering of themes, and producing a summary table. As seen in Table 5, the stages of the phenomenological method correlate to the steps in the ToP Consensus Workshop method. First, participants in a consensus workshop produce content through a multi-layered brainstorming process that includes individual, small group, and large group work, equivalent to an initial encounter with the text. Next, similar ideas are paired, equivalent to the identification of themes in phenomenology. Then, additional ideas are added to the pairs, forming clusters that are given a tag name equivalent to the clustering of themes. Finally, the group spends time coming to a consensus on the name of each cluster, which results in a chart of data equivalent to the production of a summary table. The ToP methodology is considered applied phenomenology, a phenomenology of practice, or experiential phenomenology (Nelson, 2017, p. 10).

Table 5
Phenomenological Influence on ToP Consensus Workshop Method

Stage	Phenomenological Method	ToP Consensus Workshop Method
Stage 1:	The Researchers Initial Encounter with the text (read and re-read text)	Context, brainstorm, and post data
Stage 2:	Identification of Themes	Pair similar data
Stage 3:	Clustering of Themes	Cluster remaining data and tag name clusters
Stage 4:	Production of a Summary Table	Name each cluster and document the chart that was created

Image Shift Theory

In addition to being rooted in existentialism and phenomenology, ToP Methods are rooted in Kenneth Boulding's Image shift theory (1956). Boulding believed images largely govern behavior. Images, according to Boulding, are "built up as a result of all past experience of the possessor of the image" (p. 6). "From the moment of birth," he says, "there is a constant stream of messages entering the organism from the senses" (p. 6). The impact that messages have on images varies. The message can (1) have no effect on the image, (2) change the image by adding to it or reinforcing it, (3) radically change the image, or (4) introduce doubt or uncertainty into the image. The messages we receive, Boulding advances, are "filtered through a changeable value system" (p. 14). Bushe and Marshak (2015b) echo the importance of changing images. All three processes they identify as essential to transformational change are found in ICA's Imaginal Education: emergence, narrative, generativity.

Imaginal Education

Imaginal Education is ICA's approach to designing curriculum and facilitating events with the intention of transforming the images held by participants. As a curriculum, Imaginal Education "...aimed to equip educators with new images of education and new methods for teaching" (Stanfield, 2000, p. 244). Imaginal education drew on Kenneth Boulding's understanding of how images work: 1) everyone operates out of images, 2) images govern behavior, 3) images are created by messages that can be designed and communicated, 4) images can change, and 5) changed images change behavior (Boulding, 1956 & Griffith, 2015). Ultimately, imaginal education sought to teach how behavior change is preceded by a change in paradigm (Kuhn, 1962) or mental model (Senge, 1990) because of "the important link between self-image and personal behavior..." (Staples, 2012, p. 2).

The Fifth City preschool served as a learning lab where imaginal education could be tested, applied, and adapted, as indicated in Griffith (2015)

We worked to break victim images. Had a living, breathing lab. . . way to be authentic selves as a lab. Always worked with two or more. Figure something out and go do it in the real world. Theory, practice on self and transferral [*sic*] to the world. Example: Twenty to twenty-five people met on a daily basis as the O: E preschool group. EI colleagues and a 5th City community group. We got tangible feedback. Presented direction to the group and got continual feedback and interplay. The Fifth City Preschool curriculum relied on Piaget (kids can learn any concept), Brunner (expose children to as much of the world as you can), Montessori, Boling....We were confident because colleagues had critiqued our work. Everything was looked at philosophically, theoretically and theologically. All of our work was done “on behalf of”. . . Fifth City to the globe. Work was seen as a prototype. We understood who we were and where we were. That experimentation gave birth to the HDPs [Human Development Projects] [*sic*] (p. 32)

Bushe and Marshak (2015b) identify three essential processes for transformational change. All three processes are a core component of Imaginal Education. The first process, Emergence, is described as “a disruption in the ongoing social construction of reality” so that it “is stimulated or engaged in a way that leads to a more complex re-organization,” for from “...a dialogic OD perspective...transformation is unlikely to take place without disruption of the ‘established’ meaning-making processes” (Bushe & Marshak, 2015b, p. 412). Thus, imaginal education is intended to disrupt old images, messages, and behaviors and create new ones through new messages.

The second process, Narrative, is “changing what people think or their social agreements,” this requires “transformations in the narratives that participants author” (Bushe & Marshak, 2015b, p. 413). Imaginal education requires that the messages that shaped the old image cease and that new messages reinforce the new desired image. A shift in messages is a shift in narrative. New narratives, or messages, are authored in order to create new images.

Lastly, the third process, Generativity, results when “a new image is introduced or surfaces that provides new and compelling alternatives for thinking and acting. A generative image is one or more words, pictures or other symbols that provide new ways of thinking about social and organizational reality” (Bushe & Marshak, 2015b, p. 413). In Imaginal Education, the new image that results from new messages ultimately leads to changed behavior and a new reality. Thus, in addition to Boulding (1956), imaginal education theory was influenced by Paolo Freire and Thomas Kuhn, as Packard et al. (2009) indicated:

Those who developed the approach drew from the writings of Paolo Freire (1970), Soren Kierkegaard (1969), Jerome Bruner (1963), Thomas Kuhn (1962), Kenneth Boulding (1956) and other educators, scientists and theologians. Incorporated in the approach was the central value of addressing life questions, shifting negative perceptions, and shaping positive images in order to release human potential. (p. 4)

Interbreeding of Paradigms

Scholars across paradigms influenced ToP methods producing interbreeding of paradigms. Quantitative research emerges from a positivist paradigm, while qualitative research generally emerges from a postpositivist paradigm (Prasad, 2005; Slife, 1998). Within the foundation of ToP methods, this interbreeding is reflected in phenomenology. According to Creswell (2013), “...phenomenology lies somewhere on a continuum between qualitative and

quantitative research” (p. 78). Lincoln et al. (2018) described a blurring of paradigms as a phenomenon in which:

Indeed, the various paradigms are beginning to “interbreed” such that two theorists previously thought to be in irreconcilable conflict may now appear, under a different theoretical rubric, to be informing another’s argument...to argue that it is paradigm that are in contention is probably less useful than to probe where and how paradigms exhibit confluence and where and how they exhibit differences, controversies and contradictions (p. 223).

Two examples support this assertion. First, Bushe and Marshak (2009) and Umpleby (2016) explored the aspects of ToP methods representing new paradigms in organization development and science. Umpleby identified ICA’s approach to action research—research scholarly texts, take action, reflect on what worked and what did not, modify the methods based on experience, and gather the following summer to reflect, learn and redesign again—as second-order science. Umpleby defined this form of action research as an expanded concept of research in which science is “an active part of social systems,” in contrast to creating descriptions of systems (p. 61).

Second, as part of the summer research programs, ICA staff read hundreds of books across fields of study such as theology, philosophy, anthropology, and across genres (The Order: Ecumenical, 2018). Their comprehensive review of literature is an example of the interbreeding of paradigms, where positivist and interpretive approaches are used as means to radical humanist ends.

Literature Written and Published by ICA, ICA Staff and/or ToP Practitioners

The majority of literature available on the Technology of Participation has been written by ICA staff and ToP practitioners. Much of this literature is about the use of ToP methods. It provides instructional information for practitioners beyond what is taught in a typical 1-2 day course, such as Laura Spencer's (1989), *Winning Through Participation*, Brian Stanfield's (2000), *Art of Focused Conversation*, Stanfield's (2002), *The Workshop Book*, and Bill Staples' (2013), *Transformational Strategy*. Some of the literature includes case examples of how ToP methods have been successfully applied in communities and organizations, such as Terry Bergdall's (1993), *Methods for Active Participation*, James Troxel's (1993) *Participation Works*, Troxel's (1995) *Government Works*, and Tatwa Timsina and Dasarath Neupane's (2012) *Changing Lives, Changing Societies*. Jo Nelson's (2017) *Getting to the Bottom of ToP* describes the phenomenological origins of ToP methods.

Scholarly Literature Written About ICA

The scholarly literature written about the Technology of Participation is minimal. However, information about ToP appears in dissertations and theses, journal articles, and books. The primary recognition of ToP methodology is by Bushe and Marshak (2009) and Umpleby (2016), both of whom explored the ways ToP methods represent new paradigms in organization development and science.

Dissertation and Thesis Topics

Five previous research studies have been conducted related to the Institute of Cultural Affairs. Beret Griffith (1992) completed a MA thesis at the California Institute of Integral studies, documenting a chronological history of the organization. Marilyn Oyler completed a MA thesis at Ottawa university (1992) that produced training curricula for two ICA courses. The

curriculum was used to train non-ICA facilitators to use ICA methods. Pamela Carol Johnson (1992) wrote a doctoral dissertation at Case Western Reserve University on Global Social Change Organizations. ICA was one of four case studies presented in the study. Xiaoping Tian (1992) conducted dissertation research at Case Western Reserve in which she investigated ICA's participatory strategic planning processes with three Native American communities. Last, Keith Elise Packard (2003) wrote a dissertation at The Union Institute and University on the effect of the *Learning Basket* approach on teen mothers. The *Learning Basket* approach was created by ICA and utilized interactive play for parents and caregivers whose children are under the age of three years old. All five studies focused on the Institute of Cultural Affairs prior to the creation of the ToP Network. While these studies establish the presence of ICA within the academic literature, individually, they have not articulated ICA's full contribution to the fields of Organizational Development and Facilitation.

Scholarly Articles

A few scholarly journal articles have been written about ICA and ToP methods. Umpelby and Oyler (2007) provided a history of ICA from the 1950s to the 1990s, beginning with the Christian Faith and Life Community and ending with the creation of the International Association of Facilitators (IAF). Campbell-Voytal et al. (2015) describe the research outcomes in which ToP methods were found to be essential for establishing trust and clarifying the sense-making process in a 5-year project in which Practice-Based Research Networks (PBRNs) articulated procedures for PBRN Research Good Practices (PRGPs). One book chapter has been written about ToP Methods. Marilyn Oyler and John Burbidge (1999) wrote a chapter in *The Change Handbook* on the ToP Participatory Strategic Planning process. They use a case example to describe the ToP strategic planning process and the impact it had on the organization.

Dialogic OD

Bushe and Marshak (2009) indirectly addressed my observation regarding the absence of ToP methods and ICA in the literature assigned in my Ph.D. coursework at the California School of Professional Psychology. They described ToP methods as part of a newer, emerging form of organizational development called *Dialogic OD*. Bifurcating the field, they contrast *Dialogic OD* to the diagnostic form of organizational development the field was founded upon (Bushe & Marshak, 2009) in the 1950s, 60s, and 70s with practices such as action research, T-groups, and open systems theory (Bushe & Marshak, 2014). According to Bushe and Marshak, diagnostic OD focuses on changing behavior and what people do, usually achieved through a diagnosis and through interventions that aim to achieve some planned outcome. This approach to change is often characterized as top-down and directive, although consultants may also use a collaborative approach. Dialogic OD, they argue, has emerged over the past 20 or 25 years and is based on the constructionist versus objectivist paradigms (Bushe & Marshak, 2009). In dialogic OD, organizations are viewed as meaning-making systems where socially constructed realities are negotiated through networks of relationships and conversations (Bushe & Marshak, 2018).

There is an emphasis, in dialogic OD, on changing mindsets and what people think so that continuous and iterative change can emerge (Bushe & Marshak, 2014). This approach to change is often characterized as bottom-up and emergent. Dialogic approaches enable the dialogic change process. First, a disruption occurs that causes old social patterns to fall apart and new patterns of self-organization to emerge. New narratives emerge that both shape and support adaptation and transformation. Lastly, new ideas are generated that participants want to act on (Bushe & Marshak, 2018). The way OD practitioners who use dialogic OD practices think, according to Bushe and Marshak, is different than how practitioners who use diagnostic OD

practices think (Bushe & Marshak, 2015b, pp. 409-410). Bushe and Marshak identify eight fundamental premises that shape the dialogic OD mindset:

1. Reality and relationships are socially constructed;
2. Organizations are meaning-making systems;
3. Language, broadly defined, matters;
4. Creating change requires changing conversations;
5. Groups and organizations are inherently self-organizing;
6. Increase differentiation in participative inquiry and engagement before seeking coherence;
7. Transformational change is more emergent than planned change; and
8. Consultants are a part of the process, not apart from the process.

In particular, ToP methods and ICA contributions to these methods and approaches are absent from the organization development literature. According to Bushe and Marshak (2009), this absence has occurred because "...these newer theoretical orientations to social reality and organizational change are underrepresented in OD textbooks in comparison to the behavioral, humanistic, and open systems theories that helped shape the original formulation of OD in the 1950s and 1960s" (p. 349). The positivist origin of the field "presumes the existence of an objective, discernable reality that can be investigated or researched to produce valid data and information to influence change" (p. 350). Unfortunately, the emphasis on the positivist origins in the literature often leaves out the collaborative and participatory aspects of the work that characterized the ToP methodologies. As a result, "There is only a handful of published studies of appreciative inquiry and even less of Open Space, World Café, the technology of participation, collaborative loops, reflexive consulting, various discursive change processes, or

systemic sustainability” (Bushe & Marshak, 2009, p. 363). Moreover, Bushe and Marshak point out that fewer scholarly studies have been published about this more extensive canon of dialogue-based and transformational approaches, of which Technology of Participation is a part.

In the introduction to Bushe and Marshak’s (2015) book, *Dialogic Organization Development*, Schein (2015) challenges their assertion that dialogic OD is a new form of organization development when he says, “...Dialogic OD in one form or another has been around for more than fifty years” (p. xiii). The review of the literature for this study supports Schein’s assertion. ICA and the ToP Network have been applying and teaching ToP methods for over half a century. ToP methods are only beginning to emerge in the scholarly literature as part of a paradigm shift within the field. Dialogic OD, therefore, is not new. Bushe and Marshak, instead, have compared and contrasted various approaches to the practice of organization development and have articulated two different paradigms that predominate the field. Dialogic OD is particularly effective in situations in which there are adaptive challenges, where no clear answer is apparent, or the practitioner works within an emerging future, often referred to as a VUCA world, a world of volatility, uncertainty, complexity, and ambiguity (Bushe & Marshak, 2018). Therefore, these researchers identify ToP methods as part of the Dialogic paradigm.

Activist Facilitator Overview

How do facilitators avoid becoming agents of power that support and perpetuate the dominant culture's ideology, i.e., white supremacy, sexism, heterosexism, classism, etc.? I propose that this can be achieved through critical self-reflexivity. I define critical self-reflexivity as the practice of critically reflecting on one’s own positionality within the context of the social structures within which we co-exist. Borrowing from Darshan Karwat’s (2014) concept of the activist engineer, I propose the activist facilitator as a new paradigm for facilitators in contrast to

the neutral facilitator. Critical self-reflexivity is the competency and tool that differentiates activist and neutral facilitators.

Karwat defines “an activist engineer as someone who not only can provide specific engineered solutions but who also steps back from their work and tackles the question, What is the real problem and does this problem ‘require’ an engineering intervention?” (Karwat, 2014, p. 227). The activist engineer becomes more than a technical problem solver. According to Karwat, they seek to know how their work will be used and who it serves, based on their commitment to social justice and ecological holism as “the activist paradigm allows the engineer a more detailed view of socioecological interactions by expanding the group of stakeholders—the disenfranchised and impoverished, animal and plant life, non-living parts of ecosystems, and so on—involved in and affected by technological development” (p. 235).

Similar to activist engineers, activist facilitators are more than technical experts. Facilitator technical expertise is based on knowledge of group dynamics and effective group processes. In addition to technical expertise, the activist facilitator is critically self-reflexive. They are aware of their own positionality in the context of socially constructed hierarchies that privilege some identities and oppress others. The activist facilitator has consciously chosen not to be complicit with or serve as an agent of power and perpetuate the hegemony of the dominant culture. Instead, they move beyond allyship, in which they cultivate their own awareness of their privilege and partner with oppressed groups in support of social justice, to a commitment as a co-conspirator, in which they actively work to dismantle systems of oppression (Love, 2019), freeing the oppressed and the oppressors. Critical self-reflexivity is the primary tool of the activist facilitator. They abandon a neutral stance because they understand that neutrality maintains the status quo and perpetuates existing oppressive power structures.

Just as the activist engineer is guided by values and engineering codes of ethics (Karwat 2014, 2019), the activist facilitator is guided by values and ethics in organization and human systems development as defined by Gellermann (1990) and values and ethics in the field of facilitation as defined by IAF (International Association of Facilitators, 2018). The values and ethics in organization and systems development, in particular, include social responsibility, which Gellerman defines as “accept responsibility for and act with sensitivity to the fact that our recommendations and actions may alter the lives and well-being of people within our client systems and within the larger systems of which they are subsystems” (pp. 386-387), and “act with awareness of our own cultural filters and with sensitivity to multinational and multicultural differences and their implications” (p. 387) and finally, “promote justice and serve the well-being of all life on earth” (p. 387). The ethical standard of social responsibility acknowledges the systemic changes sought by those who facilitate from the activist facilitator paradigm. Table 6 provides a summarized comparison of the differences between a neutral and an activist facilitator.

Table 6
Genealogy of the Activist Facilitator

Role	Activist Engineer	Neutral facilitator	Activist Facilitator
Defined	An engineer who not only provides technical engineering solutions, but also steps back from their work and asks, What is the real problem and does this problem “require” an engineering intervention?	A facilitator who takes an impartial stance and uses processes, methods, and tools to help groups to achieve their goals.	A facilitator who is critically self-reflexive and aware of their own positionality in the context of socially constructed hierarchies that privilege some identities and oppress others and has consciously chosen not to serve as an agent of power and perpetuate the hegemony of the dominant culture and instead, actively works to dismantle systems of oppression

Table 6 Continued

Guided by	Engineering Values and Ethics	IAF Values and Ethics	Values and Ethics in Organization and Human Systems Development
Goal	Solve problems with a sense of responsibility and accountability to the human and non-human world by considering social justice and ecological holism	Meet client’s goals through effective process design and facilitation of appropriate methods and tools	Work with clients in a manner that is emancipatory and transformational, while dismantling existing systems of oppression and/or without reinforcing the dominant culture hegemony
Practice	Praxis	Impartiality and content neutrality	Critical self-reflexivity

Some questions the activist facilitator may find helpful to reflect upon include:

Questions about positionality:

- What are the various identities of the members of the group I’m facilitating?
- How are my multiple, intersecting identities aligned with the identities of the group?
- How might my identities impact the group, either positively or negatively?

Questions about values alignment:

- Where are the group’s change efforts directed, i.e., internally to the group itself, the organization/community, or externally to social systems within which the group exists?
- How are the group’s change efforts aligned with my own values? Will any of my own values interfere with my ability to effectively serve the interests of the group?

Questions about facilitating from a critical paradigm:

- What questions and processes can I utilize to help the group deploy praxis- reflection, dialogue, and action, to meet its aims?

Questions about fit:

- Based on this analysis, am I the best facilitator for this group? Can I consider a co-facilitator of another identity? Will it better serve the group if I recommend another facilitator of a different identity?

This dissertation serves as an opportunity to further explore 1) the value of critical self-reflexivity as a competency for facilitators who facilitate diverse audiences and 2) the activist facilitator as an alternative paradigm to the neutral facilitator. By proposing the activist facilitator as a new paradigm for facilitators, this study extends the paradigm shift occurring in the social sciences to the field of facilitation, a movement away from "...a value-neutral fieldwork methodology that favors the analytic evaluation of the natural science model" and towards "an ethical responsibility to address processes of unfairness or injustice..." and "challenge institutions, regimes of knowledge, and social practices that limit choices, constrain meaning, and denigrate identities and communities" (Madison, 2012, pp. 5, 6 and 8).

Power and Positionality

Scholars whose work birthed critical scholarship have influenced the development of ToP methods. For example, Freire (1970) majorly influenced ToP methods as seen in the dialogic nature of the methods, and content neutrality, where participants co-create the content and the role of the facilitator is process-oriented, similar to the educator who adopts an emancipatory approach to learning where student and teacher learn from each other, versus an expert who pours into participants in a "banking" approach. In addition, ToP methods are action-oriented, integrating Freire's concept of praxis-reflection, dialogue, and action. Lastly, the Social Process Triangles (Jenkins & Jenkins, 1997) offer a means to collectively exercise critical thinking in a collaborative analysis of the social dynamics impacting the group and the establishment of shared awareness of a group's current situation.

Critical Self-Reflexivity

Seemingly absent from the ToP methods is critical self-reflexivity, an acknowledgment of the positionality of the facilitator and how power and privilege manifest as a result of our multiple intersecting identities. In contrast, many facilitators adopt a neutral stance, a focus on process rather than content expertise. This study explores the value of critical self-reflexivity as a competency for professional facilitators who work with diverse audiences. Through the radical humanist paradigm, I will collaborate with members of the ToP Network to describe our diverse and varied experiences as members of the organization and advocate for a critical approach beyond ethnographic description through self-reflexivity.

Self-reflexivity will be essential for every participant in the study, including me. Using this approach will allow me to explicitly reflect upon my role as researcher and instrument (Jamieson et al., 2010) and how my presence, experiences, and values impact the research since it is impossible for a researcher to remain “outside of one’s subject matter while conducting research” (Willig, 2008, p. 10). By taking a critical approach in this research, I attempt to understand how the privileges and oppressions that accompany intersecting identities such as race, class, gender, and sexual orientation, have shaped organization dynamics within the ToP Network over time and how critical self-reflexivity may be an essential competency for facilitators today.

Methodology and Instrumentation

This dissertation study intends to engage the members of the ToP Network and its predecessor organizations as co-researchers who engage in self-reflexivity to share and understand our own lived experiences in a socio-cultural context to reveal how power and

oppression operate to create a more fair, just, and equitable society. The methodology and instrumentation of collaborative autoethnographies follow several studies found in the literature.

Geist Martin et al. (2010) involved seven co-authors who responded to an email recruiting panel participants for the annual meeting of the Organization for the Study of Communication, Language and Gender (OSCLG). Later, the group decided to write a collaborative autoethnography recounting their experience and their method. Specifically, the group writes about the complexities of mothering and the practice of collaborative autoethnography. Like Geist Martin et al. (2010), I have already proposed a topic and invited volunteer participants to co-research with me. This approach contrasts with the common practice of beginning with a group of participants who share identities and then shaping the study around those identities.

While Chang et al. (2013) report that most collaborative autoethnography research teams have two to four participants, I am using a larger group like Communications Studies 298 at California State University, Sacramento, and Chang et al. (2014). Communications Studies 298 was a team of nine researchers who produced an autoethnography of shopping. In addition to drawing on their own reflections, the researchers completed more than 25 interviews with customers, store managers, and employees. Although they worked as a team, the group maintained each researcher's individual voice and identity, presenting a collection of autoethnographies versus one single integrated voice. Similarly, because my project was part of a dissertation study, I needed to integrate follow-up interviews, in addition to the autoethnographies my co-researchers and I created. In addition, because co-authorship is not permitted in a dissertation, I invited participants to write their autoethnographies, and we shared them and ultimately identified themes. I invited participants to co-author a shared collaborative

autoethnography and co-publish after completing the dissertation. So, like Communications 298, we ended the data collection phase by maintaining each researcher's voice and going a step further, having identified codes within each autoethnography and categories and themes across the autoethnographies.

Chang et al. (2014) was a team of 14 leaders of color from various university campuses. They wrote about their experiences of mentoring. Like Chang et al. (2014), this research project will be divided into two phases due to dissertation deadlines. Chang et al. (2014) performed data collection from July 2011 through December 2011, which constituted phase one. In phase two, January through June 2012, they analyzed and interpreted the data and wrote the report.

As stated above, the dissertation does not allow for a multi-author product. Thus, this project was performed in two phases. Data collection (the production of autoethnographies) and data analysis and interpretation (the creation of codes, categories, and themes) was performed in phase one as part of the dissertation process. The collaborative writing of the report will occur in phase two after the dissertation is complete so that the report can be published as a multi-author product. This approach also allowed the dissertation timeline to be met.

Zou et al. (2020) collected data through reflection and included other data sources such as interviews and archival materials. In this study, archival materials are available to participants at ICA's Social Research Center, physically located at ICA-USA offices in the building they own and use as a demonstration site for environmental justice, the Greenrise Building, and available digitally at their website <https://icaglobalarchives.org>. Another archival resource is a book written by Beret Griffith, *A Chronological History of the Ecumenical Institute and the Institute of Cultural Affairs 1952-1988*. I have used literature and archival materials to summarize the genealogy of the ToP Network and ToP methods and have made those charts available in the

appendices and will review them with participants in step one. Zou et al. used archival data for triangulation. The materials available at the ICA Social Research Center, Griffith's book, and the genealogical charts I have created to summarize the literature review will allow participants in this study to do the same during steps four and six, i.e., verify the accuracy of their memory, jog a memory, or locate missing details.

The proposed research method was based on Chang (2013) and followed a standard process used by other research teams. Zou et al. (2020) followed a similar process, collecting data from themselves through reflection and from others via interviews. They then read and coded the data and created themes. Devnew et al. (2017) began as a team of eight women. Convened because of similar interests, the researchers did not know one another, so they introduced themselves and shared their personal backgrounds. As will be discussed in the next chapter on methodology, this represents step one in my study. They then each wrote their own narrative, later sharing the narratives and discussing them. Again, this will be discussed in steps four, five, and six in my study. The team in Devnew et al. recorded the themes after each narrative was shared.

In contrast, Geist-Martin et al. (2010) was comprised of a team of seven co-researchers. Writing about the complexities of mothering, they individually wrote autoethnographic narratives. They then publicly shared their narratives, publicly discussed the commonalities across the narratives, tied them back to the literature, and applied a feminist/cultural critique to identify how their narratives reinforced culturally perceived selflessness in mothers. Like Geist-Martin et al. (2010), Gnanadass et al. (2021) also applied a critical lens as they wrote about how their experiences of racialization as immigrants in the U.S. have informed their scholarship and practice as educators. They found that their diverse and distinct narratives comprised multi-

layered and complex counter-narratives related to race and class and that using autoethnography critically “can help new learners subvert romantic narratives of bourgeois success” (p. 47). Using a critical lens will be discussed as an essential element of steps four, five, six, eight, and ten in my study.

The article by Devnew et al. (2017) has been instructive in many ways. Like Devnew et al., I will prepare the participants by sharing readings. In addition, their research team had a project leader and primary author of the book chapter they were writing. Similarly, because I am writing a dissertation, I will fill the project leader and single-author roles while acknowledging the contributions of my co-researchers. According to Hernandez et al. (2017), “logistical complexity grows as the size of the CAE team grows” (p. 252). Because this project has the potential of having a large team of co-researchers, it will be vital for me to serve in a project leader role and coordinate logistics.

This dissertation intends to marry all of these approaches into a single data collection approach I call critical collaborative autoethnography. The use of a critical collaborative autoethnographic process to collect data will provide opportunities for members of the ToP community to engage in the practices of critical self-reflexivity concerning power and positionality. When using critical collaborative autoethnography, we are explicit about our positionality. This positionality means we acknowledge the social and material forces of oppression that shape our lives and the privileges and marginalization we experience as the result of our various intersecting identities. Furthermore, understanding this positionality means we use reflexivity to take responsibility for the subjective lenses through which we view the world (Boylorn & Orbe, 2014; Kincheloe et al., 2018).

Summary

A review of the literature reveals two things. First, while details of the chronological histories of the organizations that precede and co-exist with the ToP Network have been documented, the contextual experiences of the organizations' members are often missing. In this study, I aim to add to the existing literature by documenting the autoethnographic narratives of organization members, specifically from a critical, self-reflexive perspective.

Established in 2010, the ToP Network is absent from the scholarly literature. Previous studies about the predecessor organizations, such as ICA, were performed between 1992 and 2003. Focusing this research on the ToP Network closes the current gap in the literature. Second, there is a deficiency of information about ICA and ToP methods, an absence acknowledged by Bushe and Marshak (2009), representing a disservice to the field of organization development, as the contributions of ICA are not fully understood. This study is an opportunity to explore the contributions of ICA to the field of organizational development. The purpose of this qualitative collaborative autoethnographic research study is to engage members of the ToP Network in an in-depth critical examination of the development of the organization. These stories will provide critical history and information that are lacking about ICA and ToP.

CHAPTER III

Methodology

Introduction

ICA's use of ToP methods occurred at the forefront of the development of participatory approaches to management. Inclusive participation is one of five foundational ToP values: inclusive participation, teamwork and collaboration, individual and group creativity, action and ownership, reflection, and learning. Considering ToP's emphasis on participation, using a participatory research methodology seemed most suited to exploring the history and culture of the ToP Network. For that reason, critical collaborative autoethnography was used as the research method for this study. Critical collaborative autoethnography is a multivocal research method in which co-researchers work together to share their personal narratives, creating a shared pool of autoethnographic data that is collaboratively analyzed and interpreted.

This chapter provides information on the research methodology and this collaborative design, including a description of the population, sampling, recruitment, data collection process, data collection instruments, and the analysis process. The data analysis process and management are also detailed. Strengths and weaknesses of the study are also indicated, and ethical considerations are also presented.

Research Purpose

The purpose of this qualitative collaborative autoethnographic research study was to engage members of the ToP Network in an in-depth critical examination of the development of the organization. While chronological and historical details of the organizations that preceded and co-existed with the ToP Network have been documented, the contextual experiences of the organizations' members were missing. In this study, I sought to add to the existing literature by

documenting the narratives of organization members, specifically from a critical, self-reflexive perspective.

This study, therefore, was intended to accomplish three things. First, I aimed to capture participants' narratives by using qualitative research methods. Capturing the narratives of members of the ToP Network is fundamental to adequately documenting the historical experiences of the group. Because of the age of the participants, this effort was somewhat urgent. Second, studying the ToP Network allows scholars and practitioners to understand better ICA's contribution to the field of organizational development. Third, by employing a critical analysis lens to the use of collaborative autoethnography, this project provided an opportunity for me and the other co-researchers to engage in self-reflexivity to understand how power and privilege have historically manifested in the ToP Network and to better understand the lack of representation of people of color despite the group's stated desire for more diversity.

Research Questions

Three research questions guided this study:

RQ1: What are the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network?

RQ2: How do autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization?

RQ3: How does critical self-reflexivity help us better understand how power and privilege manifest in the experiences of members of the ToP Network?

Research Methodology

Two paradigms guided the research for this study, with one paradigm nested within the other. Following Burrell and Morgan (1979), these two paradigms are the radical humanist

paradigm and the interpretive paradigm. The following sections describe these two paradigms and how these viewpoints support the overall research project.

Radical Humanist Methodology

The two paradigms were nested in the following manner. First, the study was based on the radical humanist paradigm due to its critical orientation and transformational intent. Further, the study was grounded in genealogy and autoethnography. Genealogy provided a historical overview of the organization, its development, and membership and is most often used by researchers operating out of a critical paradigm. Thus, the use of the radical humanist paradigm supported the genealogical examination of the archival and historical data regarding the development and membership of the organization. Autoethnography is a method traditionally used by researchers operating from an interpretive paradigm. While this study did seek to describe and understand the experiences of members of the ToP Network, utilizing critical reflexivity introduced a critical approach to the practice of collaborative autoethnography.

I called this study critical collaborative autoethnography because we conducted collaborative autoethnography from a critical lens. Adding the critical lens shifted this study from the interpretive to radical humanist paradigm, for the goal was not to simply describe the experiences of members of the ToP Network. Instead, the experiences of members of the network were explored to identify insights and learning that could lead to emancipation and freedom from oppression.

Qualitative Methodology

In order to fully understand the experiences of Members of the ToP Network and its predecessor organizations, additional data were collected beyond what was available in the literature review. The study collected qualitative interpretive data to support the complete

understanding of the development of the organization. In the interpretive paradigm, there is an emphasis on understanding how reality is socially constructed and how we reify our subjective constructions, treating them as natural (Prasad, 2005). Qualitative research methods are based on post-modern assumptions, emphasizing lived experience, radical holism, and contextuality (Slife, 1998). Qualitative methods were appropriate for this study because I sought to understand the diverse experiences of members of the ToP Network, not to identify a single narrative that applies to all members of the organization.

The instrument that allowed for multivocal data collection in this context was collaborative autoethnography. Collaborative autoethnography was also situated in the interpretive paradigm. ToP has been developed over more than 60-years, involving thousands of volunteer staff and paid members (facilitators and trainers) in a multitude of diverse locations throughout the world. Using a multivocal approach allowed diverse, divergent, and possibly contradictory voices to coexist within the same narrative. In addition, this qualitative data collection approach was designed to fill in missing gaps. Therefore, the context of the data collection for the study supported the use of the qualitative methodology.

In addition to employing a critical examination of the data, I approached this study using the radical humanist and interpretive paradigms with the belief that reality is socially constructed and that research could be performed in a transformational and emancipatory manner for everyone involved. Thus, using the radical humanist paradigm and the qualitative paradigm provided an in-depth critical re-examination of the culture and development of the organization.

Research Design

This qualitative research study aimed to engage members of the ToP Network in an in-depth critical examination of the development of the organization and its culture. In particular,

the organization's development was analyzed using genealogy, an analytical method developed by Michel Foucault (1977) designed to examine power relations through the historicity of the subject. Genealogical analyses examined the evolution of the organization, the development of methods, and my own experience of the organization. Thus, the unit of analysis for the study was the organization. The organization's culture was explored through collaborative autoethnography.

The first step in this study using genealogy included an extensive review of the literature and documentation of the organization's history. This step was taken with the awareness that gaps existed in the existing literature regarding the history of the ToP Network. The purpose of a genealogical analysis was to provide an accounting of history in the present (Kearins & Hooper, 2002). Collecting additional information to analyze the ToP Network and ToP methodologies ensured we produced a more thorough and complete genealogy. The existing gaps were filled in the second step of the ethnographic process using a critical collaborative autoethnographic process that engaged the ToP Network membership in documenting their narratives in order to fill those gaps.

Therefore, this study used a two-step research design with critical collaborative autoethnography as the primary data collection instrument. The use of critical collaborative autoethnography provided missing details for the genealogical analysis by collecting individual members' accounts of the ToP Network. Chang et al. (2013) defined collaborative autoethnography as "...a qualitative research method in which researchers work in community to collect their autobiographical materials and to analyze and interpret their data collectively to gain a meaningful understanding of sociocultural phenomena reflected in their autobiographical data" (p. 24). Collaborative autoethnography (CAE) "is simultaneously collaborative,

autobiographical, and ethnographic...the method preserves the unique strengths of self-reflexivity associated with autobiography, cultural interpretation associated with ethnography, and multi-subjectivity associated with collaboration” (Chang et al., 2013, p. 17). The CAE process engaged members of the ToP Network in an in-depth critical examination of the development of the organization.

Initial Design Process

Prior to the Covid-19 Pandemic, at the 2019 ToP Network Annual Gathering in New Orleans, Louisiana, I facilitated a workshop entitled “A Critical Collaborative Autoethnography of the ToP Network: Participatory Research Design of a Dissertation on the ToP Network.” The workshop's purpose was to model the critical collaborative autoethnographic process and inform the ToP membership of the study. First, I provided an overview of the draft research design. Next, I facilitated a brief ToP consensus workshop in which participants collaborated to answer the question: What areas of exploration do we want a collaborative study like this to include? Finally, the workshop participants generated ten topics: global stance/impact; evolution, letting in the new; aims and the impact on the community; positionality, diversity, and equity; social change; organization structure and power; religious and secular interplay; individual experiences; secret sauce; and methodology. This group input was used to co-design the data collection process.

Population

This study's general and target populations were bound by the ToP Network and its prior organizational phases. As of September 2021, the target population represents 208 paid members of the ToP Network (V. Allen, personal communication, September 8, 2021), 124 Certified ToP Facilitators (CTFs) (S. Gandhi, personal communication, September 10, 2021), and innumerable

current or past volunteer staff of ICA. This target population focused primarily on members from the U.S. but included active members from other countries, such as Bill Staples from Canada, because of their significant experience and impact related to ToP.

Sampling

The sampling process used a purposive sampling strategy. As defined by Yin (2015), purposive sampling is a nonparametric method that researchers use to identify and recruit research participants who share similar experiences. Purposive sampling was suitable because the study participants needed to meet specific criteria. Furthermore, purposive sampling allowed me to concentrate on a particular population directly affected by the subject of interest (Merriam, 2002).

In order to select a sample from the target population of ToP members, the following initial criteria for participation had to be met: (1) be involved with ToP for ten years or more, and (2) be a certified ToP Facilitator (CTF), or (3) be a current or past volunteer staff member of ICA, as some ICA facilitators are not CTFs, and (4) agree to produce a personal narrative to be included in a shared pool of data.

Data Collection Instruments

In order to meet the aims of the research, an initial document data collection and analysis process was conducted. In addition to scholarly materials available in book and article forms, documents were collected at the ICA archives at the organization's headquarters in Chicago, Illinois. These documents were analyzed using ethnographic analysis methods (Spradley, 1979) and genealogical analysis methods (Foucault, 1977, 1978). The document analysis process results are shown in Appendix F through S. It also included an examination of ToP courses taught by ToP trainers (Appendix I through Appendix M, Appendix R and Appendix S). The

historical and archival data collection and analysis provided a base to fulfill the purpose of the study by documenting the underlying events and influences that created the ToP Network and ToP Methods. However, this historical and archival data is incomplete and does not present the contextual experiences of the organization's membership. In addition to a brief survey collecting demographic data, the purpose of the study was to engage the volunteer participants in a collaborative process of telling their own stories using a critical perspective to provide the second source of data. In addition, this data revealed unknown historical information about the organization and its membership. Therefore, in order to conduct a critical analysis and provide a fuller description of the organization, it was necessary to collect additional data.

Four sources of data were collected. These data sources answered the research questions, the problem statement, and the study's purpose. These sources were an online demographic survey, audio and video-recorded group workshops with supporting materials (audio transcripts, PDFs of data produced in MURAL); autoethnographic writing produced by the participants (positionality statements and critical autoethnographies), and researcher field notes. Each source of data is described in detail.

The first data source was a demographic survey (see Appendix T) that assisted with the criteria for co-researcher participant selection and was used as background and demographic data in the study. This survey presented information about the study. The survey data was collected via Qualtrics.com, an online survey.

The second data source was developed through virtual audio and video-recorded group workshops with volunteer participants from the survey, using an online telecommunications application called Zoom.us. For the purposes of the data collection process and the workshop, these volunteer participants became co-researchers. The virtual workshops provided an

opportunity for the co-researchers to share their narratives, ask probing questions, and engage in collective sense-making. These recorded meetings were automatically transcribed during the Zoom recording process via Otter.ai (Liang & Fu, 2020), an integrated transcription application that works with Zoom. The protocol for the virtual workshops is attached as Appendix V.

The virtual workshops also used and collected data from MURAL. MURAL is a virtual collaboration platform that functions as a whiteboard. MURAL was used to facilitate collaboration amongst the group. For example, items to be reviewed, such as the genealogies, or autoethnographies, etc., were embedded into the platform and downloaded by participants. MURAL is also a mechanism for documentation. For example, words and quotes from each autoethnography were identified as a form of coding. Participants were able to create “sticky notes” where they documented each code on a separate sticky note. As co-researchers, we then identified patterns by clustering similar codes together to create categories and then identified the emerging themes because MURAL allowed the sticky notes to be easily moved around, similar to “post-it” notes on a piece of flip chart paper. Also, similar to flip chart paper, MURAL allowed text to be easily presented and recorded. Items such as an agenda, next steps, summary information, or notes were easily captured, allowing the group to record and document its work. Lastly, MURAL provides an archive of the group's work.

The third source of data was individual autoethnographies produced using a co-created response form. The response form provided prompts that guided, not limited, the co-researchers writing process. The autoethnographies were critically self-reflexive and produced by each participant who participated as a co-researcher (please see Appendix W for my autoethnography). The fourth and final data source was a recording of my experiences, reactions, insights, and self-reflections in field notes.

Data Collection Process

Flexibility was necessary for obtaining collaborative data. Because the ToP Network and ICA are international organizations, and due to the current COVID-19 health crisis, the data collection process for this research study was conducted via web-based workshops that were audio and video-recorded via Zoom.us. The purpose of this collaborative process was the development of a critical autoethnography by each co-researcher.

The data was analyzed and integrated with historical data concerning the ToP Network to produce a critical power analysis of the organization and its methods. This section details the data collection process using four sources of data. Following the iterative nature of the ethnographic and genealogical processes, three of the four data sources were collected iteratively from participants during the research process.

Like Geist Martin et al. (2010), I had already proposed a topic and invited volunteer participants to co-research with me. This approach contrasts with the common practice of beginning with a group of participants who share identities and then shaping the study around those identities.

While Chang et al. (2013) reported that most collaborative autoethnography research teams have two to four participants, I used a larger group like Communications Studies 298 at California State University, Sacramento, and Chang et al. (2014). Communications Studies 298 was a team of nine researchers who produced an autoethnography of shopping. In addition to drawing on their own reflections, the researchers completed more than 25 interviews with customers, store managers, and employees.

Similarly, because my project is part of a dissertation study, I integrated follow-up interviews, in addition to the autoethnographies my co-researchers and I created. Chang et al.

(2014) was a team of 14 leaders of color from various university campuses. They wrote about their experiences of mentoring. Like Chang et al. (2014), this research project was divided into two phases. Data collection, data analysis, and interpretation were performed in phase one as part of the dissertation process. The collaborative writing of the report will occur in phase two after the dissertation is complete so that the report can be published as a multi-author product. This approach also allowed the dissertation timeline set by the university to be met.

Zou et al. (2020) collected data from themselves through reflection and included other data sources such as interviews and archival materials. In this study, archival materials were available to participants digitally at ICA's Social Research Center website (www.icaglobalarchives.org) and at the ICA-USA offices in the Greenrise building that they own and use as a demonstration site for environmental justice.

Another archival resource was a book written by Beret Griffith, *A Chronological History of the Ecumenical Institute and the Institute of Cultural Affairs 1952-1988*. I used literature and archival materials to summarize the genealogy of the ToP Network and ToP methods and made those charts available in the appendices. I reviewed them with participants in step one. Zou et al. used archival data for triangulation. The materials available at the ICA Social Research Center, Griffith's book, and the genealogical charts I created to summarize the literature review allowed participants in this study to do the same during steps four and six, i.e., verify the accuracy of their memory, jog a memory, or locate missing details.

I chose critical collaborative autoethnography as my method because collaborative autoethnography uses personal stories to move beyond description to analysis and interpretation of culture (Snyder, 2015), and adding a critical lens integrated the additional element of critique. Like Roy and Uekusa (2020), I adopted this approach in an attempt to "study society through

ourselves.” I used a reflexive and critical approach not to finger point, find fault, shame or blame, but in recognition that other organizations struggle with the same questions around diversity and inclusion, and our personal reflections and critiques could be performed in service to humanity, as the insights and lessons we learned may lead to change and improvement and may benefit others.

The research method used was based on Chang (2013) and followed a standard process used by other research teams. Zou et al. (2020) followed a similar process, collecting data from themselves through reflection and from others via interviews. They then read and coded the data and then created themes. Devnew et al. (2017) began as a team of eight women. Convened because of similar interests, the researchers did not know one another, so they introduced themselves and shared their personal backgrounds, step one in my study. They then each wrote their own narrative, later sharing the narratives and discussing them, steps four, five, and six in my study. They recorded the themes after each narrative was shared. Geist-Martin et al. (2010) was comprised of a team of seven co-researchers. Writing about the complexities of mothering, they individually wrote autoethnographic narratives, shared their narratives publicly, publicly discussed the commonalities across the narratives, tied the commonalities back to the literature, and then applied a feminist/cultural critique identifying how their narratives reinforced culturally perceived selflessness in mothers.

Like Geist-Martin et al. (2010), Gnanadass et al. (2021) also applied a critical lens as they wrote about how their experiences of racialization as immigrants in the U.S. have informed their scholarship and practice as educators. They found that their diverse and distinct narratives comprised multi-layered and complex counter-narratives related to race and class and that using autoethnography critically “can help new learners subvert romantic narratives of bourgeois

success” (p. 47). Using a critical lens was an essential element of steps four, five, six, seven, eight, nine, and ten in my study.

The article by Devnew et al. (2017) has been instructive in many ways. Like Devnew, I prepared the participants by sharing readings. In addition, their research team had a project leader and primary author of the book chapter they were writing. Similarly, because I am writing a dissertation, I filled the project leader and single-author roles while acknowledging the contributions of my co-researchers. According to Hernandez et al. (2017), “logistical complexity grows as the size of the CAE team grows” (p. 252). Because this project had a large team of co-researchers (18), it was vital for me to serve in a project leader role and coordinate logistics.

Thus, data was collected from participants in six steps shown in Table 7.

Table 7
Data Collection Process

Step in Process	Description	Type of Data Collected	Generation/Collection Methods	Timeline
1	Survey	Demographic data	Online Survey via Qualtrics	January - 2022
2	Workshop 1: Introductions, Orientation and Genealogies Review and Update	Additional demographic data	Zoom and MURAL	February 18, 2022
3	Workshop 2: Co-design Data Collection Process	Co-create response form and data collection process to guide the creation of narratives	Zoom and MURAL	February 25, 2022
4	Individual self-writing and reflection	Co-researchers begin writing their individual narratives using the co-created response form	Draft narratives are uploaded to a shared Google Drive and read prior to workshop 3	February 25 – March 28, 2022
5	Workshops 3-5: Group sharing and probing	Co-researchers share their narratives, giving fellow co-researchers the opportunity to ask probing questions. Co-researchers brainstormed 1 st level codes for each narrative.	Zoom and MURAL	March 11, 2022 March 18, 2022 March 25, 2022
6	Individual self-writing and reflection	Co-researchers continue to write between workshops using the co-created response form	Completed narratives are uploaded to a shared Google Drive	February 25 - March 28, 2022

Recruitment

Participants were recruited using an initial convenience sample by using existing communication channels available to me as a member of the ToP Network. The primary channel was word of mouth. I sent an email invitation that included a link to the recruitment website to approximately 59 colleagues from the ToP Network and ICA (December 22, 23, 28, and 29, 2021). Those colleagues, in turn, shared the communication with additional colleagues, recruiting others to participate in the study. The recruitment site contained a summary of the research project, the entire dissertation proposal as an attachment, information about me as the primary researcher, the requirements to qualify to participate as a co-researcher, a Zoom recording of a pre-dissertation presentation on the activist facilitator that I presented for the Alliance for Nonprofit Management, and resources to prepare co-researchers to participate. These resources included a link to the 2017 special edition of the *International Journal of Multicultural Education* and previous autoethnographic work I had completed. In addition, I shared the recruitment communication with my professional network on LinkedIn (February 3, 2022). The post received 588 views. I shared the same post on my personal Facebook page and on the ToP Network “Group” page on Facebook (February 3, 2022). One hundred forty-six unique Facebook users viewed the post on the “Group” page.

