Human-centred design and God-centred discernment: A way of dialogue for Australian Anglicans

by

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Abstract

The Anglican Church of Australia is widely acknowledged to be experiencing major, complex challenges at local, regional and national levels which impair delivery of its mission. The ability of Australian Anglicans to identify these ‘wicked problems’ has not been matched by the development of effective, practical solutions, as the Anglican Church faces two pressing issues: how to deal with significant internal differences and how to bring about meaningful change.

This thesis argues that to address these problems the Anglican Church needs to replace its historic dependence on discussion and debate with new processes focussed on dialogue such as those explored by Martin Buber and Mikhail Bakhtin. The thesis investigated two disciplines to achieve this, one from within and one from beyond the church. The assumption of this study is that a combination of practices drawn from human-centred design and Ignatian discernment can create a new effective process for engagement which enables the church to overcome its structural and governance problems and move forward in its mission. The first three chapters of the thesis test the assumption by reviewing the theories and practices of these three disciplinary areas: human-centred design, Ignatian discernment, and philosophy of dialogue. The results demonstrate the surprising coherence of principles across the three disciplines.

The fourth chapter is a case study of the Anglican Province of Victoria, drawing on a ‘wicked problem’ documented in the Report of the Viability and Structures Taskforce to the 2014 Australian Anglican General Synod. The chapter builds a process to address the strategic issues raised by the case study. The outcome of the thesis is therefore an original decision-making process using human-centred design and God-centred discernment which has the potential to assist Australian Anglicans to identify problems and build solutions to overcome impediments to the church delivering its mission.
Declaration of Originality (signed)

I hereby certify that this thesis contains no material which has been accepted for the award of any other degree or diploma in any university or other institution, and affirm that to the best of my knowledge, the thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

L M Blackwell

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Introduction

The church in the West as an institution has successfully adapted itself in ancient, medieval and modern times to the world around it. Yet in the twenty-first century it is struggling to engage well with the world in which it finds itself and for whom it is called to be the people of God.¹ This struggle from an external perspective is frequently attributed to the shift from modernity to post-modernity: essentially a loss of faith in authority. The movement from Christendom to post Christendom is characterised by a movement away from trust in the authority of the church just as the movement from Enlightenment to post Enlightenment is a shift away from trust in the authority of reason.²

The struggle can also be attributed from an internal perspective to a failure of authenticity. The prime example of this currently is the experience and evidence of child sexual abuse and the resistance of the church to acknowledge this in the interests of preserving the institution.³ This confirms the lack of trust in the authority of the church in failing to live up to its own principles. The struggle is also seen in terms of a resistance to changes and developments within society. An example of this is the role of women within the church.⁴

³ Dave Tomlinson, The Post Evangelical (London: SPCK, 2000) argues that evangelical and liberal Catholic theologies (within the Anglican church traditionally seen as in opposition to each other) are both children of modernity and therefore rationalism struggling to address post Enlightenment culture.
This situation may be described as a ‘wicked problem’. There is a great deal of uncertainty and no single simple solution as to how the church should meet the challenges of this new context whether from a theological and mission perspective or an ecclesiological perspective in terms of structure or governance. Wicked problems are complex (versus morally evil) evading clear definition so there may be trade-offs between goals and unforeseen consequences. They require a collaborative spirit to be addressed, and problem solvers need to live with a high degree of uncertainty.

Australians writing in the last ten years especially in the context of the Anglican Church have highlighted this ‘wicked problem’ and in fact describe many wicked problems. Stephen Pickard in *Seeking the Church* analyses the situation in terms of ecclesiology and the church in the West and the Anglican Communion in particular. Tom Frame in *Anglicans in Australia* and *a house divided? the quest for unity within Anglicanism* writes as an historian and as an apologist drawing attention to the mix of both global and local Australian Anglican contexts. Similarly, Jeffrey Driver in *A Polity of Persuasion* using a method of theological-historical inquiry. Most recently, Steven Ogden in *The Church, Authority, and Foucault: Imagining the Church as an Open Space of Freedom* critiques Anglicanism in terms of the problem of power and authority.

Each of these authors give key insights into the issues and problems facing the Anglican Church of Australia today from both external and internal perspectives, and each locate them within broader social and international movements. Yet

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9 Steven G. Ogden, *The Church, Authority, and Foucault: Imagining the Church as an Open Space of Freedom* (London and New York: Routledge, 2017).
the limitation of each author is in being unable to identify practical ways forward to help the institution and Anglican believers address these issues and solve the problems. Pickard provides an ecclesiology, a theology of church for our time, by moving away from a models approach and rather going back to primal images of the church.10 The question remains how to apply it in practice.11 Frame, in Anglicans in Australia, is able to list the ten most pressing challenges he considers Anglicans need to overcome to face the future and argues for an attitude and vision for what he describes as ‘Consensus Anglicanism’.12 He identifies the way forward for retaining “a clear focus on the world and its redemption, rather than focusing on the Church and its structures” as the recovery of a stronger sense of identity by way of the Prayer Book but falls short of giving practical ways for achieving this together.13 In a house divided, Frame prescribes alternative structures but again falls short in proposing a different way of operating within them. For example, he argues for a recovery of Christian mysticism but does not really articulate how that might be achieved beyond referring to mystical experience.14 Driver coins the term ‘bounded spaces’ but again falls short in being able to articulate how to create them or use them creatively.15 Similarly, Ogden in dialogue with Foucault, argues for imagining the church as an open space of freedom but does not give a process for such

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10 Pickard, *Seeking the Church*, 33-55 – chapter 2 “Ecclesial Portraiture” as a way to understand the nature and purpose of the Church giving attention to images which feed into models (for example, institution, mystery, sacrament, herald, servant – which, 47-48, “can end up supporting a steady-state approach to the Church”) and paradigms (as some images and models at particular times and places gain a significance) with all three giving way to practices by which the Church is the Church.


12 Frame, *Anglicans in Australia*, 257 and 265-67 respectively in particular.

13 Quoting Frame, *Anglicans in Australia*, 258 and 263-265 regarding the broader argument for identity and the Prayer Book. Interesting he concludes, 267, in line with Pickard, in terms of the church fulfilling “its charter to be truly ‘the Body of Christ.’” and so reinforcing the need for finding practical ways forward together.

14 Frame, *a house divided?,* 237-252 in line with the legacy of Ralph Inge.

15 Driver *A Polity of Persuasion*, 100-105 citing the example of the Constitution and processes of the Anglican Church of Australia holding the church together during the long process of the debate regarding the ordination of women.
There is a need to develop a process for the church to use ‘bounded space’ creatively, to recover ‘Christian mysticism’ to enable us to imagine and be church for our time.

The need for such a process is evident throughout the church. A current example is the inertia following the *Report of the Viability & Structures Taskforce* to the 2014 General Synod of the Anglican Church of Australia. This report sees the Anglican Church of Australia at a crossroad and in need of a revolution in identifying major risks to the future survival of the church’s current structures, including the viability of a majority of its dioceses. The diagnosis (and even prognosis) was acknowledged by the General Synod. Yet little has been done to respond to this “wicked problem” in the five years since, let alone re-imagining a radical new future. Inertia plays out in an unwillingness and an inability to discern a way forward and take action. Underlying this is not so much indifference as differences in theology, power relations and structures and governance which inhibit and prevent change. The issues raised in this report along with the inertia are replicated at a local parish level.

These are not just issues for the Anglican Church in Australia. Andrew Menzies and Dean Phelan in *Kingdom Communities: Shining the Light of Christ through Faith, Hope and Love* give an example of another denomination, the Churches of Christ, identifying similar issues reinforcing the need for change. They go further, suggesting solutions which give helpful insights into what might be needed, in particular taking into account church in terms of both worshipping communities and its agencies. The specific example of the Churches of Christ in Queensland, though, is institutionally in a very different position to the Anglican Church, as it has become one organisation.

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16 Ogden, *The Church, Authority, and Foucault*, 130-153.
Within the context of the Anglican Church, “wicked problems” are not just an academic (or episcopal) issue. Australian Anglicans lack safe processes and places where multiple and even conflicting voices can be heard in a dispersed structure and where leaders and members of the church in a time of discontinuous change can engage creatively and prayerfully with each other, and even those beyond the church, to discern new futures. The struggle for good process leads in many cases to not only a paralysis of inaction as already stated but also a high, often unacknowledged cost that is being paid both personally and corporately – personally in terms of disillusionment, missed or damaged vocations and even loss of faith, and corporately in terms of conflict, waste of resources and missed missional opportunities.

A good process will be one that moves from naming the problems to determining solutions. The current structures of the church lend themselves far more to discussion and debate rather than dialogue. Discussion and debate both tend to begin (and end) at fixed points. We need a way of dialogue for the church as we will only move from problems to solutions when we move from stale debates and parliamentary styles of decision-making to transformative thinking and behavioural change. Dialogue begins from a posture of discovery and being open to the possibility of coming to a different position, of thinking in a new way.

The church needs help to make this shift – help both from within and without. From within, given it is essentially a process of discernment we are looking for, I will be drawing on the practice of discernment within Ignatian spirituality. Ignatian spirituality is also attractive given its strong emphasis on the imagination. From without the church, I have already experienced human-centred design enabling the church to move forward. In 2014 as Regional Bishop

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19 Interestingly all the Anglican writers I have referred to are clergy and with the exception of Ogden, like myself, have been or are bishops in the Anglican Church of Australia. I am currently an assistant bishop in the Diocese of Melbourne.

in Wagga Wagga, a regional city in rural Australia, I gathered together a group of people from the four Wagga Anglican Churches with the focus question “How can the Anglican Church be more effective in its mission?”. The group was facilitated by John Body, founding partner of Thinkplace, a consultancy which is based on human-centred design.

The key question this thesis seeks to answer is how human-centred design might enable the development of a process for discernment and dialogue. My hope is answering this question will enable the Anglican church to find answers to the two pressing questions it faces: how does the church deal with difference and how does it bring about significant change? My assumption is that human-centred design together with the practice of discernment as found in Ignatian spirituality and an understanding of the philosophy of dialogue, will give a radically different yet authentic process for engagement which will enable the church to overcome its structural and governance problems and therefore move forward in its mission. In other words, human-centred design and God-centred discernment can provide a way of dialogue for Australian Anglicans. The assumption will be (in)validated by taking a theoretical approach reviewing the theories and practices of each discipline and building a conceptual framework for an hypothetical application to a specific “wicked problem”.

In chapter 1 I will review theories and practices of human-centred design. This will be in the light of a recent major literature review which divides human-centred design into two major discourses – academic and managerial – each with sub-discourses of five and three respectively. The epistemologies and core concepts of the academic discourse point to another epistemology of the faith perspective and the core concept of discernment. I will also begin to highlight potential resonances between human-centred design and discernment within the church by building a table of principles: a table of the ‘thinking’ (mindset and attitudes) and the ‘doing’ (process and practice). This will be added to in

21 I have since been struck by the amazing correlation between the visual design for the Anglican Church in Wagga being effective in mission with that found in Menzies and Phelan, *Kingdom Communities*, 88 and 224.
subsequent chapters, to build up a chart of significant resonances across the fields of study.

Human-centred design has taken off in the last ten years in the business world being an antidote to the world having gone down a very strong track of analytical decomposition.\textsuperscript{22} The potential for resonance is enhanced by the recent development in service design shifting from focusing on necessary skills for practising managers (such as personas, customer journey maps, service blueprints, experience models and stakeholder maps) to organisational capacity.\textsuperscript{23} It is similarly enhanced with the focus on legitimising it within large organisations.\textsuperscript{24}

In chapter 2 I will review theories and practices of Ignatian discernment. This will include reviewing the literature in relation to collective as well as individual discernment. While the Ignatian exercises were originally intended for individual discernment, there is a growing openness to application outside the retreat centre and collectively in organisations. Its founder was writing at another time of discontinuous change rather than stability. Discernment within


\textsuperscript{23} This is reflected in a 2016 text book by Giulia Calabretta, Gerda Gemser and Ingo Karpen, \textit{Strategic design: Eight essential practices every strategic designer must master} (Amsterdam: BIS, 2016). These practices relate to designers understanding the capacity of an organisation and developing abilities to leverage that. They develop this further in Ingo Oswald Karpen, Gerda Gemser and Giulia Calabretta “A multilevel consideration of service design conditions: Towards a portfolio of organisational capabilities, interactive practices and individual abilities”, \textit{Journal of Service Theory and Practice} 27 No. 2 (2017): 384-407, doi: 10.1108/JSTP-05-2015-0121 (Accessed 22 April 2017) drawing on the microfoundations movement within the management discipline.

the Ignatian tradition has been defined as “where prayer and action meet.”\textsuperscript{25} As such it will mean something very different to just reducing these pressing questions to management problems.

In chapter 3 I will review the philosophy of dialogue again by means of a literature review continuing to identify resonances between the ‘thinking’ and the ‘doing’ of human-centred design, Ignatian discernment and the philosophy of dialogue. This review will reinforce the need for developing a process and highlight how a synthesis of the principles of human-centred design and Ignatian discernment can lead to a creative dialogue process.

In chapter 4 I will outline a process for discernment and dialogue for twenty-first century Australian Anglicans by synthesizing the study of the three disciplines. The basis for this will be the resonances which have emerged from the three different literature reviews. The focus for application will focus on enabling the church to overcome its structural and governance problems which compromise the capacity of the church to deliver its mission. It will do this in light of the Report of the Viability and Structures Taskforce to the 2014 General Synod asking what would it have looked like if this strategic issue had been as a design project rather than as a report? The process, an interaction of human-centred design, Ignatian discernment and dialogue, will be applied hypothetically to the Anglican Province of Victoria.