Originally, I planned to recruit participants via other internal communication channels such as the ICA and ToP Network newsletters and MemberClicks, the ToP Network’s member database (see Appendix Y for email script). The ICA and ToP Network newsletters represent over 5,000 and 208 recipients, respectively. Because 27 colleagues self-identified as sample members and expressed interest in engaging in the project as co-researchers, I decided not to recruit via additional recruitment channels. Those who volunteered to participate in the study met

the established criteria. The study sought a minimum of ten to a maximum of 30 volunteer participants, including five participants for attrition. A representative sample was recruited via word of mouth and social media. Of the 27 colleagues who expressed interest in participating, ultimately 18, including me, committed to participating throughout the research project as co-researchers.

Demographic Survey

Twenty-seven self-identified sample members were directed via an email to a survey with four criteria questions that focused on the range of years and experiences in the early ToP Network. This survey contained a question asking respondents to volunteer as participants in the collaborative critical autoethnographic process. Once a sample population of participants for the study was identified, I facilitated two information sessions to begin building a relationship with them, describing the research project, and answering any questions they had about the study. Once the list of participants was finalized, I asked 17 co-researcher participants, not including me, to complete an electronic informed consent form. The total number of co-researchers who participated in the study was 18, including me.

Workshop Design

The research design was modeled on the iterative collaborative autoethnographic process presented by Chang et al. (2013):

- Preliminary Data Collection
 - Individual Self-Writing and Reflection
 - Group Sharing and Probing
- Subsequent Data Collection
 - Individual Self-Writing and Reflection

- Group Sharing and Preliminary Meaning Making
- Data Analysis and Interpretation
 - Individual Data Review and Coding
 - Group Meaning-Making and Theme Search
- Report Writing
 - Individual Meaning-Making and Outlining
 - Group Writing

Similar to the study described by Wolfe et al. (2018), I worked with the group to create a response form with informal questions and prompts to guide, not limit, participants in their writing and reflection process. Participants then engaged in an iterative process of writing, sharing, and sense-making. Upon completion of the autoethnographic account, the primary researcher followed up with an additional interview to clarify specific points and accounts in the participant's account, if necessary (see Appendix AA.)

Data Analysis, Integration, and Management

Genealogy, critical self-reflexivity, and critical collaborative autoethnography are the tools used in this study to conduct radical humanist research. The initial analysis followed genealogical methods to collect historical data concerning the organization. The second analysis step required critically reflexive narrative data about the development of the ToP Network and its predecessor organizations. This data was analyzed through a critical theory lens to understand the experiences of the co-researchers and the organization's continuing structure and institutionalization of power structures. In particular, I used genealogy as an analytical method to understand the shifts over time that resulted in the organizational evolution from the CLFC to the Ecumenical Institute, Order: Ecumenical, ICA, and the ToP Network as we know it today.

Genealogy is a critical analytic approach used by French philosopher Michel Foucault (1977), a trained clinical psychologist.

The data was iteratively reviewed and analyzed throughout the research project, first collaboratively by the co-researchers (steps five, seven, and ten). Then, I was the primary researcher completing the dissertation (steps eight, nine, ten, and 11). The sharing, probing, and meaning-making in steps five and seven were essential steps in the process, for as Hernandez et al. (2017) describe, “When multiple autoethnographers engage each other in CAE data collection and analysis, they complement, contradict, and probe each other as critical peers. As multiple perspectives and experiences are contested, the singularity of individual perspectives is tamed through intersubjectivity and multivocality” (p. 252). This method prevented one narrative or voice from dominating and allowed all co-researchers to constructively interrogate themselves and each other.

Once all the data had been collected and transcribed, I began the iterative process of data analysis and interpretation (steps five through eleven). First, I immersed myself in the data by reviewing autoethnographies, notes, video recordings, transcripts and field notes multiple times. I also compared individual narratives to each other and the literature, using my field notes to identify emerging themes and impressions, and logged my continuous analysis as the study unfolded. After the workshops with co-researchers, I transcribed the workshop recordings and utilized my field notes to capture as much detail as possible as the foundation for interpretation and achieve what Clifford Geertz calls “thick description” (1973).

I used an inductive analysis process to analyze the data (Charmaz, 1996) by first identifying preliminary codes by highlighting rich or significant participant quotes or passages (Saldana, 2016). I then organized the coded data into descriptive categories and used

comparative analysis to identify similarities and differences in order to make links and establish relationships between categories (Willig, 2008), and eventually formed broader themes (Cresswell, 2013), also known as theoretical or thematic coding (Charmaz, 1996; Saldana 2016). I then interpreted the data by constructing meaning from the themes (Rossman & Rallis, 2012); Saldana 2021). This data collection and analysis process continued until saturation was reached (Willig, 2008). As the final step in data analysis, I shared my findings with participants and obtained their reactions.

This collaboration with participants functioned as a means of validation, reducing the power relationship between researcher and participant and ensuring the findings “will have meaning both to the academic world and to the community or grouping of individuals who have been researched” (Josselson & Lieblich, 2003, p. 271). The steps of the analysis are presented in Table 8.

Table 8
Data Analysis Steps

Step in Process	Description	Type of Data Collected	Generation/Collection Methods	Timeline
7	Workshop 6: Group meaning-making	Group identifies themes that arose across the narratives by clustering codes and creating categories.	Zoom and MURAL	April 1, 2022
8	Optional Interviews	Primary researcher performs follow-up interviews as needed	Zoom and MURAL	March 2022

Data Integration

This data was analyzed and integrated with historical data concerning the ToP Network to produce a critical analysis of the organization. First, thematic data was developed from the critical collaborative autoethnographies. Next, this thematic data was integrated within the chronological framework of the genealogy that had been collected concerning the ToP Network. Finally, the process of data integration represented the final analysis steps for the primary researcher before completing the dissertation (steps nine, ten, and 11). See Table 9.

Table 9
Final Data Analysis Steps

Step in Process	Description	Type of Data Collected	Generation/Collection Methods	Timeline
9	Primary researcher integrates data and writes findings section of dissertation	The findings and conclusion sections of the dissertation are written	N/A	April 1-22, 2022
10	Workshop 7: Draft dissertation shared with co-researchers	A draft of the final dissertation is shared with the co-researchers for feedback and input	Zoom and MURAL	April 22, 2022
11	Final dissertation produced	Final edits are made, and the dissertation is submitted and defended	N/A	April 28, 2022

Data Management

Data management is democratic in CAE. That means the data from the autoethnographies is co-owned, and all co-researchers have access to the data. One of the primary decisions that co-researchers needed to make was who could use the co-owned data and

for what purposes. I proposed that the shared pool of data be submitted to the ICA Social Research Center after the study to make the co-owned data available for future research and align with the democratic principle inherent in collaborative collaboration autoethnography. The co-researchers in this study agreed to submit the data to the ICA Social Research Center after the study. To maintain confidentiality, the group agreed that Zoom recordings of the session would not be shared until the study was complete. That means co-researchers who missed a session were not provided the recordings to review before the next session. Not sharing the recordings until the study was complete was the only way I could maintain my commitment to confidentiality with the group. Sharing the recordings during the study meant that I had no control over how co-researchers shared the information and, therefore could not guarantee that confidentiality would be maintained.

Data that had already been created during the literature review, such as the genealogies, was made available to the co-researchers to assist with triangulation. I organized the data based on the way it was collected and included who collected it, when, and the source of the data.

Trustworthiness of the Data

Sarah Tracy's (2010) eight criteria for excellent research were used to ensure quality. Tracy specifically calls for: a worthy topic, rich rigor, sincerity, credibility, resonance, a significant contribution, ethicality, and meaningful coherence. In addition, there were checks and balances in place, such as triangulation, self-reflexivity, and participant input, to ensure credibility and reliability. I used self-reflexivity, triangulation, and participant input to eliminate bias and ensure integrity and reliability (Golafshani, 2003). The data collection plan used three sources of data to account for the triangulation of data.

Limitations and Delimitations

While Chapter 1 addressed the broad, overall limitations and delimitations of the study, this section discusses, in detail, the limitations and delimitations related to the research methodology and design and potential impacts on the results. This section also describes any limitations and delimitations related to the methods, sample, instrumentation, data collection process, and analysis. Other methodological limitations and delimitations of the study may include issues regarding the study design, sample size, population and procedure, instrumentation, data collection processes, and data analysis. Finally, this section also describes why the existing limitations are unavoidable and are not expected to affect the results negatively.

Dissertation Design Limitations

Two initial limitations existed with respect to the research design. First, this research study was conducted during the COVID-19 Pandemic. Due to restrictions on social gatherings and travel, the data collection process relied on telecommunications and the use of Zoom to conduct the workshops. These two limitations presented unknown restrictions on the entire process. Reflecting from a critical perspective required participants to be willing to be vulnerable, which may be more difficult to do online. Also, although there is no evidence of this, participants may have been reluctant to share information that they believe may tarnish the reputation or perception of themselves, the organization, or their colleagues, especially if they feel more exposed in the online communication space.

Next, the research study used phase one of the critical collaborative autoethnography method due to the limitations of the dissertation process. For example, the collaborative autoethnographic design requires 1) participants to be authentically engaged from beginning to

end, 2) all participants contribute to a shared pool of data; 3) have equal rights to use the data, and 4) shared authorship (H. Chang, personal communication, March 21, 2019). Because this research is being submitted to satisfy the requirements for a dissertation, single authorship is required. In addition, while I received initial feedback from potential participants, the literature review, the initial design, and feedback incorporated about the design were completed without collaboration. Shared authorship will occur in phase two after the dissertation is completed.

Because participation was voluntary, it was difficult to know how many ToP Network members would elect to participate. A large number of participants would have created logistical challenges, such as following shared norms and agreements and maintaining deadlines, as the co-researcher team engaged in full collaboration. Full collaboration means that participants contribute their “autobiographical data to a common pot of data and convene to ask probing questions of each other for clarification and expansion of the data, and collaborate in data analysis, interpretation, and report writing” (Chang et al., 2013, p. 68). There is intense labor and time involved in full collaboration.

Because qualitative research methods are a constructive or emergent approach, it is impossible to forecast whether the end product (a critical collaborative autoethnography) that emerges from phase 2 will make a significant contribution to the field. Additionally, extensive time and resources were required to perform a high-quality study due to the large amounts of data and analysis. Despite the potential limitations of the study, I believe the strengths strongly outweighed the weaknesses.

Finally, because of my role as a member of the ToP Network, I could be perceived as biased. My role as participant-coresearcher was a little different than if my role as participant-

observer. I see my role as a community member and co-researcher rather than an objective inquirer about the community (Finely, 2008, p. 888).

Ethical Considerations

I completed the Collaborative Institutional Training Initiative (CITI) during this dissertation study. The CITI training described the importance of adhering to the principles of the Belmont Report (United States National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, 1978). These principles involved beneficence, justice, and respect for all participants. The ethical issues applicable to this study included the nature of the participant's involvement, informed consent, and the participants' risks of involvement in the study.

To protect participants and avoid potential risk, I was willing to remove any information deemed private or possibly damaging for beneficence. There were no requests to remove information. I included a standard release form with the informed consent form for those volunteers who wished to include their names in the text. (See Appendix U). None of the co-researchers expressed a desire to remain anonymous; therefore, steps to mask each participant's identity were not taken to ensure anonymity. Steps to maintain confidentiality and privacy and strategies to prevent coercion and conflicts of interest were taken. In addition to the Informed Consent Form (see Appendix U), each participant was invited without threat and undue inducement (Roth & von Unger, 2018) and could opt out at any time and for any reason. Indeed, nine self-identified sample members opted out before the study began. No coercion was involved. Maintaining conscious awareness of the ethical principles of the research process occurred through enacting procedural steps.

There were no overtly high-risk concerns related to ethicality. I used critical collaborative autoethnography as the study method to minimize ethical concerns. However, ethical concerns do exist. For example, it may be unethical for me to use my position as a researcher to represent ICA and the ToP Network based on a scholar as expert stance. Taking an expert or scholarly stance could, in essence, be a form of knowledge production the study is intended to avoid. This was mitigated by involving co-researchers as much as possible in the design, data collection, and analysis within the limits of the requirements of a dissertation.

Another ethical issue is transparency regarding the degree of collaboration possible within the dissertation's constraints. For example, I wrote a sample response form based on my identified research questions. I wrote the sample response form because, as a Ph.D. student, my dissertation committee and the Institutional Review Board (IRB) had to approve the study and therefore needed to have confidence that I had created a comprehensive research design and the study would not cause harm. However, because I used a collaborative method, I had an ethical responsibility to allow my co-researchers to shape the study. Because of the approvals required in the dissertation, my co-researchers could enhance or add to the study's design but could not fully redesign the study, such as discarding the research questions I had identified or choosing a different research method. To do so would have required additional IRB approval.

It was important to me to use critical collaborative autoethnography because of my sensitivity to power. As the primary researcher, I do not believe my perceptions, experiences, observations, or knowledge are more important or valid than others who facilitate using ToP methods or are members of the ToP Network. Nor is anyone participant's perceptions, experiences, observations, or knowledge any more important or valid than the other participants. Critical collaborative autoethnography was a way to weave our various narratives into a single

narrative, honoring each experience while co-creating the whole. Perhaps most importantly, critical collaborative autoethnography is aligned with the ToP approach, which emphasizes participation, inclusion, and collaboration.

Conclusion

This chapter outlines my efforts to conduct dissertation research that answered three questions.

RQ1: What are the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network?

RQ2: How do autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization?

RQ3: How does critical self-reflexivity help us better understand how power and privilege manifest in the experiences of members of the ToP Network?

The study was performed using qualitative research methods from the radical humanist paradigm. Specifically, I engaged as a co-researcher with participants in the production of a critical collaborative autoethnography. Thus, in addition to documenting ICA's contribution to the organization development field and bringing the scholarly literature on ICA and the ToP Network current, the study was also an experiment in collaborative autoethnography. As a member of the ToP Network, I saw this study as an opportunity to revive some of the principles or values that inspired the practitioners that created ToP methods and that remain relevant today: 1) an ethical question about our individual role in the world amid atrocities, inequities, and oppression, and 2) collaborative research, practice, and experimentation. Following are five additional chapters: results and discussion. In the results chapters (chapters 4-7), I detail the results of this research study in light of the research questions. In the discussion section (chapter

8), I provide a high-level summary of the research, discuss implications, draw conclusions, and make recommendations.

CHAPTER IV

Co-Researcher Positionalities

Introduction

This dissertation marries collaborative autoethnography and critical autoethnography into a single data collection approach I call critical collaborative autoethnography. The use of a critical collaborative autoethnographic process to collect data provided opportunities for the ToP community members to engage in the practice of using narratives and critical self-reflexivity concerning power and positionality to describe their experiences in the ToP Network and/or the predecessor organizations. When using critical collaborative autoethnography, we are explicit about our positionality. This positionality means we acknowledge the social and material forces of oppression that shape our lives and the privileges and marginalization we experience as the result of our various intersecting identities. Furthermore, understanding this positionality means we use reflexivity to take responsibility for the subjective lenses through which we view the world (Boylorn & Orbe, 2014; Kincheloe et al., 2018).

In this chapter, I describe the demographic profile of the co-researcher team and share the co-researchers' positionality statements. These statements exemplify that researchers are not fully objective. Instead, we bring experiences, values, beliefs, assumptions, and a worldview to our research. This subjectivity is often unnamed. In this critical study, we attempt to name our subjectivity and make it explicit.

Demographic Profile of the Co-Researcher Team

Responding to an online demographic survey, twenty-eight ToP facilitators and trainers initially signed up to be co-researchers. Of the twenty-eight, eighteen participants, including myself, continued throughout the project. This group of co-researchers presented a diverse group

in many aspects, including representing involvement in all the decades of organizational history (1950's – present), various organizational affiliations (CFLC, O:E, EI, ICA, TN), geographic regions, and adequate diversity in relation to age, gender, and ethnicity.

This co-researcher team represents the current organization and each predecessor organization as well as diverse locations across the country, with one co-researcher from Canada and another co-researcher from Ecuador. The criteria for participation produced the diverse participant pool I desired. Participants range in age from 46-81, with 1959 representing the earliest year one of the co-researchers became involved with ToP and 2011 being the most recent year a co-researcher became involved with ToP. Thirteen co-researchers self-identified as cis-gendered female, while five co-researchers self-identified as cis-gendered male. Fourteen participants self-identify as white, one as Latino/a/x, one as American Indian or Alaskan Native, one as Mixed Race, and one Asian or Pacific Islander. The mixed-raced person was both African American and Mexican American. Academically, all the participants had achieved varying levels of degrees through college education. Table 10 summarizes the demographics of the participants:

Table 20
Participant Demographics

Name	Age	Gender	Race	Location	Education	Year Became Involved with ToP
Mike Beebe	52	Cisgendered Male	White	Seattle, WA	BA	2004
Deb Burnight	68	Cisgendered Female	White	Sioux City, IA	BA	1997
Ren Daraio	56	Cisgendered Female	White	San Francisco, CA	MA	2006
Librada Estrada	48	Cisgendered Female	Latino/a/x	Springfield, VA	MA	2008
Mary Flanagan	69	Cisgendered Female	White	San Antonio, TX	MA	1994
Beret E. Griffith	81	Cisgendered Female	White	Northfield, MN	MA	1969

Laura Johanson	52	Cisgendered Female	White	Minneapolis, MN	MA	1995
Rachael Mizuno	46	Cisgendered Female	White	Chicago, IL	BA	2000
Marilyn Oyler	77	Cisgendered Female	White	Phoenix, AZ	MA	1965
Iris PrettyPaint	67	Cisgendered Female	American Indian or Alaskan Native	Yakima, WA	PhD	2009
Robert Quintana Hopkins	51	Cisgendered Male	Multiracial	San Leandro, CA	MA	2010
Brigid Riley	58	Cisgendered Female	White	Minneapolis, MN	MA	2011
Eunice Shankland	73	Cisgendered Female	Asian or Pacific Islander	Centennial, CO	BA	1972
Jane Stallman	75	Cisgendered Female	White	Cuenca, Ecuador	MA	1992
Bill Staples	68	Cisgendered Male	White	Toronto, Canada	BA	1969
F. Nelson Stover	76	Cisgendered Male	White	Greensboro, NC	BS	1964
Jean Watts	80	Cisgendered Female	White	New Orleans, LA	BA	1959
James Wiegel	77	Cisgendered Male	White	Tolleson, AZ	BA	1966

Co-Researcher Positionalities

This study sought to describe and understand the experiences of members of the ToP Network utilizing critical collaborative autoethnography. Critical collaborative autoethnography uses personal stories to move beyond description to analysis and interpretation of culture (Snyder, 2015), adding a critical lens integrates the additional element of critique. Adding the critical lens shifted this study from the interpretive to radical humanist paradigm, using the experiences of members of the network to identify insights and learning that could lead to emancipation and freedom from oppression. Exploring our experiences and narratives from a

critical perspective allowed us to explore how we have functioned as agents of power and reinforced the hegemony of the dominant culture.

To support the practice of critical reflexivity, each co-researcher was asked to write a positionality statement. Writing positionality statements was the first step in creating awareness and interrogating and naming our conscious or unconscious involvement in systems of oppression so that we can change our behavior and take action to create a more just and equitable world. Darwin Holmes (2020) defines positionality as:

The term positionality both describes an individual's worldview and the position they adopt about a research task and its social and political context (Foote & Bartell 2011, Savin-Baden & Major, 2013, Rowe, 2014). The individual's world view or 'where the researcher is coming from' concerns ontological assumptions (an individual's beliefs about the nature of social reality and what is knowable about the world), epistemological assumptions (an individual's beliefs about the nature of knowledge) and assumptions about human nature and agency (individual's assumptions about the way we interact with our environment and relate to it) are colored by an individual's values and beliefs that are shaped by their political allegiance, religious faith, gender, sexuality, historical and geographical location, ethnicity, race, social class, and status, (dis) abilities and so on (Marsh et al., 2018; Sikes, 2004; Wellington et al., 2005). (p.1)

Following are our co-researcher positionality statements in alphabetical order by last name.

These statements allowed us to reflect upon and be transparent about our identities, experiences, and values and how they shaped our approach to our work as facilitators and to this co-research project. Each of the individual narratives were used in the analysis of the data.

Positionality Statements

Mike Beebe, he/his

I am a white, middle-class, cisgender heterosexual man born in New Haven, Connecticut, but spent most of my childhood growing up in Cleveland, Ohio. My parents divorced when I was nine years old as my father was coming out as a gay man in the '80s. My identity was shaped significantly by my experience as the older brother of two kids, as a child of divorced parents, and as a son of a gay dad in a time when I thought I was the “only one.”

The image of a bridge comes to mind as a metaphor for my childhood years. As the oldest son, I was often bridging the differences between my estranged parents and serving as the steady force in my younger brother's life. As the straight son of a gay dad, I often felt I was “bridging” straight and gay worlds. A dear friend of mine who also had a gay dad coined a phrase to describe his experience that also resonates with my experience as “culturally queer, erotically straight.”

As a person of many privileged identities, my bridge to understanding the experience of oppression & marginalization was my experience as a son of a gay dad and a mother living paycheck to paycheck as a community mental health counselor. My early experience witnessing and experiencing silencing & injustice made me passionate about creating spaces where all voices are heard, honored, and engaged. My early work fighting for LGBTQ + family rights led me eventually to anti-racism work as well and my ongoing journey to show up as a “bridge” to justice.

I continue my journey in my adult life as a partner and father of a daughter, continuing to learn and grow as a community member, facilitator, trainer, and consultant.

Deb Burnight

I am a white, cis-gendered woman and upper-middle-class facilitator, trainer, former teacher, professional volunteer, mentor, learner, friend, wife, sister, aunt, mother, grandmother, and recovering Republican (now Democrat). I claim and celebrate my Norwegian heritage as primary and also recognize my French and Scots-Irish connections. I acknowledge that my current worldview has been hugely influenced by the water I swam in as a child. I am aware I have biases that need courageous exploration and have been on a journey of discovery, particularly over the last few years, to figure out how to unpack those biases and become a better human. I recognize that the biases and values I was raised with can be both a blessing and a curse for myself and others. I ask for your help in calling out my unconscious dominant-culture patterns...and will try not to make excuses for them but learn and act upon healthier ones that can contribute to a better world.

In facilitation (my third profession), I have found a calling that has grown out of my life experience with community service, civic engagement, family, and volunteerism, one that aligns with my personal, professional, and spiritual values. I recognize that in my facilitation and training, I bear the responsibility to profoundly respect the language, culture, and authentic needs of my client groups and to co-create an approach to meeting their needs. I need to recognize that I am a guest in their world and that interventions I make may have both harm and healing potential, and I may unconsciously be responsible for each possibility. I must first listen.

Ren Daraio, they/she

I am a co-researcher contributing my autoethnography for Robert's dissertation. I bring several positions to this work. I am a white, cis-gendered woman, queer, middle-aged, middle-

class mother of two bi-racial children. I have the privilege to live, work, and play on the ancestral and stolen lands of the Ohlone and Ramayatush people.

Within the ToP Network, I hold many positions:

- I am a mentor trainer, which privileges me to not only train but, in recent years, to shape the training for the online context. I am privileged to support others in their journey to obtain their certification as facilitators using ToP methods.
- I train many courses in the ToP catalog of courses. This privileges me in being able to get work. If few people teach the course, I am called on to teach. I also sit as national faculty on two courses.
- I co-chair the Certification Team and am the Certification co-coordinator; both roles privilege me in being able to shape the Certification Program and know the people who are currently pursuing Certification. Specifically, I am in the position to call people together to look at areas of Certification that need amendment and changes and to make those changes.
- I sit on the Curriculum Team. As part of this group, we call for new training to be developed and oversee the process for making those trainings into official courses. I also vet courses or review them and submit my reflections on the course.
- I have been on the planning committee for the last three TNAGs. My position on this committee allowed me to shape the theme and program offerings significantly. In the last year, I introduced the concept of Empathy Interviews to bring the TNAG theme to the large TN for review, consideration, and changes.
- I held the position of Vice-Chair on the ICA board for two years. I struggled to bring ToP methods into board meetings and to support agendas that had clear aims. My purpose was

to support the board in getting work done, have difficult conversations, and re-introduce the concept of consensus decision-making. This position privileged me in being able to see the inner workings and finances of ICA.

- I am a Senior Associate at the Center for Strategic Facilitation. I have the privilege of working closely as a trainer and facilitator with Robert Quintana Hopkins. My relationship with Robert affords me the privilege of a deep connection with a colleague I admire and learn from every time I am with ellos! It is a joyful connection. It also privileges me in terms of acquiring work.

I am aware that I am white and carry familial, social, and dominant cultural conditioning inside me. The dominant white culture is inside me, and I am in the process of decolonizing my being. I see that many of us are in this process, all at different stages. It is painful when my unconscious internalized racism reveals itself, and it reveals itself daily.

I work to align my core belief that we all want to be cared for, seen, heard, and loved with the world dissonance that would suggest otherwise.

My spiritual beliefs ground me in the understanding that reality manifests itself in opposites and represents one whole. I contain within me those opposites and that whole. I am that. You are that. We are that. Containing and expressing the multitudes we create together.

Librada Estrada

I am a 49-year-old, cis-gender, able-bodied female, first-generation Mexican-American, born into a family of seven females and two males, and raised in San Antonio, Texas, currently living in the Washington, DC area. I have been married for 22 years to a Japanese-American man, creating a multi-cultural household and raising two Asian-Latino children. I am bilingual in English and Spanish. Catholic-raised and Episcopalian-living, I do not consider myself religious

but spiritual and believe in *curanderismo*. I appreciate culture and am a world traveler. I am a life-long learner with a Master's in Public Health, a trained facilitator, certified coach, and certified practitioner of several leadership assessment tools. My work is influenced by the positive and traumatic experiences I have experienced and the strong desire to create different environments so that my children and future generations reach their potential much earlier and have different experiences. I imagine the world and the impact they could have if systems of oppression did not exist and work to help individuals embrace and live their unique leadership style to change systems today. While I recognize I cannot speak directly to lived experiences from others that are different from me, I am learning to better support individuals who are part of the global majority and are traditionally marginalized and folks who want to support us. I am challenging myself to be honest about how I perpetuate learned oppressive beliefs, decolonize my thinking, and be different. I believe in the potential and goodness of others, in the capacity to change, and that our past does not define our future.

Mary Flanagan

My roots and their impact on my worldview & how I engage with others:

I am white. I am well educated. I am a cis-gender woman who has lived the roles of wife, mother, and professional roles for more than 40 years. I live in San Antonio, Texas, a city with a rich cultural mix: (64% Hispanic and 23% white) but historical and systemic social, economic and cultural segregation. I raised our children in an affluent, primarily Anglo community close to the city center with its own high-performing school district separate from the city's.

I grew up the youngest of four girls in an Irish Catholic family where the Parish was our social, academic, and religious hub. My three sisters had all entered the convent by the time I was eight years old, and the nuns at school saw "great potential" in me for a religious vocation.

My parents were both active in various parish organizations and held in high regard, and I felt very special during those years.

My years at a Catholic all-girls high school from 1966 to 1970 were formative in building commitment to & experience in social justice efforts. Civil rights, women's rights, and peace movements were happening just as major changes in the Catholic Church were expanding perspectives and perceptions of what was possible.

My undergraduate years at a large State University broadened my relationships & perspectives and afforded me many opportunities for leadership development & experiences.

A six-month stint as an English teacher in Seoul, Korea, with additional travel to other places in SE Asia following undergraduate school, continued to expand my worldview and recognition that we are all a part of one whole approaching life from different perspectives.

My formative years and experiences left me with a strong moral fiber and a sense of responsibility to make the most of my talents to make this world a better place. As a community and organizational development facilitator, my career has been a purpose-driven vocation. I belong to no organized religious group. I approach life and those I encounter with respect and humility. I appreciate that we humans all struggle with or because of something. I have made and continue to make lots of mistakes and continually fail to be sensitive to others' needs. These mistakes hurt others. I know that my perspective is shaped by my past and present privileges. I am profoundly aware that my engagement with groups puts me in a position of power that can potentially inflict harm and stimulate growth and positive change. As I move along this human journey, I ask for peer guidance and grace from you, my colleagues.

Beret Griffith

At 81, approaching my 82nd year, I am beginning to relate to my chronological age consciously. As a child, I would sit on a step in the evening and wonder how far “out” was/is – I am still wondering.... I am in the process of accepting my mind is not as lightning fast as in the past. As a white, middle-class mother, partner, grandmother, elder, colleague, and friend, I have an acute awareness of privilege. My multi-cultural family is a treasure. My ten-year partnership with Paul Noah has enriched my life beyond measure.

Being a part of the community of the EI/ICA broadened my perspective and deepened my understanding of the world. Every day I am addressed by the precarious state of the planet. Paul and I now live a relatively solitary lifestyle for four months of the year in a small cabin built by my father in the Wisconsin woods. I write about and take snapshots of the world around me.

My 50-year association with O:E/EI/ICA/ToP colleagues has gone by in a flash and has been a great gift in my life. It is a privilege and an honor to continue to be a part of “Those Who Care.”

Laura Johansson

I am Laura Ann Johansson. I was born in the Twin Cities in 1969, 53 years ago and I come from Finnish, Swedish, and English heritage. My paternal grandfather immigrated from Sweden in the 1920s but didn’t want his kids or grandkids learning to speak Swedish for fear they would not “fit” in, as was common to immigrant families at the time. My father and mother both grew up in working-class families that emphasized education, and both my parents were academically gifted, winning scholarships to support their pursuit of Ph.D.s in psychology in their twenties. Perhaps from a working-class background or perhaps from a first-generation

immigrant background, we were raised in a household that emphasized hard work, education, and the outdoors.

My parents divorced when I was three years old, and I spent much of my every-other-weekend stays with my father and brother at a rustic cabin in northern Minnesota with no running water; either building the cabin or fishing or hunting. I think some of my feminism grew out of those years, insisting on being treated equally as my older brother in pursuits that society would label as “masculine.”

From my mother, I was raised in a tight-knit community that included a liberal, Congregational, faith-based community. There was a strong emphasis on community service. Both my parents remarried, and I had nine half-or step-siblings, which has contributed to a full and beautiful mosaic of a blended, non-traditional family.

When I was 13 years old, my mother did a Fulbright teaching exchange, and I spent my 8th grade in working-class north London. It was a formative year. We lived in an economic and ethnically diverse community. I gained an expanded worldview to include a broader understanding of class issues and global issues - as London is the post-Colonial hub for many former English colonies. I returned to my predominantly white, upper-middle-class community in a suburb outside of Minneapolis, hungry for a larger international community. The year after I graduated from high school, I spent a year in Venezuela as an exchange student. I went to Oberlin College afterward, partly due to its history and environment of social and political activism. I studied abroad in the Dominican Republic and returned there as a Peace Corps Volunteer after graduation. After my two years of service, I stayed there as a trainer for two more years. From my years in the Peace Corps and as a technical trainer, I learned the value of supporting communities to realize their own visions, how to do technical assistance effectively,

and that those most impacted by plans should also be the same folks who direct those plans. I eventually returned to Minneapolis in 1996 after I was hired as a community organizer in an economically and racially diverse community. Twenty-five years later, I still call that community home. TOP methods became an integral part of my professional and personal life during this chapter of my life.

I identify as a white, middle-class, educated woman who is also a mother, wife, daughter, feminist, organization development consultant, trainer, coach, facilitator, and community organizer. Many of my identities are afforded privilege in our country, and I recognize I have been socialized in a white supremacist, male dominant, heterosexual, protestant society. I am trying to unlearn or become more aware of that socialization, create new narratives for myself and my family, and work towards a more racially and economically equitable society.

Rachael Mizuno

I am a white female with Swedish and Italian ancestors. My immediate family is upper-middle class. I'm married to a man, and my partner is Japanese American. My three small children are Japanese and white. I am cis-gendered and identify as queer. I would say I'm Catholic but not practicing. I don't have any physical challenges or mental illness, but mental illness is very present in my extended family.

I'm a new business owner and started a non-profit consulting firm last year. Within the ToP Network, I am a member and a trainer. I currently am supporting the trainer-network design effort and attending membership meetings. In 2001, I participated in the International Training of Trainers as a U.S. participant and served on the ICA board for one and a half terms.

Identifying who I am as an individual within any network and accounting for the power that I hold individually and collectively in society is essential to me—healing myself from white

supremacy, patriarchy, and other dominant cultures and helping the nation heal in any way that I can is a life-long aim. I'm usually playing catch up and looking to others who have gone before.

I come to this project with an open heart and a bias toward service. I believe in the present, past, and future power of the ICA ToP Network and want to see it succeed. I want Robert to succeed. We don't know each other well, but I'm grateful to him for being able to participate in this rich experience. I highly value collaboration, partnership, and purpose, and this research project hit each of those notes perfectly.

Marilyn Oylar

I am a cis-gendered, heterosexual, 77-year-old married woman and mother of two adult children and have one seven and a half years old adopted granddaughter. I am mostly retired though I run an Airbnb out of our guest house, sell sticky walls, and act as administrator of many Partners in Participation programs. I also volunteer to do taxes for senior citizens with AARP.

I learned to work hard in a large family with limited income in rural America. I learned to love a culture during my years in Fifth City, unlike the Northern European culture I grew up with. In years of international immersion and work, I gained an appreciation of the multiple authentic ways that people live their lives and love and care for their neighbors. In solving numerous financial and otherwise practical puzzles, I am committed to convening and facilitating collaborative decision-making as I am aware they are the only decisions that have a chance to survive. I am called to serve and make a contribution. I am drawn to social justice issues and making sure people have a voice in decisions impacting their lives. I am choosing to continue to have a meaningful and engaged life.

I received some recent feedback which I am owning:

- Through sheer willpower, I created a brand, ToP, that will outlive us all (better than just saying stubborn!)
- Serious insight, quiet observer
- Just say yes and then figure out how to articulate the yes
- Open and shared life struggles

Iris PrettyPaint

I am an American Indian, an enrolled member of the Blackfeet Nation, a descendant of the Crow Nation, and a cis-gendered mother, grandmother, and great-grandmother. Because of the colonial history of the United States, genocide, intergenerational trauma, and final submission of European property systems, I work across cultures, worldviews, philosophies, ontologies, and epistemologies to understand the root causes of power, and reality, inequity, and injustice. My commitment is to stay independent, observe deeply, use bias positively, and discern hypotheses of integrity, relationship, renewal, and vision.

In our ceremonial way of life and in our language lies the teaching of taking the time to pray about what position you're going to take on something. It requires you to sacrifice your time, patience, and wandering mind. The smudge centers us, and we have opening songs, and then they paint us. Why do they paint us? This is our protection and cleansing to prepare us to stand up for what we believe in.

Robert C. Quintana Hopkins

I am a mixed-raced, cis-gendered, married, gay male of African American and Mexican American ancestry who self-identifies as AfroChicano. Because of my keen awareness of inequities and injustices, the historical experiences of my ancestors in the U.S., and my personal experiences of discrimination and bullying, I am fully committed to working in a way that

positively impacts the world and promotes equity, and justice, liberation, and belonging. This commitment is reflected in the participatory facilitation and research methods I employ as an organizational development practitioner. Academically, this commitment is reflected in my use of autoethnography to disrupt meta-narratives that ignore the diversity between and within groups. These commitments are wedded to the qualitative research method used in this dissertation project, critical collaborative autoethnography. Critical collaborative autoethnography honors the diverse individual experiences of our co-researcher team while simultaneously allowing us to collaborate to generate and analyze data from a critical perspective.

Working from a critical paradigm requires that I name systems of privilege and oppression and interrogate my own involvement in those systems. I recognize that although I carry many marginalized identities, I do not know everything, nor do I have all the right answers, nor am I immune to perpetuating systems of privilege and oppression. Like others, I am learning to reflect and critique my own thinking and behavior. I am learning to be an ally and co-conspirator to those who live in the margins, like me, and to those who live at the center but seek to be an ally or co-conspirator to those of us in the margins. This requires radical honesty about the ways in which I miss the mark and unintentionally reinforce what bell hooks calls “imperialist white-supremacist capitalist patriarchy” so that I can decolonize my own thinking and not function as an unintentional agent of the dominant ideology.

I come to this dissertation project as a learner. I am learning to produce scholarly research; I am learning with and about my co-researchers. I am learning about the ToP Network and its predecessor organizations. I am learning about myself and how this project will change and transform me.

I see the integration of a critical approach as part of the next phase of the evolution of ToP. Integrating a critical approach will make ToP methods more relevant for me and others like me who do not want to be neutral, for as Archbishop Desmond Tutu said, “if you are neutral in situations of injustice, you have chosen the side of the oppressor.” For me, the critical paradigm is about Love. Those of us who work from the critical paradigm love so much we are compelled to take a stand. We are committed to dismantling systems of oppression that negatively impact the oppressed and the oppressors. Love fuels us. We seek to free both the oppressed and the oppressors.

The following quote from Thich Nhat Hanh (1991) reflects my intention. It reminds me that we view the world from a critical paradigm, not to blame or shame ourselves or others but to accurately understand and name the current situation, the current environment:

When you plant lettuce, if it does not grow well, you don't blame the lettuce. You look for reasons it is not doing well. It may need fertilizer, more water, or less sun. You never blame the lettuce. Yet if we have problems with our friends or family, we blame the other person. But if we know how to take care of them, they will grow well, like the lettuce. Blaming has no positive effect at all, nor does trying to persuade using reason and argument. That is my experience. No blame, no reasoning, no argument, just understanding. If you understand, and you show that you understand, you can love, and the situation will change. (p. 78)

Too often, we blame the oppressed, not fully understanding the conditions in which they exist, sometimes miraculously, and seeing our own part in maintaining those conditions.

Ultimately, I offer this dissertation research as an opportunity to reflect upon the past critically

and the present and explore how we can use ToP methods even more effectively to care for everyone.

My spiritual practice leads me to believe that we are all in this together. I hope that I can use both of my roles, scholar and practitioner, to do my part, however big or small, to uncover unjust and oppressive power structures and move towards a more compassionate, equitable and loving society. That is my life's work.

Brigid Riley

I am a white, cis-gendered woman born 59 years ago into an Irish-Catholic English-speaking family in Minneapolis, Minnesota, in the United States' Midwest region. My family of origin was positioned in values inside the middle class, although their economic status, and mine, has fluctuated within that status. I claim cultural roots in Catholicism but am not religiously affiliated now. Feminism is an important component of my self-image. I am given societal status by being white, middle-class, and English-speaking in this time and place, *and* I know that I am a woman in a man's world, lesbian in a straight world, culturally Catholic in a Protestant world, and carry the legacy of being Irish in an English world. I name my identities as woman, lesbian, mother, spouse, daughter, sister, aunt, niece, cousin, friend, colleague, and creator.

I approach my life and work through a mostly-full glass lens, owning the power of an abundance perspective. I bring a deep respect for others, their perspectives, and their lived experiences to my life and my work, striving to co-create a sense of what's possible. While I am rooted in values of inclusiveness, collaboration, and community care, I also recognize the deep layers of racism and colonialism within our culture and myself. I am actively digging through those layers in the process of self-discovery and change. I am on a path of continuous learning and regularly birth new practices to enrich my work and my life.

Eunice M. Shankland

I am a woman of Southeast Asian descent, born in the Philippines, the eldest of six children, and married to a Caucasian male from Cleveland, Ohio. I was raised not only to care for my siblings and family but to serve our community and others who are of diverse cultures.

I have lived in six countries and worked in 30-plus countries as an international staff of the Institute of Cultural Affairs and as a consultant to corporations and UN agencies in New York and Rome. I have helped develop the Technology of Participation (ToP) Methods with groups ranging from subsistence-level villages to executive offices. In over fifty years as a process designer, developer, trainer, and group process facilitator, I have become aware that local communities, private sector companies, government agencies, nonprofit organizations, and communities of faith are all fraught with conceptual and practical disparities. I have learned to pay attention to people, acknowledge and respect differences, and have been committed to the principle of love in action.

My life has been an odyssey of discovery, painful disruptions, and continuing efforts to find 'sacred' space where differences are honored, wherever I show up. Life continues to send me messages, especially that 'our differences can be acceptable.' We must talk and walk with others, including those who do not appreciate us and our differences.

I also realize that my innately curious mind keeps me engaged in ways that benefit others in spite of difficult disagreements. I also accept that what I can offer is but a parcel of the larger reality. I can only be responsible for my own thoughts my responses and aim to look for opportunities to engage in service for the good of the many. And there have been stressful times when I chose to step aside and disengage in one form or another – to rest, reflect on my experience, and discern future directions.

My difficult experiences are part of the human propensity to charge ahead toward goals with limited awareness of our impact on individuals and groups. This behavior is often reinforced by our limited understanding and will to learn about each other. To be an active participant in a living, evolving world, I have learned that I need to be prepared to face unwelcoming and hazardous elements. I chose to be a facilitator, fueled and inspired by a Quixotic search for the “elusive dream of lasting peace, mutual respect, and inclusive engagement.”

My mother taught me to live my life and work toward a just, free, and connected world. She raised me to reflect on the goodness of life continually. To paraphrase Erich Jantsch: Evolutionary reflection is not accidental and spiritual space includes the old triad FAITH-HOPE-LOVE. He relates the story from Charles Péguy, a French Poet, about the triad of the three sisters: Faith and Love, the two older sisters who must nourish the protect their younger, fragile sister, Hope. As facilitators, we are the older sisters who are the keepers of the spiritual space where Hope will flourish in this self-balancing process of abundant life.

Jane Stallman

I am a cis-gendered, heterosexual, widowed, 75-year-old, middle-class woman. I am currently mostly retired and live in Cuenca, Ecuador. My dream is to develop a group of people in Ecuador who know, use, and can teach ToP Methods in Ecuador. I’m currently using the ToP methods in small ways.

I believe we are each a part of an interconnected web of all existence. In my small part of the web, one nexus point, I am responsible for providing care for it and those with whom I am most closely connected. I know on some level that what I do has some effect on the whole web, and I also know that the rest of the web affects me. I don’t and can’t control it all.

Because there is suffering in the world as we imperfect beings live our lives, mending and tearing apart our piece of the web, I aim to be helpful where I can be. It is important to me to notice and attend to what is going on, particularly where there is oppression and systemic injustice. It is important to me to treat each person I meet with respect and care on a personal level. On the system level, it is important to me to help find ways to improve systems and practices to be more just and healthy for individuals and the whole community.

I worry about a focus on oppression, as it can be oppressive on the individual level. Each person ultimately has the choice of how they respond to life, whether it is in the microsecond between reaction and action or in the journey we choose to take. Defining people by their oppressed state can unintentionally take away the power they have in their lives and their responsibility for making choices.

I also feel a responsibility to address issues of systemic injustice. I do some of this through supporting people and projects in the Amazon. My choice is to focus on projects 1) That help empower individuals and communities and 2) That work to address climate change. I work in small ways doing what I can from where I am.

Bill Staples

My 12,000-person town in Ontario, Canada, was at the intersection of fertile farmland to the south and Canadian Shield cottage country to the north. At only 80 miles from Toronto, we also had large industries like Union Carbide. Therefore, Lindsay was the centre of the universe for a small-town boy with a population jumping to 50,000 in the summer. Lindsay was twinned with Nayoro Japan, and several families of Nepali refugees moved in, along with a Sikh librarian and several other nationalities. While the space race was on, so was nuclear proliferation, so we

all learned how to "duck and cover." Pulled by family to the United Church of Canada, I also heard stories of missionaries to Hong Kong and other places.

As our Prime Minister liked to say, living near the border with the US was like living next to an elephant where every sneeze could be an existential threat. We were all brought up knowing that Canada's part in the Suez Peace plan between Egypt and Israel was groundbreaking. We were the United Nations Peacekeeping Force, destined to stand between warring parties to keep the peace. Being a bit of a loner as well as high school valedictorian and student council president ramped up those images of responsibility in my soul at 16. I heard stories of many backpacking to other countries, and because they had a Canadian flag sewn on the backpack, they were likely to be treated well.

It was in this formative time in 1969 that my United Church youth minister introduced me to the Ecumenical Institute to the Religious Studies One course and the CSIIIA course. One night on a basketball court, I also remember being asked by the Minister to hold a reflective conversation the next day with the youth group using ORID, which he briefly explained. I was transformed in those few moments, suddenly knowing how consciousness operated.

Soon after, while attending an Easter weekend school study retreat with classmates and listening to "Jesus Christ Superstar," I suddenly took on the persona of a Jesus freak and judged people heavily for the next two years. It ended just as suddenly while looking at a painting two years later that "that particular certainly is now gone." I was now free to live my life with moral and spiritual uncertainty, a great gift to get at 19.

As a university student living in the Order Ecumenical Toronto Religious House from 1972 to 74, I used the Social Process Triangles to help with community development and my university sociology studies. This project was in Toronto's Spadina neighborhood's Chinese,

Jewish, and Jamaican areas. In my mind, at the time, that project and other EI projects were not intended to help people but rather to wake them up to their responsibility for a newly emerging planetary civilization and take that responsibility.

I recall thinking clearly at that time that those who lived in apartments and high-end condominiums were as tightly chained as those who lived in flophouses, and as I was too. Physical, mental, and spiritual suffering was endemic to us all. My life's trajectory and how I employed that suffering was my own choice, which applied to all humanity.

When I graduated in 1974, I was assigned by the O: E assignment commission to Calcutta with other people to open a new Religious House and EI/ICA office. Calcutta was perfect for a recent university graduate with a global mission to symbolize.

F. Nelson Stover

People call me “Nelson,” I sign my name “F. Nelson Stover,” my currently valid United States passport identifies me as “Frederick Nelson Stover,” a 76-year-old white male. I was born in the oil fields of southeastern Illinois, grew up in Fort Wayne, Indiana, and went to high school in East Lansing, Michigan. My family has attended various Christian churches for generations, and I followed in their footsteps. I was taught the importance of earning a living by working for what you wanted and, at the same time, caring for the less fortunate through charitable giving and civic involvement. In Sunday school, we sang a song that included the phrase, “In Christ, there is no east or west, in Him no north or south; but one great fellowship of love throughout the whole wide earth.” I assumed this was a statement of fact.

In the summer of my freshman year in high school, while traveling through Tennessee, I discovered that there were three restrooms at the service station – men, women, and colored. This surprised me and began to awaken a sense of social injustice that would never go away. In

the summer of 1968, my wife and I made a nine-month commitment to live in a Religious House. This decision would last for another 23 years and would affect my demeanor, in various manifestations, to the present day. My wife of 55 years and I have lived on five continents, in villages and cities with Hindus, Buddhists, atheists, Christians, Aborigines, and Muslims. I have come to appreciate all these perspectives. We now own a five-acre, mostly wooded property with a two-story house, in Greensboro, North Carolina.

In 2014, I stopped to ask a deeper question which I framed as, “How does tomorrow happen?” Answering this resulted in my book “*Through Three Portals: A systematic approach to theology in the 21st Century*”. Since 2017, I have been preaching monthly at the Unitarian Universalists in Covenant Church in Greensboro. These sermons turned out more like “Worldview Talks” than traditional Christian sermons. In my thinking, speaking, and acting, I work to convey the message that each individual has a contribution to make to the ever-unfolding Universe in which we live (and die). I am committed to grassroots social change and work to include people, plants, and particles of all perspectives and proclivities in the exciting work of transformational change.