A review of the literature within the disciplines of human-centred design, Ignatian discernment and philosophy of dialogue as well as that of ecclesiology will reveal significant resonances. This will be illustrated through tabulating firstly epistemologies and core concepts and secondly principles of the thinking (mindset and attitudes) and the doing (processes and practices). In regard to the first, Ignatian discernment builds on the epistemologies of design thinking by pointing to another epistemology from the faith perspective and the core concept of discernment – where prayer meets action. In regard to the second, the

completed table will show the coherence across the three disciplines as well as
the distinctives enriching the potential fruitfulness for developing a process
which is an interaction of all three. This coherence can also be shown in relation
to the key primal image of the body of Christ.26 This is significant in terms of the
challenge of authenticity for the church: overcoming resistance to importing
‘management models’ by facilitating translation and ensuring the institution
remains true to its core beliefs as the body of Christ.

Drawing on the approach of human-centred design gives a way forward in
collective discernment, in particular helping in the development of safe
processes and places where multiple and even conflicting voices can be heard.
At the same time human-centred design may be an exercise in prayerful
collective discernment as well as give a way forward in facilitating creative
dialogue. Or from an ecclesiological perspective, human-centred design can help
the church to be the body in these transitional times giving capabilities, tools and
perspectives more applicable to the times of discontinuity than stability the
church finds itself in.

It is vital that the church develops a process for discernment and dialogue for
Australian Anglicans in the twenty-first century in order to overcome the two
pressing challenges it faces. First, how does the church deal with difference?
Second, how does the church bring about significant change? It is vital that we
find good, helpful and life giving ways to have the strong internal conversations
needed given, for example, the findings of the Viability & Structures Taskforce.
Australian Anglicans need not just to manage our differences, but to engage with
them, so we let our differences be our strength rather than our weakness. It is
vital that we find processes for decision making and creative thinking which
involve, persuade and empower all stakeholders, including God. This is what will
bring about not just change but transformation. This is what will enable the

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26 Pickard, Seeking the Church, 33-39 gives a summary citing Paul Minear, Images of the Church in the New Testament (London: Lutterworth Press, 1961) and points out that separate to this summary a whole chapter is devoted to the image of the body of Christ which supports the claim, 34, it is “a master image with ontological weight.”.
church to engage with and transform the post Christian world in which we are called to be the people of God, the body of Christ today.

This thesis addresses the challenges these two questions pose by developing a process through a theological reflection synthesising the principles of human-centred design, Ignatian discernment and the philosophy of dialogue in light of ecclesiology and the scriptures. It will apply this process theoretically to a contemporary wicked problem of the church.

The next challenge is to go beyond theory and test this process with practical application. This could be in a later project and in my professional life. The challenge which follows is legitimizing and embedding it within the organization of the church so that we can be the people God calls us to be, a church for our time.
Chapter 1  Human-centred design

This chapter gives an understanding of the theories and practices of human-centred design. This is with a view to how it might help the church, as a discipline from without, develop a process for discernment and dialogue.

Human-centred design can be broadly defined as an approach to design which focusses on enhancing people's lives. It recognizes designers can only do that if people are brought creatively and meaningfully into the design process itself.

Human-centred design incorporates insights from several types of design. It is therefore a wide-ranging field held together by its focus on human benefit and human engagement. It is particularly concerned with the design of the system.\(^1\) It recognizes complex systems according to the Cynefin framework: complex in the sense you can see patterns and you can do something, but you can't predict the outcome and there may be unintended consequences.\(^2\)

The literature review below identifies a variety of discourses within human-centred design. In doing so, the review gives a further understanding of the history of the evolution of human-centred design and examples of its implementation. The review also names the epistemologies underlying those discourses. This begins to point to how this discipline might relate and be enhanced by a discipline from within the church. That is, from a faith perspective enabling a process of discernment.

Engagement is key for human-centred design. Charles Leadbeater talks about different models of engagement in terms of a five point scale:

1. Inform - tell people

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2. Consult people – cook a proposal to eighty per cent in order to ask what do you think? However, this approach is not motivated by wanting feedback
3. Collaborate - interview, speak with people at various points
4. Co-design - with those working with you right through
5. Empower - eg governments in the UK giving communities $1 m to implement their own projects.

Human-centred design is engagement with people using collaboration and co-design.

Human-centred design can also be understood in terms of key principles – of which collaboration and co-design is one. This chapter will later outline these key principles with a view to how they all contribute to a process for discernment and dialogue for the church in the twenty first century.

**Part 1: Human-centred design in the literature**

A major literature review of human-centred design was undertaken by Johansson and Woodilla in 2010. They identify two discourses in the field – design and management. The design discourse reflects the way designers think as they work and has been an academic discourse for around half a century. In a subsequent study they refer to this discourse as ‘designerly thinking’. In contrast, the management discourse only dates from about 2000 and focuses on the need to improve the design thinking skills of managers for better business success in terms of innovation and creating value. Johansson-Sköldberg, Woodilla and Çetinkaya refer to this discourse as ‘design thinking’, and acknowledge that design thinking in the management field is already being dismissed as hype or a fad. They wish to avoid ‘throwing the baby out with the bathwater’ by placing the management discourse in the context of the academic

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4 Ulla Johansson and J. Woodilla, “How to Avoid Throwing the Baby out with the Bathwater: An Ironic Perspective on Design Thinking” *European Group for Organization Studies Colloquium*, (Lisbon, Portugal: 2010).
discourse and so reclaim the value designerly thinking may have for management.\(^6\) While this study refers to design thinking it is important to note the shift in language from design thinking to human-centred design.\(^7\)

The 2010 review highlights that the concept ‘design thinking’ embraces multiple discourses: five scholarly discourses grounded within the design research area, and three discourses within the managerial area, of which two are grounded in management research and one in design practice. Yet, while there is a mutual awareness across the five designerly discourses and some awareness between the management discourses, there are few overt links between the design and management discourses (‘designerly thinking’ and ‘design thinking’). However, there must be some link: it is hardly plausible design theorists such as Richard Buchanan and management writers such as Roger Martin coined the label of ‘design thinking’ to describe the thought processes of designing completely independently of each other and IDEO’s founder and design research come from similar experiences in industrial design education.\(^8\)

In their 2013 study Johansson-Sköldberg, Woodilla and Çetinkaya categorise the academic discourse into five sub-discourses, each gathered around a foundational work or works:\(^9\)

1. Design and designerly thinking as the *creation of artefacts* with the foundational work Herbert A. Simon *The Sciences of the Artificial*.\(^10\)

Design is about creation while other sciences deal with what already exists. Johansson-Sköldberg, Woodilla and Çetinkaya describe him as ‘a

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\(^6\) Johansson-Sköldberg, Woodilla and Çetinkaya, “Design Thinking: Past, Present and Possible Futures”, 121. Important given one of the aims of this research is to facilitate the church being up to date in drawing on the business field.

\(^7\) For example, the IDEO Design Kit website www.designkit.org/ (accessed 5 November 2016).


foundational father of design research’. They highlight his cognitive approach to decision making and his often-quoted definition of design as ‘the transformation of existing conditions into preferred ones’. 11

2. Design and designerly thinking as a reflexive practice with the foundational work Donald A. Schön, *The Reflective Practitioner: How Professionals Think in Action*.12 Schön constructed a picture of the designer through a practice-based focus on the relation between creation and reflection-upon-the-creation that allows for constantly improved competence and re-creation. Simon created an objective framework for the field of design while Schön fleshed it out with descriptions of designers in practice.

3. Design and designerly thinking as a problem solving activity with the foundational work Richard Buchanan *Wicked Problems in Design Thinking*.13 Building on Rittel and Webbers wicked problem approach Buchanan examines the nature of the problems themselves.14 He introduced the concept of placements as ‘tools’ for intuitively or deliberatively shaping a design situation, identifying the views of all participants, the issues of concern and the intervention that becomes a working hypothesis for exploration and development. This lets problem formulation and solution go hand in hand rather than in sequential steps (an analytic step of problem definition followed by a synthetic sequence of problem solution.) He applied this in the four distinct areas of graphic design, industrial design, service design and interaction design.

4. Design and designerly thinking as a way of reasoning/making sense of things. The foundational works are: Bryan Lawson *How Designers Think: The Design Process Demystified* 15 and Nigel Cross *Designerly Ways of Knowing* and *Design Thinking: Understanding How Designers Think* and

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14 Rittel and Webber, “Dilemmas in a General Theory of Planning”.
They see design and designerly thinking as a practice-based activity and way of making sense of things. While they could be seen in the reflexive tradition started by Schön, their approach is empirical focusing on a designer’s specific awareness and abilities. Each suggests a model for the design process: Lawson in a number of process driven steps attempting to describe the complex process of designing and Cross in a recursive representation of the design process followed by creative designers.

5. Design and designerly thinking as creation of meaning with the foundational work Klaus Krippendorff *The Semantic Turn: A New Foundation for Design*. Working from a semantic and philosophical background, Krippendorff defined design and designers’ work as creating meaning. In comparison with Simon, Krippendorff reversed the relationship between the artefact and the meaning: making the meaning the core of the design process with the artefact becoming a medium for communicating these meanings. Roberto Verganti’s *Design Driven Innovation* extends Krippendorff’s work to innovation processes arguing that innovation in meaning is as important as technological innovations.

In comparing these five sub discourses, Johansson-Sköldberg, Woodilla and Çetinkaya isolate five different epistemologies and core concepts which they summarise in the following table:

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Table 1.1 Comparison of Five Discourses of Design Thinking

<table>
<thead>
<tr>
<th>Founder</th>
<th>Background</th>
<th>Epistemology</th>
<th>Core Concept</th>
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<tbody>
<tr>
<td>Simon</td>
<td>Economics &amp; political science</td>
<td>Rationalism</td>
<td>The science of the artificial</td>
</tr>
<tr>
<td>Schön</td>
<td>Philosophy &amp; music</td>
<td>Pragmatism</td>
<td>Reflection in action</td>
</tr>
<tr>
<td>Buchanan</td>
<td>Art history</td>
<td>Postmodernism</td>
<td>Wicked problems</td>
</tr>
<tr>
<td>Lawson &amp; Cross</td>
<td>Design &amp; architecture</td>
<td>Practice perspective</td>
<td>Designerly ways of knowing</td>
</tr>
<tr>
<td>Krippendorff</td>
<td>Philosophy &amp; semantics</td>
<td>Hermeneutics</td>
<td>Creating meaning</td>
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It provides a succinct summary of the academic discourse of design thinking showing the breadth of human design processes. At a glance it signposts the most fruitful discourses for exploring human-centred design as a process for discernment and dialogue for the church in the twenty first century. It also begs the question: is it possible to add another row to the table? What would it look like?

Within the management area, Johansson-Sköldberg, Woodilla and Çetinkaya identify following three sub-discourses each with distinct origins:20

1. Design thinking as design company IDEO’s way of working with design and innovation.21 Kelley provided 'lessons in creativity' starting from the particular, then generalised to IDEO's point of view: a 'design practice' perspective using their 'secret formula' of a blend of methodologies, work culture and infrastructure. Brown labelled the concept as 'design thinking'. The Design Management Institute (DMI) communicate the

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same intention to make the practices of designers accessible and meaningful to managers.  

2.  Design thinking as a way to approach indeterminate organizational problems and a necessary skill for practicing managers.  

This is a closely related, yet distinct, discourse to the first as it was working with IDEO that led Martin to reconceptualize his earlier models and promote teaching how to do design thinking to management students.  In particular his model of ‘the knowledge funnel’ and the need to use the both the right and left halves of the brain.  Design thinking in this discourse is an ongoing cycle of generating ideas (abduction), predicting consequences (deduction), testing, and generalizing (induction).

3.  Design thinking as part of management theory.  Boland and Collopy see managing as designing and credit Simon with developing a theory of the design attitude for managers with his notion of design projects as ‘the urge to change an existing state of affairs into a more preferred one’.  

Johansson-Sköldberg, Woodilla and Çetinkaya acknowledge other literature reviews which have been undertaken:  Hassi and Laakso and Rylander within the management area and a critical review of the entire literature by Kimbell.

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24 Richard Boland and Fred Collopy, eds., Managing as Designing (Stanford CA: Stanford University Press, 2004).  Contributors are world renowned scholars reflecting on architect Frank Gehry’s way of working on the new building for Weatherhead School of Management in Cleveland.
However, as Johansson-Sköldberg, Woodilla and Çetinkaya point out, the benefit of their review is they look closely at the discourse roots and maintain epistemological clarity. It is also important to note within the management realm the more recent shift in service design from focusing on necessary skills for practising managers to organisational capacity and legitimacy as noted in the Introduction.

Part 2: How might human-centred design be a process for discernment and dialogue for the church in the twenty-first century?

Johansson-Sköldberg, Woodilla and Çetinkaya consider the eight different discourses to have in common what I would describe as a culture of invitation. Both the design-based ‘designerly thinking’ and the management-oriented ‘design thinking’ discourses start with the designers’ way of thinking and invite managers to come and share this world rather than the opposite. Some authors highlight differences between the two functions and suggest ways to come together. This culture of invitation not only resonates with Ignatian spirituality and also with the approach of dialogue – it is at the heart of the gospel.