Jean Watts

As far back as I can remember in this incarnation, I am a female Caucasian born in the United States of America in 1941. My father's parents immigrated to the US due to the persecution of Protestants by the Catholics in Germany. My mother's parents immigrated to the US to flee from Scotland and English conflicts and seek an environment where they could live in peace both internally and externally. And 80 years later, I continue to research both the internal and external practices that best allow all human beings to live together in harmony and peace.

I became acquainted with the CFLC as a sophomore at Southern Methodist University where my husband was the Methodist Student Director conducting the eight-week "religious studies" seminar as a parallel program of the CFLC at the University of Texas. The seminar intended to demythologize the Christian language of the Western world into the secular language of the 20th century and answer the fundamental human questions of "Who am I?" and "What is Life really all about?"

At that time, I was a pre-med student primarily seeking to understand how to keep one's physical body healthy and free of illness, envisioning myself as a surgeon. But before going to medical school, Joe Mathews, our friend, and colleague, had taken the job as Dean of the Ecumenical Institute in Chicago. My husband, Jack Baringer, now preparing to be a Methodist minister, was in New Orleans as he continued working with Joe Mathews on the secular-religious curriculum, and I had failed to receive the financial scholarship I needed to attend Tulane Medical School simply and only because I was a married woman, and "scholarships were only awarded to men who had to support their families." This rejection was my first major experience of discrimination by what is now referred to as "imperialist white-supremacist capitalist patriarchy."

Jim Wiegel

I am 76 years old, facing a future of seemingly incredible change quite different from what my past has prepared me to handle. I am dumbstruck by what I see and hear. I struggle among my historic identities (German and German from Russia (Volga Deutsch) and Lutheran / Mennonite descent, "a good little boy" / mate / parent / grandparent / friend); my current social identities (white/Anglo, male, hetero, American, middle class, elder –

in sum, a living illustration of PRIVILEGE); and my aspirational identities (a sort of an ‘outsider,’ one of those who care, invisible college, a global or planetary person, sensitive and responsible, a ToP/ICA/EI/OE/ person, family motto: “Decide for yourself what is right.”). None seem adequate to meet this moment on our planet.

Results

A thematic analysis of the positionality statements reveals an explicit acknowledgment of the diverse ways we individually identify and are identified socially, such as race, gender, class, ethnicity, marital status, birth order, education, sexual orientation, and geography. Some of these social identities are visible, while some are invisible. Some identities were shared amongst multiple co-researchers, while others applied to a single co-researcher.

Many co-researchers recognized how privilege works systemically and named their own privileged relationship to the dominant culture as a result of their identities. A few co-researchers were less explicit about systemic oppression and expressed feeling that individuals had the ability to make choices in their lives regardless of their identities. Many co-researchers expressed an explicit desire to change, for example, seeing themselves on a journey to decolonize their thinking. This perspective is seen in the statements written by Ren, Brigid, Robert, Rachael, Laura, Mary, Librada, and Deb. Writing these positionality statements served as the first step of the critical approach with which we engaged in this research.

CHAPTER V

Collaborative Research Results

Introduction

An important data source in this study was the collaborative research process with the co-research team. The research design was modeled on the iterative collaborative autoethnographic process presented by Chang et al. (2013):

- Preliminary Data Collection
 - Individual Self-Writing and Reflection
 - Group Sharing and Probing
- Subsequent Data Collection
 - Individual Self-Writing and Reflection
 - Group Sharing and Preliminary Meaning Making
- Data Analysis and Interpretation
 - Individual Data Review and Coding
 - Group Meaning-Making and Theme Search
- Report Writing
 - Individual Meaning-Making and Outlining
 - Group Writing

Similar to the study described by Wolfe et al. (2018), I worked with the group to create a response form with informal questions and prompts to guide, not limit, participants in their writing and reflection process. Participants then engaged in an iterative process of writing, sharing, and sense-making.

This chapter describes the collaborative research process and shares the research results. A dialogic process was employed. Dialogic Organization Development is an approach to organization development identified by Bushe and Marshak (2009) in which the organization is seen as a complex and dynamic network of meaning-making that is always in the process of becoming, and dialogue is used as a tool to construct the organization's reality through multiple voices. This approach contrasts with Diagnostic OD, the foundational approach to OD, in which the practitioner utilizes diagnostic techniques to identify problems and then designs interventions to resolve the problem in a predictable, linear approach.

Sources of Data

The research design included both independently and collaboratively produced data. Two sources of data were collected from seven workshops and analyzed for this analysis. The individually produced data included co-researcher positionality statements (please see the previous chapter) and critical autoethnographies. Co-researchers wrote their positionality statements and critical autoethnographies alone. They then shared them with each other via email and a shared Google Drive folder in preparation for the collaborative sense-making workshops. The independently produced data served as the foundation for collaborative sense-making. Co-researchers participated in seven three-hour virtual workshops in MURAL, an online collaboration platform. The seven workshops represent approximately 21 hours of collaboration between co-researchers.

In addition, a separate independent analysis was conducted by the researcher. The results of this analysis are presented in Chapters 6 and 7. However, the researcher's collaboratively produced work as a co-researcher is presented in the information that follows from the seven workshops.

Co-Researcher Data Collection and Analysis Process

Collective coding of the critical autoethnographies produced an important dataset, 1,138 initial codes across 17 autoethnographies. During the data collection process, the co-researcher team used an adapted form of the ToP consensus workshop method to organize the data (the 1,138 initial codes) that had been brainstormed. The data had been generated in relation to each co-researcher's autoethnography. Performing a thematic analysis allowed us to look for patterns across the narratives and start to make meaning of what we had collectively written. I maintained the organization of the data by co-researcher in order to make it easy for the co-researcher team to remember that a particular colleague had written about a specific topic and to then be able to go to the codes for that co-researcher and easily find the code they sought. I shared the rationale for maintaining the organization and the co-research team accepted the rationale. I also shared that because of the size of the dataset, there was no expectation that every single sticky note (code) would be clustered. Instead, we would focus on the sticky notes where we saw clear relationships with other sticky notes. Sticky notes that were not immediately clustered may be significant in the future, therefore, the unclustered sticky notes would be maintained.

Jim recommended that we color-code each co-researcher's sticky notes in order to know the origin of each card. Brigid led the effort to color-code each colleague's set of sticky notes. It took about ten minutes to get all of the sticky notes color-coded. We then took 20 minutes to refamiliarize ourselves with the data by individually going through the MURAL and looking at the codes that were generated for each of the 17 autoethnographies we had coded.

We then used inductive coding to sort the codes into categories. This process took 56 minutes. Usually, a consensus workshop involves pairing similar cards, adding additional cards, and naming the cluster, first with a tag name and then with a more substantial name. Because of

the large dataset, we first named the categories we saw across the autoethnographies, similar to a tag name, and then added cards to create a cluster of codes that represented that category. The categories were then clustered to create themes. The process was inductive because the categories and themes emerged from patterns we saw within the data. What follows are descriptions of each Workshop, along with the data generation and analysis of the co-researchers.

Workshop One

Workshop One was an orientation to the research project and reviewed the genealogies I constructed during the literature review. This workshop introduced the project and allowed the co-researchers to meet one another and become familiar with the virtual platform, MURAL. Fifteen of the 18 co-researchers participated in workshop one. One co-researcher was traveling in India during workshops one and two and participated asynchronously.

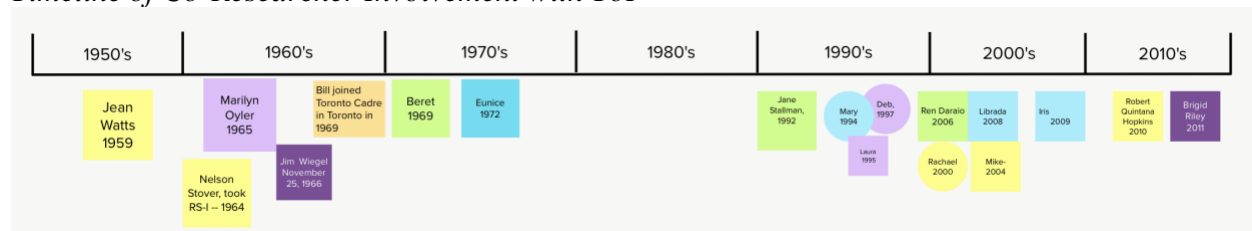
Using Tuckman's Stages of Group Development (1977) as a framework, Workshop One was intended to support the group formation by articulating the problem, research questions, paradigm, methodology, and scope, in addition to the underlying assumptions. These were shared with the co-researcher team. Next, group agreements were co-created to establish group norms. The co-created agreements included:

- Practice deep listening
- Confidentiality – practice respect by not discussing our personal reactions to what others share outside of the group (Do No Harm)
- Most of the people who have shaped this are not here. Honor them all.
- Open, full, clear, and strong heartedness

While there are only four agreements, the co-researcher team spent approximately 23 minutes discussing what each agreement meant and what each co-researcher needed to co-create a safe and brave space to perform this collaborative research together.

As part of the check-in, participants indicated the year they became involved with ToP, typing it on a sticky note and adding it to a timeline in MURAL in addition to sharing it verbally.

Figure 2.
Timeline of Co-Researcher Involvement with ToP



Participants who missed Workshop One added their sticky notes to the timeline during Workshop Two. After an overview of the research project and the genealogies, opportunities for discussion, and questions and answers, participants reviewed the feedback from a 2019 consensus workshop I facilitated at the ToP Network Annual Gathering in New Orleans. Here, I presented an overview of the dissertation project and asked participants: “What areas of exploration do we want a collaborative study like this to include?” After reviewing the answers produced in 2019, the co-researchers answered the question: “What other areas of exploration do we want a collaborative study like this to include?” The answers to the question included:

- How do the ToP methods adjust and meet the current trends (e.g., COVID-19, virtual, hybrid, non-technology, diverse communities, etc.)?
- Organizational forms, structures, growth, challenges of form, resolution – themes, and patterns to challenges and resolution.
- What influence did colonization have on ToP?

- What if we talk about the ToP Network as a spinoff of all these former organizations rather than see it as the next step.
- Use lots of photos from the archives.
- Send a poll to ToP grads to add perspective.
- Add in films. I think of David Scott's story of being part of the Selma march.
- Gather contemporary stories from ToP Trainers and course grads.
- How ToP methods are currently in use...polling ToP Grads.
- Create a literature list. (see Robert's literature review)
- How has ICA/Top strategically invested in young people over the years? Those original college students to now.
- The shift in moving from individual development/evolution to social development/evolution.
- Spirit methods are related to reflexivity as far as we have used them – deep internal consciousness.
- Explore adaptations of the method by ToP Grads.
- Can we trace all the off-shoot efforts that MAY HAVE been published over the years but not attributed to ToP/ICA?
- Follow the money – consider how ToP users survived financially.
- Take a look at the Facilitation Methods Collection and historical documents.
- How have our efforts to formalize the methods and codify our language, training pathways, etc., actually served to exclude in ways we may not have anticipated?
- LENS – Living Effectively in the New Society

- LENS morphed into Leadership Effectiveness and New Strategies. A Kuala Lumpur Government official renamed it to Live examined and Saved – it is a kind of transparency of the Methods – it scared me when he said that.
- What gender dynamics have been at play inside the Network throughout our history?
- Maybe something about the natural world

The purpose of the brainstorming session was to start to surface how the co-researchers might want to adapt the research study based on shared interests and goals while maintaining the integrity of the original study, which had received IRB (Institutional Review Board) approval.

Co-designing the research study was the focus of Workshop Two.

Workshop Two

Workshop Two was about co-designing the data collection process. Fifteen of the 18 co-researchers participated in Workshop Two. As a check-in, each co-researcher shared a hope or anticipation for the research study. The following hopes and anticipations were shared:

- Some useful, accessible information that will enhance the work of change practitioners
- That what we discover from our past informs and strengthens our ToP Network's future
- Excited to get writing!
- To learn and to support.
- Hope to learn and reflect together
- Anticipate this will be fun and hope it produces extraordinary results
- Robert does a stellar paper.
- I hope to support this important work that Robert's doing and learn lots and be with honored colleagues
- There will be articles about ToP

- Uncovering the through-line from the past to the future.
- A deep understanding of our collective experiences of ToP
- Fun process while supporting Robert and learning from each other
- My hope and anticipation for our time are to use the wisdom of the past/present to push us toward the future of facilitation.
- Support Robert in his journey towards his doctorate.
- To make ToP well known in the academic world as a result of the work we do.

Learning together, understanding how the past can inform the future, and establishing ToP in the academic literature were important motivators. The desire to include ToP in the academic literature is reflected in the following statement from Beret Griffith:

One of the thoughts that has been buzzing around in my mind has been particularly about having the ToP, and then the genealogy of all of that be written in a professional way that gets into academia. So, that there may be people who eventually are able to teach this stuff at a graduate level or an undergraduate level, and so that it has the historical heft. For me, we're creating the historical heft that allows this to move forward and get to more people. I think about that a lot. Because there have been many times in the past 40 years where you just wish there was something that was there to give credence to the depth of these messages in some of the communities I've worked in. I mean, if you're presenting something to a bank, or just wishing you could refer back to something that says, this is really, really important stuff for you, your staff, and your company, something like that. Because I mean, up till now, we've had a brochure, we've had some wonderful stuff written, but it's not been in a place that gets sort of the historical stamp, whether we like it or not, of academe.

I was surprised, yet grateful, to learn that supporting me was also an important motivator for some participants in the study.

In the first workshop, we agreed that our group agreements were living agreements and could be revisited and edited at any time. In Workshop Two, we revisited our group agreements and added two:

- Lean into curiosity versus judgment
- Be aware of the time each of us is taking up in session

At the end of Workshop Two, the co-researchers needed to be prepared to start writing their autoethnographies, the next step in the process. In this workshop, we reviewed the data collection process as originally designed and considered whether the group wanted to make changes to the process. There were no changes. In addition, we reviewed the tools available to the team as each co-researcher independently wrote their own narrative. This included a template of ICA's 4x4, the Social Identity Wheel from the University of Michigan, an article by Ann Cunliffe (2004) entitled "On Becoming A Critically Reflexive Practitioner," an article by Hurd and Smith (2020) entitled "Something has to change: A collaborative journey towards academic well-being through critical reflexive practice," instructions for writing a positionality statement, and a link to a special issue of the International Journal of Multicultural Education (2017) that focused exclusively on critical autoethnography.

We also brainstormed prompts to enhance the participant response form I drafted. The participant response form was created to stimulate and guide, not limit, our individual reflection and writing of autoethnographies. The focus question for our brainstorm of prompts was "what questions do we want co-researchers to reflect upon and consider while writing our critical

autoethnographies?” Each co-researcher brainstormed prompts onto sticky notes. We clustered similar prompts and created an overarching question for each cluster of prompts, resulting in the following chart:

Table 31

Co-Researcher Prompts for Response Form

What questions do we want co-researchers to reflect upon and consider as we write our critical autoethnographies?

What is the relationship between ICA and the ToP Network?	How has the leadership model/heritage impacted the organizational iterations?	What are the sacred cows?	How do we talk about/include religion and ToP?	What is your journey of staying with ToP?	Who has impacted or shaped you?	What external impact have you had?	Personal and collective influence?	How have you used power and privilege?	What are the contributions of people of color? Where can they be seen or where have they been acknowledged?	How has "Belonging" been practiced?	Future relevance?	What is an Activist Facilitator?
<ul style="list-style-type: none"> • Where did you struggle with your relationship with ICA/ToP? • What have you observed are on-going challenges/patterns for ICA/ToP? • What emotional legacy are the current members of the ToP Network carrying? 	<ul style="list-style-type: none"> • How has our history of charismatic leadership or intentional living communities hindered our growth or "acceptance" in academia? • What components of the ICA:EI:OE are relevant to the journey and formation of the ToP Network? • What has been the impact of ToP's loosely coupled or decentralized leadership models? • How does our ToP language provide barriers to our clients/publics? • What does effective consensus mean to you? 	<ul style="list-style-type: none"> • What sacred truths do we need to abandon about ToP because they don't actually work? • How can we discern the most important elements of the ToP methods to continue while innovating with them? 	<ul style="list-style-type: none"> • How do we incorporate the foundation of radical Christian theology when talking about ToP? • What are the implications of radical Christian theology to ToP methods? • What are the spiritual dimensions of ToP? 	<ul style="list-style-type: none"> • Why did you keep coming back to ToP methods? • What is a pivotal moment in your work with ToP? • At what point did ToP Methods become your "home base"? • What has kept you engaged with ICA/ToP? 	<ul style="list-style-type: none"> • What has been the impact of your use of methods on your own practice, participants, and community? • Most influential people in my life? • Robert's topic begins with the word "Caring," what does this point to for you? What is the role of caring and other human qualities in your work in ToP, for you personally? • Events most influencing direction of my life? • People who have most influenced the direction of my life? 	<ul style="list-style-type: none"> • What contribution can ToP make to the field of organizational development? • What has been your unique contribution to the world of ToP - ICA? • Which aspects of ToP are vitally important in society, US or global? • What is the gap/ connection between the ToP world and academia? 	<ul style="list-style-type: none"> • How has our entry point among the 4/5 predecessor orgs influenced our experience and how we relate to ToP? • How did your relationships inside these organizations influence your work? • What were the dimensions of your intent in relating yourself to a journey that eventually became the current ToP? 	<ul style="list-style-type: none"> • How did power and privilege play out in the earlier organizational formation of the ToP Network (CF, OE, etc.) • How have your use of ToP Methods enhanced or deterred your work with nondominant communities? • What privileges did you have access to that gave you access to the ToP methods/TN? 	<ul style="list-style-type: none"> • What contributions have communities of color around the globe made to ToP Methods? • Why are there so few people of color in the ToP Network? • How has the approach to including people of color internationally been different than in the U.S? • Why did the US people of color prefer to form their separate Top communities rather than join the primarily white network? • How have communities' contributions to ToP methods been recognized or not? 	<ul style="list-style-type: none"> • What messages, behaviors, images reinforced the idea of who was/is welcomed into the TN? • When & where have you felt belonging in the ToP Network? • When and where have you felt like you did not belong? 	<ul style="list-style-type: none"> • How has the growth and pervasiveness of technology upended everything we have known about ToP, etc.? • How do we maintain that practitioner-scholar orientation, or do we need to? • What is important, not important, as we look to the next 10-15 years? • What is the relationship between the practitioner and scholar? 	<ul style="list-style-type: none"> • In your opinion, what are the critical skills an activist facilitator must have to be successful? • What do we mean by being a neutral facilitator within the methodology and within the context or situation of the facilitation? • How would you define an activist facilitator?

This project had three research questions, and a myriad of writing prompts to guide the reflection and writing (the participant response form). The co-researcher team spent 33 minutes discussing the breadth and scope of the autoethnographies. Some participants initially sought a single question to guide their writing. As we explored the sample response form, the group became more and more comfortable with the fact that there was not a single question but multiple questions that were being asked. They were also comfortable knowing that we were learning about both their individual experiences and the organizational history at the same time.

At the end of the workshop, the co-researcher team had access to tools and examples to support them. At the same time, they spent the next two weeks writing their individual autoethnography in preparation for Workshops Three through Five, which focused on sharing autoethnographies and initial meaning-making.

Workshop Three

Workshops Three through Five focused on sharing the individual autoethnographies participants had written, probing, and collectively engaging in initial meaning-making by coding each narrative. Because this is the first time collaborative autoethnography is being used as the method for a dissertation (H. Chang, personal communication, March 21, 2019), the process for sharing, probing, and coding was experimental and required that the group decide to maintain the original design or make minor adjustments along the way. Fifteen of eighteen co-researchers participated in Workshop Three.

The check-in question for Workshop Three was: “What is one treasured memory of your experience in the TN, ICA, O: E, EI, or CFLC?” The purpose of the question was to spark

memories that might support co-researchers in their reflection and writing and documenting some group memories. The memories the group identified included:

- Floating boats in the pool in Phoenix at a ToP Trainer gathering
- Doing a strategic plan with a leprosy colony in India
- Leaving the Widen Human Development Project in India in 1981, the husband of the woman who had signed up to be the chairman of the Community Development Committee said, “Well, the most important thing you did while you were here was you hung up the laundry. And, a lot of mornings,” he said, “when I went to work, I would see you out, hanging up the laundry and that gave me the idea that if I helped my wife, she would have more time to help the community.”
- Hosting ItoPers. At one point, I hosted four people in a three-bedroom house. And it was absolutely hysterical. We had two people from Africa, one from England and one from Washington DC.
- Working with designing the first ToP Participant’s Manual
- Planning Phoenix Trainer meetings with Linda Alton and Nancy Jackson
- Doing an Action Plan in Indonesia
- Sitting in the hotel restaurant in Omaha with Courtney Lonergan and her kids and learning about Youth as Facilitative Leaders.
- My first ToP conference was in New Orleans. It was my first time seeing the ToP Wall of Wonder!!
- Dropping back into a ToP Strategic Planning Course online –amazing the ways it has grown and the powerfulness of the people teaching it

- Having a meal and drinks with Seva and Mary Flanagan in Chicago discussing the ICA Board
- Seeing the Grand Canyon for the first time during ItoP
- I met Beret for the first time in Phoenix. All of our CSF team was there, and it was the first time I had a sense of my ToP Genealogy
- My certification assessment with Dennis & Sunny
- Walking into the great hall in the Kemper building with 1,000 people singing during a summer program.
- Standing in the lobby of the Walnut Creek hotel with Robert at the Annual Gathering. It was like 11 p.m. And we grabbed Laura to help us with some PowerPoint slides. And I think it was the first night. And I don't think that Robert realized that it was technically like two or three o'clock in the morning my time because I was still on D.C. time and that just sort of set the stage for the rest of that week.

Three co-researchers shared their autoethnographies during Workshop Three: Bill Staples, Mary Flanagan, and Beret Griffith. The process went as follows: a co-researcher read their autoethnography aloud while the narrative was simultaneously shared on the screen so that the team could both see and hear the narrative as it was read. The team then asked probing questions. The questions were not answered in the moment but were intended to support the co-researcher in further reflection and writing.

As seen in Figure 3, the co-research team then coded each narrative by noting significant experiences, events, people, and shifts and creating a sticky note in MURAL with a word or phrase that captured the essence of that segment of text. The co-researcher who authored the autoethnography then read the brainstormed codes aloud. We then moved to the next

coresearcher. Seventy-eight codes were generated for Bill, 120 codes were generated for Mary, and 71 codes were generated for Beret.

Figure 3.
Codes Collectively Generated from Beret Griffith’s Critical Autoethnography



As we wrapped up workshop three, we debriefed the experience to determine if we needed to change the process. It was clear to everyone that we would not be able to complete 18 narratives in two sessions. Two sessions for sharing, probing, and coding, as originally designed, were clearly an inadequate amount of time. The team spent 21 minutes discussing the process. Starting with the people who shared their autoethnographies, I asked the group to share their

experience of the process verbally. Bill was the first to share his autoethnography and the first to reflect, describing his experience as “It’s a tremendous experience from the end of doing it.”

Aware of the time constraints, he quickly added, “But as I look down the next session, I have no idea. We did three today, or did we do three or four? And you’ve got another 12 to do. So I think you might have to shift something.” Mary described her experience as “It was a positive experience.” In addition, she shared Bill’s concern related to timing, adding, “But I share Bill’s concern about it took too much airtime. There are so many others to hear.”(workshop three transcripts). Co-researchers offered many options for adjusting the process, such as:

- Split into two groups and share the narratives in two groups
- Split into small groups of three and share the narratives
- Skip reading the coded cards aloud
- Limit the number of coded cards we create
- Everyone read the narratives in advance so that they don’t have to be read aloud in the workshop, and more time can be spent asking questions
- Read the narratives in advance and ask the author to highlight key points in the live workshop
- Read the narratives in advance and code the narratives in MURAL in advance of the workshop

Like Jean, I felt there was great value in the entire co-researcher team hearing all of the narratives read aloud. Jean stated, “Well, I would hate not to hear them read, you get something, it’s more alive the way they did it” (transcript for workshop three).

Those who had already shared their narratives felt there was value in both reading the narratives and the coded cards aloud. Bill shared, “I’ll tell you there’s great value in reading the cards.

When you read out the story and then suddenly you hit a blank wall, and after that, people ask you questions, and you’re finished, it leaves you hanging. But, but having the [cards] written and then reading them out does bring some closure.”

I explained to the group that how we proceeded really depended on how we wanted to use our time. We could add an extra 3-hour workshop or spend our time reading the narratives in advance of the workshop:

“We have to choose how we want to spend our time. And what I mean by that is either we all read ahead of time so that we are digesting each other’s stories ahead of time, and then maybe we just hear a few highlights and then can code, or we add an extra day so that we can actually, like, if we don’t want to read ahead of time, then that means we have to add an extra day so we can hear the people read it to us. And I see Bridgette says in chat, “I like hearing the stories, and I recognize how much time that is taking.” Yeah, so I think either way is going to be time, right? Either we have to read them all ahead of time, or we have to add a day so that we can hear.”

The group expressed comfort allowing me to decide how to move forward based on their input. Dr. Iris PrettyPaint, having already earned a Ph.D., reminded me that “All you have to remember is you’re going to have to defend the fidelity of your method, and so if you change it up, you can just defend that, it’s going to emerge over time.”

Based on the groups’ input, I decided that we would add an extra 3-hour workshop for sharing, probing, and coding and maintain the original process of reading the autoethnography aloud, asking probing questions, collectively coding, and then reading the codes aloud. Many co-

researchers had read the narratives in advance of the workshop. We agreed that we would continue that practice. It was suggested that we write fewer codes and shorten the period for questions, and we made those changes. By the end of Workshop Three, we had experimented with our process and made minor adjustments. Co-researchers continued writing in preparation for Workshop Four.

Workshop Four

In Workshop Four, we continued sharing autoethnographies, asking probing questions, and collectively coding. 13 of the 18 co-researchers participated in workshop four: The check-in questions for workshop four were “What is one experience of ‘privilege’ in the Network? This can be something you’ve experienced directly or witnessed.” “What is one experience of oppression in the Network? This can be something you’ve experienced directly or witnessed.” Because this research project is being performed through a critical lens, the purpose of these questions was to stimulate the co-researchers’ memory of experiences of privilege and oppression and generate a list of examples of privilege and oppression independent of the autoethnographies. Responses to the questions included:

Experiences of privilege (direct or witnessed):

- As a white woman, I am in the large majority of trainers
- Always felt like I was assumed to be good and all because of working with Marilyn, and I had been with ICA
- I know most of the ‘code’ words, and all the people
- Stepping in as a white ally to interrupt bias, I witnessed.
- When training in Japan and Korea, people do exactly as they are told instead of questioning the process

- As a white person, I have felt a sense of ‘fitting in’ racially
- Religious Houses with professionals in their midst had more money
- As a trainer, I know the Network is intended to serve my needs
- I have been able to attend many Annual Gatherings – the privilege of travel and hotels.
- Spiritual talk, I sense the spirituality coming from different places, either formal or informal. It was unspoken. It spoke to me.
- I was offered a private room at the Kemper building instead of the group bunks because I was a board member

Experiences of oppression (direct or witnessed):

- Some people having knowledge of “how things are,” and others not
- In a facilitated session, a member with many years with the ToP Network told an African American woman that her interpretation and use of the Focused Conversation were wrong.
- Demands of offering so many free hours to become a qualified trainer
- In one of my MtoP sessions, I made a comment that after I made it, I was left with the feeling that it was “othering.”
- Some African participants could not get visas to the Japan Conference in 2008 from the government
- Women were not on early faculties
- I have witnessed BIPOC members being overlooked for leadership roles
- A younger person of color colleague in the network took the heat for a facilitation disaster from the client. I just watched and stayed quiet.

- I felt a preference for, or informal power by, board members who came from resources or gave resources to the org.
- Community development people could not afford course fees
- References to “these” people
- My MtoP cohort was mostly white women and knowing that a Black woman struggled to fit in with that group

Brigid, Mike, Deb, Marilyn, Jim, and Nelson shared their narratives. We had co-researchers enter their probing questions into the chat to save time. We created 67 codes for Brigid, 65 codes for Mike, 62 codes for Deb, 75 for Marilyn, 48 for Jim, and 55 for Nelson. At the end of Workshop Four, there was both great appreciation for the experience of hearing each other’s stories and continued concern regarding time.

Workshop Five

Workshop Five was the last workshop for sharing narratives, asking probing questions, and collectively coding. 12 of 18 co-researchers participated in workshop five. Iris, Jane, Eunice, Rachael, Ren, Librada, and Robert shared their autoethnographies. We had previously shared three autoethnographies in workshop three, six autoethnographies in workshop four, and had nine total narratives remaining to be shared. Laura had not written her narrative, and Jean could not attend Workshop Five, so seven autoethnographies needed to be shared in this session, calling for an expedited process and requiring some co-researchers to choose segments of their narrative to share versus sharing their narrative in its entirety. We created 62 codes for Iris, 70 codes for Jane, 71 codes for Eunice, 78 codes for Rachael, 66 codes for Ren, 66 codes for Librada, and 78 codes for Robert. Having shared and coded our individual autoethnographies, next, we began the process of integrating and synthesizing the data.

In preparation for workshop six, which focused on group meaning making, I offered to combine, not delete, duplicate codes for each autoethnography by stacking the sticky notes on top of each other in MURAL. This offer was made in service to the group and was the first attempt at synthesizing our data since, in total, we had generated approximately 1,138 initial codes across 17 of the 18 narratives. Even though Jean did not read her narrative to the group, a few of us added six codes for her narrative. Laura's narrative was shared with the group after the coding process was complete and was not collectively coded. Eliminating duplicates would slightly reduce the amount of data the group would need to work with in Workshop Six.

Although a lot of data was generated, the group chose thoroughness and depth over brevity, as reflected in Jane's response in workshop three to the suggestion that each co-researcher only write three codes per autoethnography to limit the number of codes we generated:

"...there's a danger of that, in doing that, because very, very common themes come out, 'early religious experience,' 'volunteerism,' with more cards there's more distinction that will be developed that I think would be illuminating. Because if we just have a few, we're all going to be doing the same things" (transcript for workshop three).

In Workshop Six the co-researchers engaged in collaborative sense-making.

Workshop Six

Workshop Six was an opportunity for the co-research team to engage in collective sense-making, organize and analyse the co-constructed data, and articulate and construct the shared narrative(s) emerging from the individual autoethnographies. This shared narrative will be collaboratively written in phase two of this work. Fifteen of the 18 co-researchers participated in Workshop Six.

The check-in question for workshop six was, “What connections or insights are beginning to emerge?” This question was intended to support co-researchers in beginning to synthesize and make meaning of what the group had created. The emerging connections and insights that the group identified included:

- Many have felt like “outies” coming into this work
- One thing to consider is how to pay for grassroots change
- Noting the rich history and challenge of figuring out how much to share with folks as they get trained in ToP Methods
- How to fund the work has always been a question that remains today
- Willingness to grow/stretch
- Requires both the idealist and the practical. There was a mix of that in all the stories, both the aspirational and the situational.
- Early mystical experiences
- Development story of growth and learning
- A sense of adventure at a young age.
- Strong links to those doing good in the world
- Commitment to justice or doing good
- Acting like a proper 501(c)(3) does not seem to mix well with ToP, participation, or this strange group
- Small town upbringing and an early connection to faith life
- Storytelling is so powerful.
- The ToP process works and is bringing new folks into the process of working together better

- Throughout all of this, there is a sense of Spirit and common working together and community. A thread of deep connections and a lot of wise-ness.

Workshop 6 marked the end of collaborative data collection. Data collection continued after workshop 6, but not in a collaborative manner. For example, the lead researcher coded each narrative individually and followed up with co-researchers via an interview or email with questions related to their narratives. After Workshop Six, the lead researcher continued his own analysis of the autoethnographies in preparation for sharing his analysis with the co-research team in Workshop Seven.

Workshop Seven

The lead researcher's analysis was shared with the co-researcher team in Workshop Seven and is the focus of chapter 5. Sharing the analysis with the co-researchers proved to be an important step in the collaborative process. It served as a form of triangulation, allowing co-researchers to react to the analysis. Some co-researchers disagreed with my interpretation that women, primarily, functioned as permeators. After I shared quotes that supported my analysis, the co-researchers agreed and told me about an exception. A group of professional men in Minneapolis worked as permeators and their wives performed the missional work of the Institute.

Results

Three research questions were used to guide this study:

RQ1: What are the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network?

RQ2: How do autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization?

RQ3: How does critical self-reflexivity help us better understand how power and privilege manifest in the experiences of members of the ToP Network?

As seen in Figure 4, in total, 1,138 initial codes, 23 categories, and eight themes emerged across the narratives from the co-researchers' collaborative efforts:

Figure 4.
Collaborative Thematic Analysis of Data by Co-Researcher Team



This collaborative study was dialogic in nature, as the group co-constructed meaning through collaborative conversation. The following exchange reflects the inductive nature of emerging categories:

Mike

1:28:15 This might be part of that early religious experience, but it does seem like there is a theme that runs throughout about kind of like leaving the church or breaking with the church, although not all did that, it is sort of like navigating the tensions of where the church wasn't inclusive enough, although it seems like there's definitely a thread of people firmly rooted in their faith. However, they define that. It may be that's just captured in the early religious experience, but there just seemed to be an important thread there.

James

1:29:00 That's somehow related to that fascination with the deeper dimensions of life, which gets sparked, and then you get tripped because you go too deep, and then you suddenly realize the old uniform doesn't fit.

James

1:29:43 I had over on mine, I had certification, and I wasn't clear where that went, but it seemed to me there were a couple of things that had to do with the struggle between innovating and solidifying the methods.

Brigid

1:30:07 Jim, I see adapting and challenging the status quo. I think that we gave it that tag meaning people were doing different things with the methods or adding to the methods. I think that's what we meant there. Does that fit what you're saying?

James

1:30:22 Sure. Yeah, it sounds good.

Marilyn

1:30:28 I was just going say at some point along the way, there are a series of tensions that are always being resolved one way or another. So, innovation versus solidifying the methods, or whether we're going to just have people on the staff do this or are we going to bring others in, all of those tensions get somehow sorted out. Therefore, when we name it by only one side of the tension, I think we, in a sense, miss the point. Throughout this, there has always been a great dialogue between going this way or that way and how do we maneuver it in such a way that we're inclusive? I don't know where that goes. I don't even know where it came from. So, there you go. Sorry. [laughs]

Robert

1:31:23 I added a card for tensions. And yeah, I agree. I think, Jim, you're onto something because remember that whole idea of there being a right way. Remember that was part of people feeling as an outsider too, like it was the view if you were perceived as not doing it the right way or knowing the right way, if you weren't a knower [made air quotes with fingers], you know?

James

1:31:23 Yeah, and I can remember how happy we were when we came up with one way to teach the course. It was like that was an innovation [laughs]. But like Marilyn says, it goes back and forth. What for one person is a solidification for another person is an innovation. One person is the *innie*, and the other is the *outie*.

Jane

1:32:16 I think there's something about organizational adaptations and struggles that maybe those go under the moving to the having people trained outside of the system, having the ToP network include people other than trainers, certification and specifying what's expected that's sort of that specification versus innovation. I do think it's worthy to call those out because those are some of the same things that we're struggling with today, local versus national dynamic.

This exchange is an example of the emergent nature of the collaborative process.

The following three questions are related to the three research questions.

What have we learned about the genealogy of the ToP Network?

- There were so many the invisible leaders within O: E, EI, and ICA
- It was an appropriate next step in the ongoing journey of participatory group action for community change, a helpful next step to push forward the movement toward people having a chance to have a voice in decisions that impact their life.
- That I had an active role in it.
- Impact of generational trauma is still being experienced in different ways & that we need to be intentional about breaking it.
- Those who make groups and individuals "come alive" (facilitate) date back to the earliest days of our species. We are but a specific iteration of that ancient and future calling.
- Many historical highs and lows
- Richness and different movements that shifted the TN
- That we collectively have a rich history of challenging the status quo and working for positive social change
- The cross-national experiences of those who joined early

- The methods continue to draw in new people.
- That the ToP methods continue to attract values-based facilitators
- Like strands of DNA weaving together and adapting with new opportunities and challenges. There are tensions and contradictions embedded with its DNA. As in most organizations.
- The TN is borne out of iterations of CFLC and carries with it the residue of all the predecessor organizations. The contradictions in each of those organizations is not named in our present incarnation.
- I thought I would hear more about charismatic leadership, but I learned more about the important ties to cultural social trends
- The Network was created out of a need to be resilient and create a new way forward beyond an experience that was traumatic for the trainers and the ICA Board members
- The emphasis on transformation at every stage and the connection to personal responsibility
- Various crises and traumas have created and shaped it
- The TN is just one important strand of a much larger historical trend.
- Purpose - a desire to make a meaningful difference has driven it

The resilience and sense of continuity that was discovered in the organization's history are reflected in the following comments from Deb, Rachael, and Librada.

I'm fascinated with the revelations that we have seen of some of our baked-in underlying contradictions and the tensions that have evolved the organization, and I am deeply grateful for the resilience that the organization has demonstrated over its history that it seems like every time we hit this breaking point, we have managed collectively to evolve

into something new. And it gives me hope that we can continue to do so. (Deb B., 2022, Workshop Six Transcript)

I was really struck by this theme of transformation, which didn't surprise me from what I know, but in terms of the history, I didn't know as well you know how much those early courses were really about personal transformation and transforming the world essentially, and the connection to personal responsibility. I felt like I heard that a lot, and so I was struck by it. I think that there is an ingrained piece of that that is still with us today. I'm not sure how I feel about it, the personal responsibility part, but I think it's there. (Rachael M., 2022, Workshop Six Transcript)

The richness of the different movements that have shifted the ToP Network. For me, and when you're in it, you don't see things so clearly. But it's like, I had a part in the genealogy, and I'm going to own that, and that was an aha for me. But then also, the impact of generational trauma is still experienced in different ways, and we need to be intentional about breaking it, and I think we're doing that, but that intentionality needs to be there. (Librada E., 2022, Workshop Six Transcript)

In relation to research questions one and two, it was clear that the autoethnographies provided context that allowed co-researchers to understand the organizations history in new and deeper ways.

How has critical self-reflexivity helped us understand power and privilege in the Network?

- Not certain yet. Learned that there are a variety of experiences.
- I did not go deep into this
- Recognizing how our personal privilege in society informs our ability to participate more fully in the Network

- Understanding power & privilege only comes from the individual personal experiences
- It has awakened the question
- This has me thinking about who and how we invite people to tell their stories
- The positionality statement allowed me to step outside my own lens to imagine how my unconscious biases may be affecting my relationships to other individuals and to the Network itself.
- It has helped me to see the many ways belonging is created and that even those I assumed would be "insiders" feel like "outsiders."
- Reminding me of the responsibility, I feel about diversifying who has access to the methods & network and expanding that definition even more
- Helped me recognize positional power through association and privilege
- Each person is responsible for diving into the work of the Network and claiming their own power by ensuring others have a place in the network.
- The personal intentionality to reflect is important. How that is expanded to the network, not sure yet.
- It provided us a specific tool to look at our own power and privilege - a structured way to reflect and write about the constructs and how we experience ourselves and others around those constructs.
- I think we have a lot more to learn here. I know I do!
- Identity politics IS political and is in creative tension with both culture and economics.

A few co-researchers like Ren, Deb, Brigid, Mike, and Librada found the invitation to engage in critical self-reflexivity helpful in understanding power and privilege in the Network.

The positionality statement and then also the prompt to reflect on power and privilege was a very structured way into helping me reflect and write about those constructs, and about how I experienced myself in those constructs and others in the context of power and privilege. (Ren D., 2022, Workshop Six Transcript)

Speaking for myself, and expanding that possibly to the network is that we're really on the front end of a lot of this as a collection of people. And I think what it has done for me, in the very beginning, has at least given me the language that I can use to begin some of these conversations. (Deb B., 2022, Workshop Six Transcript)

I think it was a great tool to help me reflect on how my personal privilege, how big that is in our society and so that also has informed my ability to participate in the Network. (Brigid R., 2022, Workshop Six Transcript)

This has me thinking about who and how we invite people to share their stories or invite people to tell their stories. I think that's informative in terms of thinking about who has power and privilege, who do we invite, and how do we invite them? And it's more of a curiosity. I don't think I've come to a conclusion about that, but I'm really curious about that moving forward. (Mike B., 2022, Workshop Six Transcript)

It helped me recognize, or it was a good reminder of the positional power [i.e., my role as Board co-chair] through the association [i.e., relationships with Network members] and privilege [I have of being a member and having access to these folks] and then also that just on a personal level, it reminded me of the responsibility that I feel of diversifying who has access to the methods and to the Network and also just for me to continue to expand my definition of what that means and the who that I allow. (Librada E., 2022, Workshop Six Transcript)

Others, like Mary, Marilyn, and Jane, were still learning how to apply critical self-reflexivity or still discovering its value.

The personal intentionality of doing the reflection and making this statement was important personally for me, but how that expands to the network, I'm not sure yet or how to expand it to the network. (Mary F., 2022, Workshop Six Transcript)

It has awakened the question, but I don't feel like I've been a part of the conversations about it, that I have a new insight or perspective. But I'm aware that the question is being raised. (Marilyn O., 2022, Workshop Six Transcript)

I'm not really certain yet. I don't feel like I have an integrated sense of how power and privilege are expressed in the Network. I need more percolation time. (Jane S., 2022, Workshop Six Transcript)

These responses were an indication that the co-researchers were at various places on their journey to critical consciousness.

The last question was an invitation to integrate and synthesize everything the group had learned.

How would you summarize the story we are beginning to tell?

- The past is a prelude to . . .
- ToP Methods continue to thrive and evolve because they are effective tools that help build the capacity for change among groups, and a passionate group of folks holds them sacred
- Sharing who we are is the first step in the process of beginning the Story, and perhaps the next step is probing deeper into the inner wisdom the stories revealed

- We are incredibly lucky to have members from each iteration of the TN organization in this group!
- The summary at this point is - look! We are all still here.
- What was and now what next informed by the themes and tensions we identified. That conversation is yet to be had.
- We are learning or relearning the importance of bringing our whole selves to facilitation, the methods do work, but we are more than just the methods
- There are 60-year-old plus through lines
- The Network is a complex mosaic of desires to make a difference, woven by imperfect humans
- It is important to acknowledge the Individual gifts and talents of emerging and established trainers. What we have done is continuing to tell the story of ToP
- The journey to awakening to our ability to take personal responsibility, collaborate with others, and co-create the future we desire continues as we write both the next chapter of the organization's history and the future of the methods
- We are unpacking the threads that are woven together and creating a new tapestry
- It may be that ToP spirit confounds attempts to wrap the story up because of the enigma at the core.
- There is ALWAYS a bigger story to tell.

Co-researchers described the continuity in the story across time and also acknowledged the continuously emerging nature of the story. This continuity is seen in the comments from Ren, Mary, Brigid, me, Mike, Beret, and Bill.

We're incredibly lucky to have members of each iteration of the ToP Network organization in this group. The summary at this point is, look, we're all still here. (Ren D., 2022, Workshop Six Transcript)

We're unpacking the threads that are woven together and creating a new tapestry. (Mary F., 2022, Workshop Six Transcript)

I'm just impressed that I can see this 60-year-old through lines. I love that. (Brigid R., 2022, Workshop Six Transcript)

Mine has a thread of what some of you have shared so far, the journey to awakening to our ability to take personal responsibility, collaborate with others, and co-create the future we desire continues as we write both the next chapter of the organization's history and the future of the methods. So, in some ways, this journey is still the same and so very different. (Robert QH., 2022, Workshop Six Transcript)

We are learning or relearning the importance of bringing our whole selves to facilitation, the methods do work, but we are more than just the methods. (Mike B., 2022, Workshop Six Transcript)

It comes to me that there's something about this story that actually lives in the participants and in what is happening as a result of doing the ToP work, you know, the future rests in people who are taking these courses. (Beret G., 2022, Workshop Six Transcript)

It may be that ToP spirit confounds attempts to wrap the story up because of the enigma at the core, and I don't think that's a bad story to have, that there is an enigma that is constantly rewriting stories and constantly forcing other stories to rewrite themselves. (Bill S., 2022, Workshop Six Transcript)

Summary

The co-researcher positionality statements (please see previous chapter) and critical autoethnographies served as the foundation for collaborative sense-making which included coding and making meaning of what was emerging through dialogue. Collective coding of the critical autoethnographies produced an important dataset, 1,138 initial codes across 17 autoethnographies.

During the data analysis process, the co-researcher team used an adapted form of the ToP consensus workshop method to organize the data (the 1,138 initial codes) that had been brainstormed. The data had been generated in relation to each co-researcher's autoethnography. Performing a thematic analysis allowed us to look for patterns across the narratives and start to make meaning of what we had collectively written. We then used inductive coding to sort the codes into categories. Usually, a consensus workshop involves pairing similar cards, adding additional cards, and naming the cluster. Because of the large dataset, we first named the categories we saw across the autoethnographies and then added cards to create a cluster of codes that represented that category. The categories were then clustered to create themes. The process was inductive because the categories and themes emerged from patterns we saw within the data. As seen in Table 12, 23 categories and nine themes emerged.

Table 12

Categories and Themes Collaboratively Developed

Categories	Themes
Religious or spiritual Roots	Capacity or willingness to push situations - An assumption that transformational change is needed - Choosing to take action
Importance of Mentors	A magnetism around the methods that draw people in
Commitment to Social Justice	Never-ending struggle for belonging
Collapsed Economic Pole - Ongoing Financial Challenges	They are well field-tested and impactful

Table 12 Continued

<p>Early childhood and young adult leadership experiences</p> <p>Cross-cultural experiences</p> <p>Values-based</p> <p>Leadership experiences in the organization</p> <p>Family influences</p> <p>Falling in love with the methods</p> <p>Adapting and challenging the status quo</p> <p>Geographic Hubs/Local vs. National</p> <p>Belonging - tension of insider/outsider</p> <p>Relationships between ICA, TN, and Trainers</p> <p>Participatory/ Collaborative Decision Making</p> <p>Focused and Disciplined Approach to Work</p> <p>Development and spinning off of programs</p> <p>Youth work backgrounds</p> <p>Opaque power dynamics/ambiguity</p> <p>Various financial models over time</p> <p>Awareness of power and privilege</p> <p>Emotional burdens/trauma</p> <p>Depth impact of methods - Fascination with the deeper dimensions of life</p> <p>Tensions</p>	<p>Early nurturing of values - from lifestyle to method</p> <p>Organizational Dynamics - conflicting organizational priorities</p> <p>Elusive economic sustainability - finding the balance between the economic, political, and cultural poles</p> <p>Continuous growth and development - ongoing generative creativity</p>
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The data produced in these seven workshops will serve as the foundation for phase two of the critical collaborative autoethnographic process that continues after this dissertation.

CHAPTER VI

Lead Researcher Analysis

Chapter Four described the analysis process and the results of Phase One of the collaborative autoethnographic method employed in this study with 18 co-researchers. Phase One included collaborative research design, the independent production of critical autoethnographies by the co-researchers, and collaborative analysis and sense-making of what had been written. Phase Two, which will occur after this dissertation is completed, involves the co-authorship of a critical collaborative autoethnography where the individually produced autoethnographies are used as foundational data for a single, integrated narrative.

This chapter describes an individual analysis of the data that I produced in this study. Four sources of data were collected. These sources were an online demographic survey, audio and video-recorded group workshops with supporting materials (i.e., audio transcripts, PDFs of data produced in MURAL), autoethnographic writing produced by the participants (i.e., positionality statements and critical autoethnographies), and researcher field notes. The method for my analysis is thematic analysis. I coded using Microsoft Word. I created “a two-column table with the data set in a wider left-hand column, and the codes listed in a narrower right-hand column” (Saldana, 2021, p. 45). Johnny Saldana (2021) defines a code in qualitative analysis as “most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (p. 5). I engaged in pre-coding and preliminary jotting by highlighting “rich or significant participant quotes or passages” that struck me (Saldana, 2021, p. 30) and “jot[ing] down any preliminary words or phrases for codes...in a research journal for future reference...for analytic consideration while the study progresses” (Saldana, 2021, p. 31). I then split the data into smaller

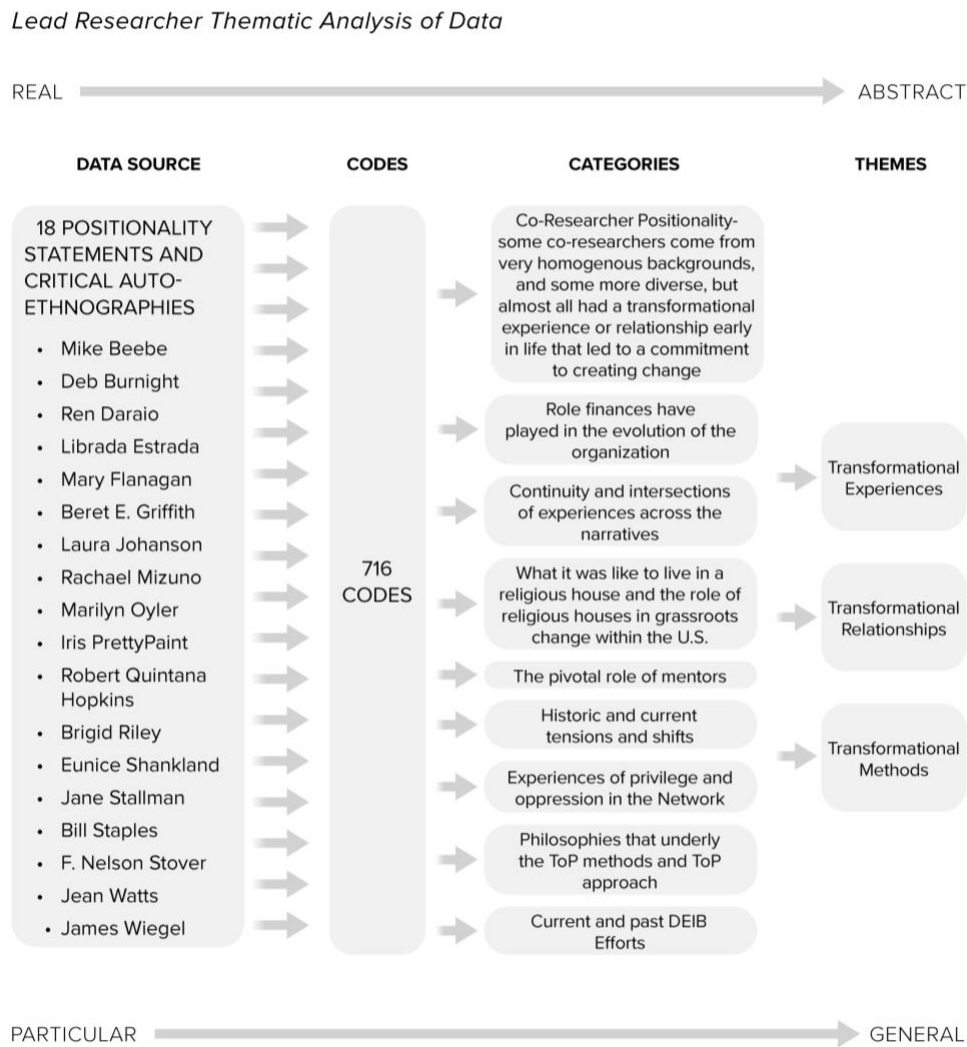
codable moments by micro-coding, which “generates a more nuanced analysis from the start” (Saldana, 2021, p. 34).

I applied descriptive coding, which “summarizes in a word or short phrase—most often a noun—the basic topic of a passage of qualitative data” (Saldana, 2021, p. 134). I then created a separate Microsoft Word document with a column for the codes from each co-researcher's autoethnography. I then looked for patterns in the data, created categories, assigned a specific highlight color to each category, and highlighted “text passages that belong in that same category” (Saldana, 2021, p. 45). I then synthesized further into themes. Saldana defines themes as “an extended-phrase or sentence that identifies what a unit of data is about and/or what it means. Themes are research interpretations and constructions about the ideas inherent in patterns of action” (Saldana, 2021, p. 369). I did not count codes because I adopted a dialogic versus positivist approach in this research. I did not count codes because “frequency of occurrence is not necessarily an indicator of significance” (Saldana, 2021, p. 22). Instead, in my own analysis and in the group process, the aim was “to ponder, to scrutinize, to interrogate, to experiment, to feel, to empathize, to sympathize, to speculate, to assess, to organize, to pattern, to categorize, to connect, to integrate, to synthesize, to reflect, to hypothesize, to assert, to conceptualize, to abstract...and to theorize,” because as Saldana (2021) says, “Counting is easy; thinking is hard work” (p. 22).

The positionality statements and autoethnographies were first coded and analyzed together because participants usually submitted them as one document. The positionality statements were then analyzed separately. As mentioned in chapter 4, the collaborative coding of 17 positionality statements and autoethnographies resulted in the identification of 1,138 codes. The independent coding of the positionality statements and autoethnographies resulted in 716

codes across 18 statements. One co-researcher submitted her autoethnography after the final workshop for collective coding. Nine categories and three themes emerged from my individual thematic analysis (Figure 5).

Figure 5.
Lead Researcher Thematic Analysis



Following are the results of my thematic analysis in detail. First, I share the overarching themes. Then, I share the results in the context of each research question. I use quotes as illustrative examples. Because this dissertation is based on critical collaborative autoethnography, my aim is to privilege the voices of the co-researchers along with mine so that

the rich details from our individual autoethnographies are interwoven into a single narrative that represents the outcomes from the research questions. In phase two of the critical collaborative autoethnographic process, we will collaboratively write the shared narrative.

Transformational Experiences

Many co-researchers described transformational experiences. These transformations included experiences, usually with people different than themselves, that create a new awareness or challenge to their worldview, often leading to a commitment to creating change. Positionality statements were a tool the co-researcher team used to support critical self-reflexivity. I define critical self-reflexivity as the practice of critically reflecting on one's own positionality within the context of the social structures within which we co-exist. In his positionality statement, Nelson describes the legacy in his family of attending church and his experience growing up in Indiana and going to high school in Michigan. He also describes the experience of discovering three restrooms at a service station in Tennessee. He attributes the experience to awakening a sense of social injustice within him that never went away. For many co-researchers, the critical reflexivity was carried into their autoethnography, as intended. As seen in Table 13, Deb and Brigid described being raised in homogenous environments with little diversity and having transformational experiences that created new awareness or challenged their existing worldview.

Table 13*Theme: Transformational Experiences.*

Participant	Raised in Homogenous Environment	Transformational Experience
Deb	<p>“We were a white middle class family, not unlike most of the families in Jefferson, and as children pretty much oblivious to how monochromatic we were. Diversity was more than likely defined as the difference between Methodists and Presbyterians (and among Lutherans as to whether or not they were of the German, Norwegian or Swedish variety)...and we are not even talking about the Catholics... Growing up in Jefferson, I saw the world through a very white, color-blind lens. The only BIPOC friends I came into contact with were exchange students who came to our town through the AFS program. There was one Jewish family in town, who owned a local clothing store.”</p>	<p>“The only living experience outside my hometown for the first eighteen years of my life was as a Rotary foreign exchange student to Scotland, living with a white, upper-class family about an hour outside of Edinburgh, pretty much a change of geography and language...but not all that different from the culture and values I knew. It did, however, provide me with my first real opportunity to view my country of origin from outside its own boundaries, and it pushed me to begin to question the ethnocentric comfort zone I was used to.</p> <p>My first teaching job, and where I began to understand at least some of the implications of my white privilege, was in an inner-city school in Des Moines. I believe it was my first wake-up call to the unconscious cultural incompetence I was born to. It was the first time I think I had experienced my race and my class to be barriers, not assets, to my success. It was a growth moment for me and painful.”</p> <p>“Even with this grounding, my path took some unexpected turns. At 20, I was pregnant, and chose to bring my daughter into the world and raise her with little involvement from her father. While my extended family offered me tremendous support, I have first-hand experience of the shame and blame our society assigns to “single mothers”. I received financial support from the government - was indeed a “welfare mom” - while finishing my undergraduate degree. I learned about many of the roadblocks to success that are regularly placed in front of families in this situation.</p>

Table 13 Continued

Brigid	<p>“My name is Brigid Elaine Elizabeth Riley. I was born in 1963 to an Irish Catholic family that spanned generations, the youngest of seven children. My parents were in their 40s when I arrived, my oldest sibling was already 20, and the first round of grandchildren joined us within a few years. I grew up in Richfield, Minnesota, a first-ring suburb of Minneapolis, grounded in family, church and community, attending St. Peter’s grade school, then Holy Angels high school, the same schools that all of my sisters attended. I was gifted a strong sense of continuity and belonging, and an understanding of my place in the fabric of things.”</p>	<p>I came out as lesbian in my mid-20s, finally claiming an identity I had been keeping at arms-length for more than a decade. I found acceptance as a mother within the lesbian community, but very few peers. I had a more difficult time finding acceptance as a lesbian within the various communities I interacted as a mother. While I have been happily partnered for 27 years now - and legally married for five! - that time in the crucible gave me a greater understanding of the survival skills necessary for anyone outside the mainstream. It also informed my commitment to social justice, and my work on behalf of women and children.”</p>
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Several participants, such as Jane and Ren, experienced diversity in their youth. These experiences themselves were often transformational. For example, Jane’s early experiences as a result of her parent’s involvement with the NAACP, or Ren’s friendship with Karen, the first African American student in her school, and her subsequent move to Kenya with her educator parents at 11 years old were all considered to be significant experiences by the participants. These experiences are documented in Table 14.

Table 14*Theme: Transformational Experiences*

Participant	Experience of Diversity	Transformational Experience
Jane	<p>“One of the first experiences I remember is being in a stroller and accompanying my mother as she went door-to-door in our neighborhood requesting money for the local Sacramento NAACP. She also asked for items for the rummage sales held annually, which were a major source of revenue. My sense of community connection and working for one’s beliefs, even if not popular, was nurtured during those early stroller days.</p> <p>My parents, Hayward and Charlotte Blake helped to restart the NAACP in Sacramento. The meetings were held at a black Baptist church. I was plopped on a choir pew where the choir practicing for Sunday services took good care of me.</p> <p>I was a blessed child, as most children in segregated Sacramento had limited experience with other races. I had lots. My dad was the best tennis player in Sacramento. He helped to start the Sacramento Tennis Club. When it was built, he was asked to be the first President. When he read the covenants for the Club, he found they excluded Jews. Since many of our Jewish friends lived next to the Club and had contributed to it, my father said the club leaders could have their covenants or they could have him for President. They changed the covenants. Every year there was a big tennis tournament at the club. Those competing included women and minorities. The women could generally find housing but minorities couldn’t. Our family hosted many of the players, some of whom were competing with my brothers. I got to meet people from Mexico, the South, and all over the State of California...”</p>	<p>“Now back to the NAACP rummage sale. At the rummage sale, there were usually many ball gowns remaining. The black women in the NAACP belonged to sororities that held balls, and many of the women had beautiful dresses that ended up in the rummage sale. Those that did not get bought came home with me. From probably 5 – 8 years old, those ball gowns formed the base of a fashion show the neighborhood kids, and I held. For the first few years of THE show, the boys also wore dresses, but around seven, they began to resist. Then for a few years, we included tuxedos for the boys. Entertainment included Marilyn Badgley and I pounding on the piano for each new fashion revelation. All the neighbors were invited. Mom served punch and cookies. It was my first experience in group leadership.”</p>

Table 14 Continued

Ren	<p>“Auburn was primarily Caucasian. In the 5th grade, we welcomed the first African American student, Karen. Karen was in my class, we became fast friends. I could feel from the adults around me that Karen coming to the school was kind of a big deal. I didn’t understand why. The first time I spent the night at Karen’s house, I remember being with her in her bedroom. All other adult eyes looking elsewhere, Karen and I got to encounter each other with a 10-year-old’s curiosity and innocence. WOW! You and I look different - can I touch your skin? Can I touch your hair? So, we look different from each other, but we like the same things! The next morning, I went to church with Karen and her family - it was a different church than I went to. I didn’t have “church” clothes, so I got to wear some of Karen’s. I felt very fancy wearing Karen’s clothes. If there was any discomfort from the adults around us that we were fast friends, they didn’t let us know.”</p>	<p>“I couldn’t have known then that the same experience of physically encountering others with wonder and awe would be repeated when I was in Africa. So many times, I was surrounded by children and adults and touched, my hair stroked, my eyes pried open and peered into, and then peals of laughter and awe. We were so physically different, and yet, the language of play transcended the physical differences.</p> <p>At 11 years old, in Nairobi, Kenya, I was the minority. The school represented 39 different nations and as many and more languages. I was living in a country that gained its independence from Britain just 13 years prior. I wrote my first research paper on the British colonization of Kenya and Kenya’s fight for independence in Mrs. Greeley’s 6th grade English class. My mother read the paper. She asked me if I thought that Kenya was better off having been colonized. I responded that the question didn’t make any sense. There was so much harm done to the Kenyans, so much taken away. How could they be better off? Something was dawning in my consciousness, something nascent, something incongruous about how people see white people and how they see people of color. Nothing I was able to articulate but a felt sense of dis-ease.</p> <p>If there was a Catholic church in Nairobi, we didn’t attend it, and nothing was ever mentioned about going to church again. My spirit longed for communion with something larger than me. I joined a youth Baha’i group that espoused the oneness of life. That was good enough for me! This marks the beginning of spiritual understanding. My early childhood contains many moments of melting into the oneness of life.</p>
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As seen in the following quotes, other co-researchers had transformational experiences as well, such as Laura's trip to London, Librada's move to Boston for college, Marilyn's visit to Chicago to attend an Ecumenical Institute course during college, Mary teaching English in Seoul, Korea, and Mike growing up the son of a gay dad and working-class mom.

When I was 13 years old, my mother did a Fulbright teaching exchange, and I spent my 8th grade in working-class north London. It was a formative year. We lived in an economic and ethnically diverse community. I gained an expanded worldview to include a broader understanding of class issues and global issues - as London is the post-colonial hub for many former English colonies. I returned to my predominantly white, upper-middle-class community in a suburb outside of Minneapolis, hungry for a larger international community. (Laura J., 2022, Autoethnography)

I lived in San Antonio until I graduated from high school. After graduation, I left to attend college at Boston University in Boston, MA. I was a first-generation college student - I was the first in my family to attend a four-year university and the first to live outside of the state. I was able to afford it through scholarships and loans. I did not know a soul and had to learn to navigate campus life, academics, how to live in a big city, and what it meant to create community. I gained my independence and learned to appreciate my ethnicity, family, and Texas culture. It was also at this time that I learned how sheltered I had been, being centered in family and in our Mexican culture. The world was opening up for me, and I learned the meaning of ethnocentrism. I began to recognize some of my biases while also shaping values for myself. (Librada E., 2022, Autoethnography)

Between my junior and senior years at St Cloud State College, I attended the first six-week summer program at the Ecumenical Institute in 5th City in Chicago in 1965. As a group of 20 college students, we participated in the complete Religious Studies and Cultural Studies curricula in the mornings and worked in the neighborhood in the afternoons. I was captured by the needs in the neighborhood and the combination of both the intellectual framework and discussions and practical work. I went back to college for my final year and came back for the Teacher's summer program in the summer of 1966. I declined the suburban Minneapolis teaching job where I had just finished student teaching to teach in the heart of the urban center of Chicago. It was a dramatic shift for me to go from my rural American hometown of 5000 white people to teach math in the inner city of Chicago at John Marshall High School with 5000 African American students. (Marilyn O., 2022, Autoethnography)

My undergraduate years at a large State University broadened my relationships & perspectives and afforded me many opportunities for leadership development & experiences. A 6-month stint as an English teacher in Seoul, Korea, with additional travel to other places in SE Asia, following undergraduate school, continued to expand my worldview and recognition that we are all a part of one whole approaching life from different perspectives. (Mary F., 2022, Autoethnography)

As a person of many privileged identities, my bridge to understanding the experience of oppression & marginalization was my experience as a son of a gay dad and a mother living paycheck to paycheck as a community mental health counselor. My early experience of witnessing and experiencing silencing & injustice made me passionate about creating spaces where all voices are heard, honored, and engaged. My early work

fighting for LGBTQ + family rights led me eventually to anti-racism work as well and my ongoing journey to show up as a “bridge” to justice. (Mike B., 2022,

Autoethnography)

These transformational experiences early in life often led to a commitment to creating change.

Transformational Relationships

In addition to transformational experiences, many participants experienced transformational relationships. This means people in their lives who introduced or connected them to other people, to organizations, or to experiences that set them on a new trajectory or shaped their approach to life. For some, these relationships were with parents who modeled behaviors they admired, as reflected in the autoethnography written by Rachael (indicted in Table 15). Many had people in their lives who introduced them to ToP methods or the ToP Network, or one of the predecessor organizations. Others had mentors who made a significant difference in their lives, as seen in Robert and Laura’s narratives.

Table 15

Theme: Transformational Relationships

Participant	Raised in Homogenous Environment	Transformational Relationship(s)
Rachael	“As a young person growing up in rural WI, I was surprisingly exposed to people and experiences outside of my hometown of Merrill. That said, the environment was very white and very homogeneous. I observed hostility in many forms over the years directed at anyone who wasn’t part of the dominant culture. I know I have been shaped by a very Christian and very white-dominant environment.”	“Perhaps to counterbalance the size or perspective of our town (population 9,000), my parents hosted exchange teachers and students, traveled to the “big” cities of the Midwest for conferences, and always kept up with extended family who lived in other places... My dad was an educator. His whole career was devoted to kids and their families. In AK, he was working with communities up and down the river on their curriculum. Figuring out how to adjust it to each small town or village. Later in his life, he ran for the county

Table 15 Continued

board (and won) because he wanted more community events hosted at the fairgrounds. He really was an inspiration civically, and I miss him.

My mom continues to volunteer. She currently serves as the president of the St. Vincent DePaul Society in Merrill. So it goes without saying, I had strong role models in the departments of service and community development.”

Like her parents, Rachael adopts a life of service and community development. In her autoethnography, she also describes her involvement in youth development, serving as an AmeriCorps Promise Fellow, serving on the Board of YMCA, and serving on the Board of ICA-USA.

Robert and Laura describe the importance of mentors. Robert describes the social capital his mentors, Jane and Selma, helped him create, and Laura describes meeting her mentor, Linda Alton, as the beginning of her journey to becoming a ToP facilitator and trainer, and a leader within the Network.

The relationship with Jane was critical to my success. She never handed me anything on a silver platter. Instead, she exposed me to opportunities to learn and practice my skills. She provided opportunities for me to co-facilitate and co-train with her, even including me on projects she could have easily facilitated alone to expose me to key clients in preparation for her retirement. Jane introduced me to Selma Abinader, a local consultant who uses ToP methods and works mainly in public health. Selma became another mentor. She is Arab American and has an explicit commitment to mentoring facilitators of color. Early in my career, she hired me as a junior consultant to assist her on projects. Similar to working with Jane, I was able to observe how Selma worked with clients and

how she co-designed meetings. Perhaps most beneficial was the confidence I developed as a result of assisting her on projects with leaders at the highest levels of public health at the county and state levels. Working on those projects with Selma gave me the confidence to then do it on my own. My confidence also increased when Jane reminded me that leaders in positions of power are people, too, just like us. (Robert QH., 2022, Autoethnography)

My life was forever changed by meeting Linda Alton and beginning my ToP journey. I began incorporating ToP methods into my community organizing work, including doing leadership work with youth and Latina and Somali women. I took advanced courses in the 1990s, including the first MToP course. As a nonprofit leader, I sent my staff to get trained in ToP. And in 2011, my family and I spent the year in Chile, where I connected with our ICA colleagues. There was a beautiful, ongoing project in Chile working with differently-abled communities and doing ToP training. I was able to join the training faculty there and learned a great deal. Upon returning to MN in 2012, I took the Mastery course again, got certified in 2013, and began training in 2014. I have since become a mentor trainer and was able to qualify to train the TFM, Strategic Planning, Graphic Facilitation, ToP Approaches to Environmental Scan, ToP Secrets of Implementation, and the Mastery Course. I have served as an assessor, have co-chaired the ToP Network Pipeline team since 2017, and now serve on the TTLF. (Laura J., 2022, Autoethnography)

At the most basic level, co-researchers often had an individual in their lives who introduced them to ToP Methods or the ToP Network, or a predecessor organization. Sometimes these individuals were family members. For example, Beret's parents introduced her to the Ecumenical Institute in

1969, and Jim's sister introduced him to the organization in 1966. Sometimes it was a leader or mentor in the co-researcher's life, such as Bill's youth minister who introduced him to the Ecumenical Institute in 1969 or Nelson's campus minister who offered to pay his expenses if he attended the Ecumenical Institute's Religious Studies course in Chicago over Thanksgiving break during his sophomore year of college, or Eunice's theology professor who introduced her to the Ecumenical Institute in 1972. Like Mary and Jane, other co-researchers were encouraged to take a ToP course or meet a ToP trainer by people they knew because those people believed ToP methods would resonate with them or align with the work they were already doing.

Transformational Methods

Some co-researchers described the methods themselves as transformational, which means there is an intangible change in the participants or group due to the group processes. Jean, for example, describes the existential roots of ToP methods:

I became acquainted with the Christian Faith and Life Community CFLC when I was a sophomore at SMU, where my husband was the Methodist Student Director conducting the eight-week "religious studies" seminar as a parallel program of the CFLC at the University of Texas. The intent of the seminar was to demythologize the Christian language of the Western world into the secular language of the 20th century and answer the fundamental human questions of "Who am I?" and "What is Life really all about?"

...I was very interested in researching practices and methodologies that operated out of the assumptions that all the earth belongs to all the people and that all the problems that individuals, groups, and societies experience are intimately and internally interrelated. I knew that to deal with the physical and mental conflicts of our world, and we needed to work with all the ages and all the issues that human beings were trying to deal with

simultaneously. As the population was increasing on planet earth, more and more divisions kept separating people from each other, intensifying inner conflicts and accelerating physical conflicts worldwide between individuals, families, organizations, nations, etc. (Jean W., 2022, Autoethnography)

Like Jean, Jim, too, is motivated by larger philosophical questions and the possibility of deep transformation occurring within individuals and groups as a result of his work:

Vocationally, I am not deeply interested in organizational development or community development as professionally defined, but in what can and does happen to groups of people (and the individuals within them) when they come together for serious consideration of important questions-- a human quality (sense of power) emerges at times in the midst of a group. This is what fascinates me. My heart leaps when that little shift happens in an individual or group when their sense of their power to care (the human factor) is released. (Jim W., 2022, Autoethnography)

Jean and Jim are not describing the tangible outcomes created when working with a group, i.e., a decision, a plan, or a conversation. Instead, they are describing what is often invisible and, at times, outside the participants' conscious awareness. As facilitators, they seek to change the group. The awakened group or individual, in turn, will create change in their own life, team, organization, or community.

Facilitators are often described as neutral. In his autoethnography, Bill challenges the notion of neutrality and indirectly reinforces the comments made by Jean and Jim:

When a group hands the reins over to a facilitator to conduct business and move ahead, they assume that the facilitator is not hiding a hidden agenda of the client in the agenda or method. This is a basic tenet of a facilitator.

But every facilitator DOES have an agenda or at least a set of values that are being used implicitly and explicitly. For instance, "Hey folks, it is better to decide together than to be told what to do. Right?" This is an assumption of the facilitator based on values and experiences that may not be held by the group. Many may want only to be told what to do. "It is better to have all the perspectives expressed at the table. Right?" Not necessarily if some people's perspectives are nauseous or divisive, or racist. "I am here to help us go through a transformation so that we can continue as an organization. Right?" Many may not want the transformation and would rather fight it than allow it to occur.

Facilitators are not neutral on certain things, nor can they be. Tools, methods, and processes they use are based on values, philosophy, and stance toward the life of the facilitator. Sometimes they are all in alignment, as with ICA and ToP tools. Very often, however, the tools are unrelated to anything except their author's success with them.

From a ToP or ICA point of view, change and transformation of communities and organizations were built right into all the methods from the very beginning. Their very purpose was transformation on a global scale... (Bill S., 2022, Autoethnography)

According to Bill, the individual and group transformation Jean and Jim seek and are motivated by is foundational to ToP methods' design.

Facilitator values are reflected in the actions of facilitators in many ways, such as what clients they choose to work with, what projects they agree to work on, how much they charge clients, and as seen in the following comment from Laura, when selecting the location in which to host training:

As one of the many mentees of Linda's, what stood out for me was the way in which Linda embodied the values of ToP in her training, her running the business, and

supporting others. She personally encouraged people to continue on their journey to deepen their knowledge and use of ToP and kept supporting them for years. I think people felt seen and felt special when working with Linda. She was building a community, more than a business. She spent countless hours mentoring, coaching, and hosting communities of practice. She wanted you to be your best on behalf of your community, organizations, or clients. She had high expectations of all of us as trainers and supported us to deliver high-quality training. She is dynamic, clever, funny, and wise. And she was joyful in her service to others and communities. It was a pleasure to work with Linda!

Another value-based action was the fact Linda also moved the training program into the Harriet Tubman Center in the urban core of Minneapolis, less than a mile from the original Religious House. Harriet Tubman Shelter is a women's domestic abuse shelter, and it allowed MNTOP to use its basement training space in exchange for a small fee and some staff occasionally accessing the trainings. For Linda, she speaks of the significance of hosting the trainings in the urban center of Minneapolis, in a racially, economically diverse neighborhood, across the street from a notorious bar, as an important statement in support of the women's shelter, but also as a testament to the diverse communities from which the methods emerged. She wanted to deliver a high-quality training in a community-based setting - not a fancy, corporate setting in the suburbs. This reflected her commitment to being present and contributing back to the community. (Laura J., 2022, Autoethnography)

As reflected in Figure 6 below, ideally, the facilitator's facilitation tools and methods to facilitate group processes will align with the facilitator's values, philosophy, and stance on life.

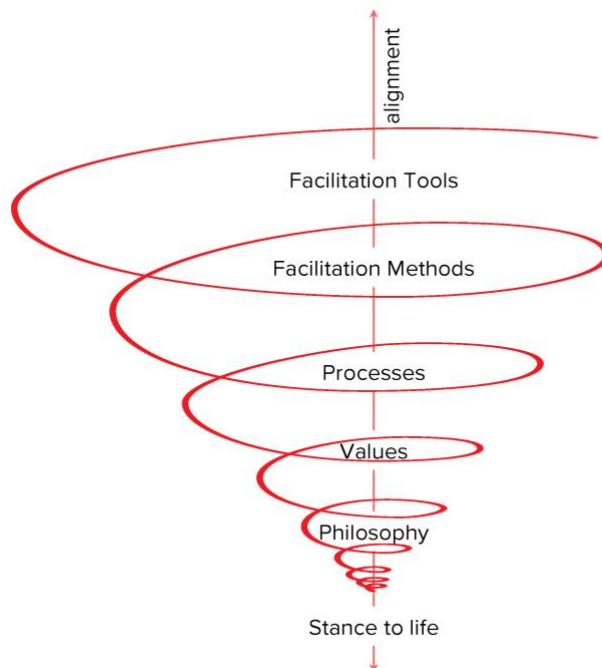
The values, philosophy, and stance on life embedded in ToP methods include:

ToP Values: inclusive participation, teamwork, and collaboration, individual and group creativity, ownership and action, reflection and learning.

Philosophy that has shaped ToP: Existentialism is a philosophical theory that emphasizes the individual's existence as a free and responsible agent who has control over their choices and actions.

ToP Stance to Life: The Social Pioneer, which is a person who decides to live on behalf of the future and make a difference in their life by committing to changing people and social structures in a concrete situation of care.

Figure 6.
Facilitation Alignment



The facilitator's stance goes beyond the behaviors displayed while the facilitator is in front of a group. Just as ICA community development projects, such as Fifth City, were demonstration sites that signaled to the world what is possible when communities come together and co-create a re-imagined future, facilitators in the Ecumenical Institute saw their own lives as a demonstration. This stance is described in Jim's reflection on his introduction to the Ecumenical Institute in 1966:

I started this journey as an aspiring but disillusioned religious professional looking for my next step after college. My sister introduced me to the Ecumenical Institute of Chicago, and the rest is history.

I met a group that:

1. seemed to take their responsibility seriously in the larger world emerging around us, and
2. were deeply engaged in rethinking the core tenets of their brand (Historical Christianity) to see what it had to offer in creating that new world and,
3. this group was committed to a radical OD intervention (the renewal of the church for the sake of the world) that would awaken and engage the institution in creating the changes needed, and
4. were using themselves as a living experiment to “research” what was needed, to “demonstrate” in their own lives and organization how to respond, and to “train” others in what they had found.

He goes on to say:

As I wrote, three themes emerged for me – these three seem to capture what distinguishes this larger “family” that I identify with CFLC, EI, OE, ICA, and ToP Network. It seems to me we care:

- To be sensitive and responsible for what is happening in our larger world and the people in it as it evolves
- To fashion how we live and work as experiments or helpful examples of how to operate in this world and,
- To effectively share what works for us with others. (Jim W., 2022
Autoethnography)

To use the image of an iceberg as an analogy, group processes, facilitation methods, and tools are above the waterline. Often invisible, or below the waterline, are the values, philosophy, and stance on life embedded in the processes, methods, and tools. These autoethnographies help us further understand the transformational intent embedded in ToP methods by bringing further visibility to the values, philosophy, and stance below the waterline.

Answering the Research Questions

In addition to illuminating the three themes: transformational experiences, transformational relationships, and transformational methods, the research data provided answers to the three research questions. There were three research questions that guided this study:

RQ1: What are the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network?

RQ2: How do autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization?

RQ3: How does critical self-reflexivity help us better understand how power and privilege manifest in the experiences of members of the ToP Network?

Research Question 1

This study used genealogy as a theoretical construction for analyzing and understanding the culture and history of the ToP Network. Genealogy is a critical analytic approach used by French philosopher Michel Foucault, a trained clinical psychologist. Tracing the genealogy of the ToP Network allowed us to view the organization not as arbitrary or ahistorical, but to contextualize it, represent, and ground the members' experiences within the social dynamics of history, what John Budd (2008) calls “historical situatedness” (p. 176). The genealogical analysis of the ToP Network was performed during the literature review, utilizing existing literature and is described in chapters 1-2 and summarized in charts in the appendix.

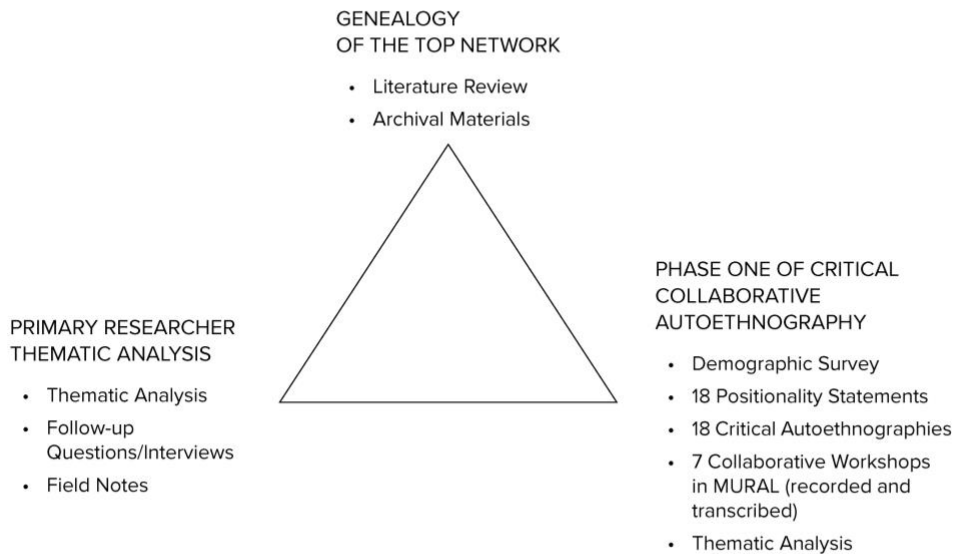
Understanding the diverse experiences of members of the ToP Network through critical collaborative autoethnography was one way to use triangulation to construct the genealogy of the organization (Figure 7). Triangulation is defined as using multiple research methods and data sources in an effort to seek convergence and avoid studying only a fraction of what the researcher seeks to understand (Nagy Hesse-Biber & Leavy, 2011; Rossman & Rallis, 2012). The data created by co-researchers in this study, including the autoethnographies and collaborative workshops, confirmed the accuracy of the genealogies. No changes were made to the genealogies as a result of co-researcher narratives, input, critique, or edits.

I did learn of one event through the research process that I did not discover during the literature review. ICA participated in a study with Case Western Reserve University researchers involving an early form of Appreciative Inquiry (Thatchenkery, 1999). ICA's involvement significantly impacted the evolution of the method (G. Bushe, personal communication,

December 1, 2021). I shared this learning with Beret, Bill, Jane, Nelson, and Librada during a pre-dissertation virtual meeting. I provided an overview of the study and answered any questions participants had to support their ability to provide informed consent to participate as co-researchers. Bill and Beret confirmed knowing about the appreciative inquiry study with Case Western. Bill identified himself as a participant in the interviews the researchers from Case Western performed at ICA’s Kemper building in Chicago. Subsequently, no one else mentioned the study. I note it here because of my perception that ICA not only directly contributed to the fields of organization development and facilitation through the development of ToP methods but were instrumental in contributing to another major methodology in the fields, Appreciative Inquiry.

Figure 7.
Data Triangulation of This Research Project

Data Triangulation of This Research Project



Research Question 2

Research question two concerned how the autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization. The narratives were an effective tool for contextualizing the chronological history. Three categories emerged from the thematic analysis: experiences in religious houses, continuity and intersection of narratives, and historical and current tensions and shifts.

1. Within the social structure, Religious Houses served multiple functions.

Economically, they were an experimental mechanism for funding values-based work.

Culturally and politically, they served as the intersection of family, spiritual community, spiritual practice, and community development work.

2. Each individual autoethnography contributes to a larger shared narrative as detailed descriptions intersect with one another, simultaneously preserving the uniqueness of the 18 diverse stories and co-constructing a greater understanding of the whole organization.
3. At various points in the organization's history, tensions have created organizational changes and shifts, revealing an adaptive and resilient organization. Similar to the past, tensions exist today.

Experiences in Religious Houses

Religious houses, also known as field houses, were communal housing situations for Order: Ecumenical volunteers and Ecumenical Institute staff while facilitating community and organizational development in local communities worldwide. Typically, several families shared a home and pooled their resources and shared chores. Within the ToP Network today, religious houses are essentially never talked about or mentioned. Therefore, unless a current member has

explored the ICA archives, very little, if anything, is known about the member's previous experiences living in religious houses. The autoethnographies provide some context. Beret, Bill, Marilyn, Nelson, Jean, and Jim lived in religious houses.

The Order: Ecumenical was structured as a self-sustaining family order. The family order was an experimental leadership model. Jean describes the experimental intent of the family order as follows:

It soon became clear to us that a very non-traditional and unique style of leadership would be required to actually accomplish the intent and purpose of the EI. By then, we had discovered our individual uniqueness, our multiple biases, our diversity of opinions, our diverse natural talents and weaknesses as well as our common desire to respond to the multiple kinds of unnecessary human suffering taking place across our planet. We knew it would take a complete (even though it could be for a limited time) commitment to figure what kind of leadership was required to deal with the multitude and complexity of unaddressed issues and problems human beings had not to date been able to effectively address. So, we decided to temporarily operate as an 'invisible' servant leadership we called a secular, ecumenical family Order (O: E).

Each religious house sustained itself by pooling its income, with some members as “permeators,” members who worked outside of the Order and earned income to sustain those who performed the missional work of the Ecumenical Institute or ICA full-time.

Table 16

Descriptions of Pooled Resources

Pooled Resources	
Jean	“Every family received a 'stipend' that covered only personal expenses. Our housing, medical, educational, etc. expenses were paid for by members of the Order who would be assigned to work in regular jobs within our professions as teachers, ministers, doctors, secretaries, lawyers, etc. to free others to devote full time to the research, development,

Table 16 Continued

	and training required to accomplish the mission of the EI...The first year I was in Atlanta I was assigned "out" to find a job working to support those working all day on the Mission. My salary would go to support the stipends and expenses of the Atlanta House. As part of the O:E, each individual was assigned quarterly to a particular job. So, by then I had already had experience while in Chicago of working as the Internal Travel Agent (booking all the tickets of those assigned to weekend programs across the US or abroad or developing, teaching various parts of the EI curriculum to different children or adults groups, transcribing and distributing, lectures, developing marketing materials, etc. so it made interviewing for a job and doing the work quite easy. I accepted a job as the Administrative Assistant to the CEO of Davis Food Company, who administered the franchises of Country Fried Chicken Fast Food Restaurants across the US and abroad. I pretty much answered all his telephone calls when he was in a meeting or out of town and opened and answered all his mail.
Nelson	When assigned to Hong Kong, I worked as Assistant Director to the American Chamber of Commerce also to support those working full time with the mission of ICA." "When my family moved into the Chicago South Religious House in 1968, the four married couples and two single women understood that they would share the economic, social, and spiritual responsibilities of living together in a common house in the Woodlawn neighborhood on Chicago's south side. To build our budget, we negotiated our monthly stipends with the understanding that each family unit would be fundamentally self-sustaining relative to their own needs and that each would share in the common expenses of the community to create a balanced budget with enough funds to carry out the shared mission of the group and slightly support the larger work of the Order: Ecumenical...This financial arrangement effectively meant that as long as the O:E financial structures were in place, the Ecumenical Institute and ICA could count on committed staff without having to raise money for their support or to put staff costs into budgets."
Marilyn	"My role in the Ecumenical Institute, the Institute of Cultural Affairs and Order Ecumenical, was as a permeator. The Order Ecumenical was the volunteer force for both of the Institutes. Permeators were assigned to get jobs in the economy, bring home our paychecks and pool the income to support the whole team. It was easy for me to find a job as a math teacher anywhere in the world."
Bill	"In my early years in O: E in Toronto, I would often be assigned to look after people's children while those people went out to do some type of missional work."
Beret	"The Minneapolis/St. Paul's group was growing. My husband and myself, along with two other couples, purchased a very large, beautiful, and...run-down house in an urban neighborhood in Minneapolis. We sold our house in Highland Park, St. Paul, and moved to the house in Minneapolis in the fall of 1972 with our three children."
Jim	"My mother sent care packages that helped us live with small stipends."

Members engaged in a shared community life and took vows of poverty, chastity, and obedience.

In response to my follow-up question about the symbolic vow of poverty, Bill shared:

Poverty in ICA/EI means radical disengagement. I and we are radically disengaged from the dominant economic paradigm of buying and owning things. We are radically

disengaged from goods, relations, and even to service. Poverty is sort of like “have nothing, want nothing,” which is a symbolic affront to those who collect goods, relations, experiences, and goodwill. The “two suitcases” when going to a new assignment for several years was a symbol of this poverty...Order members did have property and while keeping ownership, often used it to house the religious houses. They did not give their property to O:E and there was never anything wrong with that. Vow of poverty was symbolic.”

As seen in Table 17, there was a shared community life that included meals, worship, and chores.

Table 17

Community Life

Community Life	
Jean	“We met each morning to rehearse our self-understanding, hear reports of what was taking place in the world that day and have breakfast together before our workday began. After work we had dinner together before dividing into various work groups to focus on specific aspects of our task. Every Sunday evening we met as a "house church" where we began by individually answering the question, "Have you been faithful to the Order." The answer was either “yes or no" or "no and yes" before reporting on what had been accomplished that week...Each location held "House Church" on Sunday evenings and sent weekly telegrams of significant local accomplishments and events that were then mailed to all the Order locations. This kept us connected to what the entire community was doing and how what we were individually doing connected to the whole.”
Bill	“The Daily Office, the Weekly Celebration, work and study schedules were vital in creating what I would need throughout life. The extreme discipline of the Order Ecumenical would allow me to go anywhere, do anything and stay grounded.”

In the following email exchange regarding religious houses, Nelson described the experience even more.

Robert: Can you tell us more about how the religious house operated?

Nelson: Sure.

Robert: Was there a treasurer that the money was turned into or was the money that the permeators earned turned into the priors?

Nelson: Each House had a finance person. That person collected income and managed the disbursement of funds. In the US, the checks were sent to Chicago, and monthly disbursements were made back to the Houses for their operations and to the individuals for their stipends.

Robert: Did each family have their own bedroom, so that if a house had three bedrooms, it could have three families?

Nelson: Every family unit had its own bedroom. The other rooms were used in common.

Robert: How were daily chores handled, such as cooking and cleaning, grocery shopping, etc.?

Nelson: The House allocated all tasks among the various people by consensus and weekly assignment charts.

Robert: Did single people have their own room or share a room?

Nelson: Rooms were assigned by "Family Units," single people were each a family unit.

Robert: Was there a schedule with shared community time or rituals?

Nelson: There was a weekly schedule. Most Houses met for an hour before breakfast for planning, study, and worship. Most evenings had some common work. Sunday evening was a ritualistic Common Meal. This schedule was pretty common globally.

Robert: How was interpersonal conflict resolved?

Nelson: Indirectly when possible. Involvement in a common task took priority over individual propensities. Otherwise, group conversations as needed.

Robert: How were the houses selected/found?

Nelson: Whoever was responsible for living in the particular Religious House was responsible for finding a suitable facility.

Robert: Were the houses rented or owned?

Nelson: Most were rented.

Robert: How were the houses furnished?

Nelson: People moving into the House brought some; a lot was received through in-kind donations.

Additionally, we learn even more about the daily routine in religious houses in the following email exchange with Bill.

Robert: Can you describe the daily office, weekly celebration, and work and study schedules?

Bill:

Daily: Daily office, breakfast, and study, personal preparation, workday, Evening meal, and sodality (study or missional work)

Weekly: Week ONE: (Mon-Thurs) Monday night-Family night; Tuesday night-community work; Wednesday – missional work; Thursday night- Ecclesiola (Special meal and study open to guests). Week Two: Friday night- courses or other work; Saturday – courses or other work; Sunday -free time, Sunday evening celebration.

Daily Office; twenty minutes of the whole group 5:30-5:50 am. – There was an entire physical architecture to the session, recitations, singing, readings, witnessing, offertory – following a timing of Confession, Gratitude, Praise

Weekly Celebration Sunday night 1.5 hours. Gathering, songs, prayer, mealtime, personal witness (usually an inspiring or significant speech), Eucharist (bread and wine), closing

Through the narratives, we begin to develop an understanding of what it was like to live in a religious house. We begin to see the Order as a community through this additional context. Members, it appears, didn't treat their work on behalf of the Institute as an 8 AM to 5 PM job. Instead, they lived, worked, and worshiped with others dedicated to creating change first in the church and then in the world.

Continuity and Intersections of Narratives

As expected, no one co-researcher told the entire story. In the collection of diverse narratives, we see the continuity and interconnections across the autoethnographies that begin to shape a fuller story. For example, before this study, the two U.S.-based projects that were described most often were Fifth City in the 1960s and Town Meetings in 1976. Before now, there was very little oral history shared about the U.S.-based religious houses and the local work they did. As a result of the narratives, I now know that there was a religious house in San Francisco at 955 South Van Ness. Jim and his wife, Judy, lived in the house and served as area priors during the late 1970s. In the following passage from Laura Johansson, I also learned that Linda and Dick Alton were connected to the San Francisco Religious House as students at UC Berkeley:

Linda volunteered with the Ecumenical Institute (EI) in the 60s when she and her husband Dick Alton had met at UC Berkeley. They both had been involved in a Presbyterian Church that was doing social activism and promoting change. They gained

access to the EI's trainings in San Francisco and also drove across the country to take other courses in places like St. Louis.

Beret also lived in the San Francisco Bay Area, where she trained and mentored Jane, who had been exposed to the methods while leading leadership and organizational development at Lockheed:

When I left Lockheed (now at Missiles and Space) in 1994, for the first time, I had time to volunteer. While helping to facilitate a technology project for teachers in the San Jose area, I was told I needed to meet Beret Griffith, who used methods like I did.

Still new to Northern California, I was thrilled to meet Beret. We met for breakfast and talked for a few hours. At some point, when I was telling her about the strategic planning I had done and the Texan who I had done it with, she said, "I know who you are referring to, Lee Early." She told me how she had worked with Lee Early at ICA. This was the first I had heard of ICA.

She told me about the Field Office she ran for ICA in the SF Bay Area. She and a few others taught classes teaching the ICA methods, and she'd love for me to attend a course. Shortly after the breakfast meeting, I did take a course and invited a new friend, Lynn McNeill, to join me. We took the ToP Facilitation Methods course (GFM at the time) and decided that we wanted to teach the courses as well.

When Beret and her husband moved back to Minnesota, she gave her training database to Jane and Lynn, who continued to offer ToP training. Jane and others eventually created the Center for Strategic Facilitation, the regional training, facilitation, and consulting team Ren and I were mentored in and write about in our autoethnographies.

Like Beret, Linda also moves to Minnesota in the 1990s upon her return from Brussels. In Minneapolis, she cultivates one of the country's largest training regions and communities of practice. We learn about the impact of Linda's work by reading Brigid, Deb, and Laura's autoethnographies. At one time, Marilyn and John Oyler were area priors in the Los Angeles religious house, leading the Western region:

After I was diagnosed and treated for ovarian cancer in Nairobi, we were assigned back to the Phoenix Religious House in the US in Sept of 1982. In 1984 we were assigned to work in Los Angeles as Area Priors and be responsible for the religious houses in Denver and Seattle as well as Los Angeles. In 1988 we moved the headquarters of the Western Region back to Phoenix because the school board purchased our Los Angeles House by eminent domain.

Like Linda, Jim and Nelson worked in Brussels too. Upon his return from Brussels, Jim joined Marilyn and the rest of the team in Phoenix, eventually forming Partners in Participation. Marilyn and the Phoenix team had a tremendous impact nationally and globally, crafting the curriculum for the initial ToP courses, hosting gatherings, hosting IToP, cultivating the Youth as Facilitator training nationally, and mentoring many facilitators through MToP, serving as certification coordinator and facilitating the virtual certification cohort.