We also see emerging the different characteristics or principles of human-centred design. Scholars have already taken different approaches to listing these. I will delineate the principles by building a table of both the ‘thinking’

30 Johansson-Sköldberg, Woodilla and Çetinkaya, “Design Thinking: Past, Present and Possible Futures”, 127. This is in contrast to design management discourse - designers choosing to talk about design in a managerial way using the management discourse.
(mindset and attitudes) and the ‘doing’ (process and practice). They will be consistent with the approaches already taken. This will enable a correlation with Ignatian discernment and the philosophy of dialogue. That is a correlation between the thinking and the doing.

In listing the principles, it has been important to keep in mind what principles are most significant for exploring what human-centred design would contribute to a process for discernment and dialogue for the church in the twenty first century. What aspects are most helpful in developing a process to answer the two pressing questions the church faces: how does the church deal with difference and bring about change? The list is consistent with those of the scholars mentioned above. That is, it is the principles of design thinking as a whole which are relevant, not just one or two.

1. **Transformative**

Human-centred design at its heart is about creation and in particular the creation of something better. The emphasis is on aspiring to a desired future state whether creating a product, transforming a service, discovering a solution to a problem or innovating a new meaning. This can be about re-framing and re-creating.

In this sense it is optimistic and solution focused. While often the design process might begin with a problem to solve, the emphasis is on finding a solution whether that is a product or a service or a different way of thinking altogether. Solutions ideally work at a number of levels and avoid the need to make unnecessary choices.

Norman and Verganti distinguish between radical and incremental innovation arguing that product innovation is driven either by advances in technology or a deliberate change in the meaning of the product.\(^{34}\) As they summarise pithily:

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Radical innovation brings new domains and new paradigms and creates a potential for major change while incremental innovation captures the value of that potential. Without radical innovation, incremental innovation reaches a limit; without incremental innovation, the potential enabled by radical change is not captured.\textsuperscript{35}

It is critical for the church to experience re-creation through the re-framing of the problems it faces. This is what will enable it to overcome its inertia and discover solutions for what it means together to be people of God in our time. It is not just about tinkering with our structures but aspiring to transform them to be better placed to meet the needs of our time.

2. \textit{Collaborative}

Human-centred design sees creation as a collaborative activity involving all stakeholders. This is not just for pragmatic reasons but in order to maximise and reach the potential of creativity.

Perhaps this is best seen in the closely related discourse and activity of participatory design (along with a similar need to understand a current phenomenon in the context of a longer term movement). Sanders and Stapper distinguish between the primarily US-driven user-centred design approach ('user as subject') and the participatory approach ('user as partner') led by Northern Europeans with the two approaches now beginning to influence each other.\textsuperscript{36} They place the current focus on co-creation and co-design in the context of the practice of collective creativity in design which has been around for nearly 40 years going under the name participatory design.\textsuperscript{37} Key in

\begin{flushright}
\textsuperscript{35} Norman and Verganti, “Incremental and Radical Innovation: Design Research vs Technology and Meaning Change”, 84.
\textsuperscript{37} Sanders and Stappers, “Co-creation and the new landscapes of design”, 7. See also Krittinee Nuttavuthisit, “If you can’t beat them, let them join: The development of strategies to foster consumers’ co-creative practices”, \textit{Business Horizons} (2010) 53: 315-324 and Venkat Ramaswamy, “It’s about human experiences... and beyond, to co-creation”, \textit{Industrial Marketing Management} 40 (2011): 195-196.
\end{flushright}
Participatory Design is equalising power relations, mutual learning and situating design and development in the real, everyday actions of people using technology.\textsuperscript{38} Or put another way, the overarching concern within the ‘Participatory Design tradition’ is on the ‘how’ (versus ‘what’) of designing. That is, a focus on the practice of design – the nature of design activities, the need for providing means for people able to be involved, the need for respect for different voices, the engagement of modes other than the technical or verbal, the concern with improvisation and ongoing evaluation throughout the design process etcetera.\textsuperscript{39}

There are many stakeholders both within and without the church and many different voices to be heard and engaged. It is in great need of processes which enable it to bring people together working creatively to find solutions together rather than descending into conflict (which in practice is often deeply divisive and destructive). Within this there is a need to manage power relations especially given the ironically hierarchical nature of the church. Human-centred design is complementary to change management: done well it minimizes the need for change management because it involves people from the beginning in collaboration and co-design.

3. Human centred

This could be said to be the defining principle reflected in how design thinking has become known as human-centred design. It is human centred both in terms of means and ends, not just the ‘how’ of creation but also the ‘what for’ or purpose of creation. Human-centred design does not just involve people in the creative process. It is about creating what is desirable for people – what will enhance their experience or facilitate an outcome. Ultimately, what will give meaning.

\textsuperscript{38} Finn Kensing and Joan Greenbaum, “Heritage: having a say” in Simonsen and Robertson Routledge International Handbook of Participatory Design, 33.

\textsuperscript{39} Liam J. Bannon and Pelle Ehn, “Design Matters in Participatory Design” in Simonsen and Robertson Routledge International Handbook of Participatory Design, 41.
This principle captures why human-centred design has so much to contribute to the development of a process for discernment and dialogue for the church. The church is people and it exists for the sake of people – those within and those without. It needs to find new ways to offer meaning and purpose for the world it exists to serve.

4. Holistic and trans disciplinary

Human-centred design is holistic in terms of thinking of the system as a whole but it is also noticeable how broadly the system can be defined. Design thinking includes, for example, concern for the environment and sustainability or a society as a whole.40

The varied backgrounds, epistemologies and origins identified in Johansson-Sköldberg, Woodilla and Çetinkaya’s literature review also highlight the trans disciplinary nature of human-centred design. There are also examples of the broad application of human-centred design today (as well as issues to be mindful of) in the areas of service design, business and education.41

A process for discernment will only have value if it does not just regard the church as a closed system but places the church in its context. The church has a long tradition of drawing on other disciplines.42

These four principles which unpack the thinking of human-centred design – transformative (creating and re-creating), collaborative (co-creating), human centred and holistic / trans disciplinary - are consistent with a Christian anthropology which sees human beings made in the image of God the creator.


42 For example, in recent times biblical criticism drawing on historical and literary criticism and in ancient times the early church drawing on ancient philosophers. As noted in the Introduction we are already seeing this with human centred design and theories of planning with Stephen Pickard drawing on the concept of ‘wicked problems’.
Human beings are to be stewards, not exploiters, of God’s creation and in this sense are co-creators with God (Genesis 1:26-28).

5. Iterative

Johansson-Sköldberg, Woodilla and Çetinkaya’s concluding reflection is that while the management discourse of ‘design thinking’ is united as a fad, there is far from a single meaning. Rather, the different streams of design thinking are united only because they are not analytical. Identifying problems and creating solutions go hand in hand in a synthetic approach. It encourages experimentation using abductive reasoning (“the logic of what might be”) along with inductive (proving through observation that something works) and deductive (proving through reasoning from principles that something must be). A synthetic approach is iterative by nature. Iteration can be understood in terms of three stages: exploration, innovation (invention, ideation), evaluation - which then takes you into the next stage of exploration.

The British Design Council has captured the iterative process in the double diamond model, now accepted internationally as a process for design thinking. The double diamond model consists of two diamonds: the problem space and the solution space – as shown in the diagram below adapted from the British Design Council. Within the two diamonds there are four iterative elements enabling a movement (not necessarily linear) through the process: discover and define (divergent and convergent thinking respectively) in the space exploring the problem; develop and deliver (again divergent and convergent respectively) in the space exploring the solution. The dotted lines and green spaces indicate key moments of reflection and decision in the process. The green spaces are where I

45 This is an explanation given by John Body, the design specialist I worked with in Wagga Wagga.
46 Ingo Karpen, Design Thinking for Business (Melbourne: RMIT University, 2016):14-15. (An alternative to Martin’s knowledge funnel cited above.)
have adapted the British Design Council’s model in order to emphasise these are particular spaces in themselves.

*Diagram 1: Human-centred design and the double diamond model*

As noted in the introduction the church is able to analyse its situation and name our problems. What it needs is to be able to synthesise and create and give the permission and means for experimentation and the generation of new ideas. Quick, simplistic solutions are not the answer to the complex problems the church faces. There is a huge advantage in being able to articulate the iterative process in terms of a model such as the double diamond. It facilitates people trusting the process rather than second guessing and / or giving up on it. Participants know where they are in the process as a whole which helps them to stay with it and live with ambiguity. In view of this, the double diamond model will be key in developing an overarching framework for a process of discernment and dialogue for Australian Anglicans in the twenty-first century.
6. Experiential

There are many different methods used in the practice of human-centred design. They include ethnographic methods such as interviewing and observation, prototyping and visualisations. The aim is to make it real: in order to understand the present reality and experience new possibilities. Human-centred design is all about using imagination with empathy and enabling people to feel the experience.

There is a great need for the church to better understand what is happening for people both within and without, what matters for them and how our current way of doing things impacts them and the world we live in – or not. It is also imperative, given the failures outlined in the introduction that we find ways to imagine and experience new possibilities.

Table 1.2: Comparison of principles

<table>
<thead>
<tr>
<th>Human-centred design</th>
<th>Ignatian Discernment</th>
<th>Philosophy of Dialogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transformative</td>
<td></td>
<td>Thinking: mindset and attitude</td>
</tr>
<tr>
<td>Collaborative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Human-centred</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Holistic/Transdisciplinary</td>
<td></td>
<td>Doing: Process and Practice</td>
</tr>
<tr>
<td>Iterative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experiential</td>
<td></td>
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</tbody>
</table>

This table summarises the principles of Human-centred design. The principles of Ignatian tradition of discernment and the philosophy of dialogue will be added to

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the table in the next two chapters in order to show how the principles (the thinking and the doing) of each discipline correlate. This is with a view to seeing what aspects are most helpful for describing a process of discernment and dialogue for the church.

In distinguishing between the eight discourses, in particular the epistemologies and core concepts of the academic discourse, Johansson-Sköldberg, Woodilla and Çetinkaya signpost the most fruitful discourses for exploring human-centred design as a process for discernment and dialogue for the church in the twenty first century. Schön’s epistemology of pragmatism and in particular his core concept of reflection in action potentially resonate with an Ignatian understanding of discernment as where prayer meets action. Buchanan’s epistemology of post modernism and core concept of wicked problems and Krippendorff’s epistemology of hermeneutics and core concept of creating meaning are pivotal in answering the two pressing questions the church faces: how does the church deal with difference and bring about change? Pivotal for exploring how human-centred design might be a model for discernment and dialogue for the church in the twenty first century.

As noted before, it also begs the question: is it possible to add another row to the table? What would it look like? The discipline of Ignatian discernment points to another epistemology from the faith perspective and core concept of discernment to which I will now turn.
Chapter 2  Ignatian Discernment

This thesis is asking how human-centred design might enable the development of a process for the church as it faces challenges in regard to dealing with difference and bringing about change. The previous chapter highlighted the paradigms and core concepts of the five academic sub-discourses of human-centred design identified by Johansson-Sköldberg, Woodilla and Çetinkaya. This chapter examines the core concept within the paradigm of a Christian faith perspective: discernment.

In his 2005 article, David Coghlan gives a helpful definition of spirituality “as a fundamental dimension of the human person that is oriented towards transcendence, is lived experience and is an academic discipline.” He acknowledges contributions to social science research literature of a simple awareness of the sacred, transpersonal forms of spirituality and the Buddhist emphasis on mindful inquiry. The aim of his article is to redress the balance in regard to the contribution of mainstream Christianity, and Ignatian spirituality in particular in which ‘action’ is a central motif.1 Similarly, this chapter is looking at how god-centred discernment might inform human-centred design. It looks to discernment as practiced in Ignatian spirituality because its central motif of ‘action’ lends itself to the ‘how’ question at the heart of this thesis.

Ignatian spirituality flows from the life of Ignatius of Loyola (1491-1556) and from those who developed his thought and approach.2 Coghlan gives a succinct summary of Ignatius’ life highlighting his religious conversion during a long convalescence from a battle injury (Pamplona 1521), his subsequent profound mystical experiences living as a beggar and reflection on them (near Manresa north of Barcelona), a program of study which led to the gathering and directing of a group of companions while studying theology in Paris (1528-1531), their

2 Coghlan, “Ignatian Spirituality as Transformational Social Science”, 91.
move to Rome and the decision to apply to the Pope to become a religious order culminating in the formation of The Society of Jesus (or Jesuits).³

Discernment may not be a word commonly used in other epistemologies. (Although, as the previous chapter indicates, it can be understood to be implicit in human-centred design: in the moments of reflection indicated in the double-diamond model of the iterative process and Schön’s core concept of reflection.) Yet it is a core concept for Christians: what is God's will? How do I apply my faith to my life and our world? It draws immediate attention both to moral purpose and the alignment of belief and behaviour.⁴ Within Christian spirituality it can be in danger of being misunderstood and misused as spiritual jargon to the point of becoming a cliché. As Futrell points out, though, it is impossible to jettison a word that has been traditional in Christian spirituality for nearly two thousand years.⁵ Rather, it needs to be carefully defined and with an understanding of how to go about it.