We read about the impact of Marilyn and the Phoenix team's work in Rachael, Iris, Mary, Librada and my autoethnographies. We learn a little bit about Youth as Facilitative Leaders and IToP in the following passage from Rachael's autoethnography:

My first introduction to ICA was as a participant in a ToP Facilitation Methods course designed for a group of youth workers. We were expecting to be part of a large youth

conference during the following summer but really didn't have a full understanding of what we were getting into...

The training was facilitated by John and Alisa Oyler, and we learned that it was piloting a new-ish priority of training young people or youth-serving organizations at the time for ICA. My understanding was that Alisa and John had worked to create a TFM for that audience and were using it with ICA clients. The nonprofit Youth in Action contracted with the Youth as Facilitative Leaders team (Alisa and John) to help organize and plan two National Youth Conventions during both the RNC and the DNC. Our job as trained facilitators was to use the workshop method to gather key ideas from participants to use to build consensus and ultimately write a National Youth Platform at each event. The platform was then given to the presidential campaigns.

I loved everything about this experience. It was scary. It was exhilarating. It felt meaningful. The product was incredible, and I was able to attend many events in and around both conventions.

I kept in contact with Alisa after the events, and all the facilitators were in touch during that time because of the intense experience of those events and the peculiar nature of that election. A few months later, as my fellowship was ending, Alisa and John asked if I would be interested in attending more training or getting more involved with ICA. I learned about the International Training of ToP Facilitators, a four-week in-person course for young facilitators from ICAs around the world. In 2001, they were going to invite a few young facilitators from the US to participate, which hadn't happened in earlier versions of the event. I loved the idea and made life arrangements to attend.

I had no idea what to expect when I landed in Phoenix for IToP in 2001. I remembered it being an extremely welcoming environment. We were well taken care of and could see all of the hard work put in by Alisa Oyler, Jim Weigel, our chef, Alan Heckman, and all of the various guest trainers and ICA staff along the way...

For many of us newer to the organization and trained within a specific regional context, through the narratives, we begin to see the interconnections nationally and internationally, as individuals took assignments in various locations within the U.S. and globally. In essence, the genealogy of the larger organization begins to become more localized. We see that individuals we associate today with a specific geographic region contributed in the past in various locations.

Tensions and shifts

The autoethnographies also revealed a pattern of tensions and shifts. As reflected in Marilyn's comments earlier in this chapter and in her autoethnography, historically, there have always been tensions, such as who to allow to train the methods (i.e., ICA staff only or trainers outside of ICA), how much to charge participants (i.e., price the courses competitively with corporately provided facilitation training vendors or keep the course pricing accessible to community-based change agents), who to allow to join as a member of the organization (a trainer's network or a network for trainers and facilitators), etc.

Tensions were identified during the appreciative inquiry research with Case Western (Thatchenkery, 1999). ICA, the researchers noted, saw tensions or paradoxes "as opportunities for change" (p. 13). Two tensions were named, and the first tension was between the western perspective and indigenization:

For the ICA, the paradox was seen as the tension between Western perspective versus indigenization. To quote an ICA member, "In the past, one village had people from five

countries doing a project. Now it is moving toward each location taking care of its own needs." This dynamic ended up as a tension between the Western perspectives and local understanding, or simply the paradox between *grand narratives* and *local narratives* (Lyotard, 1984). Grand narratives or grand theories are models that are generalizable to all situations. In the case of the ICA, the models that were developed using their success stories in the *Fifth City*, *Town Meetings*, and *Human Development Projects* were thought to have direct transferability to other parts of the world. As a result, ICA members from North America traveled to other continents to set up "Human Development" and related projects. Though well intended, such efforts often attempted to replicate what worked well in one setting to new contexts. Many failed to consider the local knowledge.

The second tension was between global networking and local networking.

A second initiative conversation came out of the awareness of the paradox between global networking versus local networking. As a global social change organization, the ICA had always emphasized global networking. The focus was on creating structures that would connect the ICAs worldwide into a single corporate entity. However, as a result of the phenomenal growth during the 70s, those ICAs dispersed in distant locations from the United States began networking locally. This local focus was very much encouraged by the ICA as they recognized this as a paradox. "You cannot be global unless you are local," said one ICA interviewee who witnessed this transition (p.14).

Tensions, therefore, are not new and from an ICA perspective, create opportunities for change.

Considering the current tensions the co-researchers named, this pattern was illuminating.

Co-researcher autoethnographies in this study name the tensions or paradoxes present today. Several co-researchers named the COVID-19 pandemic and the resulting shift from in-

person to virtual training as a growing tension, as local training teams previously offered courses within a geographically demarcated region. Although some advanced courses had already moved to national training teams, with the rapid shift to almost exclusive online training during the pandemic, more and more trainers are co-training across regions, and course participants are enrolling in courses across geographies. The opportunity and uncertainty related to virtual and in-person training are reflected in the following statements from Brigid and Jane:

One of the gifts of COVID-19 for me was the manifestation of online ToP trainings. Because we no longer have physical or geographic boundaries, I've been able to step into an enhanced training role, hosting people from across the country and the globe in the courses I've trained. I've also been able to co-create a new online course and hope to do more. (Brigid R., 2022, Autoethnography)

The COVID-19 pandemic has had one positive effect – the development and success of virtual trainings, meetings, and gatherings. Trainers grouped together to develop virtual courses of outstanding quality. People can attend from anywhere in the States (or world) a given class. Right now, most of our classes have more people from outside the SF Bay Area and California than from it.

In one sense, the collegiality of course development teams has been strengthened significantly. On the other hand, the local dynamic that happens with face-to-face training and follow-up with communities of practice seems lessened.

It is hard to know what will emerge as effective training structures in the next few years as the roles of local and national teams shift. (Jane S., 2022, Autoethnography)

COVID-19 may transform how training is provided in the organization. The implications for in-person courses and regional training teams are still unclear.

In their narratives, Nelson and Jim describe the economic tensions and shifts over time that have created the organization as we know it today. The initial financial model of the Ecumenical Institute was a self-sustaining family order in which families pooled their incomes and lived in shared housing in support of the missional work of the Institute. According to Nelson, “This financial arrangement effectively meant that as long as the O: E financial structures were in place, the Ecumenical Institute and ICA could count on committed staff without raising money for their support or putting staff costs into budgets.” The number of religious houses grew within the U.S. and around the world. Eventually, the planning methods used in communities were repackaged for use in organizations. The new planning process adapted for organizations was called Leadership Effectiveness and New Strategies (LENS) consultations. Marketing and providing the LENS program became a source of income and supported the missional work of the organization. Eventually, the income from the courses was not sufficient to support the volunteer and staffing structure that had been established. As a result, Nelson explains, the Order: Ecumenical was dismantled in 1988:

At the second quadrennial gathering of the Order held in 1988 in Oaxtepec, Mexico, a major transition occurred in the financial and political structuring of the three organizations – EI, ICA, and O: E. From a financial perspective, the complexities of managing and maintaining staff, coordinating program initiatives, and supporting the overhead and long-term annuities for the entire organization had exceeded the organization’s capacity to sustain itself. Of particular concern, many of the funds that had been set aside for annuities and long-term health care had been borrowed against to fund the ongoing missional activities of the organizations, and little likelihood appeared on the horizon of repaying these. Thus, the group decided to take the financial and

assignment structures of the Order: Ecumenical out of being. The remaining cash assets of the long-term funds were apportioned among the members. Each of the national ICAs was encouraged to develop ways to become self-supporting economically, programmatically, and organizationally. A wide variety of strategies were adopted.

(Nelson S., 2022, Autoethnography)

The closing of the Order: Ecumenical required a new funding structure. As seen in the quote from Marilyn below, ICA began paying salaries to staff and needed to find new ways to generate income:

At a global council in Oaxtepec, Mexico, in 1988, the shared savings of the Order Ecumenical were disbursed to its members, with the money going to the oldest members for retirement and a small token to the youngest of the members. In 1988, ICA began to pay salaries to their staff rather than send out permeators and pool the income. Many people left the formal structures of ICA and EI as the Order Ecumenical was closed.

In this context, we needed new revenue streams. We were no longer able to survive with just donations. We had 3 paid staff to start with for ICA in the Western states. The IERD made it clear to us that we had community development skills that the world needed. We began using the slogan, ICA offered the human factor in rural development. My life took a turn at this point as I no longer wanted to teach high school as my career but to be able to do the work of the ICA. I facilitated a global ICA conference, facilitated financial planning teams, and went to graduate school to get a master's degree in Human Resources. It turns out you need to write a thesis for that. I took the shared work of ICA on ToP methods and curriculum designs from ICA in Seattle, Chicago, and Toronto and pulled together a thesis by preparing the first editions of the ToP courses we know today

as the ToP Series. I was also keenly aware that these methods would die if they were only shared by the few of us as remnants of the former, larger ICA. I invited newcomers who had no experience with the ICA to become trainers of the methods. This was not a popular idea with many colleagues but finally allowed as it became an income stream for ICA staff in the West and now internationally. (Marilyn O., 2022, Autoethnography)

The Technology of Participation training series offered today emerged from the need for ICAs to find new ways to fund their work. Non-ICA staff started training the courses as independent trainers with their own training practices, such as Jane Stallman, Deb Burnight, and Mary Flanagan. However, as seen in the quotes from Nelson, Marilyn, Jim, and Mary below, the financial tensions continued, leading to yet another shift:

...In 2006, the Board of ICA-USA made the decision to centralize all ICA programs in Chicago. All the field offices were summarily closed. Like many other ToP trainers, Elaine incorporated herself and formed an S-Corp called greenschemes™. She continued doing the work she was doing both relative to ToP and to other consulting. The 10% of income being sent to ICA-USA continued to be levied on ToP training programs but not consulting or other related services. Generally speaking, each of the local centers of ToP activity found ways to market their courses online and track their grads, or they ceased to exist. (Nelson S., 2022, Autoethnography)

This attempt to create an adequate income stream for ICA USA with ToP training and facilitation, as well as the income from the building and other programs, was not sufficient to support the entire ICA, and in October of 2006, all the program staff of ICA USA was fired. In 2007, I became the founding partner/ owner of Partners in

Participation, LLC, and the Phoenix team of ICA staff became associates. Many of us also became members of the ToP Network. (Marilyn O., 2022, Autoethnography)

I began my transition from ICA staff to become a full-fledged member of the ToP network on September 21, 2005. Network members Barb MacKay and George Packard certified my competence as a ToP Facilitation Professional. The transition was completed in October of 2006 when ICA USA downsized and sent its ToP program delivery staff off on their own. For the first time, though affiliated with Partners in Participation, LLC (a woman-owned company), I was self-employed as a ToP facilitator and trainer – just like Mary Flanagan, Deb Burnight, Dennis Jennings, and Jane Stallman, and others. My business card said “Group Facilitation Professional. (Jim W., 2022, Autoethnography)

...in 2006, an email from ICA announced that the board had decided to stay true to its commitment to the Kemper building in Chicago and eliminate staffing of all regional ICA offices in the USA. The regional offices were the hubs of ToP activity. They were staffed by our mentors and leaders of ToP methodology. Great angst and anger arose among the trainers. We convened. We agreed to establish the ToP Trainers’ Network (dba ToP Network) separate from ICA. Volunteers arose to explore the legal options and ultimately formed the 501c 6 organization now existing. The following years resulted in the negotiation of an interdependent MOU between the ToP Network and the ICA, with the ToP Network providing the sales, service, and ongoing R&D of the methods, and ICA holding the copyright. This was an exhaustive process. One which I chose to step away from while I focused on using the methods for community and organizational good

in San Antonio. I am grateful to those who hung in there and did the hard work. (Mary F., 2022, Autoethnography)

No longer on staff at ICA, some of the former ICA staff, such as Marilyn and Jim, decided to become independent trainers and facilitators, like the non-ICA staff members they welcomed just a few years before, and continue to offer ToP courses.

We see the ongoing need to manage tensions and conflicting or competing priorities through the narratives and literature, such as values-driven work versus financial sustainability, national versus local, global versus local, and insider versus outsider. We see these tensions historically and in the present. One of the strengths of the predecessor organizations has been their ability to adapt and change as a result of tensions. We see ICA emerging as a separate organization from the Ecumenical Institute in 1973 because of tensions between secular and non-secular. We see the ToP Network emerging as a separate organization from ICA in 2010 because of financial tensions and organizational restructuring. Whatever the tension, the organization appears to find a new way to move forward. At the most basic level, managing tensions has occurred through conversations and coming to a consensus on the next steps. At the extreme, managing tensions has required adapting into a new organization.

Research Question 3

Research question three relates to how writing the autoethnographies from a critically self-reflexive lens helps us better understand how power and privilege manifest in the experiences of the ToP Network. Reflecting critically allowed the group to name some of the ways power and privilege have been experienced in the Network. Power and privilege were manifested in gender roles, access to resources, trainer status, knowledge status, and an informal power structure.

Historically, power and privilege in relation to gender were most clearly seen in the tendency for men to perform the work of the institute and women to be assigned the role of permeator. In the following quote, Jean expresses not seeing herself teaching the courses because it was a role usually held by men. In Jean's quote, we see gender bias within the Ecumenical Institute and reflected in the broader society and its impact on her ability to attend medical school:

I became acquainted with the Christian Faith and Life Community (CFLC) when I was a sophomore at SMU, where my husband was the Methodist Student Director conducting the eight-week "religious studies" seminar as a parallel program of the CFLC at the University of Texas...

At that time, I was a pre-med student primarily seeking to understand how to keep one's physical body healthy and free of illness, envisioning myself as a surgeon. But prior to going to medical school, Joe Mathews, our friend and colleague, had taken the job as Dean of the Ecumenical Institute in Chicago. My husband, Jack Baringer, was a Methodist minister but continued working with Joe Mathews on the secular-religious curriculum. When I failed to receive the financial scholarship, I needed to attend Tulane Medical School simply and only because I was a married woman, and "scholarships were only awarded to men who had to support their families." This was my first major experience of discrimination by what is now referred to as "imperialist white-supremacist capitalist patriarchy.

When the faculty of the Ecumenical Institute moved to the West Side of Chicago, it took a few years for Joe Mathews to persuade me to bring my two and three-year-old boys there to become part of the faculty of the EI. I was not reluctant to move into a crime-

filled African American neighborhood (like family and others thought was the reason) but could not see myself as a teacher of theology, possibly because at that time, men dominated this role, and I did not resonate with Joe's teaching style..." (Jean W., 2022, Autoethnography)

Ed Schein (2010) identified four categories of culture: macrocultures (i.e., nations, occupations that exist globally), organizational cultures, subcultures (groups within organizations), and microcultures (small groups within organizations that share a history and interdependent tasks). Jean's comment shows that organizational behavior and biases mirrored the biases in the larger society, i.e., national culture. In her autoethnography, Eunice explicitly describes the presence of both western ethnocentrism and gender bias within the Institutes in the following passage:

The Institutes, EI, and ICA both strove to embody inclusion and equity with mixed results. In the midst of these emerging concepts, there remained in our community and in our work strong western (American) preferences, images, and an unquestioned story of what it means to be a global community. The Institutes were not excluded from the attitudes of "being better," and "our models are superior," or "our way of knowing and doing is definitely above others." Whether it was in the local weekend classes, the International Training Institutes, Human Development Projects, or LENS, there was an image of superiority and an arrogance that our view of 'The Way Life Is' was accurate and should be accepted by others.

Women were often assigned to be the 'breadwinners,' and male leadership of our programs was favored. At one of the International Training Institutes in Asia, where I was part of the training team, a couple from Australia took me aside and said: "You have

done a perfect rendition of the training process. Our question is: What happened to Eunice? We would like to see you as well. Deliver the training not like David or John, but as Eunice. We would like to hear you and how this material matters to you, what your own perspective is and how your experience matters. We will look for that next time you get up to lead.” That encounter was a deep revelation to me, moving me to share my stories and ground our curriculum in my own experiences.” (Eunice S., 2022, Autoethnography)

Eunice’s comment aligns with the finding identified in the Appreciative Inquiry research, which was described as “the tension between Western perspective versus indigenization. This dynamic ended up as a tension between the Western perspectives and local understanding, or simply the paradox between *grand narratives* and *local narratives*” (Thatchenkery, 1999, p. 14). We see, from Eunice’s comments and the Appreciative Inquiry research, that ToP methods were perceived as a grand narrative, meaning “the models that were developed using their success stories in the *Fifth City*, *Town Meetings*, and *Human Development Projects* were thought to have direct transferability to other parts of the world. As a result, ICA members from North America traveled to other continents to set up "Human Development" and related projects. Though well intended, such efforts often attempted to replicate what worked well in one setting to new contexts. Many failed to consider the local knowledge” (Thatchenkery, 1999, p. 14).

In several narratives, we see women filling the role of permeator. These members took jobs outside of the Order and earned income to sustain those who performed the missional work of the Ecumenical Institute or ICA full-time. Jim and Nelson both write about their wives, Judy and Elaine, taking jobs to provide income for their religious house. In their autoethnographies,

Marilyn and Jean both describe their work as permeators. As seen in the comment below, Marilyn expresses the resentment she felt for always being assigned the role:

In my practical roles within the ICA, I was very often assigned to the economic teams. In 1984, I worked in Brussels for one month on an audit for a grant we received from USAID for India, so I bargained that I would do the audit if I was able to travel on to the ICA hosting of the International Exposition for Rural Development (IERD) in Delhi for the next month. This offered me a chance to participate fully in the work of the Institute. I was feeling resentment about always being the one assigned to be a permeator...

(Marilyn O., 2022, Autoethnography)

Beret doesn't mention working as a permeator in her autoethnography. However, during our co-research team's dialogic sense-making in workshop six, she stated, "I got to do things because of who I was married to" (Beret G., 2022, Lead Researcher Field Notes). Beret's comment confirms the presence of informal structures of power and privilege hinted at in several of the autoethnographies. For example, Jim says:

With our emphasis on participation around the table (verbal communications and consensus), there was/is always a bit of privilege towards the articulate ones, fluent English speakers, the bold ones... We consistently gave priority in assignments, especially program assignments, to those who we believed would "pass" as identifiable with those for whom various programs were intended (clergy in church renewal programs, professional and corporate people in LENS, women in Global Women's Forums, Members with British Commonwealth passports who could easily acquire visas, Spanish speakers, etc. (Jim W., 2022, Autoethnography)

Like Eunice, Jim goes on to acknowledge the Institute's efforts to create a diverse and inclusive environment but seeming to fall short.

“The Global Order Council of a Lifetime,” in July of 1984, brought together the largest representation of order members we had ever attempted. The diversity of those gathered was amazing – cultures, nationalities, skin colors, educational levels, languages, religious backgrounds, ages, and previous assignments. The gathering was six months in preparation by a hand-picked “continuum” of members. As we gathered, as we worked together in groups, the realities within our body of privilege and oppression, especially among members from non-Western societies, shattered our illusions of having created a global order. A deep sense of belonging simply was not there. As I experienced it, many suppressed identities also came to the fore, especially the presence of LGBTQ persons in our body. This, combined with extensive “safaris” into the emerging realities of our planetary culture and the new age and how to participate in them, left us facing tall challenges – economically, politically, and culturally. Two proposals stick in my mind: practice seated meditation and reorganize into 21 primary units (pick which one you want to join) and figure things out from there. Within two years, what was left of the Order: Ecumenical structure was dissolved. (Jim W., 2022, Autoethnography)

Also, similar to Eunice, in Bill's comments too, we see the inter-relationship between national culture and the experiences of members within the organization as he describes the privilege he experienced as an older white male in various cultural contexts:

In my two years in Calcutta, I lived in a "bustee," a Calcutta slum, but did so by choice. Most people responded to the symbolic power of such a lifestyle. There was some power and privilege in this. For instance, as a white male foreigner, I could easily get an

appointment with important people for funding purposes for projects. But it also made me a target, and I was brazenly stolen from several times because of it.

In my years in the villages of India, the normal rules of caste did not apply to me. I could go anywhere and do anything. But everything I did was being watched by at least a dozen staff, and word would quickly spread through a village. This meant that trips by bus to distant villages were a luxury in solitude unless I was joined by a translator...

Here is an incident about my white male foreign identity. In one village, the owner of the only large house (that I was living in) was shouting at the woman in the hut across the path who was shouting back. I knew nothing about the actual conflict but could anticipate violence very soon. Certain that moral arguments on my part would mean nothing and be understood, I simply shouted at both of them to stop because they were disturbing my precious sleep. The argument stopped.

Much later in life, as I regularly travelled to train people in Chile, Ukraine, Russia, Korea, Japan, and China I was quite aware of the authority that an older white male presence had. However, that was also mixed with the power and authority of being a symbol of what they were learning, so it was hard to separate out the two. I recognized that I was given similar deference on my training trips to the USA, but not quite so much. It is likely that the symbolic power was still operating, not so much the elder white male authority. (Bill S., 2022, Autoethnography)

The symbolic power Bill mentions is related to knowledge, and specifically, the knowledge of the methods. This was described as a barrier to belonging by some participants. Deb says:

From a personal perspective, the power dynamics I have consciously experienced in the ToP Network have been subtle ones, due in part, I suspect, to the dominant culture of

which I am a part. Primarily, especially in the early years, what I felt was the impact of the “innies” and “outies,” and I felt like an “outie.” For the first two years I attended trainer gatherings in Phoenix, I hesitated to open my mouth (hard to believe now, I know) because every time I did, I regretted doing so. It felt like there was an inner circle of folks who shared history, experiences, a language, and a culture I didn’t understand. They knew the secret sauce, and I was painfully aware that I didn’t. They had read books, studied thought leaders, and understood social models that were completely foreign to me, and I had a lot of catching up to do. This was a strange, new world, and in middle age, I had entered yet another unfamiliar stage of conscious incompetence. And yet I was drawn to it and knew I had found my calling. I am grateful to those who have continued to educate me and hope to continue to grow even as I transition into the next phase of my personal and professional life. What is concerning to me is that, even now, I hear echoes of my own early experience from Network newbies, who express feelings of not “belonging” and who wish they knew someone who could share with them the secret handshake that provides passage into knowing how to authentically participate in Network activities, decision-making, and leadership. It seems like history continues to repeat itself. What will it take to break the pattern? I am hopeful that what we discover together through this research project will provide some clues, and I anticipate some great dialogue.” (Deb B., 2022, Autoethnography)

In Deb’s comment, we see that power and privilege manifested in diverse ways, not only in dynamics regarding race, gender, or class but also in who held knowledge and who did not. Today, some participants, like Brigid, see their gender as a source of privilege and a source of belonging:

I also appreciated that there were so many women who were part of the Network, that so many were openly out as lesbian, and that they were simply part of the fabric of things. I was in a similar place in my journey of being an out lesbian but had encountered other places - personal and professional - where that fact was neither welcomed nor affirmed.”

(Brigid R., 2022, Autoethnography)

Mary described experiencing the group as welcoming but also saw a less diverse group as a deficit.

I found the group to be welcoming and warm. It felt like I had found a group that shared my values and vocational commitments - a place where I could grow professionally and personally. Though there were many long-time ICA community members present, there was not much talk about their past experiences in the “Order.” I assumed it was because they didn’t want to scare off us mainstreamers. ICA was sort of a parent organization to which Marilyn, John, Jim, and others still belonged. I knew they held the copyright to the methods. That was the extent of my engagement with ICA.

This group was predominantly white. Predominantly women. Predominantly protestant. Predominantly middle class. There was a shared awareness of this deficit and a desire to expand the diversity of the group, but efforts seemed to fall short. There was also a belief (at least on my part) that with these methods and values, I, as a white facilitator, could take a “neutral stance” and effectively facilitate any group regardless of culture or race or gender or economic disparity. A bunch of WMWFs (well-meaning white folks). I didn’t yet have an awareness of the deficits my own racial, cultural, and class experiences bring to a group. (Mary F., 2022, Autoethnography)

The lack of diversity within the Network was a challenge for several co-researchers, such as Mike and Ren:

I know that as a white guy committed to equity work, I was a bit reluctant to join a network that was majority white and, at least from my perspective, wasn't doing much to shift that. I was in other spaces that were much more multiracial, such as the VISTA training community and so while I was still compelled by the power of the methods, the community was not drawing me in the same way that other communities were. (Mike B., 2022, Autoethnography)

The first gathering I went to was in Phoenix, Arizona. My plane was late, and I walked into a plenary in progress. I opened the door. I looked around, and I had such a physical response to what I saw and a feeling of deep betrayal. Because what I saw when I walked into the room was a room full of white people, mainly women, totally homogeneous. And I didn't understand how these methods born in Chicago to address the pressing issues of the day could have such a homogeneous group of people involved in perpetuating them. I walked out of that session and seriously contemplated just getting back on the plane and leaving. I sat for some time with my discomfort around what I saw. And I thought to myself, well, I can turn around and leave, or I can stay and try to make a change. I chose to stay.

It was not only the ToP Network that had a majority of white participants. My own organization was 100% white women. At a certain point, Jane wanted to expand the number of partners in CSF. All of the candidates for partners were white women. I was duplicating the lack of diversity among facilitators and trainers inside my own organization. I expressed my discomfort and ultimately unwillingness to continue in a

business that did not include people of color. I stepped out of the partnership role, and Robert Quintana Hopkins stepped in.

CSF still struggles with attracting and retaining Black Indigenous People of Color. But since Robert has stepped in, our MToP training series has 100-fold more Black Indigenous People of Color. I know this is because representation matters. When people see Robert as a facilitator using ToP Methods, they see a place for themselves. (Ren D., 2022, Autoethnography)

Some co-researchers, such as Brigid, saw their access to the resources required to take courses or volunteer as an apprentice trainer as a privilege.

Privilege has been at play for me in the fact that I could take time away from full-time work and a job with benefits which gave me the freedom to find ToP in the first place. I could afford to participate in additional courses to strengthen my practice. I could dedicate time to complete the certification. I could travel to Annual Gatherings across the country (and have a whole lot of fun along the way). And I could apprentice to three courses, dedicating hundreds of hours literally to observing and preparing and training and debriefing for each one, multiple times. I recognize that my ability to participate in these ways is not a viable option for others, and I'm glad some in the Network are looking at how to open that path up for others. (Brigid R., 2022, Autoethnography)

Laura echoes Brigid's experience and frames access to resources as a systemic issue.

Much of my work since 2017 has focused on supporting the ToP Network's Pipeline Action Team. Our work has focused on supporting a new generation of ToP trainers and practitioners that more closely reflect the diverse communities we serve with our training and facilitation work. This has involved a personal learning journey and a systemic one to

better understand the barriers and enablers in the ToP eco-system in the US that have led to it being predominantly white, middle-class, and female for decades.

From a systemic perspective, from my experience and for the same reasons that I was able to become a trainer, we can learn about those enablers and barriers. I had access to the foundational ToP trainings and was able to invest in my own professional development and take advanced courses, sometimes with scholarship help, and other times, I had access to funds to pay for it. I had enormous privilege in being able to afford to apprentice in so many courses. This involved hundreds of hours of unpaid work before I was paid as a trainer. Both the cost of the training course and the hours spent apprenticing unpaid constitute a large barrier to diversifying our trainer and facilitator pools. (Laura J., 2022, Autoethnography)

The question of a systemic approach is also raised in my autoethnography when I recognize that the people of color who thrive in the Network are people who experience some degree of privilege in the wider society. Addressing systemic issues means removing barriers for entire groups versus relying on the exceptionality of a few who succeed despite systemic barriers. I state:

...If I look at my experience from a critical lens, I see that those of us who are people of color and thrive in the Network have some level of privilege within the context of the larger society. There are five of us who are African American who are active in the San Francisco Bay Area. Two Black females have Ph.D.s, two of us (one bi-racial male and one Black female) are Ph.D. students, and one black male has an MBA degree and is married to a medical doctor. When I think of the other people of color in the Network nationally, one Latina has a master's degree in Public Health and is married to a Ph.D.

Two other Latinas have Ph.Ds., one of which is a Director of Education at an elite university. One African American female is an Assistant Vice-President at a prestigious university. Another Black female is earning her Ph.D. in Public Health. One mixed-race Black female has an MA degree. An Indian female has an MSW and teaches college-level courses. Our colleagues who are Native American in Washington, New Mexico, and Michigan are all college-educated, with one having a Ph.D. and several others pursuing Ph.Ds.. A few other Black, Indigenous, People of Color (BIPOC) come to mind who, at minimum have a BA and may have higher levels of education that I'm not aware of. This leads me to think that the people of color who thrive in the Network are used to navigating predominantly white spaces, such as institutions of higher education, and have succeeded despite being the only person of color or one of few. (Robert QH., 2022, Autoethnography)

Diversifying the Network, in my opinion, requires finding ways to provide access to people with a wider range of experiences, i.e., educational, economic, etc.

Some co-researchers are already looking to the future. Having stepped away from the Network, Jim recently re-engaged and was struck by the commitment to diversity, equity, inclusion, and belonging that he witnessed:

The energy, competence, and concern for diversity, inclusion, and equity of the trainers and participants I encountered were stunning. Colleagues in the ToP network seem to have been hit really hard with the recent dramatizations of deep, structural racism in the US and to have made a genuine resolve to take this on personally and professionally. There seems to be deep interest among network members to embrace responsibility as a social change agent, to invent the role of "activist facilitator" and add it to their

professional responsibilities as group facilitation professionals. (Jim W., 2022, Autoethnography)

Looking towards the future, Rachael calls for flexibility, continued iteration, and a move away from the rigidity that many co-researchers discussed related to learning the methods, becoming a trainer, and completing the certification process:

I think this project has the potential for us to lay a new foundation for the next generation of ICA/ToP legacy. A chance for the methodology and the pedagogy to stand on its own and to shapeshift to “meet the moment” as it has always done before. Identifying who we are as individuals within the network and accounting for the power that we hold individually and collectively in society is essential. Healing the current ToP community from white supremacy and other dominant cultures as the nation heals will be essential. Leading the way of this healing by utilizing the current and always iterating ToP Methods will be essential. To me, that means flexing the rigidity of process and certification and “buy-in” hours to engagement with the network (not to mention leadership and decision-making levels). I believe we have done ourselves a disservice by formalizing the methods and methodology to over-compensate for the perception that these were not rooted in academic study and research but in lived experience. I know they were rooted in both, and I hope the world will now know - or soon understand - the powerful expression of change and change management built by the individuals and collective communities of (CFLC, O: E, EI), the ICA, and the ToP Network.” (Rachael M., 2022, Autoethnography)

Summary

My thematic analysis of participant autoethnographies and positionality statements revealed three overarching themes: transformative experiences, transformative relationships, and

transformative methods. Transformational experiences mean experiences, usually with people different than themselves, that create a new awareness or challenges their worldview, often leading to a commitment to creating change. Transformational relationships mean people in their lives who introduced or connected them to other people, to organizations, or to experiences that set them on a new trajectory or shaped their approach to life. Transformational methods mean there is an intangible change in the participants or group as a result of the group processes.

Additionally, the thematic analysis answered the research questions. Research question one concerned the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network. I found that two new events do not change the genealogy yet must be noted as significant. ICA participated in research with researchers from Case Western Reserve, significantly influencing an early version of appreciative inquiry. In addition, Harrison Owen experimented with Open Space by facilitating an Open Space event with ICA. These are significant because ICA has directly contributed to the fields of organization development and facilitation through the development of ToP methods but were instrumental in developing other major methodologies in the fields, Appreciative Inquiry, and Open Space.

Research question two concerned how the autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization. I find the narratives an effective tool for contextualizing the chronological history. Three categories emerged from the thematic analysis: experiences in religious houses, continuity, and intersection of narratives, and historical and current tensions and shifts.

Research question three relates to how writing the autoethnographies from a critically self-reflexive lens helps us better understand how power and privilege manifest in the experiences of the ToP Network. I find that reflecting critically allowed the group to name some

of the ways power and privilege have been experienced in the Network. Power and privilege were manifested in gender roles, access to resources, trainer status, knowledge status, and an informal power structure.

The critical autoethnographies in this study clearly connect the organization's past to the present, providing a well-documented and contextualized history that illuminates the strengths and tensions in the current organization. In addition, the autoethnographies indirectly support the need for the emerging future described in the next chapter.

CHAPTER VII

The Activist Facilitator

Introduction and Theme Overview

Critical self-reflexivity was fundamental to the research design, and the literature revealed a gap in critically reflexive practices. In this review process, I defined critical self-reflexivity as the practice of critically reflecting on one's positionality within the context of the social structures within which we co-exist. Thus, the gap appeared in the absence of critical self-reflexivity as a specific practice amongst ICA and ToP facilitators specifically and within the field of facilitation generally. Based on my recognition of this gap, an analysis was undertaken to develop the constructs that define the Activist Facilitator Framework. The Activist Facilitator Framework, I assert, has the potential to transform the field of facilitation.

This chapter reviews my development of the construct of the Activist Facilitator. First, a basic framework of the Activist Facilitator construct was developed based on the model of the Activist Engineer. Following this, further analysis of the Activist Facilitator Framework was conducted. This process led to a cross-mapping analysis of the competencies of ToP facilitators. This cross-mapping process supported the development of the Activist Facilitator construct as an evolutionary step in developing ToP facilitator competencies. Finally, the construct of the Activist Facilitator adds competencies that are missing in the current ToP facilitator model and provides the necessary components for further instruction.

The Evolution of ToP Facilitator Competencies

ToP Facilitator development includes ToP courses, ToP facilitator certification, and numerous books on ToP methods, including the *Courage to Lead* (Stanfield, 2000), in addition to other forms of development such as an annual ToP conference (commonly known as the ToP

Network Annual Gathering), local communities of practice, and individual mentoring (see appendix O). These forms of ToP facilitator development and the Activist Facilitator Framework clearly map to Thomas' (2004) *Typology of Approaches to Facilitator Education and Gidden's Levels of Consciousness*. The foundational ToP courses are ToP Facilitation Methods (TFM), ToP Strategic Planning (TSP), and Approaches to Environmental Scanning (AES). These courses provide the basic skills needed to effectively facilitate multiple participatory group processes. While generally, ToP pedagogy involves the demonstration of facilitation methods, an explanation of the theory behind the methods, and opportunities to practice the methods, these courses align with Gidden's unconscious level and Thomas' technical facilitator education as course participants are learning the mechanics of foundational facilitation methods. Designing for Change and MToP are advanced ToP courses. In these courses, participants learn the theory behind the methods and understand how and why the methods work. MToP is a comprehensive year-long advanced course. Therefore, like the ToP Certified Facilitator (CTF) certification program and the *Courage to Lead* book, portions of the course also align with discursive consciousness and person-centered facilitator education. The MToP course, the certification journey, and the *Courage to Lead* invite participants to reflect upon their own style and stance as facilitators and how they interact with and support clients and groups.

In 1995, ICA and IAF collaborated to complete a consensus workshop comprised of 400 pieces of data that identified seven columns of facilitator competencies. These competencies later became the basis for IAF and ToP certification, with the two organizations sharing the first six columns of competencies reflected in Table 18. In addition, ICA's competencies included an additional column, the effective use of ToP methods. In 2021, these competencies were again reviewed and updated (Table 19).

Knowledge and training gaps began to be revealed by analyzing both competencies. The first gap was the lack of critical self-reflexivity. Further, Thomas’ Critical Facilitator Education level was explicitly missing, although each set has minor hints. For example, in 1995, IAF and ICA included “know the impact of culture.” In 2021, a notation to “reflect on personal positionality, behavior, and impact on the group” was added to promote critical reflexivity as the result of an earlier version of this model.

Table 18

ICA and ToP Facilitator Competencies (1995)

Engage in Professional Growth A.	Create Collaborative Partnerships B.	Create an Environment of Participation C.	Utilize Multisensory Approaches D.	Orchestrate the Group Journey E.	Commit to a Life of Integrity F.
1. Maintain a base of knowledge <ul style="list-style-type: none"> • Knowledgeable in management, organizational systems and development, group development, psychology, and training • Understand dynamics of change • Understand learning theory 	1. Develop working partnerships with those served <ul style="list-style-type: none"> • Clarify mutual commitment • Promote the value and use of facilitation 	1. Demonstrate effective interpersonal communication skills <ul style="list-style-type: none"> • Demonstrate effective verbal communication skills • Develop rapport with participants • Practice active listening • Demonstrate ability to observe and provide feedback to participants 	1. Evoke group creativity, blending learning and thinking styles <ul style="list-style-type: none"> • Be aware of individual learning/thinking styles • Communicate with all styles • Draw out participants of all styles • Encourage creative thinking • Accept all ideas 	1. Guide the group with clear methods and processes <ul style="list-style-type: none"> • Establish clear context • Apply a variety of participatory processes • Manage small and large group process • Know consequences of misuse of group methods 	1. Ask the depth questions of oneself and others <ul style="list-style-type: none"> • Uncover the profound insights of a group • Articulate one’s own life purpose • Elicit root issues
2. Contrast facilitation methods <ul style="list-style-type: none"> • Know a range of processes • Distinguish process from 	2. Create and maintain professional, collegial relationships	2. Honor and recognize diversity, ensuring inclusiveness <ul style="list-style-type: none"> • Encourage positive regard 	2. Employ multisensory processes <ul style="list-style-type: none"> • Assess group sensory needs and abilities 	2. Facilitate group self-awareness <ul style="list-style-type: none"> • Keep the group moving 	2. Model profound affirmation <ul style="list-style-type: none"> • Articulate the possibility of transformation

Engage in Professional Growth A.	Create Collaborative Partnerships B.	Create an Environment of Participation C.	Utilize Multisensory Approaches D.	Orchestrate the Group Journey E.	Commit to a Life of Integrity F.
task and content	<ul style="list-style-type: none"> • Design services cooperatively • Demonstrate team values and processes • Support co-facilitation during delivery of service 	for the experience and perception of all participants <ul style="list-style-type: none"> • Create a climate of safety and trust • Bring forth the diversity of the group • Know the impact of culture 	<ul style="list-style-type: none"> • Select from a wide variety of sensory approaches • Use approaches that best fit needs and abilities of the group • Awaken group energy 	<ul style="list-style-type: none"> • Recognize tangents and redirect to the task • Listen, question and summarize to elicit the sense of the group • Assist the group in reflection of its experience 	n in all situations <ul style="list-style-type: none"> • Approach situations with self-confidence and an affirmative attitude • Model professional boundaries and ethics, e.g., confidentiality
3. Maintain professional standing <ul style="list-style-type: none"> • Engage in ongoing study Practice reflection and learning <ul style="list-style-type: none"> • Participate in a facilitation network or organization 	3. Co-design and customize applications to meet client needs <ul style="list-style-type: none"> • Design customized constructs • Define a quality product • Assess/evaluate client satisfaction 	3. Facilitate group conflict <ul style="list-style-type: none"> • Recognize conflict • Provide a safe environment for conflict to surface • Manage disruptive group behavior • Mediate conflict 	3. Use time and space to support group process <ul style="list-style-type: none"> • Arrange space to meet the purpose of the meeting • Plan and monitor effective use of time • Know when to move the group and when to stay • Manage symbolic aspects of meetings 	3. Guide the group to consensus and desired outcomes <ul style="list-style-type: none"> • Know a variety of approaches to meeting group objectives • Adapt processes to changing situations • Assess and communicate group progress • Assist with task completion 	3. Trust group's potential and model neutrality <ul style="list-style-type: none"> • Honor the wisdom of the group • Encourage trust in the capacity and experience of others • Set aside personal opinions • Maintain an objective, non-defensive, non-judgmental stance

Table 19*ToP Facilitator Competencies Overview (2021)*

Competencies	Components of Competency
Manage Positive Client Relationships	<p>Understand Client Needs – Assess client needs and clarify mutual understanding</p> <p>Create Appropriate Designs – Design customized facilitation plans toward quality results</p> <p>Communicate Client Needs – Articulate client needs and plans in writing</p> <p>Manage Projects Effectively – Appropriate marketing, management and financial systems</p>
Create a Participatory Environment	<p>Communicate Effectively – Clarity, rapport, active listening and feedback</p> <p>Create Positive Atmosphere – Encourage respect for all participants</p> <p>Resolve Group Conflicts – Mediate conflict and manage disruptive behaviors</p> <p>Implement Plans Effectively – Use facilitation procedures to engage the group in their task</p>
Evoke the Creativity of the Group	<p>Understand Learning Needs – Assess learning styles and needs</p> <p>Apply Appropriate Approaches – Use learning approaches that best fit the group</p> <p>Elicit Group Creativity – Awaken group energy and encourage creative thinking</p> <p>Utilize Space and Time Effectively – Plan effective use of time, space, visuals and equipment</p>
Use ToP Methods Effectively	<p>Conduct Great Conversations – Orchestrate ToP Focused Conversations</p> <p>Do Productive Workshops – Use the ToP Consensus Workshop method effectively</p> <p>Facilitate ToP Strategic Planning – Design and use strategic planning methods appropriately</p>

Competencies	Components of Competency
Model Positive Professional Attitude	Guide Action Planning – Ensure that group has a clear commitment and doable actions
	Conduct ToP Historical Scan/ Wall of Wonder – Guide a historical description of the group’s journey
	Reveal Depth and Substance to Illuminate Group Potential – Reveal root issues and insights
	Care for the Group Journey – Enable group to go on a journey of change and transformation
	Practice Self
	Act with Integrity – Model professional boundaries and ethical behavior
Orchestrate Quality Events	Model Content Neutrality – Trust in the capacity and wisdom of the group
	Manage Overall Process – Orchestrate productive and fulfilling facilitated events
	Ensure Dynamic Process – Keep the group moving, focused on the task and elicit wisdom
	Adapt to Group Needs – Adapt processes to fit the needs of the individuals and group
	Work Effectively with a Team – Demonstrate team values and co
Produce Effective Results	Produce Quality Virtual Events
	Apply Appropriate Methods – Apply facilitation methods to ensure appropriate results
	Clearly Document Results – Produce quality documentation and records of group work
	Develop Authentic Consensus – Help the group develop and state authentic consensus
Prepare for Solid Implementation – Enable the group to create implementation plans	

The Activist Facilitator

The concept of the Activist Facilitator is modeled on Darshan Karwat's (2014) model of the activist engineer. Karwat defines "an activist engineer as someone who not only can provide specific engineered solutions but who also steps back from their work and tackles the question, 'What is the real problem, and does this problem *require* an engineering intervention?'" (p. 227). The activist engineer assumes a larger role than a technical problem solver. According to Karwat, the activist engineer seeks to know how their work will be used and whom it serves, based on their commitment to social justice and ecological holism as:

the activist paradigm allows the engineer a more detailed view of socioecological interactions by expanding the group of stakeholders—the disenfranchised and impoverished, animal and plant life, non-living parts of ecosystems, and so on—involved in and affected by technological development (p. 235).

Adopting this model of the Activist Engineer, activist facilitators are positioned as more than technical experts. For example, facilitator technical expertise is based on knowledge of group dynamics and effective group processes, identified in Tables 18 and 19, above as facilitation competencies. However, like the Activist Engineer, the Activist Facilitator engages a larger view of the sociological and systemic interactions occurring in a group.

To further analyze and establish the competencies of the activist facilitator construct, I adopted the use of an ICA tool referred to as the 4x4. The 4x4 tool is often used to organize the structure and content of a lecture or presentation. In this dissertation research, a 4x4 template was shared with the co-researcher team as an optional tool for brainstorming and structuring content for our individual autoethnographies. As reflected in Figure 8, I used the 4x4 to construct

the Activist Facilitator Framework and articulate the Activist Facilitator's definition, elements, tools, and actions.

Figure 8.
The Activist Facilitator 4x4

The Activist Facilitator 4x4
Definitions, Elements, Tools and Actions

The Activist Facilitator Is a Facilitator Who ...	Elements of the Activist Facilitator Framework	Tools Used by the Activist Facilitator	What the Activist Facilitator Does
1a Contextualizes self and others within social dynamics that privilege some identities and oppress others	2a Critical Consciousness	3a <ul style="list-style-type: none"> • Critical Self-Reflexivity • Systems Analysis 	4a Operate from a Critical Paradigm
1b Is guided by OD Values and Ethics	2b Lead with Care	3b <ul style="list-style-type: none"> • Self-as-Instrument • Methods that Foster Healing and Hope • Caring Structures that Benefit All 	4b Create Caring Structures that Benefit All
1c Employs Group Facilitation Skills	2c Participatory Group Process Design and Facilitation	3c <ul style="list-style-type: none"> • Co-Design • Participatory Group Processes • Dialogic Meaning-Making Processes 	4c Facilitate Participatory Group Processes
1d Collaborates with Others in Pursuit of Justice and Inclusion	2d Collective Action for Liberation	3d <ul style="list-style-type: none"> • Diverse Alliances • Iterative Action 	4d Create Just and Inclusive Systems

Based on this analysis, the Activist Facilitator is defined as a facilitator who: operates from a critical paradigm, contextualizing self and others within the social dynamics that privilege some identities and oppress others; is guided by OD values and ethics, creating caring structures

that benefit all; employs participatory group facilitation skills; and collaborates with others in pursuit of justice and inclusion.

The tools used by the Activist Facilitator include:

- Critical self-reflexivity
- Systems analysis
- Self-as-instrument
- Methods that foster healing and hope
- Caring structures that benefit all
- Co-design
- Participatory group processes
- Dialogic meaning-making processes
- Diverse alliances
- Iterative action

Definitions

Each element of the Activist Facilitator Framework 4x4 tool analysis is defined below.

Critical consciousness: the practice of recognizing and analyzing how systems produce privilege, oppression, and inequality and the agency to take action to challenge and dismantle those systems in order to liberate the oppressed and the oppressors and create a more just and inclusive world.

Critical Self-Reflexivity: practice self-awareness by reflecting on our own identities, positionality, assumptions, power, privilege, oppression, biases, and values.

Systems Analysis: understand how the interdependent structures and processes that make up the entire system work, including patterns of privilege and oppression and the economic, cultural, and political dynamics that create and perpetuate structural and systemic inequities.

Lead with Care: prioritize self and collective care as both the means and the end goal in an effort to create a society in which individuals, organizations, and institutions work to create caring structures that support the needs of all.

Self-as-Instrument: recognizing that you are a human practitioner engaging in human systems (i.e., groups, communities, organizations, etc.) and that the self is the primary tool and instrument and, therefore, must be constantly assessed, maintained, developed, and cared for (i.e., self-awareness, exercise, nutrition, mindfulness, learning, etc.)

Caring Structures That Benefit All: organize human and material resources to nurture and care for the total community (i.e., people, food, wealth, etc.).

Methods That Foster Healing and Hope: simultaneously address historical harms and trauma and utilize methods that foster healing and hope.

Participatory Group Process Design and Facilitation: employ participatory facilitation methods to center the voices and decision-making of those impacted by the situation and begin to dismantle hierarchical power structures.

Co-Design: design “with” those impacted by the situation versus designing “for” them by engaging a representative group in the creative process of collaboratively deciding the way forward.