This chapter will focus on discernment within the Ignatian tradition for two reasons. Firstly, as Thomas Green SJ claims, the classic source for the ‘how’ of discernment is the Rules for the Discernment of Spirits in the Spiritual Exercises of St. Ignatius Loyola:

Even today these rules, written 450 years ago, are the church’s canonical locus on discernment. What St. Augustine has done for the problem of

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⁴ As seen in the following definitions within the Ignatian tradition: Green, Weeds Among the Wheat, 64, “the meeting point of prayer and action, where prayer is understood as the love relationship between the soul and God”; David Lonsdale, S.J., Listening to the Music of the Spirit: The Art of Discernment (Notre Dame, Indiana: Ave Maria Press, 1992), 19, “The value of discernment is that it offers us a way of making Christian choices, of following the lead of the Spirit of God, in the decisions we make.” and Elizabeth Liebert, The Soul of Discernment: A Spiritual Practice for Communities and Institutions (Louisville, Kentucky: Westminster John Knox Press, 2015), 19, “Discernment concerns human agency in relation to the Divine.”

evil, or St. Teresa of Avila and St. John of the Cross for the phenomenology of prayer, St. Ignatius, by the grace of the same revealing God, has done for the art of discernment.6

Secondly, just as the Anglican Church of Australia finds itself in a time of discontinuous change so Ignatius lived and wrote at another time of discontinuous change rather than stability: the Reformation. Ignatian discernment can be applied authentically to Anglicanism given the resonances described above. It is also significant in balancing the discernment of the individual Christian with that of the institutional church in a time when the default position to resolve tension and conflict within a community can be to leave the church, to choose to go your own way. As Lonsdale shows Ignatian discernment does not set the individual or the church over against each other. Nor does it naively or aggressively support the individual against the institution when tensions and conflicts occur. Rather it sees God guiding us through both personal and institutional means, in order to shape our lives and our world in accordance with God’s desires.7

Part 1: Ignatian Discernment: Literature Review

Ignatian discernment begins with Ignatius’ autobiography, letters and especially the Spiritual Exercises.8 The Spiritual Exercises became a book and a school of prayer and spirituality.9 They include preliminary observations; four weeks of

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6 Green, Weeds Among the Wheat, 14. For discernment grounded in Scripture see Green, Weeds Among the Wheat in Part 1, 21-53 and Lonsdale, Listening to the Music of the Spirit, 49-58. For discernment in the wider Christian tradition see Lonsdale, Listening to the Music of the Spirit: 160-170 and Liebert, The Soul of Discernment: 22-25. See also Coghlan, “Ignatian Spirituality as Transformational Social Science”, 93, for a series of references for how it is practised within other Christian traditions beyond Roman Catholicism and other faiths. Menzies and Phelan, Kingdom Communities, 252-54, refers to the practice of deep listening and discernment including referencing the Quakers and Listening Circles.


9 Coghlan, “Ignatian Spirituality as Transformational Social Science”, 93, citing S. Costello ed., The search for spirituality: Seven paths within the Catholic tradition (Dublin, Liffey Press: 2002);
spiritual exercises including the principle and foundation; the practice of daily and general examen; meditations and contemplations as aids to prayer; and supplementary material including three methods of prayer, scripture texts to accompany the four weeks of exercises, Guidelines for Discernment of Spirits, Guidelines for Sharing Wealth, Notes concerning Scruples and Guidelines for Thinking within the Church. Within this there is also the First Spiritual Exercises, formally the 18th Annotation Spiritual Exercises of Ignatius. The Full Exercises are a retreat given for thirty days enclosed or thirty weeks in daily life whereas the First Exercises are given for one month in daily life. During the last twenty years they have been reframed to address contemporary concerns and to incorporate women’s experiences. There has been a rediscovery of the importance of Ignatian discernment by the Jesuits and their associates in recent years post Vatican II.

The Spiritual Exercises and the subsequent literature cited above is primarily concerned with personal discernment for the individual. Yet communal discernment also figured strongly in the writing and mission of Ignatius. The classic text for Ignatian communal discernment is The Deliberation of the First Fathers written in Latin possibly either by Codure or Favre and bearing a Spanish notation in the hand of Ignatius; “1539. During three months. The


12 Lonsdale, Listening to the Music of the Spirit, 166-167.

manner to interiorly structure (ordenarse) the company."14 It tells of the deliberations of St Ignatius and his first companions and the discernment leading to the foundation of The Society of Jesus. The First Jesuits and their practice of Communal Discernment is also seen in the informal deliberations in 1534 in Montmartre Paris, 1537 in Venice and 1537 in Vicenza prior to the Decisive Deliberation of 1539 as well as the procedures established for a General Congregation in the Jesuit Constitutions.15

In the context of General Councils encouraging communal discernment post Vatican II, Jules J. Toner and John Carrol Futrell S. J. give analyses of the process followed in 1539.16 The value of communal discernment is questioned among Jesuits. Rather than being an argument against, it underlines the importance of certain pre-requisites for successful communal discernment.17 These pre-requisites will be important to consider in any process for discernment and dialogue for Australian Anglicans.

More recent examples of writing on communal discernment are Margaret Benefiel, Soul at Work and Liebert's The Soul of Discernment: a Spiritual Practice for Communities and Institutions.18 The latter draws on both the spiritual practice of Ignatian discernment and the Pastoral Circle of Roman Catholic pastoral practice rooted in Roman Catholic social justice teaching and liberation theology.19 Liebert briefly describes how the Pastoral Circle encircling experience dynamically links "insertion" (location in the system), social analysis, theological reflection and pastoral planning. She then describes how this is adapted to become the Social Discernment Cycle. This is again a dynamic linkage

15 Kantharaj, Ignatian Communal Discernment and the Jesuits Today, 31-47.
18 Margaret Benefiel, Soul at Work (New York: Seabury, 2005).
between what now becomes noticing and describing (rather than insertion),
social analysis, theological reflection and prayer (added as it is a crucial element
of discernment), decision and confirmation (as we are also called to action in
discernment) and implementation and action. The Social Discernment Cycle also
acknowledges different modes of processing associated with each stage: we
notice and describe by inviting, sensing and feeling, we socially analyse by
thinking and analysing; theological reflection and prayer involves pondering and
contemplating and we decide and confirm by planning and asking, and
implement and evaluate by acting and observing. Finally, it is a circle not a cycle
as the process in not closed: any action on a system leads to a modified system
which leads to a new situation for discernment.20

Futrell provides a summary of Ignatius’ vocabulary of discernment: ‘paracer’,
‘mirar’, the key term ‘sentir’ and ‘juzgar’21 which is worth comparing as in Table
2.1 with Lonsdale’s brief summary of discernment:

Very briefly discernment is the art of appreciating the gifts that God has
given us and discovering how we might best respond to that love in daily
life. It is a process of finding one’s own way of discipleship in a particular
set of circumstances; a means of responding to the call of Christian love and
truth in a situation where there are often conflicting interests and values
and choices have to be made. It is the gift by which we are able to observe
and assess the different factors in a particular situation, and to choose that
course of action which most authentically answers our desire to live by the
gospel.22

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20 Liebert, *The Soul of Discernment*, 4-9 for a summary with Part 2 a detailed explanation.
21 John Carroll Futrell S. J., “Ignatian Discernment”, *Studies in the Spirituality of Jesus* II No. 2 (April
Table 2.1: Ignatius’ vocabulary for discernment as defined by Futrell compared with Lonsdale’s verbs

<table>
<thead>
<tr>
<th>Ignatian vocabulary</th>
<th>Definition</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Paracer’</td>
<td>opinion formed by observing appearances and referring to degrees of certitude</td>
<td>observe and assess</td>
</tr>
<tr>
<td>‘Mirar’</td>
<td>regard attentively and referring to the need of prayerful and deep reflection of the evidence in the situation to be discerned</td>
<td>discovering finding</td>
</tr>
<tr>
<td>‘Sentir’</td>
<td>grounded in its root meaning of sense experience and feelings sensibly experienced by a person and referring a kind of ‘felt-knowledge’ through the reaction of human feelings to exterior and interior experience</td>
<td>appreciating responding</td>
</tr>
<tr>
<td>‘Juzgar’</td>
<td>judge and signifying the final act of determination or decision</td>
<td>choose</td>
</tr>
</tbody>
</table>

Futrell’s summary of Ignatius’ vocabulary and Lonsdale’s definition make explicit what is implicit in Green’s essence of discernment: namely that action involves choosing. They also resonate with human-centred design and point to how a process for discernment might be built.

Part 2: How might Ignatian discernment reshape a human-centred design approach to discernment and dialogue in the twenty-first century?

The previous chapter listed the principles of human-centred design by building a table of both the ‘thinking’ (mindset and attitudes) and the ‘doing’ (process and practice): innovative, collaborative, human-centred and holistic, iterative and experiential. This chapter will add to the table by exploring the principles of Ignatian discernment.23 The first four principles will show the resonance between the ‘thinking’ of both human-centred design and Ignatian spirituality as well as how the latter might shape an understanding of the former. It will also

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23 The title of Toner, S. J., A Commentary on Saint Ignatius’ Rules for the Discernment of Spirits: A Guide to the Principles and Practice and Lonsdale S.J., Eyes to See, Ears to Hear, 69-76, makes the same distinction between principles and practice, the thinking the doing.
show how the ‘doing’ of Ignatian discernment – as seen in the final two principles – might not only resonate but add to the practice of human-centred design in developing a process for discernment and conversation for the Anglican Church of Australia in the twenty-first century.

1. **Opening to God**

In the *Spiritual Exercises*, Ignatius refers to choices as “elections”. In the Prelude for Making Election, he writes:

> In every good election, as far as depends on us, the eye of our intention ought to be simple, only looking at what we are created for, namely, the praise of God our Lord and the salvation of our soul. And so I ought to choose whatever I do, that it may help me for the end for which I am created, not ordering or bringing the end to the means, but the means to the end ...  

Green articulates from the writings of Ignatius three presuppositions for genuine discernment. Ignatius firstly presupposes a desire to do God’s will. Discernment requires a person for whom it matters what God wants. The second presupposition is a simplicity of intention, requiring a person to be truly open to being taught by, and led by, the Lord. And thirdly, for the first two presuppositions to be fruitful, the discerner must “know” the Lord, in the biblical sense of an experiential knowledge born of love - what Ignatius calls *descreta caritas*, discerning love - a function of a loving, personal relationship to the Lord.

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24 The title given to a prior book of Thomas H. Green. S. J. *Opening to God* (Notre Dame, Indiana: Ave Maria Press, 1977, 2006). This can be explored in terms of desires as seen in Connor, *The Dynamism of Desire*.


26 Green, *Weeds Among the Wheat*, 58. As Green points out Ignatius does not discuss this recommending rather Fleming, *Draw Me into Your Friendship*, [18] some of the easier exercises as a preparation for confession rather than continuing.

27 Green, *Weeds Among the Wheat*, 63.

28 Green, *Weeds Among the Wheat*, 60. Fleming, *Draw Me into Your Friendship*, [1] in which Ignatius introduces the spiritual exercises as a whole as the way to rid oneself of inordinate attachments and so to seek and find the will of God. Green points out the significance of Prelude for Making Election at the end of the second week of the *Spiritual Exercises*: serving as a summary of the journey of the last two weeks, putting it in terms means and ends.

29 Green, *Weeds Among the Wheat*, 64.
These three presuppositions hang together but at the heart is opening to God. There is a different set of fundamental assumptions operating in Ignatian practice which significantly impacts how we might understand what it means to be innovative in terms of human-centred design. As Green points out “(t)o genuinely desire God’s will, one must be truly open to God, a God who is always mysterious and often surprising and disturbing.” Opening to God enables us to be open to the new thing, the innovative thing God is doing. It means understanding the source of creativity philosophically as ‘meta’, as beyond the self or the immediate and residing in the sacred or eternal. This is very different to the idea that innovation is driven by the individual (or the community of human individuals) alone.

It also means that, to put it in terms of means and ends as Ignatius does, to be innovative is not an end in itself, or that we are to be innovative for the sake of it. To be open to God is to be innovative for the end for which we are created: to praise, reverence and serve God our Lord. Ignatian discernment requires being open to what God is doing, rather than aspiring to innovation based purely on human ingenuity. Being open to God also means that, since God can never will evil, any alternative we are discerning must be good or at least indifferent.

2. Co-discerning or co-labouring

The Spiritual Exercises assume a giver of the exercises (often referred to as the Spiritual Director) and receiver of the exercises. Significantly, the giver of the exercises is a co-discerner with the primary discerner, the receiver of the exercises. The Spiritual Exercises are collaborative. This is all the more apparent when we take into account that they are essentially a practice of prayer – opening us up to collaborating with God.

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30 Green, Weeds Among the Wheat, 58 citing Keirkegaard and 63, contrasting “working for God” – with being truly open to “do God’s work”.
31 Fleming, Draw Me into Your Friendship, [23] and [169].
32 Green, Weeds Among the Wheat, 81-83 citing Fleming, Draw Me into Your Friendship, [170]. As Green discusses this raises the preliminary question of what is good or indifferent as opposed to evil - a question for moral theology (or ethics in Protestant theology).
33 Green, Weeds Among the Wheat, 62.
There is a natural resonance with the collaborative principle of human-centred design. In the Spiritual Exercises the essential qualities of the heart of the discerner are humility, charity and courage. A genuine discerner is marked by a healthy self-doubt and openness to be guided by the Lord through others (which is why obedience played such a large part in medieval discussions of discernment). They are someone who knows their weaknesses and capacity for self-deception and as such is slow to judge others because they see things differently.

In communal discernment there are co-discerners – each praying and discerning. In this context co-discerning has been referred to as co-labouring:

The labor (and it is labor) of communal discernment is precisely to free the Holy Spirit from the subjectivity within which we tend individually to close him, in order to discover his universal word here and now to us together, whether in a local community, an apostolic area, a province, or in a general congregation.

The term ‘labour’ acknowledges the challenge of achieving fruitful or authentic communal discernment. This is reflected in the need for pre-requisites referred to above. Green citing Futrell lists three: communion (that is, a common vocation from the Holy Spirit), agreement on the basic verbal expression of the communion in words here and now and common commitment to carrying out the decisions reached through communal discernment. Barry also emphasizes the pre-requisites of trust and contemplative prayer (that is, those participating have experienced the discernment of spirits in themselves and are willing to communicate their experience).

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34 Green, *Weeds Among the Wheat*, 66-68. The last more relevant to the iterative principle.
36 Futrell, “Communal Discernment: Reflections on Experience”: 162.
37 Futrell, “Communal Discernment: Reflections on Experience”: 164 – or in the Anglican Church of Australia the parish, the diocese, the province and nationally the national Bishops and General Synod. See also First Spiritual Exercises School of How FSE National Team, Regional Team Leaders, 13 June 2016:1-19 for a practical application of the concept of co-labouring.
39 Barry, “Toward communal discernment”: 106-112 and also citing Futrell, “Communal Discernment: Reflections on Experience”: 169 “A community must have achieved the fruit of the
3. **Personal Discernment**

Ignatian discernment is human-centred in the sense of placing emphasis on personal discernment. Lonsdale shows this in two ways in what he terms as examples of the ‘Protestant principle’ at work.\(^4\) Firstly, in recognising the importance of personal searching encouraging people to use the biblical word of God to reflect on their own history and experience leading them to make personal judgments and choices, Ignatian discernment recognises that the history and experience of individuals and communities within the church are very important places in which the Spirit is speaking. Secondly, Ignatian spirituality highlights the place of feeling in the Christian life and so Ignatian discernment does not ignore or deny human feeling but rather sees certain desires and feelings as both signs of a genuine conversion and commitment to Christ and as pointers toward where the Spirit is at work.

This points to fruitful resonance between human-centred design and Ignatian discernment. However it is important to note that while being human centred may be the defining principle of human-centred design, being open to God is the foundational principle of Ignatian discernment. That is what will give ultimate meaning and is the ultimate source of creativity.

4. **Holistic and trans-disciplinary**

A number of the authors already cited reflect the trans-disciplinary nature of Ignatian discernment: psychology, philosophy and social science – the latter being most relevant to human-centred design and a process for discernment and conversation. David Coghlan explores this in terms of the relationship between Action Research and Ignatian discernment as shown in the following table:

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Table 2.2: Coghlan’s Model of Ignatian Discernment and Action Research

<table>
<thead>
<tr>
<th>Ignatian Discernment</th>
<th>Action Research</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Cycles of Prayer and Action</strong></td>
<td><strong>Action Research Cycles</strong></td>
</tr>
<tr>
<td>• Knowledge born of faith and action</td>
<td>• Experimental knowing</td>
</tr>
<tr>
<td>• Images of God – prayer, art</td>
<td>• Presentational knowing</td>
</tr>
<tr>
<td>• Statements of faith, creeds, theology</td>
<td>• Propositional knowing</td>
</tr>
<tr>
<td>• Living in Christian faith</td>
<td>• Practical knowing</td>
</tr>
<tr>
<td><strong>2. the knowledge born of grace and of being in-love with God</strong></td>
<td><strong>Extended epistemology of action research is inclusive of</strong></td>
</tr>
<tr>
<td><strong>3. Desiring as the way the individual co-operates with God –</strong></td>
<td><strong>Four Territories of Experience</strong></td>
</tr>
<tr>
<td>• Intentionality shaping action and outcomes.</td>
<td>• Intentionality</td>
</tr>
<tr>
<td><strong>4.</strong></td>
<td>• Planning</td>
</tr>
<tr>
<td>• First person – how individuals seek God in their own experience eg Autobiography,</td>
<td>• Action</td>
</tr>
<tr>
<td>Spiritual Exercises and Examen</td>
<td>• Outcomes</td>
</tr>
<tr>
<td>• Second person – how Christians participate in communities of faith eg 1539</td>
<td></td>
</tr>
<tr>
<td>Formal Deliberation, Spiritual Direction</td>
<td></td>
</tr>
<tr>
<td>• Third person – eg Spiritual Exercises, Autobiography, Constitutions of the Society</td>
<td></td>
</tr>
<tr>
<td>of Jesus and 7000 extant letters. Also made visible in the corporate life of church</td>
<td></td>
</tr>
<tr>
<td>and contribution of Christians to social justice</td>
<td></td>
</tr>
</tbody>
</table>

As mentioned previously, Liebert draws on both the spiritual practice of Ignatian discernment and the Social Discernment Cycle. She states the goal of Social Discernment in terms of changes in systems: “seeking the first contemplative

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action that addresses the system so that it then moves towards moves toward God’s call for that system.”42 The steps of the Social Discernment Cycle which are designed to assist this process show the synthesis between Ignatian discernment and social science and systems thinking: noticing and describing, social analysis, theological reflection and prayer, decision and confirmation, implementation and evaluation.

Liebert also has three appendices making connections between Social Discernment and developments in the management world.43 The most pertinent appendix in this respect is Appendix 3 Discerners as Reflective Practitioners.44 While not placing Donald Schön in the context of the academic discourse of human-centred design, she does see his classic work on reflective practitioners as providing a way to think about the discerner’s increasing capacity to perceive and respond discerningly to systems large and small and in fact giving epistemological status to the action-reflection method.45 She highlights the increasing ability of the reflective practitioner to be able to articulate more and more why they do what they do, and relating that to the continually-moving action-reflection process in Social Discernment; reflective practitioners as artists at setting up the problem as with discerners framing the question or issue to be discerned and the scope of the structure that maintains the situation; and tracing the evolution of the practice (not simply the results) which is exactly the intent of the Awareness Examen that begins and ends times of discernment. As she emphasises both reflective practitioners and discerners are inside the situation they are experimenting with and attempting to affect the situation by actually changing it – in the case of the discerner from within a structure prayerfully seeking the first contemplative action, taking that action and then reflecting on what happened.46

45 Liebert, *The Soul of Discernment*, 162 and 164.
46 Liebert, *The Soul of Discernment*, 164.
Philip Sheldrake also sees parallels with Ignatius’ understanding of “the more universal good”, which appears several times in the Jesuit Constitutions (e.g. paras 618 & 623) and is the defining framework for discernment about mission and ministry, and key social thinkers such as Eduardo Mendieta writing about society’s current need to recover the value of “frugality” to counter consumerism and the absolute priority of individual “choice” and Charles Leadbeater arguing for the importance of recovering the principle of “mutuality” which balances social diversity with the reconciliation of competing claims in demanding “renunciation” – specifically of our absolute claims to individual choice. It is interesting for our purposes how Sheldrake also highlights the thinking of David Hollenbach, the American Jesuit social ethicist that seeking “the common good” or Ignatius’ “the more universal good” in contexts of social diversity has to come about not through top-down imposition but by negotiation. As Hollenbach makes clear, negotiation is not a quick fix. However, what matters more than the prospect of a successful result is the solidarity that we create by our commitment to a process of conversation to make meaning, create values and negotiate a common ethical and spiritual vocabulary. This process may be never-ending.

It is in its trans-disciplinary nature that we see how Ignatian discernment can be considered to be holistic in terms of systems. Ultimately, though, it is holistic in the sense of acknowledging the spiritual as well as the physical world. Concern for the environment and sustainability, concern for society is concern for God’s creation and expressed in stewardship of it.

5. Iterative

As the double diamond model encapsulates the iterative process and helps people to know where they are in the process, so do the Spiritual Exercises as each week unfolds. The iterative principle is also seen in the process Ignatius outlines with the discernment of spirits: building on the events and situations that are associated with consolation.

48 Sheldrake, Ignatian Discernment, Social Wisdom & the Common Good, 22.
49 Fleming, Draw Me into Your Friendship, [313-336].
In terms of personal discernment, the Spiritual Exercises are essentially about making a choice in life. It is also possible within this to see a correspondence between the first two weeks of the Spiritual Exercises ending, with Ignatius’ reflections on a choice for a state or way of life at the end of the second week, with the first diamond of discovering and defining a problem. Similarly, the final two weeks correspond with the second diamond of developing and delivering a solution. The correspondence is more in terms of helping someone to be truly ready to be in the ‘solution’ or choosing space. This is expressed in the following diagram by using an inverted double diamond.

*Diagram 2: Discernment and the inverted double-diamond model*

It is worth noting at this point in both spaces the converging movement towards attentiveness to God and a diverging movement to being open to the new thing God is doing in the space of choosing.

Liebert does not use the word ‘iterative’ but an iterative process is inherently what the Social Discernment Cycle is with stages of exploration, innovation or experimentation and evaluation. This is made particularly obvious when Liebert
diagrams it as a helix and this is what she emphasises when she is describing Social Discernment in relation to Schön’s reflective practitioner.\(^{50}\)

Communal discernment is about discerning a solution to a problem already articulated – ideally with a yes or no answer.\(^{51}\) Whereas human-centred design has the potential to help the church discover and define the problem and develop and deliver solutions, the practice of communal Ignatian discernment has the potential to help the church agree on the problem to address and the solution to commit to. We will explore this further both in terms of the process Futrell outlines (listing the cons together and going away and each sitting with them in prayer and then doing the same with the pros) and in terms of Liebert’s Social Discernment cycle in chapter 4.

6. Experiential

Just as human-centred design is about using imagination with empathy and enabling people to feel the experience so also with Ignatian discernment. Essentially, as Barry describes it, Ignatian discernment is a method of contemplation for spiritual discernment which advocates using all our faculties in prayer: sense, imagination, mind and will – “Seeing the place”.\(^{52}\)

This is seen particularly with Ignatius’ three times for making a choice: revelation, discernment and reasoning.\(^{53}\) In the second time, or discernment proper “desolations and consolations are the raw material of discernment.”\(^{54}\) They are interior movements we might experience as a result of the Exercises.\(^{55}\)

Love of our Creator and Lord, tears associated with that love, along with hope,

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\(^{50}\) Liebert, *The Soul of Discernment*, 9 and 163.


\(^{53}\) Fleming, *Draw Me into Your Friendship*, [175-183] and Green, *Wheat Among the Weeds*, 83-89. The first time, revelation, is the exception and unusual time. As Green puts it, *Wheat Among the Weeds*, 84, there is no ambiguity, no uncertainty about God’s will and so nothing to discern. For example St Paul’s experience on the road to Damascus (Acts 9:5) and St Matthew’s call (Mt 9:9) – there is no doubt what the Lord wants of them.

\(^{54}\) Green, *Wheat Among the Weeds*, 88.

\(^{55}\) Barry, *Letting God Come Close*, 126-127, being in tune and out or tune with God’s will. Lonsdale, *Eyes to See, Ears to Hear*, 97-98, being drawn or away from God.
faith and charity, joy and peace are all associated with the experience of spiritual consolation.\footnote{56} Spiritual desolation is the opposite – all that is contrary to consolation.\footnote{57}

In this second time of discernment, imaginative contemplation is also key. In particular, in reflecting on the gospel stories and pictures of some of the central mysteries (for example, the incarnation). Both imagination and feelings are key to the practice of the daily Examen as with all the forms of prayer.

Even in the third or reasoning time, as well as encouraging the receiver of the exercises to logically weigh the pros and cons, Ignatius suggests three imaginative exercises. First, consider how I would advise another person facing the same choice which I now face; second, to imagine myself on my deathbed and ask what I then wish I had chosen; or third imagine yourself before your judge at the final judgement and reflect what decision I wish I had made. If a tentative choice is made in this time, then the consolations and desolations of the second time play a role with confirming the choice.

However, while feelings may help us to empathise and feel the experience, it is important to note that Ignatian discernment recognises what we feel needs to be tested. Green points out whereas the ordinary usage of ‘discern’ involves both perceiving and distinguishing or judging, what is unique with spiritual discernment is the object of our perceiving and judging: it is our feelings which we distinguish and evaluate.\footnote{58} As Ivens puts it commenting on the First Annotation, affection is “a key term in the language of the Exercises, referring to the many variants of love and desire, together with their antitheses, hate and fear .... The Exercises have to do with the conversion of affectivity, with letting the Spirit enter into our affectivity, change it and act through it.”\footnote{59} The Rules for the Discernment of Spirits as a whole give a deeper understanding of consolations and desolations and their role in discernment testing what we need to decide.

\footnote{56}{Fleming, Draw Me into Your Friendship, [316].}
\footnote{57}{Fleming, Draw Me into Your Friendship, [317].}
\footnote{58}{Green, Weeds Among the Wheat, 22.}
feel. Human-centred design uses experience itself as a test (how does the design work in practice) whereas Ignatian discernment is about testing the truth (the godliness) of experience (feelings / consolations and desolations).

There is an assumption as well that one who makes the thirty-day Exercises would be taking on a more active and concerned role in the life of the Church. Hence St Ignatius gives rules for thinking with the Church [352-370]. Marian Cowan, CSJ and John C. Futrell SJ, Companions in Grace, 9, put this in terms of subjective and objective: “The subjective element of the discernment process is provided by Ignatius’s rules for the discernment of spirits [313-336], while the objective element is provided by his rules for thinking with the Church [352-370].”

Bradford E. Hinze takes this a step further as he reflects on the contribution of Ignatian discernment of spirits to prophetic obedience in the Catholic church today. As he points out, Ignatius acknowledges the deceptive sense of consolation and so develops his second set of rules for greater discernment but without making the logically offsetting observation and qualification pertaining to desolations. Hinze raises the possibility in the context of lament that desolations “might have at times their impetus and motivation in good and holy desires and affections” and “their ultimate source in the Spirit of God groaning in the self, in the community and in the world, accessing deeper unfulfilled desires and fostering greater imagination and generosity in response” and making the connection that it might be “because of the agency of God advancing an unfinished work and a new stage of development” – pointing to the need to develop further criteria for discernment.