Participatory Group Processes: generative group processes, tools, and methods that actively engage participants in conversation, analysis, learning, decision-making, planning, implementation, and evaluation.

Dialogic Meaning-Making Processes: using conversation or shared dialogue as a tool to collaboratively interpret or make sense of situations and co-construct reality.

Collective Action for Liberation: unite with others in collective action towards long-term systemic change to realize a radically re-imagined future where the oppressed and the oppressors are freed from current systems of domination.

Diverse Alliances: Utilizing an alliance-based model to bring together diverse stakeholders as allies, accomplices, and co-conspirators; build collective power; and make a bigger impact by creating links across individuals, groups, organizations, communities, and geographies.

Iterative Action – Take collective action, and then collaboratively reflect and learn; continuously adjusting the approach in an ongoing cycle of action, reflection, learning, and new action.

Just and Inclusive Systems – systems that reinforce the fair distribution of power, resources, and outcomes, and in which all people can participate fully, regardless of factors such as race, ethnicity, gender, economic status, or ability.

The Activist Facilitator Framework

Building on Karwat's (2004) model of the Activist Engineer and utilizing the 4x4 tool, the concept of the Activist Facilitator developed into a five-part framework that builds on the facilitator's technical expertise. The five parts of the Activist Facilitator framework are: 1) the use of critical consciousness of self, group, and society; 2) creating caring structures that benefit all, 3) designing and facilitating participatory group processes; 4) facilitating collective action for liberation; and 5) creating just and inclusive systems. These five components are presented in more detail.

Critical Consciousness

The Activist Facilitator operates from a critical consciousness. Using systems analysis, they can identify the interdependent structures and processes that make up the system in which they are functioning, including patterns of privilege and oppression and the economic, cultural, and political dynamics that create and perpetuate structural and systemic inequity. Then, they contextualize themselves within that system. Practicing self-reflexivity, the Activist Facilitator reflects on their own identities, positionality, assumptions, power, privilege, oppression, biases, and values within socially constructed hierarchies that privilege some identities and oppress others. Employing critical consciousness, the activist facilitator consciously chooses not to enable or serve as an agent of power and perpetuate the hegemony of the dominant culture. Instead, as seen in the Allyship Continuum (Table 20), they take action beyond allyship, shifting from the cultivation of their recognition of privilege and partnering with groups experiencing oppression to a commitment as a co-conspirator, in which they actively work to confront oppression (Love, 2019) in order to liberate the oppressed and the oppressors and create a more just and inclusive world. Critical self-reflexivity and systems analysis are essential tools for the activist facilitator. The activist facilitator abandons a neutral stance because they understand that neutrality serves the status quo and perpetuates existing oppressive power structures.

Table 20

Allyship Continuum

Allyship Continuum							
Oppressor	Enabler	Bystander	Ally		Advocate	Accomplice	Co-Conspirator
Actively Participating	Denying, Ignoring	Recognizing, No Action	Recognizing, Action	Educating Self	Educating Others	Supporting, Encouraging	Initiating, Preventing
Supporting Oppression						→	Confronting Oppression
Pro-Establishment					Trans-Establishment		Dis-Establishment

Note. Adapted from Bell and Griffin’s (1997) Action Continuum.

Lead with Care

The Activist Facilitator prioritizes self and collective care as both the means and the end goal to create a society in which individuals, organizations, and institutions create caring structures that support the needs of all. Ultimately, the aim is to organize human and material resources, such as people, food, wealth, etc., to nurture and care for the total community. As a means to that end, the Activist Facilitator prioritizes their own self-care, recognizing that they are a human practitioner engaging in human systems, such as groups, communities, organizations, etc., and that the self is the primary tool and instrument and, therefore, must be constantly assessed, maintained, developed and cared for through self-awareness, exercise, nutrition, mindfulness, and learning amongst other mechanisms. The Activist Facilitator is guided by values and ethics in organization and human systems development as defined by Gellermann (1990) and values and ethics in the field of facilitation as defined by IAF (<https://www.iaf-world.org/site/pages/statement-values-code-ethics-0>). The values and ethics in organization and systems development, in particular, include social responsibility, which is defined as “accepting responsibility for and acting with sensitivity to the fact that our recommendations and actions may alter the lives and well-being of people within our client systems and within the larger

systems of which they are subsystems,” and “act with awareness of our own cultural filters and with sensitivity to multinational and multicultural differences and their implications” and finally, “promote justice and serve the well-being of all life on earth.” The ethical standard of social responsibility acknowledges the systemic changes sought by those who facilitate from the activist facilitator paradigm. Lastly, to promote care, the Activist Facilitator is prepared to simultaneously address the historical trauma and pain that results from oppressive systems and utilize methods that foster healing and hope.

Facilitate Participatory Group Processes

The Activist Facilitator employs participatory facilitation methods, such as the Technology of Participation (ToP), to center the voices and decision-making of those impacted by the situation and begin to dismantle hierarchical power structures. Prior to facilitating meetings or events, the Activist Facilitator utilizes a collaborative co-design process in which they design “with” those impacted by the situation in question versus designing “for” them. This is achieved by engaging a representative group in the creative process of collaboratively deciding the way forward. The Activist Facilitator utilizes generative group processes, tools, and methods that actively engage participants in conversation, analysis, learning, decision-making, planning, implementation, and evaluation during meetings or events. A primary tool for the participatory group process is dialogic meaning-making processes such as Focused Conversation. Dialogic Meaning-Making Processes such as Focused Conversation allow the Activist Facilitator to use conversation or dialogue as a tool for the group to interpret or make sense of situations and co-construct reality collaboratively.

Collective Action for Liberation

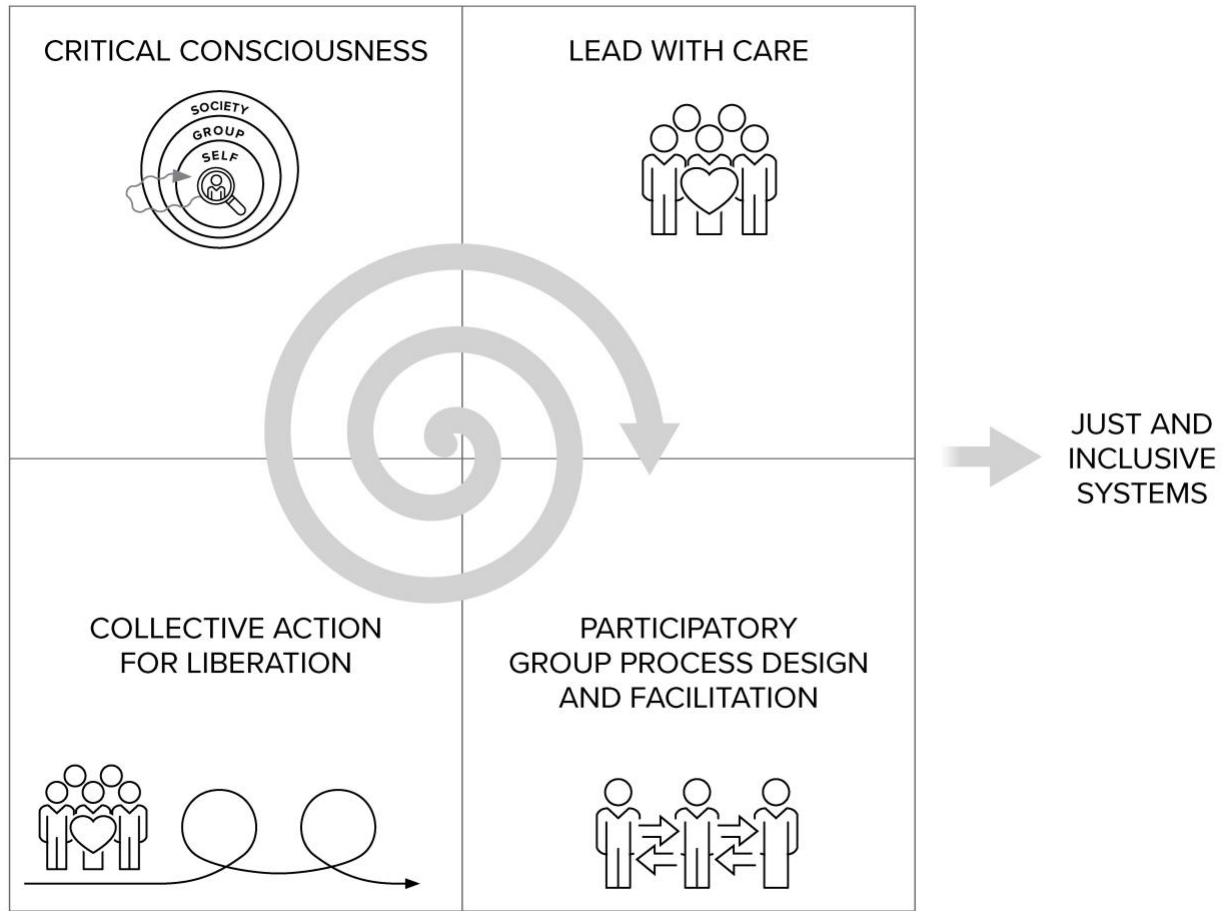
The Activist Facilitator unites with others in iterative, collective action toward long-term systemic change to realize a radically re-imagined future where the oppressed and the oppressors are freed from current systems of domination. Collective action is often taken through the concerted efforts of diverse alliances. Various stakeholders come together as allies, advocates, accomplices, and co-conspirators to build collective power and make a bigger impact by creating links across individuals and groups, organizations, communities, and geographies. In addition to acting together, groups collaboratively reflect and learn, continuously adjusting the approach in an ongoing cycle of action, reflection, learning, and new action. Iterative collective action allows the group to adapt to the constantly emerging and dynamic context in which they are functioning.

Just and Inclusive Systems

The Activist Facilitator operates from a critical paradigm, creates caring structures that benefit all, facilitates participatory group processes, and unites others in collective action for liberation to create just and inclusive systems. Just and inclusive systems emerge from a shift from blindness to systems of oppression to awareness of systems of oppression and the agency to interrupt, dismantle and re-imagine them. Just and inclusive systems reinforce the fair distribution of power, resources, and outcomes and enable all people to participate fully, regardless of race, ethnicity, gender, economic status, or ability. These systems are created through just policies, practices, and decision-making (political), the fair distribution of resources (economic), and shared values that promote equity and belonging (culture). Figure 9 illustrates the Activist Facilitator Framework.

Figure 9.

The Activist Facilitator Framework



Mapping the Activist Facilitator and ToP Competencies

The Activist Facilitator Framework easily maps to current ToP concepts and structures. For example, the Activist Facilitator Framework aligns with the Focused Conversation or ORID structure (Table 21). The focused conversation is comprised of four levels of questions represented by their first letter in the acronym: Objective, Reflective, Interpretive, and Decisional. Employing critical consciousness, the Activist Facilitator utilizes concrete data to understand and contextualize themselves, the group, and the system in question. Representing the reflective level, the Activist Facilitator leads with care. Their personal reactions, feelings,

emotions, associations, images, and memories drive them to act from their values and care for themselves and others. Meaning, value, significance, purpose, and implications are constructed at the Interpretive level. Facilitating participatory group processes enables the group to co-construct sense-making. Finally, collective action for liberation allows the group to decide how they will exercise collective agency.

Table 21

The Activist Facilitator Framework Within the Context of the ORID Structure

Activist Facilitator Framework	ORID Structure
Critical Consciousness	O Facts, sensory impressions, and information about self, the group and the system (i.e., group, organization, society, etc.)
Lead with Care	R Personal reactions, feelings, emotions, associations, images, memories, etc. that drive one to act from their values and care for self and others
Participatory Group Process Design and Facilitation	I Group processes in which the group co-constructs meaning, value, significance, purpose, implications, etc.
Collective Action for Liberation	D Exercising collective agency regarding resolution, action, future direction, next steps

The Activist Facilitator as Reimagining Trans-establishment Style

A core concept in ICA's, and now the ToP Network's, approach to community and organizational development is stance. Stance describes how we show up in life and in our work, as individuals and as facilitators. Or, as Brian Stanfield (2000) described, "A stance is the way we present our deepest convictions through a style of being present that integrates the knowing, doing and being of our lives" (pp. 9-10).

In *Courage to Lead*, Stansfield (2000) identifies three stances: pro-establishment, disestablishment, and trans-establishment. Pro-establishment is defined as "those parts of society

that guard the status quo. They work to preserve what is, guided by what has been.” (p. 206). In contrast, the “disestablishment stands in opposition to the commonly accepted social structures and traditions of society...the disestablishment demands that the pro-establishment be accountable and that it let no one fall out of the structures of community” (p. 206). Stansfield views both stances as focused on the past, with the pro-establishment “attempting to keep the past and perpetuate it” and the disestablishment attempting to “destroy the past” (p. 206). The third stance, trans-establishment, abandons dualism and seeks to collaborate with all stakeholders. Trans-establishment is concerned with the future and is defined as “transcending both the pro-and the disestablishment to make a difference... the trans-establishment forces intend to model and create the new while holding the tension between the pro-establishment and the disestablishment. It beckons the old to become the new” (p. 207).

Inherit in the trans-establishment style is the notion of neutrality, that those who take the trans-establishment stance can transcend the past that the pro-establishment is trying to maintain or that the disestablishment is trying to destroy. The Activist Facilitator, in contrast, knows that the past (the cultural norms, social structures, political structures, economic structures) have shaped, influenced, constructed, and produced us all and that we carry that influence with us, sometimes consciously and sometimes unconsciously. The Activist Facilitator embraces the trans-establishment style in that they too are acting in service of the future, collaborating with others across stances to re-imagine and co-create something new. However, the Activist Facilitator does this with an awareness of their own positionality, contextualizing themselves in relation to society, aware of the aspects of life in which they are pro, dis, or trans-establishment, embracing the trans-establishment stance as a practice, not an identity.

Additionally, the Activist Facilitator Framework easily maps to the 12 stances articulated in the *Courage to Lead* (Stanfield, 2000) (Tables 22 and 23). Critical consciousness requires disciplined lucidity and a comprehensive perspective. Lead with Care correlates with everyday care, continual affirmation, and self-conscious reflection. Participatory Group Process Design and Facilitation aligns with self-conscious reflectiveness, trans-establishment style and meaning in the mundane. Collective Action for Liberation involves profound vocation, social pioneer, inclusive responsibility, and signal presence.

Table 22

The Activist Facilitator Framework Within the Context of the 12 “Courage to Lead” Stances

Activist Facilitator Framework	Courage to Lead Stances
Critical Consciousness	Disciplined Lucidity, Comprehensive Perspective
Lead with Care	Everyday Care, Continual Affirmation, Self-conscious Reflection
Participatory Group Process Design and Facilitation	Self-Conscious Reflection, Historical Involvement, Transestablishment Style, Meaning in the Mundane
Collective Action for Liberation	Profound Vocation, Social Pioneer, Inclusive Responsibility, Signal Presence

Table 23

The 12 Courage to Lead Stances Defined

1. **Everyday Care:** structural and symbolic care for ourselves and others.
2. **Disciplined Lucidity:** Awareness of life as it actually is, not the way life ought to be.
3. **Continual Affirmation:** The decision to celebrate life just as it is, limits and possibilities.

4. **Self-Conscious Reflection:** to interact with and digest our experience of life and dredge the meaning from it. It enables the healing of our wounds, the affirmation of our actual lives, and our constant movement into the future.
5. **Meaning in the Mundane:** seeing through the mundane happenings of life to the depth insight that lies behind it.
6. **Profound Vocation:** the lifelong journey of aligning the needs of the world, the needs of our inner being, and the sacred purpose of our life.
7. **Comprehensive Perspective:** standing comprehensively present to the world's wonder and suffering as we pay attention to the demands of the future.
8. **Historical Involvement:** seeing oneself as intricately linked to the historical process—past, present, and future—and as creating history by our involvement and action.
9. **Inclusive Responsibility:** Responsibility exists in the tension between obligation and freedom. The choice is not to be obligated or free, but the challenge in every decision we make is to be one hundred percent obligated and one hundred percent free at the same time.
10. **Social Pioneer:** a person who decides to live on behalf of the future and make a difference with their life by committing to changing people and social structures in a concrete situation of care.
11. **Trans-establishment Style:** Transcending the pro-establishment (those seeking to maintain the status quo) and the disestablishment (those who oppose commonly accepted social structures and traditions) to work within the current system to model and create something new.

12. Signal Presence: living in such a way that our lives become a sign of what we stand for and demonstrate for others what is possible.

Activist Facilitator as an Advanced Framework for Facilitators

When analyzed within the context of Glyn Thomas' (2000, 2003) Dimensions of Facilitator Education Model, the Activist Facilitator represents an advanced framework for facilitator development. Thomas utilized the facilitation literature to construct a typology of approaches to facilitator education. Thomas uses the word *education* in place of *training* because "...facilitator education suggests a stronger emphasis on interpersonal transactions in the learning process..." (p. 125) while I use the terms education, development, and training interchangeably. Thomas' typology contains four progressive, nested approaches to facilitator education, each approach functioning as an extension of the approaches nested inside it, as each approach becomes increasingly complex. At the most basic level is technical facilitator education. At this level, facilitator development includes a "focus on the skills and competencies required to facilitate groups" (Thomas, 2003, p. 4). Technical training is prescriptive, primarily concerned with conveying the mechanics required to use facilitation tools and methods effectively.

The second approach to facilitator education is intentional facilitator education. This level of facilitator education integrates "learning about theories, values and beliefs" (Thomas, 2002, p. 7). At this level, facilitators begin to understand how and why their methods work, allowing them to improvise more easily and combine and integrate methods into different and new approaches as needed. The third level of facilitator education is person-centered facilitator education. This level of facilitator education is about presence or stance and "focuses on the qualities of the interpersonal relationships between the facilitator and the group" (Thomas, 2003,

p. 8). The last level of facilitator education is critical facilitator education. This dimension of facilitator training goes “beyond critical thinking to specifically target beliefs, theories and practices which are repressive, partisan, or implicated in the preservation of an unjust status quo” (Thomas, 2003, p. 10). At this level, the facilitator practices reflexivity and is aware of their own partiality and biases, considers the identities and experiences of the groups they facilitate, and aims to engage in emancipatory facilitation. Thomas (2003) layers Anthony Giddens’s (1984) levels of consciousness onto his typology, with unconscious, practical consciousness, and discursive consciousness correlating to the first three dimensions of facilitator education (See, Table 24).

Currently, there are no ToP courses that align with critical facilitator education. The Activist Facilitator Framework, I propose, can fill that gap.

Table 24

The Activist Facilitator Framework and ToP Facilitator Training within the Context of Gidden's

Levels of Consciousness and Thomas' Typology of Approaches to Facilitator Education

The Activist Facilitator Framework and ToP Facilitator Training within the Context of Gidden's Levels of Consciousness and Thomas' Typology of Approaches to Facilitator Education		
ToP Facilitator Training and the Activist Facilitator Framework	Gidden's Levels of Consciousness	Thomas' Typology of Approaches to Facilitator Education
ToP Facilitation Methods, ToP Strategic Planning, Approaches to Environmental Scanning Designing for Change, MToP,	<i>Unconscious</i> Unable to articulate rationale or motive for actions <i>Practical Consciousness</i> Tacit awareness of the reasons or motives behind actions	<i>Technical Facilitator Education</i> Skills-based, formulaic approaches <i>Intentional Facilitator Education</i> Approaches that are purposively grounded in theory
ToP Certified Facilitator (CTF) Journey, MToP, Courage to Lead	<i>Discursive Consciousness</i> Explicit awareness and ability to account for motives behind actions	<i>Person-Centered Facilitator Education</i> Intentionally emphasizing attitudes, personal qualities, and/or presence of the facilitator
The Activist Facilitator Framework		<i>Critical Facilitator Education</i> Approaches that raise awareness of the political nature of facilitation

Summary

Embracing the role of the Activist Facilitator is to accept the invitation to abandon the familiarity of our conception of neutrality as facilitators and instead take an honest look at the ways in which we perpetuate the status quo. At different times and in different contexts, each of us may, be located in one of all three of the stances—pro-establishment in one situation, disestablishment in another, while trans-establishment in yet others. Only in self-reflection, awareness, and the naming of our positionality do we begin to take responsibility and authentically live in the stance(s) we choose to take in life.

ICA has always perceived its methods as life methods, in addition to being facilitation methods. Life methods help us gain clarity about the approach and stance we choose to take in life. The Activist Facilitator Framework, I would argue, is no exception.

While the Activist Facilitator Framework emerged from a perceived gap in critical self-reflexivity during the literature review, and not the collaborative work with co-researchers, the collaborative work with co-researchers indeed supports the Activist Facilitator Framework. Bill and Jim's contributions, in particular, are valuable. Bill confirms that all methods and processes have a stance on life, philosophy, and values. These are often unnamed and outside of the conscious awareness of the facilitators using the methods. The Activist Facilitator explicitly operates from a critical paradigm. The Activist Facilitator is content neutral, not values neutral. Jim summarizes his perception of the facilitators who have participated in the CFLC, O: E, EI, ICA, and ToP Network. He says, "It seems to me we care. . .

- To be sensitive and responsible to what is happening in our larger world and the people in it as it evolves
- To fashion how we live and work as experiments or helpful examples of how to operate in this world and,
- To effectively share what works for us with others."

The Activist Facilitator cares. The Activist Facilitator cares in all the ways Jim has described. The framework is an experiment in how to operate in this world for those of us uncomfortable with the status quo and a deep desire to use our lives to create change. The ways in which the entire group exemplified the need for the Activist Facilitator are described in the next chapter.

CHAPTER VIII

Discussion

Introduction

In this dissertation, I set out to understand the experiences of members of the ToP Network and its predecessor organizations (CFLC, O: E, EI, and ICA). I investigated the genealogy of the organization, the contextual experiences of the members of the organization, and how critical self-reflexivity helps us understand how power and privilege manifest in the Network. The analysis of my dissertation is based on four sources of data: an online demographic survey, audio and video-recorded group workshops with supporting materials (i.e., audio transcripts, PDFs of data produced in MURAL); autoethnographic writing produced by the participants (i.e., positionality statements and critical autoethnographies), and researcher field notes.

The ToP Network (TN) is a professional association of trainers and facilitators who use a specific brand of participatory facilitation methods, the Technology of Participation, also known as ToP. Currently, the ToP Network is formally organized as a 501(c)6 membership-based association with 203 paid members (S. Esber, personal communication, May 20, 2020). Members of the ToP Network include 65 trainers and 138 non-trainer practitioners of ToP methods.

ToP methods were initially developed by the Institute of Cultural Affairs (ICA), which began in 1952 as The Christian Faith and Life Community (CFLC) at the University of Texas, Austin. Over the years, the organization has created new programs that eventually became separate organizations. As a result, there are several predecessor organizations, such as the Christian Faith and Life Community, the Order: Ecumenical, Ecumenical Institute, and Institute

of Cultural Affairs. The ToP Network itself is a spinoff organization, starting in 1991 as a program of ICA and incorporated as a separate organization in 2010.

Despite the ongoing influence of the ToP Network on the use and development of facilitation and participation techniques for the broad field of organizational development, there was no scholarly literature about the ToP Network itself. In addition, there was minimal scholarly literature about the ToP Network's predecessor organizations (Christian Faith and Life Community, Ecumenical Institute, Order: Ecumenical, and Institute of Cultural Affairs) and their contributions to the organization development field. Additionally, the history of the ToP Network's predecessor organizations documented in the existing literature ended in the 1990s. The ToP Network was absent from the literature. This absence created a gap in the literature about ToP methods, and the scholarly literature needed to be updated to include the ToP Network. Additionally, while details of the chronological histories of the organizations that precede and co-exist with the ToP Network had been captured, the contextual experiences of the organizations' members were often missing. This study, therefore, intended to accomplish three things.

First, studying the ToP Network allows researchers and practitioners to better understand ICA's contribution to the organization development field. Second, using critical collaborative autoethnography as a data collection process extends the philosophical approach and practices of the ToP Network. Third, by using qualitative research methods, the research captured the narratives of participants in the ToP Network. Capturing the narratives of participants was essential to document the experiences of the group thoroughly.

Three research questions guided this study:

RQ1: What are the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network?

RQ2: How do autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization?

RQ3: How does critical self-reflexivity help us better understand how power and privilege manifest in the experiences of members of the ToP Network?

Summary of Findings

I began by examining the literature on the ToP Network and its predecessor organizations. I utilized the literature review to construct a genealogy of the organization and its methods. Tracing the genealogy of the ToP Network allowed me to view the organization not as arbitrary or ahistorical but to contextualize it, represent, and ground the members' experiences within the social dynamics of history. The genealogical analysis of the ToP Network is described in chapters 1-2 and summarized in charts in the appendix. I find that the ToP Network's origins begin with the Christian Faith and Life Community (CFLC), an experimental religious community at the University of Texas, Austin. CFLC was a residential campus program to awaken Christian college students to their individual social responsibility post World War II via religious studies curriculum based on existential theological philosophy. After an ideological split between Joseph Mathews and Jack Lewis, seven families moved from Austin to Evanston, Illinois, and then from Evanston to Chicago.

As the Ecumenical Institute, they lived in an African American community, renamed Fifth City, and engaged in applied research and training in community development and method development as a demonstration of what is possible when social units are renewed from the inside. Simultaneously, a volunteer staff, known as the Order: Ecumenical, lived communally as

an experimental community and pooled their resources in service to the missions of first the Ecumenical Institute and then the Institute of Cultural Affairs. The Christian Faith and Life Community created spirit and intellectual methods, and the Ecumenical Institute created group methods. Established in 1973, ICA was created as the Ecumenical Institute began working with more non-Christian groups globally and working in secular corporate environments. They sought to replicate the methods developed in Fifth City in communities and organizations around the globe through human development programs and autonomous ICAs in over 24 countries. In 2006, ICA-USA restructured, and previous ICA-USA staff created the ToP Network as a separate organization where they collaborated to continue to offer ToP training publicly. The Network eventually expanded membership beyond trainers and welcomed ToP practitioners. Today, the ToP Network is a professional association with over 200 paid members. It provides training, membership, and certification for trainers and practitioners of ToP methods.

Based on the literature review, I argued that this critical study is an important step in developing the ToP Network and represents an evolution of the ToP methods. Considering ToP's emphasis on participation, using a participatory research methodology seemed most suited to exploring the history and culture of the ToP Network. For that reason, critical collaborative autoethnography was used as the research method for this study.

Critical collaborative autoethnography is a multivocal research method in which co-researchers work together to share their personal narratives, creating a shared pool of autoethnographic data that is collaboratively analyzed and interpreted. This study was modeled on the iterative collaborative autoethnographic process presented by Chang et al. (2013). The research design included both independently and collaboratively produced data. The individually produced data included co-researcher positionality statements and critical autoethnographies.

The independently produced data served as the foundation for collaborative sense-making. Co-researchers participated in seven three-hour virtual workshops in MURAL, an online collaboration platform. The seven workshops represent approximately 21 hours of collaboration between co-researchers.

Collective coding of the critical autoethnographies produced an important dataset with 1,138 initial codes across 17 autoethnographies. During the data collection process, the co-researcher team used an adapted form of the ToP consensus workshop method to organize the data (the 1,138 initial codes) that had been brainstormed. The data had been generated in relation to each co-researcher's autoethnography. Performing a thematic analysis allowed us to look for patterns across the narratives and start to make meaning of what we had collectively written. We then used inductive coding to sort the codes into categories. The categories were then clustered to create themes. The process was inductive because the categories and themes emerged from patterns we saw within the data. Twenty-three categories and nine themes emerged.

Critical collaborative autoethnography was found to be an effective process for a group to create a shared pool of data and collaboratively analyze and interpret the data in preparation for phase two of the autoethnographic process, group writing. The workshops, in particular, facilitate group sense-making and provide an opportunity for triangulation, in contrast to a scholar who analyzes and interprets the data in complete isolation. I find that my own interests drove the critical nature of this study as lead researcher, and I am aware that the approach may have been different if the group had fully designed the study from the very beginning.

In addition to the co-researcher analysis of the data, I performed an independent analysis as the lead researcher. I found that the narratives indeed provided context to the historical timeline of the organization. My thematic analysis reveals three overarching themes:

transformative experiences, transformative relationships, and transformative methods.

Transformational experiences mean experiences, usually with people different than themselves, that create a new awareness or challenges their worldview, often leading to a commitment to creating change. Transformational relationships mean people in their lives who introduced or connected them to other people, to organizations, or to experiences that set them on a new trajectory or shaped their approach to life. Transformational methods mean there is an intangible change in the participants or group as a result of the group processes.

Additionally, the thematic analysis answers the research questions. Research question one concerned the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network. I found that two new events do not change the genealogy yet must be noted as significant. ICA participated in research with researchers from Case Western Reserve, significantly influencing an early version of appreciative inquiry. In addition, Harrison Owen experimented with Open Space by facilitating an Open Space event with ICA. These are significant because ICA has directly contributed to the fields of organization development and facilitation through the development of ToP methods and, perhaps, were instrumental in contributing to other major methodologies in the fields, such Appreciative Inquiry and Open Space.

Research question two concerned how the autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization. I found the autoethnographies to be an effective tool for contextualizing the chronological history. Three categories emerged from the thematic analysis: experiences in religious houses, continuity, and intersection of narratives, and historical and current tensions and shifts.

Research question three related to how writing the autoethnographies from a critically self-reflexive lens helps us better understand how power and privilege manifest in the experiences of the ToP Network. I find that reflecting critically allowed the group to name some of the ways power and privilege have been experienced in the Network. Power and privilege were manifested in gender roles, access to resources, trainer status, knowledge status, and an informal power structure.

I performed this thematic analysis as the lead researcher separately from the co-researchers' analysis. However, when I compared and contrasted the two sets of categories and themes, I saw that they are largely similar, yet named differently, a reflection, I would argue, of researcher subjectivity. For as Saldana (2021) says,

For the individual researcher, assigning symbolic meanings (i.e., codes) to data is an act of personal signature. And since we each most likely perceive the social world differently, we will therefore experience it differently, interpret it differently, document it differently, code it differently, analyze it differently, and write about it differently. Objectivity has always been an ideal yet contrived and virtually impossible goal to achieve in quantitative research. Qualitative researchers do not claim to be objective because the notion is a false god. (p. 22)

I named the themes topically, i.e., experiences, relationships, and methods, while the co-researchers named phenomenologically, trying to understand the deeper meaning (Saldana, 2021). For example, while I identified "transformational methods" as a theme, similarly, the group identified "a magnetism around the methods that draws people in" and "ToP methods are well tested and impactful." My themes broadly summarize what the data is about via short phrases. In contrast, the co-researcher's themes evolved out of group consensus on what the data

means, as reflected in longer phrases or sentences. Reflecting the iterative process of data analysis, I added the following sentences to make sure each overarching theme had analytic utility:

Transformational Experiences: this means experiences, usually with people different than themselves, that create a new awareness or challenges their worldview, often leading to a commitment to creating change.

Transformational Relationships: this means people in their lives who introduced or connected them to other people, to organizations, or to experiences that set them on a new trajectory or shaped their approach to life.

Transformational methods: this means there is an intangible change in the participants or group as a result of the group processes.

The comparison of co-researchers' and lead researcher's categories revealed that I identified two categories that the group did not, "continuity and intersections of experiences across the narratives" and "what it was like to live in a religious house and the role of religious houses in grassroots change within the U.S." This difference I attribute to the aims of our analysis. The co-researchers' and lead researcher's analyses served two connected but different purposes. My individual analysis answered the research questions in this study. "Continuity and intersections of experiences across the narratives" and "what it was like to live in a religious house and the role of religious houses in grassroots change within the U.S" are both related to research question two. The co-researcher analysis represents phase one in the critical collaborative autoethnographic process and serves as the foundation for phase two, in which co-researchers will decide which topic(s) they want to write about and then engage in group writing. Because the collaborative research process proceeds in phase two, iterative data analysis will undoubtedly

continue as the group resumes and begins to collaboratively write. I expect interpretation and meaning making to extend throughout the next phase of the process as the group comes to consensus and produces a single narrative with shared authorship.

I developed the Activist Facilitator Framework based on the absence of critical self-reflexivity in the literature review. The five parts of the Activist Facilitator framework are: 1) the use of critical consciousness of self, group, and society; 2) creating caring structures that benefit all, 3) designing and facilitating participatory group processes; 4) facilitating collective action for liberation; and 5) creating just and inclusive systems. The Activist Facilitator, I propose, is the future of facilitation. I find that the Activist Facilitator Framework is one option to fill the gap in facilitator education, as seen in Thomas' model.

Conclusions

This study is different than other studies performed on the ToP Network's predecessor organizations because it examines the experiences of the members of the organization from a critical perspective. I conclude that this critical study provides insight into how power and privilege manifest in the organization. Generally, the co-researchers accepted the invitation to reflect critically. This required vulnerability as several co-researchers shared unflattering yet important details that helped us understand the context of the organization's history more clearly. A few participants did not share this level of reflection. The critical reflection allowed the co-researchers to name how they have experienced power and privilege in the organization and in their own lives. This critical reflection represents the sincerity and credibility of the data. We also see the interconnections of the stories, reflecting the strength of the data as a result of triangulation and multivocality, or what in quantitative research is often referred to as the validity and reliability of the data. Most importantly, this critical reflection perhaps represents an

honest reckoning with the past and the present and the foundation for an emerging future, discussed in chapter 7.

This research project exemplifies that developing critical consciousness is a journey, not a destination. Although some participants express feeling unsure about the impact of performing this study through a critical lens, a deeper understanding of power and privilege in the organization is clear. Utilizing bell hook's (1989, 1990) concept of "center and margins," the co-researchers have clearly articulated member identities that are currently in the center and member identities currently in the margins within the organization (Figure 10).

Contrasting the narratives with Figure 10, we see the dynamic nature of power and privilege. The narratives describe the presence of a form of patriarchy not currently present within the organization, for today, we see men in the margins. Based on my personal experience in the organization, I also see a shift in the position of "those who know" as many of the long-time trainers and mentors, who are considered "knowers," begin to retire and move from the center into the margins. This is evidence that privilege is not fixed or static and changes as group or organizational dynamics change.

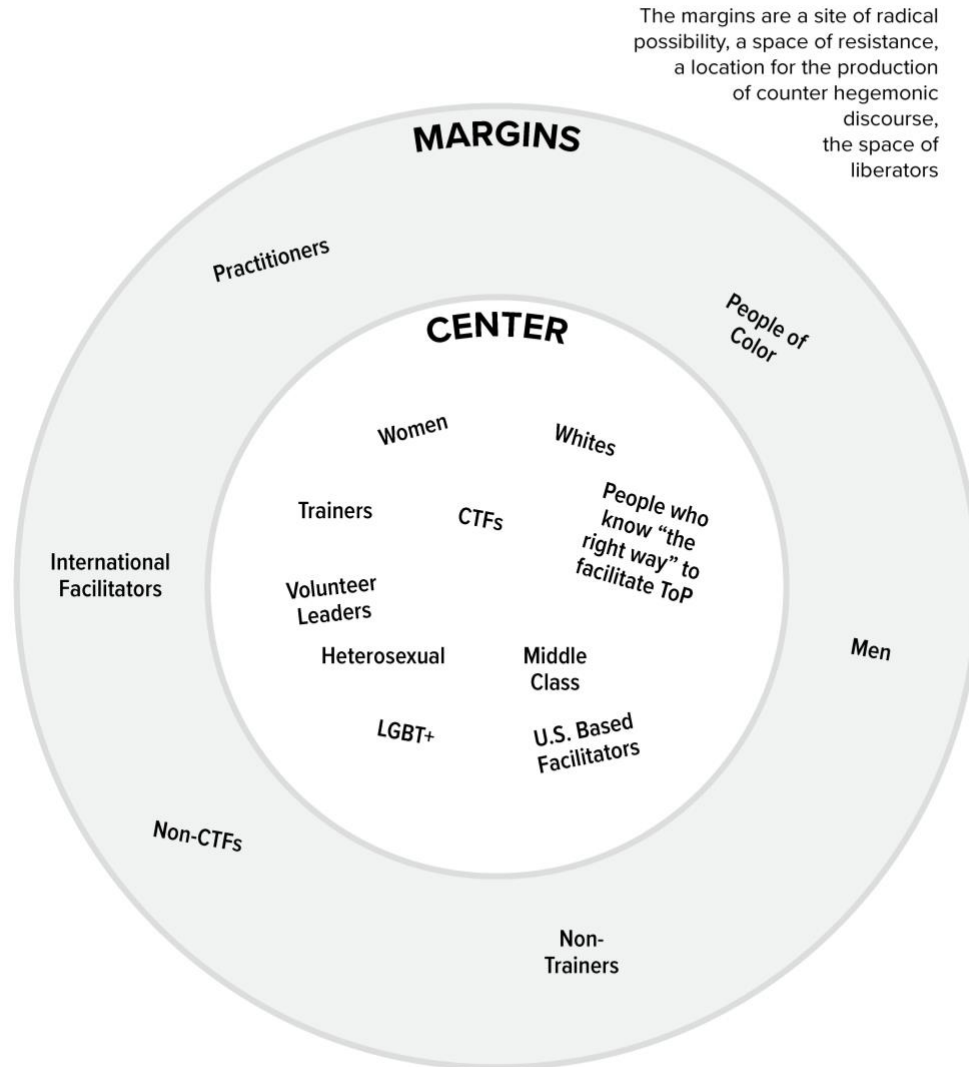
Margins were seen by hooks (1989) not as a place of deprivation but as a site of radical possibility, a space of resistance, a location for the production of counter-hegemonic discourse. Those in the margins welcome those in the center as liberators in this space. In hook's version of the margins, the margins are a desirable place. Those of us, like me, who navigate both spaces – the center and the margins – seek not to become like those in the center (i.e., the colonizer, the oppressor) but instead to bring the consciousness of resistance, of liberation, a critical consciousness. This critical study is an example. As a Mentor Trainer, Certified ToP Facilitator, ToP Network Board Co-Chair, and Assessor, I represent the center. As an AfroChicano, I

represent the margins. This study invites the evolution of our consciousness, our approach, and our methods. That desire for innovation, transformation, and liberation is not derived from my identities that place me in the center, it is the gift the margins have cultivated within me that I now bring into the center.

The dynamic nature of the center and margins is why this study invited co-researchers to reflect on power and privilege, not specifically race, gender, sexual orientation, etc. By looking at power generally, we identify privilege and oppression in whatever forms they take. Creating this awareness allows us to be intentional about how we create inclusion, foster belonging, and invite participation.

Figure 10.
Center and Margins in the ToP Network

Center and Margins in the ToP Network



Similar to bell hooks’ concept of the margins, Chicana scholar Gloria Anzaldua (1999) theorizes about the borderlands. Anzaldua defines the borderlands as “...physically present wherever two or more cultures edge each other, where people of different races occupy the same territory, where under, lower, middle and upper classes touch, where the spaces between the two

individuals shrinks with intimacy” (p. 19). Anzaldua argues that a new mestiza consciousness is emerging. It’s a new way of seeing the world grounded in existing at a crossroads and embodying dualities, tolerating ambiguities. This new consciousness, she says, will pave the way for revolutionary change.

The Activist Facilitator, I argue, operates with a new mestiza consciousness. The Activist Facilitator navigates the center and the margin, a foot in both worlds, bringing liberatory change to the center and creating just and equitable systems that honor the margins. The Activist Facilitator Framework, I hope, provides a model for facilitators who seek to operate from a critical consciousness. Facilitating from a critical consciousness, I believe, will create systemic change.

In the article, “A Phenomenological Study of the Development of University Educators’ Critical Consciousness,” Landreman et al. (2007) describe the development of critical consciousness as a two-phase process. Phase one is awareness-raising, and phase two is moving to critical consciousness. Phase one includes four themes: (a) exposure to people different from one’s own cultural experience; (b) the experience of a critical incident related to these differences; (c) self-reflection on the meaning of cultural differences or an incident; and (d) an “aha moment” or new realization that resulted from reflection. The outcomes from this dissertation study align with Landreman et al.’s phase one. In this study, many participants had transformational experiences. The transformational experiences often involved experiences with people different from themselves, creating a new awareness or challenging their worldview, often leading to a commitment to creating change. To varying degrees, participants in this study wrote about all four themes found in phase one of the Landreman et al. study. This would allow one to conclude that most participants in this dissertation study had raised awareness. Phase two,

according to Landreman et al., involves four themes: (a) sustained involvement in the processes involved in Phase one (exposure to diversity, critical incidents, self-reflection, and aha moments); (b) engagement in social justice action and coalition building; and (c) establishing significant intergroup relationships. The outcomes from this study do not fully align with Landreman et al.'s phase two and account for my perception of a lack of critical reflexivity (and critical consciousness) reflected in the literature review, and that became the impetus for the development of the Activist Facilitator Framework. Co-researchers were at varying places in their journey towards a critical consciousness. I conclude that methods and tools are necessary to help individuals and groups develop critical consciousness.

This research is significant for several reasons. First, it represents a comprehensive genealogy of the organization and utilizes previous literature and research to weave together a unified history that includes the ToP Network. Second, by utilizing critical collaborative autoethnography as a method, the study 1) captures rich descriptions, via narratives, of the experiences of 18 diverse members in the Network, and 2) experiments with the use of ToP methods in a collaborative research project. Third, by conducting this research from a critical perspective, we see one example of how members can effectively identify how power and privilege manifest in their organization. Lastly, this study inspired the development of the Activist Facilitator Framework. A model, I propose, for facilitators seeking to operate from a critical paradigm.

Trustworthiness of the Data

The collaborative autoethnographic method utilized in this research clearly demonstrates the accomplishment of Sara Tracy's (2010) eight criteria for excellent qualitative research. Tracy identifies the eight criteria as follows:

Worthy topic: the topic is relevant, timely, significant, and interesting

Rich rigor: The study uses sufficient, abundant, appropriate, and complex theoretical constructs, data and time in the field, sample(s), context(s), data collection and analysis processes

Sincerity: The study is characterized by 1) self-reflexivity about subjective values, biases, and inclinations of the researcher(s) and 2) transparency about the methods and challenges

Credibility: the research is marked by 1) thick description, concrete detail, explication of tacit knowledge, and showing rather than telling, 2) multivocality, and 3) member reflections.

Resonance: The research influences, affects or moves particular readers or a variety of audiences through 1) aesthetic, evocative representation, 2) naturalistic generalizations, and 3) transferable findings.

Significant contribution: The research provides a significant contribution conceptually/theoretically, practically, morally, methodologically, and heuristically.

Ethical: the research considers procedural ethics (such as human subjects), situational and culturally specific ethics, relational ethics, and exiting ethics (leaving the scene and sharing the research)

Meaningful coherence: the study 1) achieves what it purports to be about, 2) uses methods and procedures that fit its stated goals, and 3) meaningfully interconnects literature, research questions/foci, findings, and interpretations with each other.

This dissertation explores a worthy topic, for after the murder of George Floyd on May 25, 2020, many organizations and individuals have expressed an increased commitment to social justice, anti-racism, and anti-Blackness in particular. Using a methodology in which members of a professional association use narratives to explore power, privilege, and positionality is undoubtedly a **worthy topic** (relevant, timely, significant, and interesting) in the context of this

moment in time. Additionally, capturing the narratives of members of the ToP Network is fundamental to adequately documenting the historical experiences of the group. Because of the age of the participants, this effort was somewhat urgent.

The data collection and analysis process reflect **rich rigor**. Although experiential as a research method for a dissertation, the study was grounded in previous studies' theoretical constructs and methodology. Moreover, in addition to the individual time co-researchers spent writing their own positionality statements and autoethnographies and reading the statements and autoethnographies of their colleagues, co-researchers spent approximately 21 hours in collaborative workshops coding and making sense of what had been collectively created. Some co-researchers also responded to follow-up questions. Furthermore, this group of co-researchers represents a diverse sample in many aspects, including representing involvement in all the decades of organizational history (the 1950s – present), various organizational affiliations (CFLC, O: E, EI, ICA, TN), geographic regions, and adequate diversity in relation to age, gender, and ethnicity.

As reflected in the positionality statements, the study is characterized by **sincerity** as the co-research team was self-reflexive about their subjective values, biases, and beliefs. Additionally, the methodology used is clearly described, including transparency regarding challenges encountered during the process.

The study is marked by **credibility**. Employing a collaborative method allows for multivocality. Critical autoethnography is a reflective practice inviting participants to reflect on their experiences using description and details. Multiple methods and data sources are used in the study, resulting in triangulation. In addition, the lead researcher shared the outcomes back with the group, representing researcher accountability to those who participated as co-researchers.

This research may have **resonance** with other audiences who are considering critical collaborative autoethnography as a dissertation method or an intervention for an organization, group, or team.

The research provides **significant contribution** methodologically as an experiment with the critical collaborative autoethnography as a method for a dissertation and explicitly documenting the specific steps in the methodology used and lessons learned and implications for future research.

The research was performed **ethically**. For example, IRB protocols were followed, and participants were provided sufficient information in advance of the study to allow them to provide informed consent.

Lastly, there is **meaningful coherence**. The study accomplished what it set out to accomplish, used an appropriate method, and meaningfully connected the literature, research questions, findings, and interpretations with each other, as detailed in chapters 2 through 7.

Suggestions for Future Research

Critical collaborative autoethnography is an effective method for creating a shared narrative and gaining a deeper understanding of members' experiences within a specific organization, specifically in relation to power and privilege. It is, however, a time and labor-intensive process that also requires group collaboration time. Additional time is required for co-researchers to write and revise their own autoethnography and read the autoethnographies of colleagues. This tension related to time had become clear by the end of workshop three in this research process.

All of the previously cited studies had much narrower topics. In this study, I invited participants to write about their entire life. A narrower topic requires less time to write and share

with a large group. If a broad topic is required, similar to this study, more time is required so that the experience of sharing and meaning making is not rushed. I assume, however, that adding more workshop time to this study would have negatively impacted the size and diversity of my sample as some co-researchers may have chosen not to participate.

Additionally, the majority of studies cited were conducted by scholars who formed co-research teams. Using this method with non-scholars requires additional preparation of the participants. When the co-researcher team is unfamiliar with the methodology, an additional phase can be added so that the overall design becomes: Phase One (co-researcher preparation), Phase Two (data collection, analysis, and interpretation), and Phase Three (collaborative report writing). I provided resources to prepare co-researchers, like Devnew (2017). However, the participants in Devnew were scholars. When non-scholars engage as co-researchers, I recommend adding a collaborative study, such as the ToP collaborative book study, to maintain the collaborative nature of the design and minimize the lead researcher moving into the role of expert.

Because the Activist Facilitator Framework is a conceptual model, future research can focus on real-life examples and the impact of Activist Facilitators.

This study could establish a new standard within the organization development and facilitation fields if other scholars, similarly, research the genealogy of other methods, explicitly documenting the values, philosophy, and stances that underlie them.

Conclusion

Jim so eloquently summarized the legacy the current members of the ToP Network have inherited from those who came before us. We, too, must care. As Jim said, “We must care:

- To be sensitive and responsible to what is happening in our larger world and the people in it as it evolves

- To fashion how we live and work as experiments or helpful examples of how to operate in this world and,
- To effectively share what works for us with others.”