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60 Fleming, Draw Me into Your Friendship, [313-336]. See also Green, Wheat Among the Weeds, 91-176.
61 Fleming, Draw Me into Your Friendship, 281 preliminary comment.
63 Hinze, Prophetic Obedience: Ecclesiology for a Dialogical Church, 86-88.
64 Hinze, Prophetic Obedience, 87.
As Hinze also points out, the two impulses in the *Spiritual Exercises* are Ignatius’ feudal and thus hierarchical understanding leading to the *Exercises* promoting deep institutional loyalty and profound levels of obedience yet at the same time fostering versions of obedience instigating conflict with institutional leaders. For Hinze, seeing prophetic obedience as the key to an ecclesiology for a dialogical church, how these two impulses are adjudicated is still an open question worthy of further consideration. For the purposes of this study it also points to the need to develop a deeper understanding of the philosophy of dialogue and what that means for being a truly dialogical church.

Discernment is central for Christians and for our institutions as we seek to live according to God’s will in the world. Ignatian discernment is a robust and tested method both in terms of personal and collective discernment. The key insights from this exploration are: the inverted double-diamond model (reflecting a converging movement attending to God’s will and a diverging movement opening to God in the moment of decision) and the rigorous testing of affectivity. Ignatian discernment has been shown to have strong resonances with human-centred design but also distinctives which will serve to strengthen a process.

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66 It also points to the role of the ‘prophetic imagination’ – the term used by Ogden, *The Church, Authority and Foucault*, 146.
As such, discernment within the Ignatian tradition can serve as a sixth academic discourse of design thinking as reflected in Table 2.3 adapted from chapter 1:

<table>
<thead>
<tr>
<th>Founder</th>
<th>Background</th>
<th>Epistemology</th>
<th>Core Concept</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simon</td>
<td>Economics &amp; political science</td>
<td>Rationalism</td>
<td>The science of the artificial</td>
</tr>
<tr>
<td>Schön</td>
<td>Philosophy &amp; music</td>
<td>Pragmatism</td>
<td>Reflection in action</td>
</tr>
<tr>
<td>Buchanan</td>
<td>Art history</td>
<td>Postmodernism</td>
<td>Wicked problems</td>
</tr>
<tr>
<td>Lawson &amp; Cross</td>
<td>Design &amp; architecture</td>
<td>Practice perspective</td>
<td>Designerly ways of knowing</td>
</tr>
<tr>
<td>Krippendorff</td>
<td>Philosophy &amp; semantics</td>
<td>Hermeneutics</td>
<td>Creating meaning</td>
</tr>
<tr>
<td>St Ignatius of Loyola</td>
<td>Theology</td>
<td>Faith perspective</td>
<td>Discernment</td>
</tr>
</tbody>
</table>

Table 2.4 now includes the principles of Ignatian Discernment and looks to the principles of dialogue.

**Table 2.4 Comparison of principles**

<table>
<thead>
<tr>
<th>Human-centred design</th>
<th>Ignatian Discernment</th>
<th>Philosophy of Dialogue</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Transformative</td>
<td>Opening to God</td>
<td>Thinking: mindset and attitude</td>
<td></td>
</tr>
<tr>
<td>Collaborative</td>
<td>Co-discerning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Human centered</td>
<td>Personal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Holistic / Transdisciplinary</td>
<td>Holistic / Trans disciplinary</td>
<td>Doing: Process and Practice</td>
<td></td>
</tr>
<tr>
<td>Iterative</td>
<td>Iterative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experiential</td>
<td>Experiential</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Chapter 3  Philosophy of Dialogue

The first chapter highlighted the paradigms and core concepts of the five academic sub-discourses of human-centred design identified by Johansson-Sköldberg, Woodilla and Çetinkaya. The second chapter examined discernment as the core concept from within the paradigm of a (Christian) faith perspective. This chapter explores the philosophy of dialogue with particular reference to Martin Buber and Mikhail Bakhtin. It will highlight how an understanding of these philosophies of dialogue reinforces the need for and can add to the synthesis of human-centred design and Ignatian discernment in developing a process for making decisions which deals with difference and brings about change.

Given this purpose of developing a process, it is helpful to see dialogue as a particular kind of conversation. Patricia Romney defines dialogue as “focused conversation, engaged in intentionally with the goal of increasing understanding, addressing problems, and questioning thoughts and actions. It is different from ordinary, everyday conversation, in that dialogue has a focus and a purpose.”¹

It is also useful to differentiate between what can be understood as other kinds of conversation. Debate and discussion (which current structures have tended to encourage as the preferred methods of making decisions in the Anglican church) both tend to begin (and end) at fixed points. Or as Romney goes onto clarify: Dialogue is different from debate, which offers two points of view with the goal of proving the legitimacy or correctness of one of the viewpoints over the other. Dialogue, unlike debate or even discussion, is as interested in the relationship(s) between the participants as it is in the topic or theme being explored.²

This is reinforced by an understanding of the derivation of “dialogue” from the Greek word dialogos: logos meaning “word” or “meaning” and dia meaning not

“two” but “through” or “across”. According to Kenneth Cissna and Rob Anderson, dialogue therefore has the meaning of “both a quality of relationship that arises, between two or more people and a way of thinking about human affairs that highlights their dialogic qualities.”³ Or as David Lochhead argues, it “names the fundamental attitude with which the Church is called to encounter the world.”⁴

This understanding of dialogue taps into the Western intellectual tradition with roots going back to Plato (427-347BC) and his teacher Socrates. Plato’s dialogues use the Socratic method – a dialogical method for conducting a search for truth. The theory underpinning this – universals recollected by the dialogical method - is problematic for Christians as seen in the natural theology versus revelation debate.⁵ Yet, as Lochhead argues, the Platonic legacy points us to the possibility that dialogue may be a condition of truth, a way of knowing truth that is not possessed by any one of the dialogical partners alone (and therefore not so completely opposed to revelation as the traditional debate assumes).⁶

Lochhead and Romney each highlight a key philosopher of dialogue within the Western tradition: Martin Buber (1878-1965) and Mikhail Bakhtin (1895-1975). The former is understood to have influenced the latter and the influence of both has been extensive.⁷ Both are worth exploring further as they give fruitful insight into the role of dialogue in relation to discerning truth.

Asher Biemann gives a summary of Buber’s life and thought in his introduction to The Martin Buber Reader highlighting both his German and Jewish heritage.⁸

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⁵ Lochhead, The Dialogical Imperative, 47-48. Also Romney, The Art of Dialogue, 3 for shortcomings from a post-modernist art perspective.
⁶ Lochhead, The Dialogical Imperative, 48.
⁷ See Cissna and Anderson, “Theorizing about Dialogic Moments” 64, 90-91
The breadth of Buber's writings is seen in the table of contents divided into seven categories with the following titles: Bible, Hasidism, Judaism and Jewish Religiosity, Dialogue and Anthropology, Philosophy and Religion, Community and Zionism and Nationalism. As Biemann puts it, Buber is “nothing short of a humanist in a Renaissance manner, a universal scholar in the tradition of the classical Goethe.” Biemann describes Buber as making a conscious turn toward language in the 1920’s and elucidates how in the late 1920’s Buber developed his dialogical thought as an area independent, though not detached, from his scholarship in religion.

Mikhail Bakhtin was a Russian academic whose interests were similarly broad having been described as “arguably the most original thinker in the humanities to emerge from twentieth-century Russia” and “a major thinker concerned with questions of language, culture, society, interpretation, time and ethics.” Tzvetan Todorov gives a brief biography in Mikhail Bakhtin: The Dialogical Principle. Todorov summarises Bakhtin's study, work and retirement as mostly a teacher in different towns and cities of Russia (as well as five years of exile in Kazakhistan most likely related to his ties with Orthodox Christianity) and his circles of friends with which he shared his ideas and writing while pointing to the significance of his life being in the intense (and prolific) labour of writing including posthumous publications and works published under pseudonyms.

Emerson and Morson's overview of Bakhtin's thought places Bakhtin's understanding of dialogue in its context. That is, the third of a three-part model of the human psyche devised by Bakhtin in the early 1920's based on perception and point of view: the architectonic self (versus mirrors offering us a

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9 Beimann, The Martin Buber Reader, 1.
10 Beimann, The Martin Buber Reader, 9.
13 Emerson and Morson, “Mikhail Bakhtin”, 34-36.
true view of ourselves because the self is in part a gift of the other), the carnival self (that is, the vigorous, immortal, responsive, collective body) and the dialogic self (our inner conversations with the significant voices that figure for us; that is, we are the voices which inhabit us.)

**Part 1: Philosophy of Dialogue: Literature Review**

Cissna and Anderson give a helpful overview of dialogic scholarship while acknowledging it is now so extensive that a brief, comprehensive review is no longer possible.¹⁴ Buber and Bakhtin are included in terms of their extensive dialogic theories along with examples of others who have pursued the implications their dialogic theories.¹⁵

The key text for understanding Martin Buber’s philosophy of dialogue is *I and Thou*.¹⁶ Lochhead gives a very clear summary of this key concept explaining how Buber distinguishes between two ‘attitudes’ or what Lochhead prefers to call ‘structured realities’: I-It and I-Thou.¹⁷ It is not a distinction between human and non-human or animate or non-animate. It is a distinction between where reality is centred. In an I-It encounter, reality is centred on the self with the It being the world as it is known, experienced and used by a subject. That is, the value and significance is in relation to me. In an I-Thou encounter I am addressed, I encounter versus I experience, I know. The cosmos, or reality, centres not in me but in a point between I and Thou. As Lochhead summarises “Without the structured reality we know as “I-It”, we cannot survive. Without the structured reality we know as “I-Thou” our survival is empty, without meaning.”¹⁸

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¹⁴ Cissna and Anderson, “Theorizing about Dialogic Moments”, 65-66
¹⁸ Lochhead, *The Dialogical Imperative*, 49.
Lochhead brings out some key implications of Buber’s philosophy of dialogue worth underlining. Firstly, further to the Platonic legacy pointing us to the possibility that dialogue may be a condition of truth, for Buber it is the way to truth. The theory undergirding this is that God is identified as the eternal Thou who is encountered in every particular Thou. Secondly, while Buber refers most frequently to the paradigm of the one to one relationship, his understanding of I-Thou also illuminates the nature of dialogue between communities and traditions. Thirdly, the depiction of I-Thou as an encounter with otherness (found throughout Buber) is significant in that it does not require common ground as a pre-condition to dialogue (versus the ‘common sense’ view that dialogue is made possible, not by otherness, but by sameness). In fact, as Cissna and Anderson put it drawing on the 1957 Buber-Rogers conversation, there is “a profound respect for difference and otherness.”

Cissna and Anderson bring out a fourth implication of Buber’s philosophy also worth underlining in terms of the limits of dialogue. That is, his specific reference to “dialogic moments.” This is significant, as Cissna and Anderson point out, for overcoming resistance to dialogue as an unrealistic ideal stemming from the assumption that dialogue is a continuous state of relationship. Rather it is a momentary phenomenon, not necessarily brief, but as they put it one that appears often unexpectedly, perhaps serendipitously, and leaves before we are ready. Dialogue, in this sense, seems to be understood as moments within a conversation. It is also related to a concept of mutuality “in which we do something together which neither of us can do separately.”

19 Lochhead, The Dialogical Imperative, 48-51.
20 Cissna and Anderson, “Theorizing about Dialogic Moments” 94.
23 Cissna and Anderson, “Theorizing about Dialogic Moments” 93.
This concept of mutuality points to a fifth implication of Buber’s philosophy: how dialogue is possible in unequal relationships. Cissna and Anderson show how Buber and Rogers agreed on five principles applicable to other-unequal attempts at dialogue such as education, organisational life or health care. They are summarised as follows: the therapist creates the conditions for the relationship and thus dialogical potential, provides something like permission for the other to be, this means mutuality can develop, that it will last only minutes or less (versus a session, or hours, or throughout the relationship) and the therapy is complete when the client able to experience a relatively full mutual relationship with the therapist and so able to experience the dialogic moments more often. Rogers proposes another point in the context of the therapeutic relationship that it is the moments of genuine mutuality that real change occurs.

Mikhail Bakhtin published two books of literary criticism in his lifetime: *The Problems of Dostoevsky’s Work*, 1929 and *Rebelais and His World*, 1965. However, as Todorov points out in his biography, there are more writings to be attributed to Bakhtin which Todorov considers in two groupings: the posthumous publications and the works published under pseudonyms. His conclusion is that there are definite periods in Bakhtin’s life in terms of focus but essentially no development in his work, rather repetition seen in a sifting over and over of the same themes. According to Emerson and Morson, Bakhtin’s dialogic self is reflected in the discourse theory of the novel.

They also point out how Bakhtin uses the term “dialogue” in at least three different ways: firstly to refer to a kind of “truth” that cannot be adequately comprehended abstractly and that cannot be grasped by a single consciousness but rather requires multiple, discrete, specific consciousnesses (or ‘voices’) in interaction; secondly to refer to an approach to language as a whole that

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28 Emerson and Morson, “Mikhail Bakhtin”, 38.
proceeds not from disembodied words or sentences but from concrete utterances – something specific that someone says to someone else on some occasion; and thirdly to refer to a third sense of dialogic in which some utterances become “double-voiced” and the presence of more than one voice in a single utterance becomes essential to what the utterance is doing.29

Romney brings out some key implications of Bakhtin’s philosophy of dialogue that also point us to some key terms used by Bakhtin.30 Firstly, in what Bakhtin calls ‘polyphony’, dialogue is not just a one-to-one experience with one or two contrasting ideas (versus Hegelian dialectics) and one possible outcome. Rather, dialogue is multivoiced encouraging us to recognize and examine many and varied perspectives as potentially correct (versus an either-or). Secondly, dialogue is essentially systemic and relational. Meaning arises from the relationships between dialogue participants as well as from “the whole complex social situation in which it [the dialogue] has occurred.”31 Thirdly, Bakhtin used the term ‘heteroglossia’ to describe the power relations that are embodied in language. That is, “competing languages and discourses: the dialogically-interrelated speech practices operative in a given society at a given moment, wherein the idioms of different classes, races, genders, generations, and locales compete for ascendancy.”32 Fourthly, the goal of dialogue is ‘responsive understanding’. That is, true dialogue necessitates change.

Part 2: How might the philosophies of dialogue of Buber and Bakhtin reshape a human-centred design approach to discernment and dialogue for Australian Anglicans in the twenty-first century?

The previous chapters listed the principles of human-centred design and Ignatian discernment by building a table of both the ‘thinking’ (mindset and attitudes) and the ‘doing’ (process and practice). The principles of human-

29 Emerson and Morson, “Mikhail Bakhtin”, 36-38.
centred design were described as aspirational betterment, collaborative, human-centred and holistic, iterative and experiential. The principles of Ignatian discernment were described as opening to God, co-discerning or co-labouring, personal discernment, holistic and trans-disciplinary, iterative and experiential. They resonate with those of human-centred design but are not identical pointing to how the Ignatian discernment might add to the practice of human-centred design. This chapter will add to the table by exploring the principles of the philosophy of dialogue in particular with reference to Buber and Bakhtin.

1. **Open to understanding**

Both Lochhead drawing on Buber and Romney drawing on Bakhtin highlight understanding as the goal of dialogue. Lochhead puts this in terms of defining dialogue as a search for understanding and seeing this as the primary goal rather than agreement and not dependent on having to create common ground. Any agreement or common ground as he puts it with reference to Buber is “a gift of grace”, an added bonus.

Charles Scott points to the natural resonance between Buber’s philosophy of dialogue and the Ignatian principle of opening to God with his suggestion that “Buber’s praxis of dialogue is by nature contemplative”. Scott lists the virtues present in Buber’s conception of dialogue - becoming aware, confirmation of the other; inclusion as seen in presence, the Holy insecurity (trust), the unity of the contraries in the capacity for paradox and a synthesizing apperception (the ability to see a transcendent wholeness in and connection between things). In conclusion, Scott draws the connection between Charles Taylor calling for “the revelation of the sacred” and Buber arguing that “The crisis that has come over the human world has its origin in the dehallowing of existence ... the fate of man

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33 Lochhead, *The Dialogical Imperative*, 64-65.
35 Scott, “Buberian Dialogue as an Intersubjective Contemplative Praxis”, 328-336 - another way of capturing the principles as seen in the following treatment of principles.
will depend on whether the rehallowing of existence takes place.”36 Taylor's call and Buber's argument both have implications for human-centred design.

Lochhead also makes reference to Ludvig Wittgenstein’s concept of ‘language games’ introduced in his book *Philosophical Investigations*: the meaning of words needs to be understood from their role in life, from the “language games” in which they are used (as opposed to the idea, current in analytic philosophy, that all language could be reduced to a basic common language descriptive of objects in the world).37 The significance of this is it allows Lochhead to contrast dialogue as a process for agreeing on the grammatical standards for different dialects of a common language with dialogue far more like the process by which one becomes bilingual and as such learn to operate within the categories appropriate to each language while each has its own integrity. One language can remain the mother tongue but even then we come to understand it in a more profound way. For Lochhead this is seeing dialogue as integration.

This goal of understanding is the critical prerequisite for being open to innovation in terms of betterment, to the new thing that God is doing as dialogue is open to discovering something new. While it is not about jumping to solutions, it is solution focused in the sense that as for Bakhtin (and further to Buber), the goal of dialogue is ‘responsive understanding’. According to Romney, Bakhtin believed that dialogue always implies change as all understanding is active and in dialogue something must be said or done, not just understood.38 As Romney concluded in giving a definition of dialogue: “Ultimately, real dialogue presupposes an openness to modify deeply held convictions.”39 There is a

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37 Lochhead, The Dialogical Imperative, 68-69.


choice or election to be made to put it in terms of Ignatian discernment which can lead to something which is better.

It can also be seen as critical to building the trust needed for collective discernment especially in situations where there is profound disagreement or an unwillingness to see another point of view of a different way of being.

“Interestingly, for Buber, the ultimate I-You experience is not between two friends or intimate partners, but between two persons who profoundly disagree with each other and yet struggle to make each other present even as they stand their own ground.”

“A comradeship which has reached fulfilment” which may result in a “common fruitfulness” or “irreconcilable opposition of being” – regardless mutual influence is inevitable: “The difference that at times again exists after the dialogue is in any case different from that which existed before”.

Or to put it in terms of Bakhtin’s belief described above dialogue has overcome profound difference and brought change.

2. Relational

As human-centred is the defining principle of human-centred design and opening to God is the defining principle for Ignatian discernment so relationship is for the philosophy of dialogue. Dialogue for both Buber and Bakhtin is essentially relational. In Buber this is implicit in his concept of I-Thou: “an ontological turning towards the other made possible through the perception of the other as Thou.”

It is reflected in what Czubaroff describes as Buber’s three pre-requisites for dialogical meeting: “turning toward”, “making present” and responding with “unreserve”.

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42 Charles Scott “Buberian Dialogue as an Intersubjective Contemplative Praxis”, 327.

43 Czubaroff, “Dialogical rhetoric”, 177 – cf Scott’s virtues and again and again reflected in the following principles.
As Martin Buber put it in 1929: In dialogue, “whether spoken or silent ... each of the participants really has in mind the other or others in their present and particular being and turns to them with the intention of establishing a living mutual relation between himself and them”. In later writing, Buber emphasized three important elements: (a) an awareness that others are unique and whole persons, encouraging a turning toward the other and imagining the reality of the other; (b) a genuineness or authenticity that does not mandate full disclosure, but suggests that dialogic partners are not pretending and are not holding back what needs to be said; and (c) a respect for the other that inclines one not to impose but to help the reality and possibility of the other unfold.  

In Bakhtin this is seen in the idea that meaning arises from the relationships between dialogue participants. For both truth and meaning is only able to be discovered in relationship.

For those applying the theories of Buber and Bakhtin, relationship becomes what defines dialogue as seen above, for example, in the definitions given by Cissna and Anderson and Romney. For Cissna and Anderson this emphasises how meaning, often unexpected meaning, emerges from the encounter between self and the other and so points back to the principle of understanding and how dialogue is a pre-requisite for what is needed for discernment.

Czubaroff shows how Buber contrasts the “reflexive” movement of monologue with the out-going movement of dialogue in his illustration from childhood of stroking the horse. Lochhead contrasts dialogue to monologue in which the attitudes and beliefs of one party are in no way affected by a second party and the agenda cannot be challenged as it does not change as a result of how the second party responds to it. He associates monologues with relationships of isolation (a priori the other has nothing to say to us), hostility (a priori discounts the other even things that may be good or true because of their source), competition (which might be open in principle to the other having something to offer or worth listening to but the agenda is never compromised as answering competition) and partnership (in which openness is qualified with predefined

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45 Czubaroff, ”Dialogical rhetoric”, 177-178.
common ground and still in the realm of monologue or I-It if the partner is viewed primarily as the instrument of my growth, my own fulfilment). Ultimately dialogue is relational because it is a choice between life and death: “If to be human is to live in community with fellow human beings, then to alienate ourselves from community in monologue, is to cut ourselves off from our own humanity.”46

Again there is a natural resonance with this relational principle of dialogue and both the collaborative principle of human-centred design and how this is expressed in the co-discerning principle of Ignatian discernment. In all three the process is not only relational but also other focused.

3. Other focused
Dialogue is human centred in contrast to dialectic. Dialectic, according to the Buber scholar Friedman is the interaction of ideas abstracted from their human advocates, while dialogue is the interaction of concrete particular human persons. Where logical unity, synthesis, and agreement are goals in dialectic, the “dialogical meeting of persons is marked by "over-againstness" and, often, by "tragic conflict" which may arise because “each is as he is.” However, though a dialogue may not result in logical agreement or unanimity, it reminds us that real otherness “can be affirmed in choosing it.”47

However Buber and Bakhtin philosophies of dialogue are not human-centred in the sense that they just reflecting on person to person dialogue. As stated before, when Buber is distinguishing between I-It and I-Thou he is not distinguishing between human and non-human or animate or non-animate. A genuine I-Thou dialogue can happen with an inanimate object like a tree or a non-human other such as a horse - of which Buber gives specific examples of both. Bakhtin’s philosophy of dialogue is developed in relation to the arts and literary criticism - the novel in particular.

46 Lochhead, *The Dialogical Imperative*, 77-79.
What is key is that dialogue happens when the focus is not on the individual but rather a turning towards the other and the recognition that truth or meaning is found in the relationship between – even when it is acknowledged as with Bakhtin and his notion of “heteroglossia” that power relations are part and parcel of dialogue.\(^{48}\) Therefore to be truly human-centred can only be in relationship to others. It is not something we can achieve on our own. This is reflected in the overview of dialogic scholarship covering a wide range of disciplines given by Cissna and Anderson yet the approach to dialogue is consistent with their description of dialogue given above. It is also reflected in the disciplines human-centred design and Ignatian discernment in the principles of collaboration and co-discernment. In both cases they can play a role in overcoming power relations inherent in dialogue.

4. **Trans-disciplinary and holistic**

The trans-disciplinary nature of dialogic scholarship is seen in the range of disciplines cited by Cissna and Anderson: anthropology, composition, education, psychology and psychotherapy, management, literary theory and criticism, philosophy, journalism, international development, linguistics, religion and communication.\(^ {49}\) They also point to scholars with more applied orientations advancing the theory and practice of dialogue such as physicist David Bohm’s work on dialogue adapted and applied by Isaacs and others in organisations and in public discourse.\(^ {50}\) Lochhead is another example of dialogic theory applied to the area of interfaith dialogue from a Christian perspective. For an application to international diplomacy see Pernille Rieker and Henrik Thune (eds) *Dialogue and Conflict Resolution: Potential and Limits*.\(^ {51}\) As Cissna and Anderson summarise: “They show its [dialogue] usefulness in addressing both public and private phenomena, in dealing with cultural and political as well as personal

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\(^{48}\) See previous section and footnote 29.

\(^{49}\) Cissna and Anderson, “Theorizing about Dialogic Moments”, 65-66


events, in shaping interventions into organizations and communities, and in understanding educational, religious and psychotherapeutic contexts.”

The holistic nature of Buber and Bakhtin’s thought is in many ways an extension of the relational. For Buber, in terms of Scott’s list of virtues above, this is an expression of the unity of the contraries (of which I and Thou are a prime example) leading to a synthesizing apperception: the ability to see a transcendent wholeness in and connections between things. The relational aspect is made explicit with the Eternal Thou: “He who enters on the absolute relation is not concerned with nothing isolated any more, neither things nor beings, neither earth nor heaven; but everything is gathered up in the relation.”

Romney brings out the holistic as an extension of the relational when writing of how Bakhtin sees everything as connected:

Like contemporary systemic thinkers, Bakhtin recognized that everything is connected. The contexts out of which dialogue emerges include the work of art and the lives of the dialogue participants. The work of art (painting, music, composition, theatre piece, dance) and the individuals participating in a dialogue are also permeated by the social context. Meaning, for Bakhtin, arose from the relationship between dialogue participants as well as from “the whole complex social situation in which it [the dialogue] has occurred”.

5. Iterative
Buber and Bakhtin themselves do not outline processes as such but their philosophies of dialogue are implicitly iterative in nature with especially the opening up of possibility. An example of Buber expressing this is his reference to “the narrow rocky ridge between the gulfs where there is no sureness of expressible knowledge but the certainty of meeting what remains

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54 Buber, I and Thou, 79.
55 Romney, “The Art of Dialogue”, 6 quoting Todorov, Mikhail Bakhtin: The Dialogical Principle, 30. She also, 10, highlights Bohm’s emphasis on the development of “the whole” in dialogue.
undisclosed.” As Scott puts it reflecting on Buber: “Those who tread this path live and wrestle with that which is changing, new and possibly unknowable.”

Bakhtin’s understanding of dialogism emphasises there are multiple possibilities of what might be:

dialogism encourages us to recognize and examine the many and varied perspectives that exist in most situations. The multiple voices and perspectives revealed are not framed as either-or choices, but are all viewed as potentially correct. There is not just one idea or two opposing ideas to be debated, but many ideas to be heard and considered. Therefore, dialogue leads not to one certain outcome but rather to many possibilities.

As Romney later remarks “It is noteworthy that all dialogue theorists call for the suspending of certainty and a surfacing of assumptions during the process of dialogue.” Building on Bakhtin, Romney summarises the work of other dialogic theorists and practitioners including Paulo Freire and Intergroup Dialogue Theorists; the contributions of David Bohm and The “New Science” referred to above; and William Isaacs and the MIT Dialogue Project. In doing so she points to the iterative processes of dialogue.