I intend this research to function as an instrument to increase care in the world, care for ourselves, care for each other, and care for our planet.

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APPENDIX A

Description of the ToP Apprentice Trainer Journey

I. Apprenticeship Journey Steps

Each ToP Apprentice Trainer comes from a unique set of circumstances and such each person's journey to becoming a Qualified ToP Trainer will look slightly different. Below are the two major phases and steps that a candidate will take when they decide to pursue this journey. Many links create 'copies' so you can use them as templates. We encourage you to save these 'copies' into your own google folder so you can return to them later.



Starting the Trainer's Journey

1. **Take ToP Courses (prices vary)**
 - a. Try and love ToP Facilitation Methods ([TFM](#))
 - b. Take ToP Strategic Planning ([TSP](#))
2. **Be on your Certification (CTF) Journey** Being a CTF signifies a deep knowledge of ToP values and methodologies, which are foundational prerequisites to teaching the methods.
 - a. Apply to be a [Certified ToP Facilitator](#) (CTF) (\$120)
 - b. Begin your Certification Journey (Find A Coach!)
 - c. Take an advanced ToP Course + others of your choosing (variable costs)
3. **Begin Your Trainer Journey**
 - a. Take this [readiness assessment tool!](#)
 - b. [Indicate Interest](#) in becoming an Apprentice Trainer
 - c. Find a [Mentor Trainer](#) (may be the same person as your certification coach)
 - d. Sign your Trainers License Agreement with ICA. Email support@ica-usa.org when you are ready (\$200)
 - e. Co-create a [development plan](#) to guide and support your training journey (include timeline, expectations, and [financial agreements](#))
 - f. Complete the self assessment of trainer [competencies](#) and share with mentor/ discover needed growth areas
4. **Attend TFM as a Participant Observer**
 - a. Attend the course as a participant observer (\$100 is the national standard).

Honing Your Capacity and Skills + Completing the Journey

5. **Complete your CTF Journey** (can happen anywhere along this journey, but is a requirement to becoming a Qualified Trainer)
 - a. Sit for Assessment and complete your CTF journey (\$1080)
6. **Train Each Component of the TFM Course**
 - a. Develop individual examples and larger case stories while reflecting deeply on your facilitative practice
 - b. Develop capacity to train and hold the whole course
 - c. Orchestrate a course (Logistics, Communication with participants, Payout etc.)
7. **Assessment of Trainer Competencies**
 - a. Determine with your Mentor Trainer that all Competencies have been met
 - b. If all competencies have been met/ each course component taught and agreed upon between you and your mentor trainer, you are Qualified!
8. **Join a Trainer Work Group or Become Part of the ToP Training Community!**

Appendix B

ToP Network and Predecessor Organizations Generational Member Genealogy

GENERATION 1	GENERATION 2	GENERATION 3	GENERATION 4
1940s–1950s	1960s–1980s	1990s–2000s	2010s–present
Texas and Chicago	Chicago and global	Primarily U.S. with some global membership	Primarily U.S. with some global membership
<p>The early innovators of ToP Methods who researched, practiced and refined group processes, with an emphasis on group dialogue, study and consensus. Originally, members of this group were staff of the Christian Faith and Life Community (CFLC) at the University of Texas, Austin. They moved from Austin to the West Side of Chicago and established an intentional community focused on spirituality and community development via the Order: Ecumenical (O:E) and the Ecumenical Institute (EI).</p>	<p>Young college students who participated in the Ecumenical Institute's Religious Studies courses and volunteered to facilitate community development work in Fifth City or in local communities around the world as the Ecumenical Institute or later as the Institute of Cultural Affairs (ICA). This group was trained and mentored by the innovators of ToP methods and continued the development and refinement of ToP methods.</p>	<p>ToP Trainers and Facilitators who joined an informal network of ToP Trainers after ICA decentralized, establishing independent country-based organizations, i.e., ICA-USA. Some members of this group were the first non-ICA program staff to become ToP Trainers. This group expanded the use of ToP methods in organizations and government, in contrast to the previous focus on community development, and helped establish the field of facilitation through ToP training and professional membership organizations (i.e., IAF (International Association of Facilitators) and TN (ToP Network)). This group was trained and mentored by the innovators of ToP methods and the facilitators who volunteered in Fifth City and internationally. This group decided to open network membership to non-trainers, and welcomed facilitators to join.</p>	<p>ToP Trainers and Facilitators who joined an established professional association and engage in facilitation as a career. This is the last generation to be trained and mentored by those who worked in Fifth City and worked internationally as ICA. As a result of the retirement of trainers and facilitators who mentored them, this group is being forced to redefine who they are as a network and are currently focused on succession planning, virtual facilitation and diversity.</p>

Appendix C

Preliminary List of Literature Written and Published by ICA and ICA Staff

Title	Year	Author(s)	Topic
Winning Through Participation: Meeting the challenge of corporate change with the Technology of Participation	1989	Spencer, Laura. J.	Using ToP methods to manage change within organizations
Methods for Active Participation: Experiences in rural development from East and Central Africa.	1993	Bergdall, Terry	ICAs experience in East and Central Africa
Participation Works: Business cases from around the world	1993	Troxel, James. P. (Ed.)	Case studies of ICAs global work in corporations
Government Works: Profiles of people making a difference	1995	Troxel, James. P. (Ed.)	Case studies of individuals working in government
The Social Process Triangles	1997	Jenkins, Jon. C. & Jenkins, Maureen. R.	The Social Process Triangles: A whole system diagnostic, analysis and change tool
The Circle of Life: Stories of ordinary people and the gift of spirit	2000	Pesek, Betty., Elizondo, Ellery., & Dunn, David. (Eds.)	Personal stories told as part of the ICA stories project
The Courage to Lead: Transform self, transform society	2000	Stanfield, Brian. R.	The stance facilitators take in relation to life, self and the world
The Art of Focused Conversation: 100 ways to access group wisdom in the workplace	2000/ 2012	Stanfield, Brian. R.	ToP Focused Conversation Method
The Art of Focused Conversation for Schools: over 100 ways to guide clear thinking and promote learning.	2000/2013	Nelson, Jo	ToP Focused Conversation Method
The Workshop Book: From individual creativity to group action	2002	Stanfield, Brian. R.	ToP Consensus Workshop Method
The Facilitative Way: Leadership that makes the difference	2003	Wilson, Priscilla. H.	Facilitative Leadership
The 9 Disciplines of a Facilitator	2006	Jenkins, Jon. C. & Jenkins, Maureen. R.	A developmental path for facilitators, including relationship to others, self and life
Changing Lives, Changing Societies: ICA's experience in Nepal and in the world	2012	Timsina, PhD, Tatwa. P. & Neupane, Dasarath (Eds.)	The experiences of ICA staff in Nepal
Creating Community: Finding meaning in the place we live	2012	West, George. R.	A handbook for community development
Transformational Strategy: Facilitation of ToP Participatory Planning	2013	Staples, Bill	ToP Participatory Strategic Planning Process
Getting to the Bottom of ToP: Foundations of the methodologies of the Technology of Participation	2017	Nelson, Jo	Existential and Phenomenological Origins of ToP Methods

Appendix D

Preliminary List of Scholarly Literature Written About ToP Methods and/or ICA

Title	Year	Author(s)	Topic
The Austin Community: challenge and controversy	1962	Rossman, Parker	The Christian Faith and Life Community
The Development of Advanced Facilitator Training for the Institute of Cultural Affairs West	1992	Griffith, Beret. E.	MA Thesis that documents the chronological history of the Ecumenical Institute and ICA
	1992	Oyler, Marilyn	MA Thesis that produced training curricula for two ICA courses
Organizing for global social change: Toward a global integrity ethic	1992	Johnson, PhD, Pamela. C.	Doctoral Dissertation on ICA and three other global social change organizations
Co-construction of social reality: ICA's strategic planning with Native Americans for community development	1992	Xiaoping, PhD, Tian	Doctoral Dissertation on ICA's participatory strategic planning process with three Native American communities
Method Matters: The Technology of Participation's Participatory Strategic Planning Process. In P. Holman and T. Devane (Eds.) The Change Handbook: Group Methods for Shaping the Future (pp. 59-72).	1999	Oyler, Marilyn., & Burbidge, John	The ToP Participatory Strategic Planning Process
The Effect of the Learning Basket Approach On Teen Mothers' Perceptions of the Role of Play in Infant Development and Their Own Confidence as Learners	2003	Packard, Keith. E.	Doctoral Dissertation on ICAs Learning Basket approach to learning, utilizing interactive play between children and parents
A Global Strategy for Human Development: the work of the Institute of Cultural Affairs	2007	Umpleby, Stuart., & Oyler, Alisa	A history of ICA from the 1950s through the 1990s
Revisioning Organization Development: Diagnostic and Dialogic Premises and Patterns of Practice	2009	Bushe, Gervase. R., & Marshak, Robert. J.	ToP Methods as part of the emerging field of Dialogic OD
Dialogic Organization Development: the theory and practice of transformational change	2015	Bushe, Gervase. R., & Marshak, Robert. J.	ToP Methods as part of the emerging field of Dialogic OD
Team Science Approach to Developing Consensus on Research Good Practices for Practice-Bsed Research Network: A Case Study	2015	Campbell-Voytal et al	ToP methods are found to be critical to establish trust and clarifying the sense-making process for Practice Based Research Networks working in collaborative teams
A Global Strategy for Human Development: An Example of Second Order Science. Systems, Cybernetics and Informatics	2016	Umpleby, Stuart	ICA's approach to human development as an example of Second Order Science

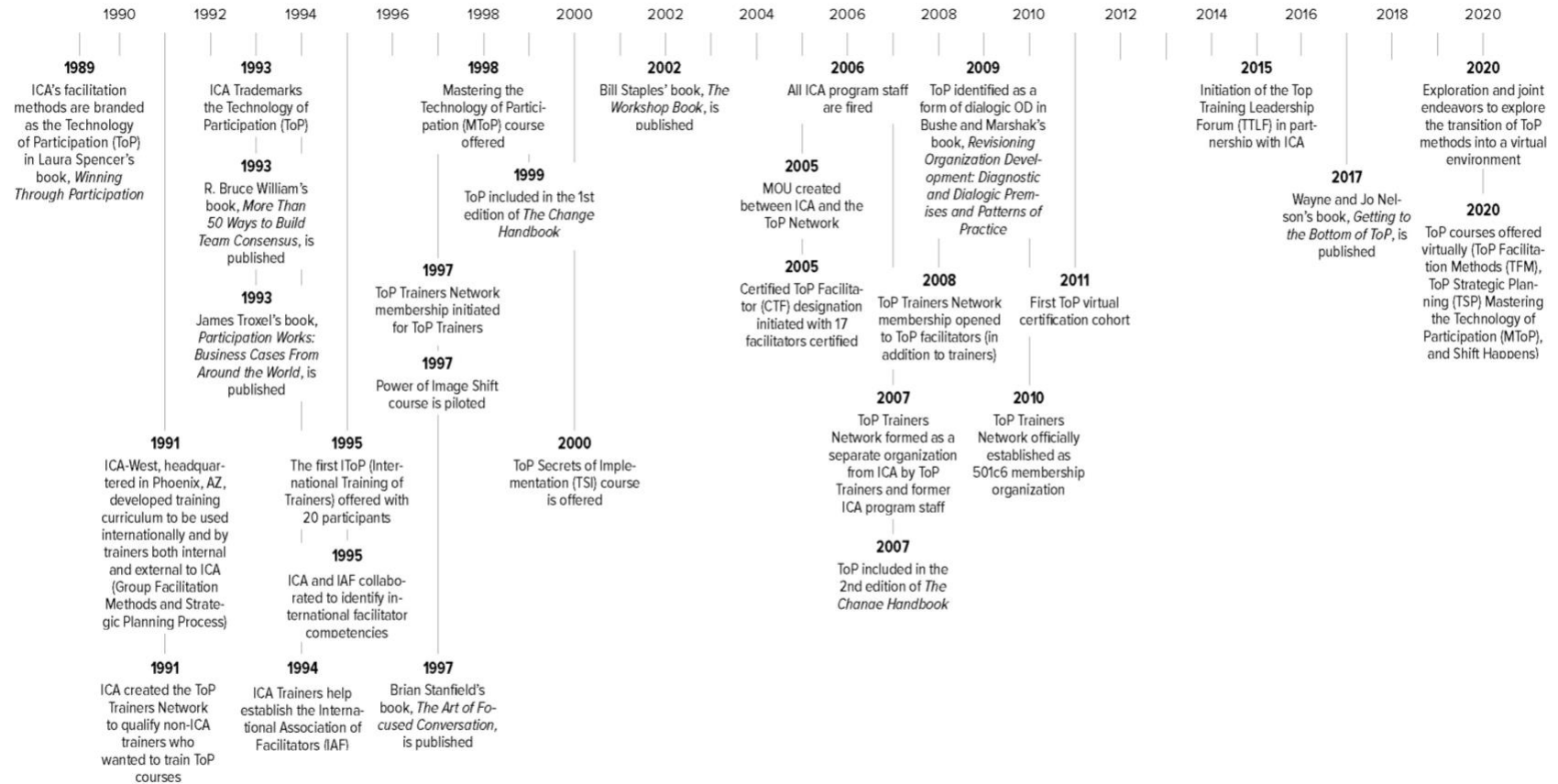
Appendix E

Preliminary List of Philosophical Literature

Title	Author(s)
The Human Condition	Hannah Arendt
The Phenomenon of Man	Teilhard de Chardin
The Meaning of Revelation	H. Richard Niebuhr
The Vision of the Past	Teilhard de Chardin
Radical Monotheism in Western Culture	H. Richard Niebuhr
Courage to Be	Paul Tillich
The Prophetic Faith	Martin Buber
Being and Time	Martin Heidegger
Being and Nothingness	John-Paul Sartre
The Idiot	Fyodor Dostoyevsky
Fear and Trembling	Soren Kierkegaard
Systematic Theology	Paul Tillich
The Philosophy of Symbolic Forms	Ernst Cassirer
The Brothers Karamazov	Fyodor Dostoyevsky
The Nature and Destiny of Man	H. Richard Niebuhr
The Rebel	Albert Camus
The Divine Milieu	Teilhard de Chardin

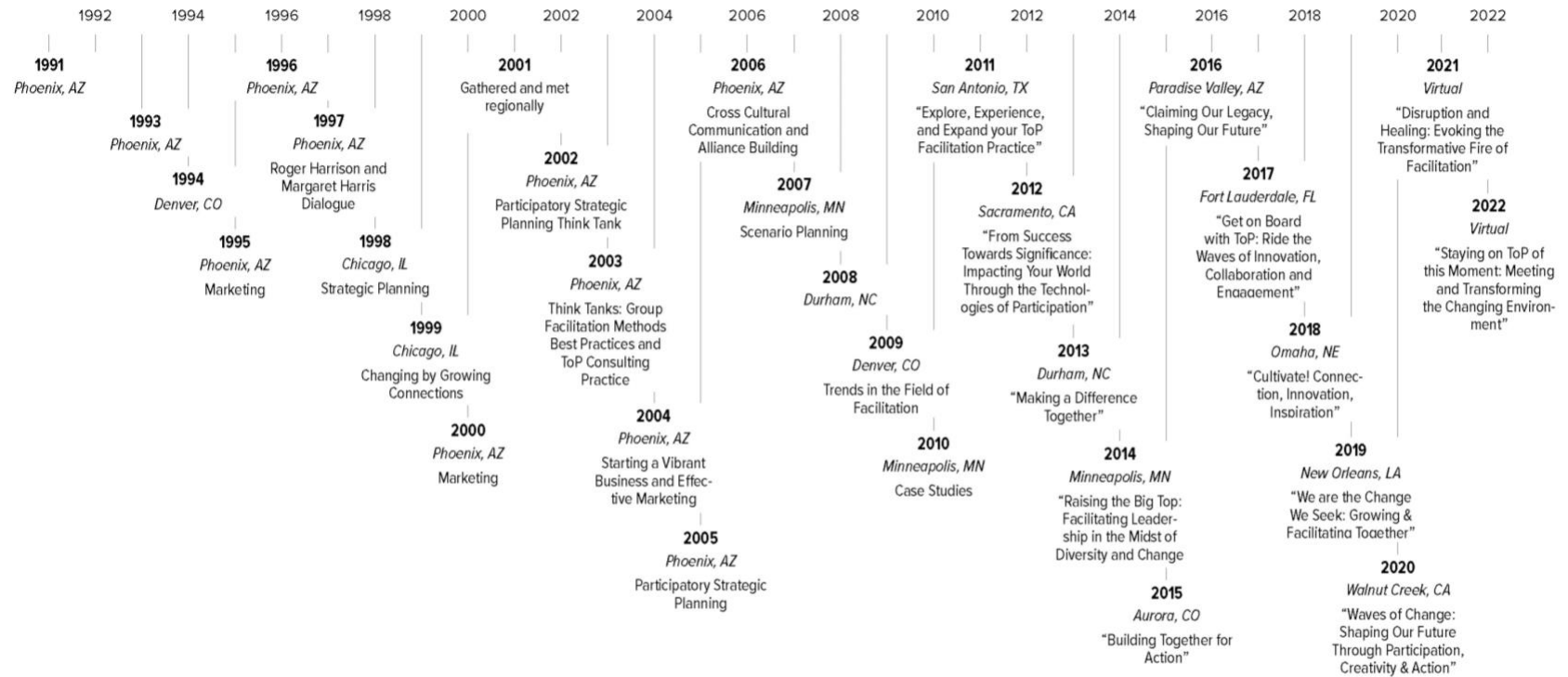
Title	Author(s)
May Man Prevail	Eric Fromm
The Kingdom of God in America	H. Richard Niebuhr
Man's Nature and His Communities	Reinhold Niebuhr
Theology of Culture	Paul Tillich
The Second Sex	Simone de Beauvoir
The Destiny of Man	Nikolai Berdyaev
The Trial	Franz Kafka
Christian Realism and Political Problems	Reinhold Niebuhr
Faith and Politics	Reinhold Niebuhr
Thus Spoke Zarathustra	Fredrich Nietzsche
Love, Power and Justice	Paul Tillich

Appendix F
ToP Network Timeline



Appendix G

ToP Network Annual Gathering (TNAG) Locations and Themes Timeline



Appendix H

Genealogy of the ToP Network

Organization Name	Christian Faith and Life Community (CFLC)	Ecumenical Institute (EI)	Order: Ecumenical (O:E)	Institute of Cultural Affairs (ICA)	ToP Network (TN)	Future of the TN
Location(s)	Austin, Texas	Evanston, Illinois Chicago, Illinois	Chicago, Illinois	Chicago Illinois Global	National—USA, with some international membership	National
Time Period	1952-1964	1961-present	1961-1988	1973-present	2010-present	2022 and Beyond
Internal Features	<ul style="list-style-type: none"> Residential training program at University of Texas, Austin Curriculum for students based on existential theological philosophy Focus on spiritual practice Courses offered to lay people- Religious Studies I and II Researched experimental spiritual communities modeled on the family order 	<ul style="list-style-type: none"> 501(c)(3) nonprofit Initially the Evanston Institute for Ecumenical Studies (created in 1954) and renamed the Ecumenical Institute after a merger with the Church Federation of Chicago in 1962 Teaching others through religious studies and cultural studies courses Community Development work in Fifth City, 1963-1986 Development of group methods through action Research 	<ul style="list-style-type: none"> Volunteers who did the work of the Ecumenical Institute and ICA Pooling of resources to support the missional work of the organization Experimental spiritual community modeled on the family order via Religious Houses Emphasis on worship, study and service 	<ul style="list-style-type: none"> 501(c)(3) nonprofit Initially a program of the Ecumenical Institute (circa 1963), incorporated in 1973 Shift to a secular named org Branding the methods developed in Fifth City as the Technology of Participation (ToP) Rural and human development programs around the globe (Band of 24, Town Meetings '76, LENS). Autonomous ICAs, i.e., ICA-USA, ICA-Chicago Training as a revenue stream in some countries Establishment of IAF 	<ul style="list-style-type: none"> Initially established as the ToP Trainers Network in 1991, as a program of ICA. Formed as a separate entity outside of ICA in 2007 and became a 501(c)(6) membership organization in 2010 Professional Association of ToP Trainers and practitioners Transitioned from ToP Trainers Network to ToP Network in 2012 ICA and non-ICA trainers Certification program coordination since 2005 Public ToP courses Annual conference Partnership with ICA as holder of the copyright of ToP training materials 	<ul style="list-style-type: none"> Continued expansion of national training teams vs regional trainer families Exploration and collaboration in development of new curriculum in virtual facilitation
External Events	<ul style="list-style-type: none"> Post WWII U.S. Civil Rights Movement (1954-1968) Decolonization from European colonization in Africa and Asia (1945-1960) Movement to create campus ministries at colleges and universities Proliferation of multinational corporations post WWII United Nations established in 1945 The rise of the American Middle Class 	<ul style="list-style-type: none"> Black Power Movement (1966-1975) 	<ul style="list-style-type: none"> Assassination of John F. Kennedy (1963) Assassination of Malcom X (1965) Assassination of Martin Luther King Jr (1968) 	<ul style="list-style-type: none"> Global focus on rural development U.S. Bicentennial Evolution of the field of OD Development of the field of facilitation 	<ul style="list-style-type: none"> ToP methods recognized in the academic literature (2009) as part of a newer form of organization development called Dialogic OD 	<ul style="list-style-type: none"> Global protests against the murder of unarmed Black men and women in the U.S. Global environmental crisis COVID-19 pandemic
Drivers (dynamics and forces that enabled the evolution of the organization)	<ul style="list-style-type: none"> Moral and ethical questions about social responsibility in the midst of global human atrocities 	<ul style="list-style-type: none"> Ideological split between Joseph Mathews and Jack Lewis Mathews hired as Dean of the Evanston Institute for Ecumenical Studies Mathews and 6 families move from Austin to Evanston 	<ul style="list-style-type: none"> A desire to create an experimental community modeled on the family order 	<ul style="list-style-type: none"> As the Ecumenical Institute began working with more non-Christian groups globally and working in secular corporate environments a religious oriented name became problematic 	<ul style="list-style-type: none"> ICA terminated all internal ToP Trainers, causing the trainers to create the ToP Network as a separate organization where they collaborated to continue to offer ToP training publicly. The Network expanded membership beyond trainers and welcomed ToP practitioners. 	<ul style="list-style-type: none"> Retirement of early members of the Network COVID-19 pandemic requires shift from in-person to virtual courses and facilitation Non-trainers comprise 2/3 of the membership.
Summary	<ul style="list-style-type: none"> Residential campus program to awaken Christian college students to their individual social responsibility post WWII via religious studies curriculum 	<ul style="list-style-type: none"> Applied research and training in community development and method development as a demonstration of what is possible when social units are renewed from within 	<ul style="list-style-type: none"> Volunteer staff who lived communally as an experiential community and pooled their resources in service to the missions of the Ecumenical Institute and ICA 	<ul style="list-style-type: none"> Replicating the methods developed in Fifth City in communities and organizations around the globe through human development programs and autonomous ICAs in over 24 countries 	<ul style="list-style-type: none"> Training, membership and certification for trainers and practitioners of ToP methods 	<ul style="list-style-type: none"> The organization is in transition as early members retire and current members have the opportunity to redefine the mission, values and culture of the organization

Appendix I

Genealogy of ToP Training Program

Training Program Name	Religious Studies I (RSI) & Religious Studies II (RSII)	Cultural Studies (CSI)	The Academy	The International Training Institute	Technology of Participation
Organization(s)	<ul style="list-style-type: none"> • Christian Faith and Life Community • Ecumenical Institute 	<ul style="list-style-type: none"> • Christian Faith and Life Community • Ecumenical Institute 	<ul style="list-style-type: none"> • Institute of Cultural Affairs 	<ul style="list-style-type: none"> • Institute of Cultural Affairs 	<ul style="list-style-type: none"> • Institute of Cultural Affairs in partnership with the ToP Network
Time Period	1958–1973	1965–1973	1969–1983	1969–1977	1991–present
Features	Weekend seminar offered to local congregations and student groups across the U.S.	Courses on contemporary society and changing attitudes in the family, community and the world.	<p>8-week program scheduled quarterly in Chicago that offered all of the religious and cultural seminars and utilized the social methods created in Fifth City, the intellectual methods created in Austin and the motivational-spirit methods created from the summer research programs.</p> <p>The participants lived, studied, engaged in field work, and explored contemporary issues together, thinking about their own futures in relation to the needs and possibilities of the world.</p>	A six week mobile school based on the curriculum in the Academy and including a practical field orientation	<p>An international brand of facilitation methods taught via a series of courses such as:</p> <ul style="list-style-type: none"> • ToP Facilitation Methods (TFM) • ToP Strategic Planning (TSP) • ToP Secrets of Implementation (TSI) • Facilitation for Innovation (FFI) • Approaches to Environmental Scanning (AES) • Designing for Change (DfC) • Mastering the Technology of Participation (MToP)
Summary	Religious seminars intended to enable lay people to contemplate Christianity within the context of modern life	Cultural seminars intended to present the basic dynamics of society and current issues, intended to promote responsible participation in society	The academy was attended by people from all over the world. At one time it was accredited by more than 50 colleges and universities.	Primarily for lay people and clergy. The program brought together people from multiple Asian countries.	Courses that teach participatory facilitation processes to people working with groups, such as managers, facilitators, consultants, community activists, within non-profit, for-profit and government organizations. By 2019, enrollment in U.S. based ToP courses exceeded 41,000.00 participants.

Appendix J

Genealogy of the ToP Focused Conversation Method

Method	Artform Conversation	ToP Focused Conversation Method
Time Period	1950's	1989
Features	<ul style="list-style-type: none"> • Members of the Ecumenical Institute utilized this conversation method as a major element of their approach to community development (known as community reformulation) and in preschool classrooms and study groups. • 4 levels of questions <ul style="list-style-type: none"> • Impressionistic • Reflective • Interpretive • Decisional 	<ul style="list-style-type: none"> • A facilitated conversation focused on a specific topic. • Aims guide the overall design of the conversation. • Questions are crafted at 4 different levels <ul style="list-style-type: none"> • Objective • Reflective • Interpretive • Decisional • The conversation begins at a surface level and moves to depth understanding and action.
Dynamics/ Shifts	<p>Philosophy professor Susanne Langer introduced Joseph Mathews to the various layers of awareness the observer experiences when interacting with a piece of art, leading Mathews to experiment with the structure of conversations and reflections in his work. This method became an essential feature of all the work of the Ecumenical Institute.</p>	<p>Organizations and government departments requested assistance with having conversations that allowed them to collectively deal with change and to problem solve. The Artform Conversation is branded as the Focused Conversation Method within the Technology of Participation.</p>

Appendix K

Genealogy of ToP Consensus Workshop Method

Name of Process	Gestalt Psychology	Alex Osborn's Brainstorming Process	Rand Corporation's Delphi Process	Rand Corporation's Nominal Group Process	Top Consensus Workshop Method
Time Period	Late 19th Century	1939	1948	1968	1960s
Key Features/Steps	<p>Gestalt psychology is based upon the idea that people experience things as unified wholes.</p> <p>Process for helping groups identify the perceived relationship between data and decide on the meaning of those relationships</p>	<p>Rules:</p> <ul style="list-style-type: none"> No criticism of ideas Go for large quantities of ideas Build on each other's ideas Encourage wild and exaggerated ideas <p>Process:</p> <ul style="list-style-type: none"> Arrange the meeting for a group of the right size and makeup (typically four to eight people). Write the initial topic on a newsprint/flipchart, whiteboard or other system where everyone can see it. The better defined, and more clearly stated the problem, the better the session tends to be. Make sure that everyone understands the problem or issue. Review the ground rules. Avoid criticizing ideas and suspend judgment. All ideas are as valid as each other. A large number of ideas is the aim, if you limit the number of ideas people will start to judge the ideas and only put in their "best" or often, the least radical and new. Don't censor any ideas, keep the meeting flow going. Listen to other ideas, and try to piggy back on them to other ideas. Avoid any discussion of ideas or questions, as these stop the flow of ideas. Have someone facilitating to enforce the rules and write down all the ideas as they occur (the scribe can be a second person) Generate ideas, either in an unstructured way (anyone can say an idea at any time) or structure (going around the table, allowing people to pass if they have no new ideas). Clarify and conclude the session. Ideas that are identical can be combined, all others should be kept. It is useful to get a consensus of which ideas should be looked at further or what the next action and timescale is. 	<p>Participants in a Delphi are polled individually and anonymously, usually with self administered questionnaires.</p> <p>The survey is conducted over three or four rounds. After each round the results are elicited and tabulated and then reported to the group.</p> <p>A Delphi is considered complete when there is a convergence of opinion or when a point of diminishing returns is reached.</p> <p>Specific steps in the process:</p> <ol style="list-style-type: none"> Develop the initial Delphi probe or question; Select the expert panel; Distribute the first round questionnaire; Collect and analyze Round 1 responses; Provide feedback from Round 1 responses, formulate the second questionnaire based on Round 1 responses and distribute; Repeat Steps 4 and 5 to form the questionnaire for Round 3; Analyze final results; Distribute results to panelists. 	<ul style="list-style-type: none"> Step 1: assemble all participants and ask them to list, individually and without discussion, their own ideas on a specific topic or question Step 2: At the completion of a given period of time, each individual in round-robin fashion, presents the most important idea on his or her list. The process is repeated until all lists are exhausted. The ideas are recorded on a chart so that everyone present can see the composite list. Step 3: Participants evaluate each idea separately and, when necessary, clarify the ideas. After the discussion, each participant, privately and in writing, ranks or rates the ideas worth: next, the group's views are assessed. 	<ul style="list-style-type: none"> Context Brainstorm Cluster Name Resolve
Dynamics / Shifts	<p>Originating in Germany and Austria, Gestalt Psychology was a response to structuralism, which sought to break down mental processes into the most basic components. In contrast, Gestalt Psychology was based on the idea that people experience things as unified wholes and that the whole is greater than the sum of its parts. Jean Piaget applied Gestalt Psychology to child development and was a major influence on ICA methods, including Imaginal Education.</p>	<p>Alex Osborne, an advertising executive, develops the brainstorming process to stimulate the creation of new ideas. His approach is described in his 1948 book <i>Your Creative Power</i> and his 1953 book, <i>Applied Imagination</i>.</p>	<p>Olaf Helmer and Norman Dalkey notably used the Delphi process in their 1963 study for the RAND Corporation. The process originated in the 1930's in education and was introduced to RAND in 1948 and further developed during the 1950's.</p>	<p>In 1945 RAND began as a program of the U.S. Airforce in order to connect military planning and research and development decisions. In 1948, Project RAND became an independent non-profit research organization, expanding its influence across fields and geographies.</p>	<p>Used internally by members of the Ecumenical Institute and Order: Ecumenical and applied in Fifth City as a community development method, providing a structured process that allows groups to come to consensus in relation to a question of significance.</p>

Appendix L

Genealogy of ToP Planning Processes

Name of Planning Process	Community Reformulation	Human Development Consults	Town Meetings	Leadership Effectiveness and New Strategies (LENS)	ToP Participatory Strategic Planning
Time Period	1963	1974	1976	1978	1986–present
Key Features	<ul style="list-style-type: none"> Conducted door-to-door surveys and community assessments Organized the data from the survey to build a 4x4x4 "problemat" 5 suppositions of community development: <ul style="list-style-type: none"> Conducted in a limited geographic area Deal with the depth human problem in the area Intentional use of symbols Deal with all of the critical problems of the community simultaneously Deal with all age levels in the community Based in Imaginal Education, an approach to education and facilitated events that links transformations in behavior to transformations in self-image 	<ul style="list-style-type: none"> 2-week planning event Government officials, business people, and academics function as voluntary "consultants" to assist residents in creating a plan to improve their community Number of participants varied based on the size and availability of the community (typically 50-100) Fieldwork interviews were conducted in the morning and/or afternoon and planning workshops were held during the evening in order to involve people when they were most available 	<ul style="list-style-type: none"> A Town Meeting in every county in the U.S. was held during the U.S. Bicentennial 1-day event 	<ul style="list-style-type: none"> Typically 10-40 participants Adapted for use in organizations Used the Social Process Triangles and Corporate Process Triangles as a part of the process 	<ul style="list-style-type: none"> 2-3 day planning event The Planning Journey: <ul style="list-style-type: none"> Clarify the situation Focus Attention Build Awareness Create Choice Commit to Action Reflect and learn
Steps in Process	<ul style="list-style-type: none"> Engaging community residents in the following steps: <ul style="list-style-type: none"> Problemat Geo-social Analysis Grid Goals Strategy Tactics Timeline Time Space 	<ul style="list-style-type: none"> Envision a positive but realistic future for the community Analyze problems Propose solutions Create strategic directions Formulate a practical action plan 	<ul style="list-style-type: none"> The community discusses their vision for the community Clarify community concerns Create practical plans to tackle local problems using the community's resources and cooperative effort 	<ul style="list-style-type: none"> 5 Basic Questions: <ul style="list-style-type: none"> Vision – what realistic hopes and dreams do participants have for their organization? Contradictions – what is preventing such an envisioned future from being realized? Proposals – how can these obstacles be overcome, by-passed or eliminated? Tactics – what practical activities must be done if these proposals are to be successfully accomplished? Implementation Calendar – what, who, when, where and how for the next 90 days? 	<ul style="list-style-type: none"> Engaging community residents in the following steps: <ul style="list-style-type: none"> Problemat Geo-social Analysis Grid Goals Strategy Tactics Timeline Time Space
Dynamics / Shifts	<ul style="list-style-type: none"> Members of the Ecumenical Institute move from Evanston to Chicago with the goal of engaging in community development work in an African American neighborhood. 		<ul style="list-style-type: none"> The U.S. Bicentennial 	<ul style="list-style-type: none"> As organizations experienced and became aware of ICA's work in community development around the globe, corporations and government departments began to request that they facilitate similar projects within organizations. The contradictions approach was influenced by Chairman Mao and the vision element was influenced by Franz Fanon's book, <i>Wretched of the Earth</i>. 	<ul style="list-style-type: none"> During the late 1980s, ICA changed its organizational structure, shifting from groups of volunteer families to a more conventional non-profit structure with paid staff. Eventually, decentralizing to autonomous regions in the 1990s, with each region responsible for developing its own funding sources. ICA-West focused on training as a stream of income. Between 1989 and 1994, ICA staff explored the option of establishing a professional association for facilitators, incorporating the International Association Facilitators (IAF) in 1994, helping to establish the field of facilitation.
Summary	<ul style="list-style-type: none"> Planning methods developed through action research during Ecumenical Institute's community development work in Fifth City, a 10-block African American neighborhood on Chicago's West Side, also known as Garfield Park. The methods were intended to transform the individuals who participated as much as they were intended to transform the community in which they lived. 	<ul style="list-style-type: none"> 24 human development projects (known as the Band of 24) were initiated between 1974 and 1977, one in each time zone, with the first project in the Marshall Islands. The consults were intended to demonstrate how local communities, in any location, could work toward self-sufficiency, self-confidence and self-reliance. An additional set of consults were initiated in the US at the completion of the global Band of 24. 	<ul style="list-style-type: none"> The Town Meetings in 1976 were a national Bicentennial program officially recognized by the American Revolution Bicentennial Administration. Local communities sponsored a town meeting in every county within the U.S. During the meetings challenges facing both the local community and the nation were explored. 	<ul style="list-style-type: none"> ICA's methods for community development were adapted for use in organizations and governments, placing ICA at the forefront of participatory approaches to management. 	<ul style="list-style-type: none"> Laura Spencer's 1989 book <i>Winning Through Participation</i> branded ICA's methods as the Technology of Participation. The methods were packaged for use by both ICA and non-ICA facilitators and shared widely.

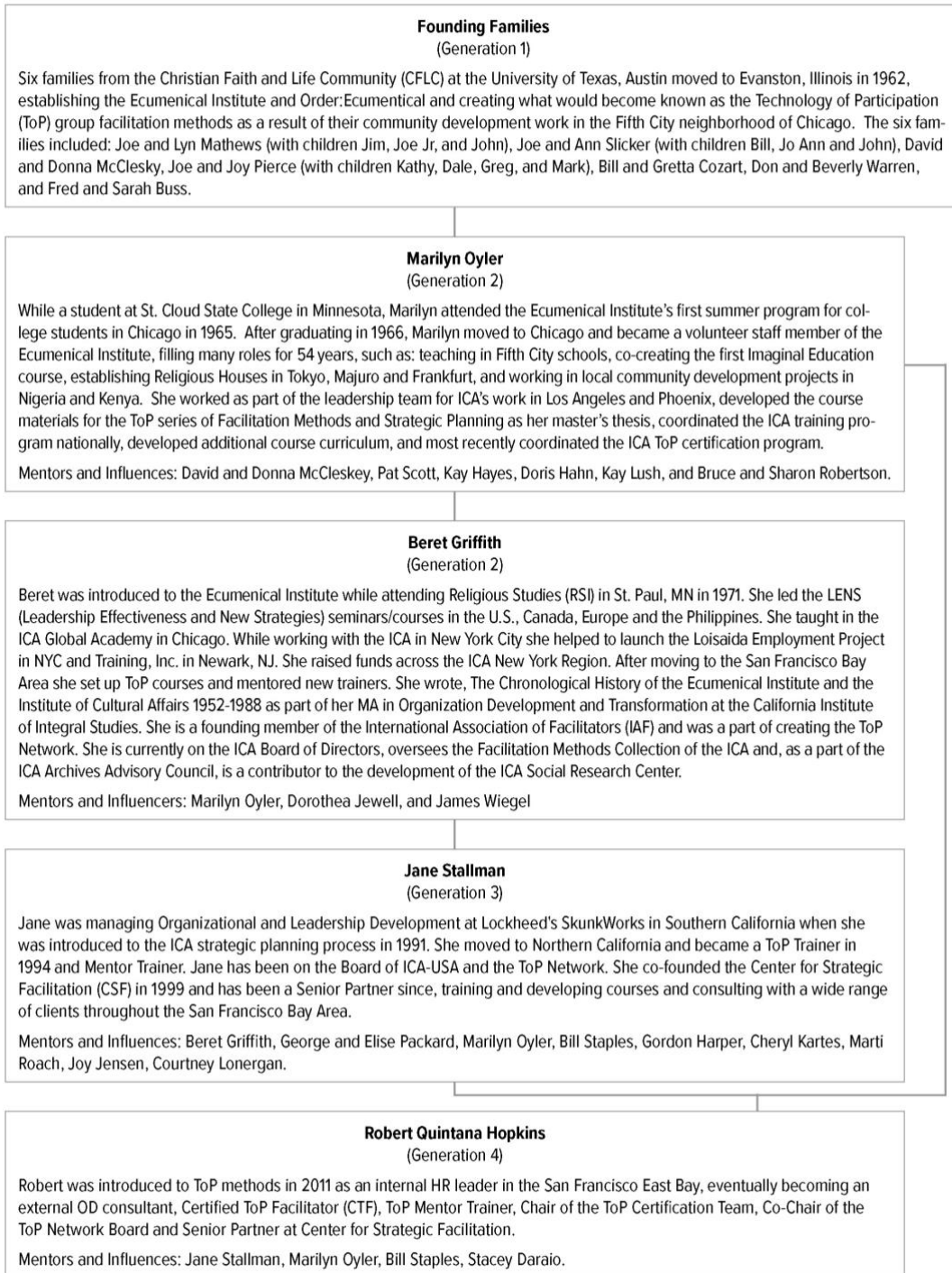
Appendix M

Table of ToP Courses by Year, Amount, and Participant Numbers

Year	Number of ToP Courses	Number of ToP Course Participants
1991	33	195
1992	88	864
1993	121	1,287
1994	133	1,906
1995	149	2,167
1996	145	2,386
1997	189	2,901
1998	110	1,309
1999	115	1,398
2000	96	1,453
2001	126	2,008
2002	118	1,591
2003	111	1,523
2004	129	1,679
2005	131	1,630
2006	111	1,448
2007	175	2,916
2008	101	1,216
2009	98	1,253
2010	135	1,491
2011	138	1,591
2012	130	1,534
2013	153	1,829
2014	143	1,655
2015	170	2,411
2016	150	1,263
2017	162	1,471
2018	182	1,518
2019	154	1,810
2020	66	861
2021	81	1,114

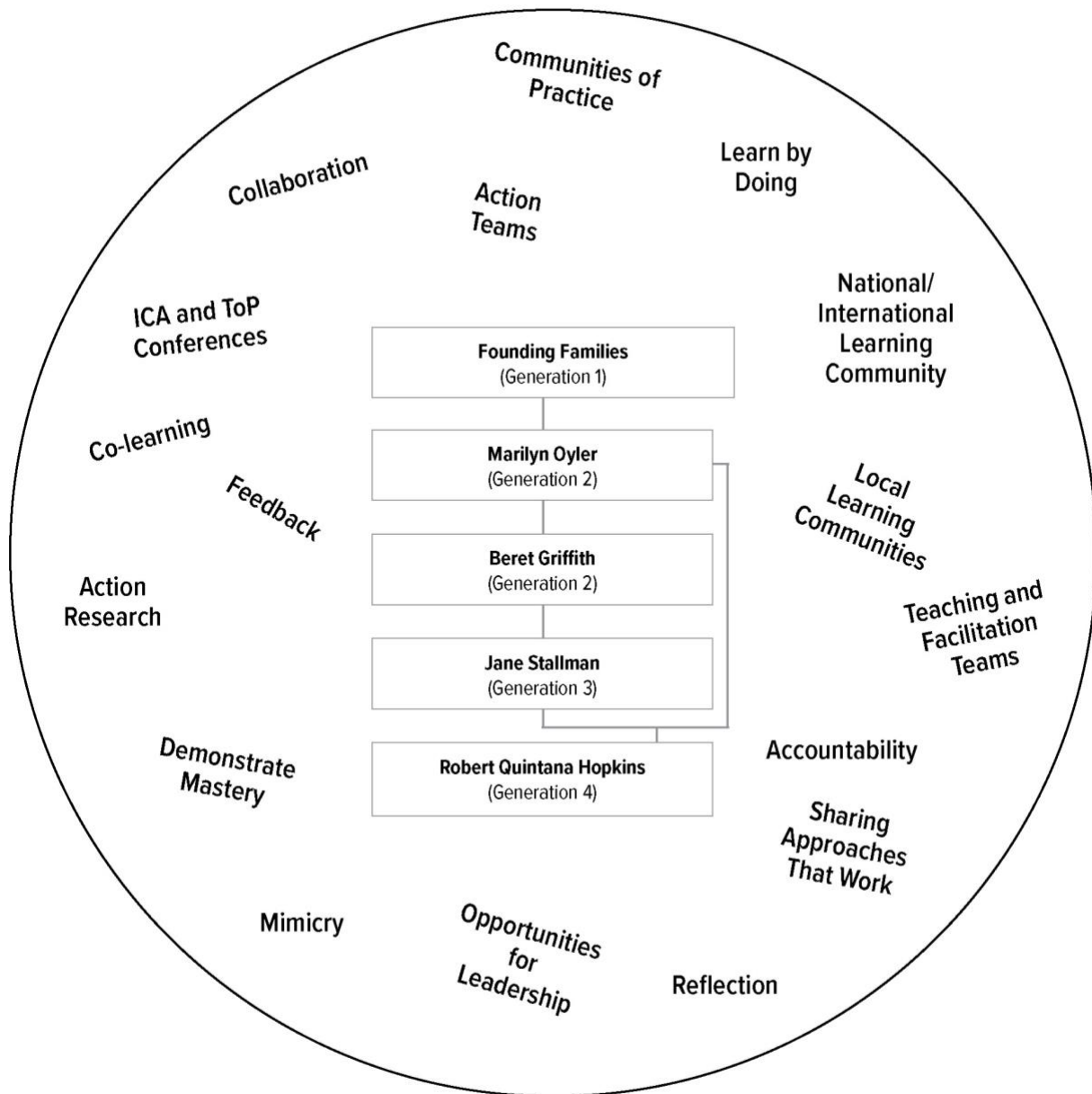
Appendix N

Robert's ToP Genealogy



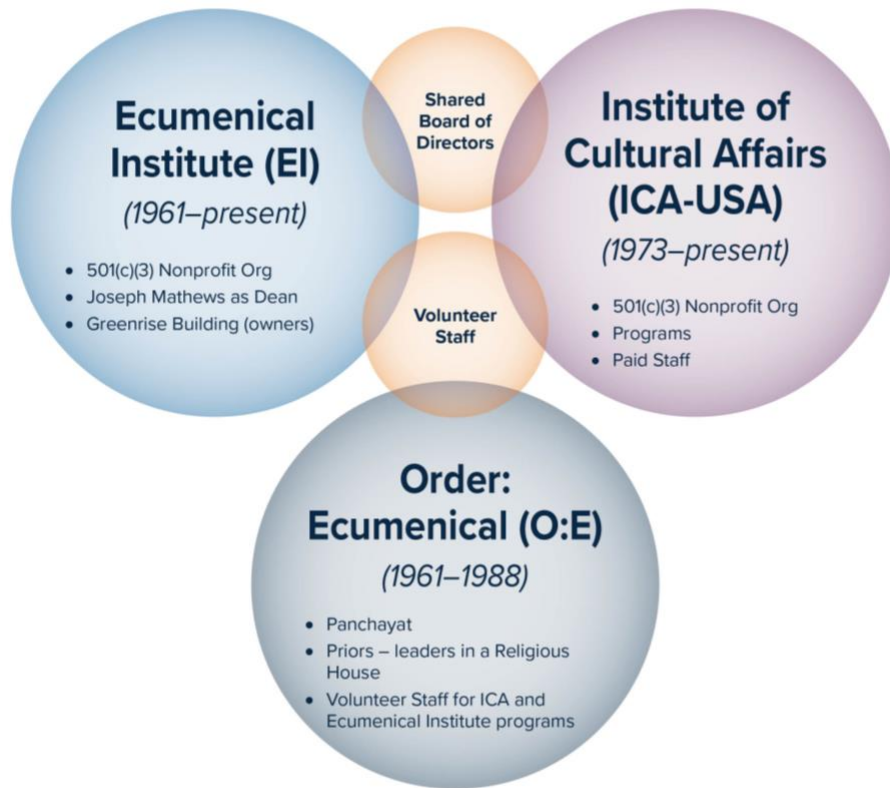
Appendix O

**Robert's ToP Genealogy Within the Context of
the ToP Approach to Mentorship and Development**



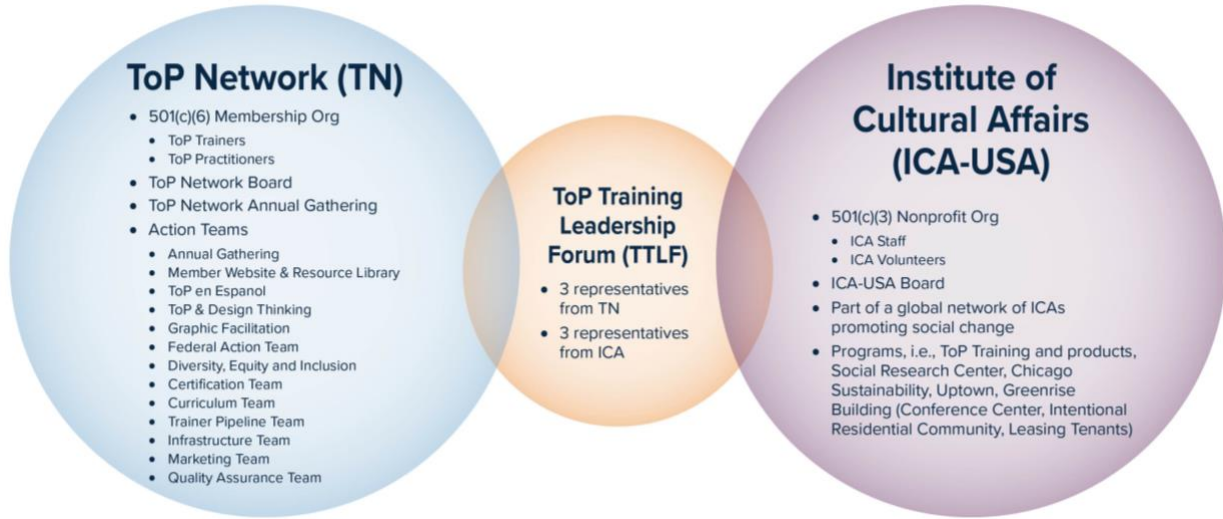
Appendix P

Formal Governance at ICA 1961-Present



Appendix Q

Formal Governance at ToP Network and ICA in 2021



Appendix R

The Religious Studies Curriculum

The Religious Studies Curriculum	
• RS-I The Twentieth Century Theological Revolution	
<p><i>Lecture</i></p> <ul style="list-style-type: none"> • The Limits of Life <i>or</i> The Finality of God • The Possibilities for Life <i>or</i> The Christ Event • The Ambiguity of Life <i>or</i> Decisiveness Through Christ <ul style="list-style-type: none"> • “Requiem for a Heavyweight” [movie and reflection] • The Revolutionary Cadre <i>or</i> The Creation of History 	<p><i>Seminar</i></p> <ul style="list-style-type: none"> • What am I finally up against in life?” • Is there any word of possibility for life? • How can I make decisions about what to do? • How can I contribute significantly to history?
— Theoretical Courses —	— Practical Courses —
<ul style="list-style-type: none"> • RS-IIA The Historical Church • RS-IIB The New Testament • RS-IIC The Old Testament 	<ul style="list-style-type: none"> • RS-IIIA The Local Church • RS-IIIB The Ecumenical Movement • RS-IIIC The World Religions

Appendix S

The Curriculum of Cultural Studies

THE CURRICULUM OF CULTURAL STUDIES	
CS-I THE CULTURAL REVOLUTION	
LECTURE	SEMINAR
I. The Scientific Revolution II. The Urban Revolution III. The Secular Revolution IV. Contextual Ethics	Ortega, "The Structure of Life" Mumford, "The Myth of Metropolis" Eliade, "Observations on Religious Symbolism" Sartre, "The Philosophy of Revolution"
CS-IIA PSYCHOLOGY AND ART	CS-IIIA THE INDIVIDUAL AND THE FAMILY
I. Biological Psychology Wall, "The Organization of Personality" II. Social Psychology Horney, "Self Analysis" III. Rational Psychology Frankl, "Basic Concepts in Logotherapy" IV. Art Langer, "Art as Living Form"	I. Covenant and Mission "Episcopal Marriage Service" II. Political/Woman Workshop III. Economic/Man Workshop; Budget Sheets IV. Cultural/Child Workshop
CS-IIB SOCIOLOGY AND HISTORY	CS-IIIB THE COMMUNITY AND THE POLIS
I. Economic Sociology Stalin, "Dialectical and Historical Materialism" II. Political Sociology Mannheim, "The Political and Social Determinants" III. Cultural Sociology Kluckhohn, "Common Humanity and Diverse Cultures" IV. History Bultmann, "Christian Faith and History"	I. Suburbia Cox, "The Shape of the Secular City" II. The Inner City Workshop: Baldwin: "The Fire Next Time" III. Suburbia Workshop IV. Future City Workshop
CS-IIC NATURAL SCIENCE AND PHILOSOPHY	CS-IIIC THE NATION AND THE WORLD
I. Biology Eiseley, "How Natural is Natural?" II. Physics Kuhn, "Revolutions as Changes in World-View" III. Mathematics Sawyer, "On Beauty and Power" IV. Philosophy Hooking, "The Problem of Truth"	I. The West, Ward, "India and the West" II. The South: Latin America Santa Ana, "The Latin American Masses" III. The East: India Ward, "India and the West" IV. The East: SEAPAC Crozier: South East Asia in Turmoil

Appendix T

Demographic Survey for Volunteer Recruitment

Thank you for your interest in participating in Robert Quintana Hopkins' dissertation research regarding the ToP Network and its predecessor organizations- Christian Faith and Life Community (CFLC), Ecumenical Institute (EI), Order: Ecumenical O:E), and Institute of Cultural Affairs (ICA).

Please complete the following survey to establish whether or not you meet the initial criteria for participation:

- (1) be involved with ToP for ten years or more, and
- (2) be a certified ToP Facilitator (CTF), or
- (3) be a current or past volunteer staff member of ICA, and
- (4) agree to produce a personal narrative to be included in a shared pool of data.

For the purposes of the study, a minimum of ten to a maximum of 30 participants will be invited to volunteer to participate in the study based on these criteria.

What is your name?

What is your age?

What is your gender?

- Cisgendered Male
- Cisgendered Female
- Transgendered Male
- Transgendered Female
- Non-Conforming/Non-Binary
- Not Listed (include text box)
- Prefer Not to Answer

How would you describe your ethnicity? Please select all that apply.

- White
- Black or African American
- American Indian or Alaska Native
- Asian or Pacific Islander
- Latino/a/x
- Multiracial
- Other (include text box)
- Prefer Not to Answer

Please select the highest degree or level of school you have completed

What is your location?

1. Are you:

- | | |
|--|--------|
| (1) A certified ToP Facilitator? | Yes/No |
| (2) A current or past volunteer staff member of ICA? | Yes/No |

2. When and how did you become affiliated with the ToP Network (or one of its predecessor organizations such as Christian Faith and Life Community, the Order: Ecumenical, the Ecumenical Institute or Institute of Cultural Affairs)?
- 1952-1962 Christian Faith and Life Community
 - 1963-1968 Ecumenical Institute's Community Development work in Fifth City on the West Side of Chicago
 - 1970-1988 ICA's global community development work
 - 1990's Autonomous ICA offices globally
 - 1991 ToP Trainer's Network created
 - 2010 ToP Network

(Include text box for clarifying comments or explanation)

3. How long have you been/were you active?

4. What is your experience being part of the organization? (please mark all that apply)
- Being a member of the Christian Faith and Life Community, Order: Ecumenical, Ecumenical Institute, Institute of Cultural Affairs, or ToP Network.
 - Living and working in Fifth City
 - Living in a religious house or a student house
 - Participating in summer research programs
 - Living and working internationally (Demonstration Projects, Human Development Training Schools, International Training Institutes)
 - Developing ToP Methods
 - Adapting ToP methods for organization development
 - Facilitating ToP methods in organizations and communities
 - Creation of the ToP Network
 - Participating as a trainer or practitioner in the ToP Network

(insert text box for clarifying comments or explanation)

5. Contact Information

Email Address (insert text box)

Phone Number (insert text box)

We thank you for your time spent taking this survey.

Appendix U
Informed Consent Form

I am a graduate student in organizational psychology at the California School of Professional Psychology at Alliant International University in Emeryville, California. My dissertation research is a critical collaborative autoethnography of the ToP Network. This work is being conducted under the supervision of Dr. Mary Fambrough. Her contact is: mframbrough@alliant.edu.

I am inviting you to participate in this study. The purpose of this study is to understand the experiences of members of the ToP Network (and its predecessor organizations: the Christian Faith and Life Community, Order: Ecumenical, Ecumenical Institute, and Institute of Cultural Affairs). This research helps to (a) capture the narratives of members of the ToP Network, in order to better document the experiences of this group, (b) better understand ICA's contribution to the field of organization development, and (c) consider self-reflexivity as a competency for professional facilitators.

This study uses a research method called critical collaborative autoethnography. Critical collaborative autoethnography is a qualitative research method in which co-researchers collaboratively co-create and co-analyze their own autobiographical narratives to understand and reveal how power manifests as systems of privilege and oppression that can be dismantled in pursuit of a more just and equitable society.

I have chosen to use this method because instead of only writing from my own perspective and experience and assuming the role of "expert," I want to utilize a participatory approach where members of the ToP Network and its predecessor organizations (CFLC, O:E, EI, ICA) can collaborate with me as co-researchers to tell a collective story of ToP Network and the predecessor organizations via a research method where power is shared. This approach, I believe is aligned with the values of members of the ToP Network.

Each co-researcher will write their own autoethnography (an autobiographical narrative). We will meet virtually as a group and share summaries of our narratives and ask probing questions to deepen and support our writing. This response form is created to assist you in the writing process. You are not limited to answering the questions in this form. Please feel free to write about what you feel is most pertinent about your experience in order to help provide context to the organization's history and aid in helping to understand the genealogy of the organization. There is no prescribed length of time you need to write. Take as much or as little time as needed to sufficiently reflect and describe your experience. There are no wrong or right answers, or desirable or undesirable answers. I would like for you to feel comfortable expressing what you really think and feel. At the end of the process, your autoethnography will be included in a common pool of data that will be reviewed and co-analyzed by the co-researchers, including the primary researcher, Robert Quintana Hopkins, for his dissertation.

No compensation is offered for your participation in this study. Participation in this project is voluntary and not a requirement. You may stop your participation and withdraw from the study at any time, for any reason.

If you are willing to participate, you will be a coresearcher and volunteer in this study. You will determine your level of involvement. Because of the collaborative nature of this project, full

transparency is desired. Therefore, your involvement in the study is not anonymous. However, any requests for confidentiality will be honored. For example, your real name will be used in any written documents associated with this project unless you request otherwise. Other data such as the names of locations and people, etc. can be de-identified for anyone who chooses to remain anonymous.

I appreciate your willingness to participate in this project. Please know you are making a positive contribution to the field of organizational development.

Sincerely,
Robert C. Quintana Hopkins
California School of Professional Psychology at Alliant International University
510-899-9753 robert@strategicfacilitation.com

I volunteer to participate in a research project conducted by Robert Quintana Hopkins from the California School of Professional Psychology at Alliant International University. I understand that the project is designed to gather information about the genealogy and culture of the ToP Network and its predecessor organizations. I will be one of approximately 10-30 co-researchers participating in this dissertation research.

1. My participation in this project is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time without penalty.
2. I understand that my participation as a co-researcher should be interesting and thought-provoking. If, however, I feel uncomfortable in any way during an interview session or during the research process in general, I have the right to decline to answer any question or to end the interview.
3. Participation involves each co-researcher writing their own autoethnography, participating in workshops, and possibly participating in a follow-up interview with Robert Quintana Hopkins. I understand that I can take as much or as little time to write my autoethnography as I want. Currently, it is anticipated that participants will spend approximately 17 hours in collaborative workshops. Lastly, the follow-up interviews may last approximately 30-60 minutes. The workshops and interviews will be recorded and transcribed into notes. Live transcription will occur during the meeting utilizing Otter, a Zoom plug-in software (www.otter.ai).
4. I understand that Robert Quintana Hopkins plans to identify me by name in the dissertation. If I notify Robert that I prefer not to be named, my confidentiality as a participant in this study will remain secure and a pseudonym will be used instead. In addition, other data such as the names of locations and people, etc. can be de-identified if I choose to remain anonymous.
5. I understand that the data that is co-produced by the co-researchers (i.e., narratives, recordings, murals, etc.) will become a shared pool of data and be submitted to the ICA Social Research

Center after the study to make the co-owned data available for future research and to align with the democratic principle inherent in collaborative autoethnography.

6. I understand that if I don't want to be recorded, I will not be able to participate in the study. Because of the study's collaborative design, only participants who agree to be recorded will be accepted. If a participant requests that personal identifying information not be released after the study begins, neither the recordings nor the transcripts will be redacted or destroyed because the participant's data will be intertwined with other participant's data due to the collaborative nature of the study. The personal narrative, however, will be redacted or destroyed based on the request of the participant. If the personal narrative is redacted, the redacted version of the narrative will be submitted to the archives at the ICA Social Research Center. If the personal narrative is destroyed, the personal narrative will not be submitted to archives at the ICA Social Research Center.

7. I understand that while co-researchers will be acknowledged, the dissertation will be a single authored document in order for Robert Quintana Hopkins to meet university requirements in completion of a PhD. I also understand, however, that co-researchers will be invited to co-publish after the completion of the PhD research and there may be opportunities to participate in conference presentations.

6. I understand that this research study has been reviewed and approved by the Institutional Review Board (IRB) for Studies Involving Human Subjects at the California School of Professional Psychology at Alliant International University. For research problems or questions regarding subjects, the Institutional Review Board may be contacted at alliant-irb@alliant.edu.

7. I have read and understand the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.

8. I have been given a copy of this consent form.

I (name) _____ have read and understand the above information and consent to participate in this study on the ToP Network. I am aware that some questions touch on sensitive subjects, and I understand that at any time, I have the right to avoid answering questions or stop without penalty. I understand that if I have any questions, I can contact Robert Quintana Hopkins at robert@strategicfacilitation.com or 510-207-6658.

Signature: _____ Date: _____

Approved by Alliant International University Institutional Review Board

Appendix V
Workshop Protocols

<p>Overall Rational Aims:</p> <ul style="list-style-type: none"> • To engage members of the ToP Network or predecessor organizations in a collaborative process of writing autoethnographies to be contributed to a common pool of data • To facilitate a collaborative dialogue process in which co-researchers share summaries of their narratives and ask probing questions to deepen the reflection and writing process for participants • To facilitate a participatory workshop in which co-researchers contribute to, and deepen the understanding of, the genealogies that emerged from the literature review conducted by the primary researcher, Robert Quintana Hopkins • To provide co-researchers an opportunity to provide feedback and input on the draft dissertation prior to submission and defense 	
<p>Experiential Aims: As a result of participating in this study participants will feel confident in their ability to utilize their own agency to tell their own story in service of humanity</p>	<p>Participants: 10-30 co-researchers in a dissertation modeled on critical collaborative autoethnography</p>
<p>Primary Researcher Defined Image to Shape: From practitioners facilitating and training together to co-researchers reflecting and telling our stories together to create positive change, like our ToP ancestors</p>	
<p>Workshop 1: Orientation and Genealogies Review and Update (3 hours)</p> <p>Aims: 1) To form the group, 2) To collaboratively review and modify the genealogies created during the literature review</p> <p>Pre-work: Review dissertation proposal and complete demographic survey</p> <p>Agenda:</p> <ul style="list-style-type: none"> • Introductions • Agenda review/context • Overview of study <ul style="list-style-type: none"> ○ Review research questions ○ Define critical collaborative autoethnography ○ Define genealogy ○ Define co-researcher role • Review and debrief genealogies in literature review • Collaboratively modify/edit genealogies as needed • Clarify next steps 	

Workshop 2: Co-design Data Collection Process (2-3 hours)

Aim: To co-create the response form and data collection process

Pre-work: Review sample response form

Agenda:

- Check-ins
- Agenda review/context
- Co-design/modify response form
- Review and co-design/modify data collection phase of study
- Clarify next steps
- Close

Workshop 3: Sharing Initial Reflections and Probing (3 hours)

Aim: Participants support each other in the reflection and writing process

Pre-Work: Begin individual writing and reflection using the co-created response form

Agenda:

- Check-ins
- Agenda review/context
- Based on size of group, share summaries of critical autoethnographies written so far (if group is large), or read narrative aloud (if group is small)
- Participants brainstorm first level themes from each autoethnography
- Focused Conversation after each autoethnography to ask probing questions of each other to deepen reflection and enhance writing
- Clarify next steps
- Close

Workshop 4: Group Sharing and Initial Meaning Making (3 hours)

Aims: 1) To continue to support each other in the writing process, 2) To continue the process of collaborative sense-making

Pre-work: Continue individual writing and reflection using the co-created response form

Agenda:

- Check-ins
- Agenda review/context
- Share critical autoethnographies
- Focused Conversation to debrief and continue to identify emerging themes

<ul style="list-style-type: none"> • Clarify next steps • Close
<p>Workshop 5: Group Sharing and Initial Meaning Making (3 hours)</p> <p>Aims: 1) To continue to support each other in the writing process, 2) To continue the process of collaborative sense-making</p> <p>Pre-work: Continue individual writing and reflection using the co-created response form</p> <p>Agenda:</p> <ul style="list-style-type: none"> • Check-ins • Agenda review/context • Share critical autoethnographies • Focused Conversation to debrief and continue to identify emerging themes • Clarify next steps • Close
<p>Workshop 6: Group Meaning Making (2-3 hours)</p> <p>Aims: To identify themes that have emerged from the individual narratives that have been written</p> <p>Pre-work: read autoethnographies from co-researchers if desired (optional)</p> <p>Agenda:</p> <ul style="list-style-type: none"> • Check-ins • Agenda review/context • Consensus workshop to cluster and name categories and themes from the autoethnographies the co-researchers have written • Clarify next steps • Close
<p>Workshop 7: Co-researcher Input on Draft Dissertation (2 hrs)</p> <p>Aims: to honor the collaborative nature of the project as much as possible and give the co-researchers an opportunity to review and provide input on the draft dissertation before its submitted and defended</p> <p>Pre-work: read draft dissertation</p> <p>Agenda:</p> <ul style="list-style-type: none"> • Check-ins • Agenda review/context

- Focused conversation to debrief reactions to draft dissertation and solicit recommended edits, etc.
- Clarify next steps
- Close

Post Dissertation Workshop: Co-writing Workshop (3 hours + subsequent workshops as needed)

Aims: To crystalize the group's insights and reflections into one short integrated narrative that can stand both independent of, and as a companion piece to, the dissertation

Pre-work: continue to read autoethnographies from co-researchers if desired (optional)

Agenda:

- Check-ins
- Agenda review/context
- Using the themes that emerged from workshop 5, break into small groups to craft paragraphs that can be integrated with the other paragraphs written by other groups to create a single critical collaborative autoethnography
- Clarify next steps

Close

Appendix W

Robert's Sample Autoethnography

Introduction

When earning a PhD one is expected to have studied a topic thoroughly enough to become an expert. It takes courage to attempt to become anything even remotely close to an expert in the lived experiences of the people who have influenced and trained you. Choosing the ToP Network as my dissertation topic, therefore, is an act of courage. I have chosen the ToP Network, and its predecessor organizations, as my research topic, not because I consider myself to be an expert on the subjects, but because I believe their stories are worth telling and that failure to adequately tell their stories creates an enormous gap in the collective knowledge about the fields of organization development and facilitation. I'd never purport to know more about the experiences of the people who created ToP methods than the people who had the actual lived experience. That is the reason I have adopted critical collaborative autoethnography as my research method, engaging as co-researchers allows us to tell our diverse stories together. I am willing to own my expertise at telling my own story. I feel I do it better than anyone else. Following is my narrative of my experiences as a member of the ToP Network.

My Experience of the ToP Network

I joined the ToP Network in 2011, after I took my first ToP course. I had been promoted from Regional HR Director to Director of Talent Management and I hastily joined the Network to access the resources available in the shared member library, as I sought to quickly build and utilize my new skills. Initially, my relationships were all local. Through my job, I took courses from local trainers, Jane Stallman and Marti Roach, and hired Jane as a coach so that I could speed up my learning and apply the methods more effectively. In addition, I attended the local community of practice to co-learn and grow my knowledge of ToP methods, and I participated in the local certification cohort to co-learn with others and complete the requirements to earn my designation as a Certified ToP Facilitator (CTF).

My job paid for me to take the yearlong Mastery level course in 2013, MToP (Mastering the Technology of Participation), the same year I decided to leave my job and begin an independent consulting practice. After that course, my experience of the Network expanded. There were other ToP trainers I heard Jane talk about with admiration over the years. She spoke fondly of Elise and George Packard and Bill Staples. She co-trained my MToP cohort with Marilyn Oyler, and created the impression that learning from Marilyn was a privilege, considering her depth of knowledge and experience in ToP methods. In 2015, I flew to Minneapolis for my certification assessment. Marilyn was the national certification coordinator for the ToP Network and coordinated the event. Dennis Jennings and Linda Alton were my certification assessors. As such, they reviewed my electronic certification portfolio, interviewed me in-person and then deemed me to have demonstrated proficiency in the competencies required to facilitate ToP methods effectively. I attended my first ToP Network Annual Gathering (TNAG) in 2016, in Phoenix Arizona, the local training region Marilyn led. That same year, Jane invited me to co-chair the national certification action team with Sue Laxdal, a team she participated on, but was leaving. I joined the team because I welcomed the opportunity to partner with Marilyn, Dennis and Linda, who were all on the team. I had not met Sue, but knew of her through her act of generosity, offering her home as lodging when I visited Minneapolis for my certification assessment because she and her husband were traveling and the house was vacant. Eventually, I

came to view Jane as my mentor in ToP methods and Marilyn as my mentor in ToP Network leadership.

I began the journey to become a ToP trainer in 2016 and began apprenticing with Jane and the other trainers in the San Francisco Bay Area: Stacey, Kathleen and Stephanie. The formal training consisted of little more than a large binder with a few training materials and outlines. As an apprentice, you were expected to create your own training materials, such as flipcharts, handouts, etc. I solicited scripts from my peers and took notes as I observed them train, read ToP related books and compiled my own scripts with talking points, photos and instructions that I shared back to the colleagues who had shared with me. Becoming a trainer solidified my understanding of ToP. I had to know the methods well enough to explain them to someone else. I also had to teach the methods as they were designed in the U.S., in other words, by the book. I couldn't teach the shortcuts I had learned or any of the variations I picked up by reading books written by ICA Canada. I became a Qualified Trainer in 2017, after co-training 7 ToP Facilitation Methods (TFM) courses and became a Mentor Trainer in 2019, after co-training an additional 8 TFMs.

I was invited to join the ToP Network Board in 2018. My first year as a Board member I served as an at-large member. The second year I was Treasurer. The third year I co-chaired with Librada Estrada. The fourth year I co-chaired with Marcia Hodges. I will spend 2022, my fifth year, in an ex-officio role, serving as a non-voting advisor. My board responsibilities eventually took priority over my local responsibilities as Senior Partner at Center for Strategic Facilitation (CSF), the local training and consulting practice Jane founded in 1999. I joined CSF as an Associate in 2014 and became a Senior Partner in 2018, as Jane prepared to retire and move from California to Ecuador. Our local team hosted the 2019 ToP Network Annual Gathering in Walnut Creek, CA. In 2020, as co-chair, I was unexpectedly faced with co-leading the national organization through the COVID-19 pandemic and the subsequent shift from largely face-to-face training and facilitation to almost exclusively online training and facilitation. In addition, I co-chaired our first virtual gathering that year, another shift the pandemic induced. I leave the Board satisfied with my tenure. All of what I consider to be the markers of organizational success are currently at the highest level they have ever been, i.e., income, reserves, membership, Annual Gathering attendance, etc. During the next year, I will fully turn my attention back to our local team, ensuring our local practice continues to grow and thrive.

My local experiences with Network members had the biggest impact on me and my career. Being mentored by two senior consultants, in particular, gave me the experience and confidence I needed to have credibility and skill when pursuing projects on my own. As stated earlier, Jane Stallman was one of my local mentors. Jane and Marti Roach were my initial teachers in ToP methods. Jane continued to be my teacher and became my mentor and later business partner. I took the ToP courses Jane taught with other trainers, attended the local community of practice she sponsored and apprenticed as a trainer, with her as my mentor. The relationship with Jane was critical to my success. She never handed me anything on a silver platter, instead she exposed me to opportunities to learn and practice my skills. She provided opportunities for me to co-facilitate and co-train with her, even including me on projects she could have easily facilitated alone to expose me to key clients in preparation for her retirement. Jane introduced me to Selma Abinader, a local consultant who uses ToP methods

and works mainly in public health. Selma became another mentor. She is Arab American and has an explicit commitment to mentoring facilitators of color. Early in my career she hired me as a junior consultant to assist her on projects. Similar to working with Jane, I was able to observe how Selma worked with clients, and how she co-designed meetings. Perhaps most beneficial was the confidence I developed as a result of assisting her on projects with leaders at the highest levels of public health at the county and state levels. Working on those projects with Selma gave me the confidence to then do it on my own. My confidence also increased when Jane reminded me that leaders in positions of power are people too, just like us.

My Experience of Power and Privilege in the Network

From my experience, power is shared in the Network because power and influence are exercised through action teams. Any member can join or lead an action team. The only requirement to create a team is that you find other members with similar interests and priorities who are willing to work together to move that agenda forward. So, the ability to exercise power is performed through the ability to garner support for one's idea. No one dictates priorities or what is to be done. Action teams establish their own agendas collaboratively. The ability to exercise power appears to also be tempered through action teams, meaning one is only able to influence or exercise power in a way that others support or agree with. In this sense the Network is very flat and egalitarian. I've heard it said that any member can lead in the Network through an action team. There is only one paid position in the Network, an administrative assistant. ICA provides a stipend to the certification coordinator. Everyone else volunteers. The Board is the only institutionalized form of power in the Network and is required because of the 501(c)(6) status. In my experience, even the Board is not a top down, hierarchical entity. The Board establishes priorities each year, which are shared with the Network membership, and like other members, the Board introduces ideas and tries to influence the agendas of the action teams. Sometimes we are successful, sometimes we are not. If existing teams are not willing to take on the priorities we have set, we have to decide if they are important enough for us to lead ourselves.

What I just described is my overwhelming experience of power in the Network, but if I look at my experience from a critical lens, I see that those of us who are people of color and thrive in the Network have some level of privilege within the context of the larger society. There are 5 of us who are African American who are active in the San Francisco Bay Area. 2 Black females have PhDs, two of us (one bi-racial male and one black female) are PhD students, and 1 black male has a MBA degree and is married to a medical doctor. When I think of the other people of color in the Network nationally, 1 Latina has a master's degree in Public Health and is married to a PhD. 2 other Latinas have PhDs, one of which is Director of Education at an elite university. One African American female is an Assistant Vice-President at a prestigious university. Another Black female is earning her PhD in Public Health. One mixed-race Black female has a MA degree. An Indian female has a MSW and teaches college level courses. Our colleagues who are Native American in Washington, New Mexico and Michigan are all college educated, with one having a PhD and several others pursuing PhDs. A few other Black, Indigenous, People of Color (BIPOC) come to mind who at minimum have a BA and may have higher levels of education that I'm not aware of. This leads me to think that the people of color who thrive in the Network are people who are used to navigating predominantly white spaces,

such as institutions of higher education, and have succeeded in spite of being the only person of color or one of few.

If I interrogate power and privilege further, I must acknowledge that there could be perceived benefits of being one of a few. I don't feel I have experienced any benefits of being one of a few Black men in the Network. For example, rarely have my identities (Black, Latino, Gay, Male) resulted in offers to co-facilitate or co-train. In fact, my perception is that I have always been treated as a colleague and a competitor, just like any other facilitator or trainer. As a qualified trainer I reached out to the national training network in 2018, seeking opportunities to co-train in order to fast track my journey to become a mentor trainer in anticipation of Jane's retirement. We have a large trainer team in the Bay Area and share training opportunities. Opportunities to train outside my region, therefore, would have sped up my journey. No co-training opportunities materialized. This appears to be different for people of color in the Network now. Post George Floyd's murder, I see trainers and facilitators actively seeking out people of color to co-train and co-facilitate with. I did not experience that prior to his death. There may be a cultural shift occurring in the Network, post George Floyd's murder, that mirrors the shift across the nation, and perhaps globally. I am left questioning whether or not there is a profound awakening to the value of justice and equity or are these facilitators and trainers seeking to co-facilitate with people of color as a business strategy, representing themselves as social justice oriented and promoting diversity in a historical moment in which equity and social justice are more present than ever in the global consciousness. In short, I am clear that it wasn't a strongly held value before, or at least not strong enough to act upon, and am curious to know if it is a new value or a new business strategy. To be fair, I must admit, I have received approximately 4 opportunities to train or facilitate in other parts of the State or in other states as a result of being a member of the Network. As far as I know, only one of those projects was because of my identity as a Black gay man.

My Experience of Gender in the Network

Gender has been significant in my experience of the Network. I joined a Network led by strong, determined women. Mostly all of them owned their own independent consulting and/or facilitation practice and were forces to be reckoned with. Nationally I saw this in Marilyn, Suzanne Esber, and Nileen Verbeten. Marilyn served as Coordinator of the ToP certification program and Suzanne and Nileen were both Board Presidents. The same was true locally. Jane, in particular, was very opinionated and strong willed. It was not lost on me that I was being mentored by women who attended college in the 1960's, before the Civil Rights Act of 1964, the women's movement of the 1960's, Title IX, or the Lilly Ledbetter Fair Pay Act. Prior to establishing CSF, Jane worked in the Aerospace industry, a male dominated field. Courtney Lonergan, a mentee of Marilyn, Jim Weigel, and the other ToP mentors from Arizona, told me that although Marilyn may be reluctant to talk about it, it was primarily the men who facilitated community development through ICA and that she had to fight to be able to facilitate. So, I was mentored by women who were not afraid to face a challenge or push back against a seeming obstacle. My experience is very different than theirs. While, as white women, they had to show up as determined and as tough as the white men they interacted with professionally in order to earn their seat at the table, as an AfroChicano male, I have to be careful not to come across as an

aggressive, scary, threatening, dangerous Black male in order to earn and maintain my seat at the table.

My Economic Critique

Using ICA's social process triangles as a guide is one way I will explore power and privilege within the three arenas that predominate social systems (economic, cultural, political). In the model, the economic arena is about how material means are organized to sustain life. Regarding economics, the field of consulting is largely a field of privilege. Almost every project I have ever worked on has come through a personal relationship or referral. That means, the more social capital one has, i.e., interpersonal connections with people who are decision makers and have access to financial resources in organizations, the more likely one will financially succeed as a consultant. As I prepared to begin my consulting practice, a senior consultant I worked with, Suzanne Rudnitzki, recommended that I try to find a few anchor clients, 3 or so clients who I could count on to contract with me each year, so that I had a baseline of business to support my developing practice. Additionally, a consultant can work on a project for months and months before billing the client and being paid. Two things allowed me to enter this field although my economic status would have seemed to be a barrier. First, although I come from a poor working-class family, I naively trusted that I had built enough social connections that I could utilize my network of contacts to build a consulting practice. I say naively, because although I have been able to sustain myself as a consultant and my business is successful, it has not always been easy. I had to continue to develop my skill and gain experience. Suzanne also told me that it takes about 3 years to establish a consulting practice and not be concerned with how the bills will be paid. I found her estimation to be correct. For me, that meant that in the beginning, I accepted projects that paid less than my normal rate and even facilitated pro-bono projects to continue to gain experience and master my craft. The second thing that allowed me to enter the field was the mentorship I received from senior consultants, as mentioned previously. Jane, in particular, shared her social capital with me by co-facilitating with me, introducing me to clients and inviting me to join her organization.

My economic critique is that support from the broader network often appears to be self-serving, meaning offered to their benefit, not the benefit of the facilitator of color. While it is not the responsibility of the Network to sustain facilitators of color financially, the reality is there are economic disparities in the U.S. rooted in centuries of structural racism, and if we want to diversify our Network and our field, it will require that our colleagues of color be able to support themselves financially. I am confident that without Jane and Selma's mentorship, I would have had to seek an internal job in order to survive financially. The projects they included me in provided some supplemental income, but most importantly the projects provided skill and experience development that I could leverage into higher paying contracts in the future.

My Political Critique

The political arena is about social order, decision making and equity. As I stated earlier, there is a lot of equity in decision making as the overwhelming majority of decisions are made by consensus. The trainers meet quarterly to collaboratively make decisions about the national training program. The Board meets monthly, facilitates an annual business meeting with the full

membership, and hosts quarterly meetups to keep the membership informed and to support the coordination of action teams. I am not aware of any decisions that have been made by a single person, versus in groups. This structure appears to work for a membership organization. In instances where decisions have to be made quickly, we've coordinated calls or Zoom meetings with the people who needed to be involved in order to get input and come to consensus regarding how to move forward.

To eliminate financial barriers, members have generously donated to scholarships for participants of the ToP Network Annual Gathering, keeping the Gathering accessible to ToP facilitators or trainers who may not be able to attend for financial reasons. An action team is currently creating a fellowship program in the name of Erness Wright-Irvin, an African American ToP Trainer from New Orleans, to financially support BIPOC individuals with fees and course tuition on their trainer journey. This move towards increased support in some ways seems contrary to the philosophy the methods are built on. Previously, ICA perceived its methods as promoting self-sufficiency, not dependence. They focused on what the community could do themselves, and were explicitly opposed to reliance on outside entities, such as the government, for funding. I can definitely see how ICA's approach influenced the way Jane mentored me. As I said before, she never gave me anything. As a trainer, she didn't give me, or any other apprentice trainer, a script or training materials. She expected that I develop them on my own, in essence taking responsibility for my own learning and owning my role as a trainer. It will be interesting to see how the Network grapples with the tension that is created by the desire to both offer support and promote self-sufficiency, unless current members decide that self-sufficiency is an artifact from the past and not a value held today.

My political critique is that in recent years I have seen a desire to recruit people of color to serve on the Board and these efforts have been successful. Because the network is volunteer based, this has the potential to result in the people of color in the network providing free labor, while the whites in the Network, some of which may not volunteer, focus on growing and developing their businesses. This disproportionately impacts people of color because we traditionally have lower levels of economic and social capital. Providing free labor for the Network widens any economic and social capital gaps that already exist.

My Cultural Critique

The cultural arena is related to collective knowledge and collective symbols. Collective knowledge in the Network revolves around facilitated processes for participation and collaboration. Collective knowledge is shared through courses, the ToP Network Annual Gathering, local communities of practice and action teams. How knowledge is conveyed is in transition. Knowledge was previously conveyed primarily locally, through local courses, communities of practice and mentoring by trainers. The pandemic and the subsequent shift to a virtual environment are changing this. In a virtual environment, participants are taking courses across geographies. Trainers are co-training and facilitators are co-facilitating across geographies as well.

Many of the symbols used by ICA and that predated the ToP Network, such as the wedge blade, are largely invisible to Network members today, discovered only through additional reading,

such as reading the book *Courage to Lead*, or by being mentored by a ToP facilitator deeply influenced by ICA's mission and work, such as Jane. Our shared symbols today are symbols of ToP's approach to participation and collaboration, such as sticky walls and half-sheets.

One of my cultural critiques is that there are not more people of color in the Network although many people of color take ToP courses. It appears that people of color, generally, do not see the Network as a place they belong. Over the years, I have questioned whether or not diversifying the Network is the work of the white trainers and facilitators or if it's the work of trainers and facilitators of color. For example, I have begun conversations with a few Spanish speaking clients and colleagues about nurturing a cohort of facilitators and trainers who can facilitate and train in Spanish. I have trained and mentored a few African American facilitators since becoming a senior partner at CSF. Perhaps it is our job to make sure ToP methods are used in the African American community and to explore ways to ensure the methods are culturally appropriate in the African American cultural context. I have witnessed my colleagues who are Navajo take a similar approach. They are exploring how to indigenize the methods. If this is true, I would argue that there are ways that our white colleagues who consider themselves to be allies and co-conspirators can support us in this work. How this is to be done and what roles people will play will need to be explored.

In addition, the theoretical and practical contributions of people of color to ToP methods has not been well documented, so the collective consciousness about the influence of people of color on the methods is being lost. There are traces of the influence mentioned in the work of Brian Stanfield and Beret Griffith, and in training courses we tell participants that the methods have been tested in diverse organizations and communities around the world. A better understanding of how people of color have shaped the methods and how their influences have been filtered through a white lens, I would argue, is important and may indeed be instructive.

Conclusion

The process of reflecting and writing has revealed the important role local (Jane) and national (Marilyn) mentorship has played in my success as a ToP facilitator, trainer and leader in the Network. I was not as fully conscious of the connections prior to taking this time to reflect. Historically, ToP focused on local action by local people. The internet and the COVID-19 pandemic may be changing this. In some ways that is a good thing. Historically, there have been five very active ToP training regions in the U.S.: California, Arizona, Minnesota, Chicago and the Great Plains. That means the shift to a national and virtual approach could be a very positive shift for the regions of the country who do not have a Jane Stallman, Heidi Kolbe, Marilyn Oyler, Deb Burnight, Linda Alton or Dennis Jennings cultivating and mentoring new facilitators and trainers. It also may mean that my experience may become a relic of the past. I know my experience of the network, like everyone else's, is contextualized, a result of a specific time and place. It remains to be seen what shifts will continue to occur as the Network redefines who it is, consciously choosing what to maintain from the past and what new to embrace and create.

Writing the dissertation proposal and reflecting through this autoethnography has caused me to realize that the early facilitators worked out of the radical humanist paradigm. They sought to

understand the roots of poverty and through facilitation, to help participants transform themselves and their communities. They engaged in a systems analysis, reflected in the Social Process Triangles model they created and utilized. Their efforts appear to have been motivated largely by values, not money, as they lived communally with little material resources. That seems to have shifted as ICA decentralized and facilitators were forced to find ways to make a living on their own, independent of the organization. A more capitalist approach seems to have emerged as the field of facilitation professionalized and ToP methods were branded and commodified. It seems that while the methods continue to be a way to transform people, communities and organizations, they have also become a way to make money. While making money is not inherently bad, it appears to be a departure from the context within which the methods were originally created, and from a critical perspective, capitalism has led to exploitation of people and resources, resulting in environmental degradation, economic inequalities, imperialism and war. Everything changes. The ToP Network and its predecessor organizations have undoubtedly changed over time. That has allowed the organization to adapt and survive. I question whether or not a return to the organization's radical humanist roots will positively serve ToP Facilitators and Trainers, participants, communities, organizations and ultimately the world. While the social process triangles served as a model for an external systems analysis, it doesn't appear that reflection was turned inward towards the self. The activist facilitator, I propose, can fill that gap. My hope is that our collective reflection and writing from a critical perspective will help us reveal ways in which we can become a more just, equitable and welcoming organization and contribute to a more just, equitable and welcoming world. One must simply watch or read the news on a daily basis to be reminded that in spite of how far we have come, we have so far, still to go.

One of the symbols ICA used in the past was the infinity symbol. Marilyn taught me that it represents our ability to reflect and identify what of value from the past we want to carry forth into the future. My hope is that this critical collaborative autoethnography provides a mechanism for the ToP Network to both reflect on its rich history so that it can maintain what's of value, while simultaneously having the courage to forge a new path and continue to work on behalf of the world in new, innovative and creative ways as a result of our current context. One thing is clear, the world continues to change, and so do we.

Appendix X

Sample Participant Response Form

Context

Thank you for participating in this dissertation research study as a co-researcher. This study uses a research method called critical collaborative autoethnography. Critical collaborative autoethnography is a qualitative research method in which co-researchers collaboratively co-create and co-analyze their own autobiographical narratives to understand and reveal how power manifests as systems of privilege and oppression that can be dismantled in pursuit of a more just and equitable society.

I have chosen to use this method because instead of only writing from my own perspective and experience and assuming the role of “expert,” I want to utilize a participatory approach where members of the ToP Network and its predecessor organizations (CFLC, O:E, EI, ICA) can collaborate with me as co-researchers to tell a collective story of ToP Network and the predecessor organizations via a research method where power is shared. This approach, I believe is aligned with the values of members of the ToP Network.

The purpose of the study is to learn about your experience as a member of the ToP Network, and/or predecessor organization(s). Each co-researcher is writing their own autoethnography (an autobiographical narrative). We will meet virtually as a group and share summaries of our narratives and ask probing questions to deepen and support our writing. This response form is created to assist you in the writing process. You are not limited to answering the questions in this form. Please feel free to write about what you feel is most pertinent about your experience in order to help provide context to the organization’s history and aid in helping to understand the genealogy of the organization. There is no prescribed length of time you need to write. Take as much or as little time as needed to sufficiently reflect and describe your experience. There are no wrong or right answers, or desirable or undesirable answers. I would like for you to feel comfortable expressing what you really think and feel. At the end of the process, your autoethnography will be included in a common pool of data that will be reviewed and co-analyzed by the co-researchers, including the primary researcher, Robert Quintana Hopkins, for his dissertation.

Critical Collaborative Autoethnography**Warm-Up and Introductions**

Briefly introduce yourself and tell us your name, when you were born and a little bit about your life prior to the ToP Network or predecessor organization, such as where you grew up, what shaped your interest in community or organizational development and anything significant about your life that you would like to share.

- Where born
- Where grew up
- Influential experiences that shaped your worldview and led to interest in organization or community development

Experience of CFLC, O:E, EI, ICA, or ToP Network

Using as much description and detail as possible, please tell us about your experience of the ToP Network, or predecessor organization. You can tell a chronological story or focus on significant events.

Power and Privilege in the CFLC, O:E, EI, and/or ToP Network

1. We all live with multiple, intersecting, socially constructed identities such as race, class, gender, sexual orientation, etc. What self-identities and socially ascribed identities do you hold?
2. What were your experiences of privilege and oppression based on your identities while working in Fifth City, internationally, or as a member of the ToP Network?
 - Institutionalized/structural systems of oppression, i.e., legal, political, economic
 - Cultural systems of oppression, i.e., prejudices, privileges
3. What were your experiences of privilege or oppression based on your identities as a member of the ICA staff living in a communal setting, i.e., what internal power dynamics might have you experienced or witnessed related to race, gender, sexual orientation, class, etc.?
 - Male/female/non-binary
 - Straight, gay, lesbian, bisexual
 - Race related
 - Class related
4. ICA appears to have been very successful at recruiting local staff members in various countries around the world to sustain the community development work after the ICA families assigned to a project left. It appears that the same is not true within the African American community within the U.S., where ICAs community development efforts began. Based on your experience within the organization, how successfully were African Americans integrated into ICA? Why do you think this is? How well do you feel African Americans are integrated into the ToP Network?
 - How many African Americans involved?
 - In what roles?
 - Cultural differences?
 - Insider/outsider?
5. An important element of the critical paradigm in social science is self-reflexivity, an awareness of our own power and positionality— how our multiple, intersecting identities afford privilege and oppression at the same time. I am proposing that self-reflexivity be recognized as an important competency for facilitators seeking to create change in organizations and communities. From your experience, what are the pros and cons of that proposal?

Wrap Up

Thank you for taking the time to share your experience.

Appendix Y: Sample Recruitment Email

Dear ToP Network Members and current and past volunteers of ICA, the Ecumenical Institute, Order: Ecumenical or Christian Faith and Life Community:

I am conducting a dissertation research study on the ToP Network, including its predecessor organizations (Christian Faith and Life Community, Order: Ecumenical, Ecumenical Institute and Institute of Cultural Affairs).

The purpose of this research study is to engage members of the ToP Network and its predecessor organizations in an in-depth critical examination of the development of the organization. Genealogy and critical collaborative autoethnography will be the research methods employed in this study. Participants will be invited to be co-researchers with me in order to share power and adopt a collaborative research approach.

There are three research questions that guide the study:

RQ1: What are the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network?

RQ2: How do autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization?

RQ3: How does critical self-reflexivity help us better understand how power and privilege manifest in the experiences of members of the ToP Network?

Participants will be required to write an autoethnography and participate in approximately 17 hours of workshops. After the dissertation is completed, co-researchers will be invited to co-publish a collaborative autoethnography. There is no compensation or known risks for participating in this research.

If you are interested in participating, please complete this demographic survey and Robert Quintana Hopkins will contact you.

If you have any questions, please let me know.

Sincerely,

Robert Quintana Hopkins

Appendix Z

Newsletter Invitation Scripts

Co-Researchers Needed for Research Study on the ToP Network and Its Predecessor Organizations (Christian Faith and Life Community, Ecumenical Institute, Order: Ecumenical, and Institute of Cultural Affairs).

ToP Network Member and Ph.D. student Robert Quintana Hopkins is recruiting co-researchers to co-create a collaborative autoethnography of the ToP Network.

The purpose of this research study is to engage members of the ToP Network and its predecessor organizations in an in-depth critical examination of the development of the organization. Genealogy and critical collaborative autoethnography will be the research methods employed in this study. Participants will be invited to be co-researchers in order to share power and adopt a collaborative research approach.

There are three research questions that guide the study:

RQ1: What are the historical events, dynamics, and forces that constructed and now represent the genealogy of the ToP Network?

RQ2: How do autoethnographic narratives of the members of the ToP Network provide context to the specific dates and events in a chronological history of the organization?

RQ3: How does critical self-reflexivity help us better understand how power and privilege manifest in the experiences of members of the ToP Network?

You May Qualify If You:

- Have been involved with ToP for ten years or more, and
- Are a certified ToP Facilitator (CTF), or
- Are a current or past volunteer staff member of ICA, and
- Agree to produce a personal narrative to be included in a shared pool of data.

Participation Involves:

- Writing an autoethnography, and
- Participating in approximately 17 hours of virtual workshops, and
- Possibly participating in a 30–60-minute follow-up interview with Robert Quintana Hopkins.
- After the dissertation is completed, co-researchers will be invited to co-publish a collaborative autoethnography

Potential Benefits:

- Participating in this study may contribute to a fuller understanding of the history of the ToP Network and its predecessor organizations
- In addition, participating in this study may result in better documentation of the ToP Network and its predecessor organization's contributions to the organization development field.
- Furthermore, participation may help increase our understanding of the benefits of critical reflexivity as a competency for facilitators who facilitate diverse groups.
- Co-researchers will not be compensated for participating in this study.

For More Information:

If you are interested in participating, please complete this demographic survey and Robert Quintana Hopkins will contact you.

Appendix AA

Sample Follow-Up Interview Questions

Generally, questions will be asked during workshop 3 to help the co-researchers deepen their reflection and writing. There may be instances, however, in which the primary researcher has follow-up questions that may illuminate aspects of the literature review, organizational history or genealogy. In these instances, the primary researcher may choose to request a follow-up interview session with the co-researcher. Examples of the types of questions that might be asked during a follow-up interview session include:

- In your autoethnography, you write about _____. Please tell me more.
- In your autoethnography, you write about _____. Please describe what happened.
- In your autoethnography, you write about _____. Please tell me more about _____.
- Although you didn't write about this in your autoethnography, my understanding is that you were part of the organization when _____ happened. Can you describe what happened for me?
- In _____ book, _____ is listed. I don't know what that is, can you describe that for me?

Appendix AB
List of Abbreviations

List of Abbreviations

CAE	Collaborative Autoethnography
CLFC	Christian Life and Faith Community
EI	Ecumenical Institute
IAF	International Association of Facilitators
ICA	Institute of Cultural Affairs
O:E	Order: Ecumenical
TN	ToP Network
ToP	Technology of Participation
TWC	Those-Who-Care