With Isaacs and the Dialogue Project (working in a variety of settings including healthcare, industry, urban and religious leaders and education), Romney highlights the focus on the psychological environment which makes manifest a four-stage developmental process: instability of the environment with the focus on trust and safety, instability in the environment in which participants struggle with each other, the phase of inquiry asking questions about the different ideas and polarizing beliefs and statements with a deeper level of exchange beginning to occur and finally the stage characterised by creativity with members thinking

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generatively leading to new collective insights and a “sea change”. 61 What Isaacs describes as allowing participants to “see the water in which they have been swimming” is not dissimilar to the double diamond model of human-centred design in enabling people to know where they in the process and so live with ambiguity as trust the process.

It is also worth noting at this point that Liebert acknowledges that the Pastoral Circle process and its graphic representation, which she draws on to develop the Social Discernment cycle, “shares similarities with the praxis circle of Paulo Freire and the hermeneutical circle of Juan Luis Segundo.”62 Freire, Pedagogy of the Oppressed, chapter 3 describes in detail what is an iterative dialogical process in a series of stages for a group of investigators which includes dialogues in what he calls “investigation circles. 63 Again it is an iterative process with each stage building on the last inherently addressing issues of power as it enables all voices (in particular those of the oppressed which are not normally heard) to be heard with a view to bringing about real transformation. As Richard Shaull puts it in his foreward to Pedagogy of the Oppressed, Freire sees the world as a problem to worked on and solved along with the conviction that every human being, no matter how “ignorant” or submerged in the “culture of silence” ... is capable of looking critically at his world in a dialogical encounter with others.64

The liberation theologian Juan Louis Segundo defines his use of the term hermeneutical circle as having two preconditions of profound and enriching questions and suspicions about our real situation and a new interpretation of the Bible that is equally profound and enriching which means in turn there must be four decisive factors in the circle: firstly a way of experiencing reality which leads to ideological suspicion; secondly, the application of ideological suspicion to the whole ideological superstructure in general and to theology in particular;

62 Liebert, The Soul of Discernment, 19.
thirdly there comes a new way of experiencing theological reality that leads us to exegetical suspicion (that is, the suspicion that the prevailing interpretation of the Bible has not taken important pieces of data into account); and fourthly a new hermeneutic (a new way of interpreting Scripture with the new elements). In the remainder of the chapter, Segundo examines four different examples and it is the fourth which, rather than being interrupted at earlier stages but moves through all four steps of the hermeneutical circle, leads to significant change in understanding. This is in line with Verganti’s argument, within the academic discourse of human-centred design building on Krippendorf’s core concept of creating meaning, that this is what leads to radical change.

6. Experiential
As with human-centred design and Ignatian discernment, dialogue emphasises the importance of imagination with empathy - encouraging people to feel and imagine the experience. As Romney puts it: “It engages the heart as well as the mind.” Philosophies of dialogue are particularly focused on being able to feel and imagine the experience of the other.

For Buber it is the second of the three prerequisites for dialogical meeting described by Czubaroff above: making present and responding with unreserve. Buber uses a number of expressions to bring to life the same experience of making present: “make the other present to ourselves”, “imagine her or his reality” or “imagining the real”, “extend ourselves ontically to “experience the other side”, “practice “inclusion” or “embracing” of the other’s experience”. As Czubaroff makes explicit, for Buber this is the definitive characteristic of dialogical response quoting the following:

all conversation derives its genuiness only from the consciousness of the element of inclusion – even if this appears only as an ‘acknowledgment’ of the actual being of the partner in the conversation; but this

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66 Segundo, Liberation of Theology, 10-33.
68 See ‘relational’ and ‘other-focused’ principles for the first pre-requisite of turning toward.
69 Czubaroff, “Dialogical rhetoric”, 178.
acknowledgement can be real and effective only when it springs from an experience of inclusion, of the other side”.70

Czubaroff also draws out how for Buber this pre-requisite, along with the third “unreserved” or “authentic” response (“closely related to personal honesty, truth and openness”), builds trust and therefore a willingness to risk change and a safe enough environment to permit differences and conflict to emerge.71 Similarly Scott, in the context of the virtue of Holy Insecurity, emphasizes trust being at the heart of Buber’s philosophy.72 This leads to an understanding of the virtue of the unity of the contraries and with it the ability to embrace paradox – allowing the complex of both-and to transcend, rather than be obscured by, the either-or as being central.73 In fact for Buber “The unity of the contraries is the mystery at the innermost core of the dialogue”.74

This is in line with Bakhtin’s notion of responsive understanding, referred to above in the previous section, as the goal of dialogue and necessitating change. Similarly with Freire’s “investigation circles”, thematic investigation is “a common striving towards awareness of reality and towards self-awareness”.75 In terms of this principle, it includes observation leading to the codification of an existential situation which enables participants to recognise themselves and so say what they really feel.76 It is also an example, or indicative of Bakhtin’s distinction between the language of the dominant classes having the sole right to

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70 Czubaroff, “Dialogical rhetoric”, 178. Also, fn 21, 186, referencing other scholars showing the connection between imagining the reality of the other and empathy.
72 Scott, “Buberian Dialogue as an Intersubjective Contemplative Praxis”, 332 citing Maurice S. Friedman, To deny our nothingness: Contemporary images of man (New York: Dell Publishing, 1967). In terms of self and others but also the present unfolding moment and the unknown and unknowable – facilitating the iterative principle of dialogue.
75 Freiere, Pedagogy of the Oppressed, 98.
76 Freiere, Pedagogy of the Oppressed, 103 and 111 in particular. The last stage of thematic investigation, 112-114, is a systematic interdisciplinary study which reinforces the transdisciplinary and holistic principle.
define meaning and the language of the oppressed appropriating language for
the purpose of liberation.77

The following table now includes the principles of all three disciplines: human-
centred design, Ignatian Discernment and philosophy of dialogue.

Table 3.1: Comparison of principles

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<thead>
<tr>
<th>Human-centred design</th>
<th>Ignatian Discernment</th>
<th>Philosophy of Dialogue</th>
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<tr>
<td>Transformative</td>
<td>Opening to God</td>
<td>Open to Understanding</td>
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<tr>
<td>Collaborative</td>
<td>Co-discerning</td>
<td>Relational</td>
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<td>Human centred</td>
<td>Personal</td>
<td>Other focused</td>
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<td>Holistic and trans-disciplinary</td>
<td>Holistic and trans-disciplinary</td>
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<td>Iterative</td>
<td>Iterative</td>
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<td>Experiential</td>
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It shows a striking degree of coherence across the three disciplines which can be
summarized as curiosity, creativity and courage.78 What the examination of the
principles of dialogue above underlines is the need for the church to find
processes with its principles at their heart – rather than those of discussion and
debate which are effectively monologues. As Romney puts it, “all dialogue
theorists call for the suspending of certainty and a surfacing of assumptions
during the process of dialogue.”79 In other words, a willingness to discover
something new. Essentially dialogue recognizes that the only way to gain a
genuine understanding of the truth of another, of a situation is in the space

77 Romney, “The Art of Dialogue”, 7,
between dialoguing partners. In doing so it encourages and builds capacity for trust and change, embracing paradox while enabling differences to emerge.

This has particular significance in terms of its impact for the two pressing challenges the Anglican Church faces: overcoming difference and bringing about change. Buber highlights the critical importance of finding ways to be genuinely present to each other, for inclusion rather than exclusion. Bakhtin highlights the critical importance of finding ways to enable multiple voices to be heard while recognizing the whole complex social situation and the power relations that go with them.

The challenge is to create a space and process for dialogue. As Buber emphasizes there is no method or procedure which can guarantee genuine engagement. Yet human-centred design and Ignatian discernment are both robust and tested methods. The coherence across the three disciplines points to the potential for human-centred design together with the practice of discernment as found in Ignatian spirituality to develop such a process for engagement – with each other and with God.

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80 Czubaroff, “Dialogical rhetoric”, 177 citing Friedman, “Partnership of existence”.
Chapter 4  Human-centred design and God-centred discernment:  
A way of dialogue for Australian Anglicans

This chapter aims to outline a process for discernment and dialogue for the church by synthesising the study of the three disciplines of human-centred design, Ignatian discernment and the philosophy of dialogue. The double diamond model of human-centred design essentially provides an overarching framework for an iterative process using human-centred design principles and practices. Ignatian discernment provides tools for prayerful reflection at key points in the discernment process. The philosophy of dialogue affirms the fruitfulness of this in the context of dialogue rather than discussion and debate.

The field of application for the process in this chapter will focus on enabling the church to overcome its structural and governance problems which compromise the church's capacity to deliver its mission. The process will be applied to a particular structural and governance problem as a hypothetical case study of the Anglican Province of Victoria. This is for the purpose of illustrating the process as well as bringing to light assumptions, questions and opportunities which might flow from the application of the process.

The Report of the Viability & Structures Task Force presented to the 2014 Seventeenth session of the General Synod of the Anglican Church of Australia highlighted serious structural and governance problems the church needed to address in relation to the viability of Dioceses. The opening statement of the Report captures the seriousness of the issue:

The Anglican Church of Australia is at a crossroad. For over 30 years it has been slowly declining and the time has come for a revolution if it is to be a strong and sustainable church for the future. As we approach the middle of the second decade of the 21st, there are 23 dioceses in the Church and of that number, nearly all are experiencing significant challenges about their future. It may not be economic or resources issues, but it may be rapid urban growth and the inability of the parish system to keep pace.1

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The viability of Dioceses had been identified as one of two strategic issues arising from the resolutions of the previous 2010 sixteenth session of General Synod. The Preface to the 2014 Report outlines the resolution of the following General Synod Standing Committee establishing the Task Force with its Terms of References and the process of consultation it went through including looking at overseas experience, meeting with a cross section of people around Australia, submissions received and a survey of all dioceses. As will become apparent, the Report contains much in the way of informing in terms of valuable information, insights and pertinent questions. The recommendations presented to General Synod also envisaged further consultation both at General Synod by being included in the Group Discussion Program and referrals of the report afterwards. The recommendations of the 2014 Report largely gained acceptance but there has been very little actual change and minimal ongoing engagement.

Given the acceptance of the report, yet the minimal energy to engage with its recommendations, this chapter asks the question: what would it have looked like, what would have been the result if, rather than a report, this strategic issue of the viability of Dioceses, had been approached as a design project using a process which is the interaction of human-centred design, Ignatian discernment and dialogue? This chapter seeks to answer the question by applying the process hypothetically to the issues raised in the Report in relation to the province of Victoria in particular. In terms of Leadbeater's models of engagement referred to in Chapter 1: what would this have looked like if, rather than informing and

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3 General Synod, *Report of the Viability & Structures Taskforce*, 3-4 and 49 indicates a draft also went to the 2014 National Bishops’ Meeting.
4 General Synod, *Report of the Viability & Structures Taskforce*, 53-54, including referral to Provincial bodies, Anglicare Australia, the Anglican School’s Network and Ministry Commission.
5 Resolution 65/14 General Synod 2014 minutes sourced from General Synod Office. The Taskforce did organise a facilitated consultation at the 2016 National Bishops meeting and the Ministry Taskforce presented a report and recommendations to the 2017 Seventeenth Session of General Synod. Again there has been little energy for engagement since.
6 The Convenor of the Viability and Structures Task Force and the author of the Report was the then Bishop of Bendigo.
consulting with General Synod, it had been a process of collaboration and co-design?

To seek to answer the question by applying the process hypothetically to the province of Victoria is in keeping with the response of the Australian Bishops meeting to a draft of the Viability and Structures Report: that there is more “capacity and energy to work together provincially” and “provincial structures offered a more immediate way forward” compared to trying to work as a National Church. In one sense this is ironic given that at a provincial level there is even less real structure and governance than at a national level which in itself is minimal. As the Report states later in its introduction: “If the Anglican Church of Australia is at a crossroad, it would be more accurate to say that there are 23 crossroads.” In another sense this is an opportunity as it has the advantage of allowing for a creative, design-driven space unencumbered by nineteenth century ideas regarding, for example, proportionate representation and parliamentary procedure which is the reality of both General Synod and Diocesan Synods.

This hypothetical application of the process to the province of Victoria will be an opportunity to begin to validate the basic assumption of this thesis that human-centred design and God-centred discernment can provide a way of dialogue for Australian Anglicans. That is, a key role to play in avoiding inertia by being able to address the dialectic between energy / vitality and structure / viability enabling the energetics for change.

This is particularly so given the focus of human-centred design on what is desirable, what is meaningful and that of Ignatian discernment being open to the new thing God is doing. Flowing from this, it is striking to reflect on how Jesus

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7 General Synod, *Report of the Viability & Structures Taskforce*, 49. Provincial Councils and Synods meeting annually and more if required compared to the complexity of the Anglican Church of Australia’s Constitution and General Synod meeting only every three to four years. The Task Force argued for “both and”.

8 General Synod, *Report of the Viability & Structures Taskforce*, 6. It also reflects, 6-7 on the Royal Commission into Institutional Responses to Child Abuse view of the implications of calling ourselves the Anglican Church of Australia pointing to the weakness of our national constitution.
engaged people and effectively unlocked them from thinking just in terms of current structures. His telling of parables stands out responding to or setting up a dialogue which engaged the imaginations of people in a way that then and now leads to an ongoing dialogue. In other words, a creative design driven and discerning space will only be a reality if we can find an alternative to our current decision-making forums which tend to be characterised by discussion and debate. Any process developed needs to be a conversation or more intentionally a dialogue.

A wicked problem: the Province of Victoria

The province of Victoria is made up of the metropolitan Diocese of Melbourne and four rural / regional Dioceses: Ballarat, Bendigo, Wangaratta and Gippsland. The Diocese of Melbourne was founded from the Diocese of Australia by Letters Patent dated 25 June 1847. In 1871 the Diocese Melbourne was divided in order to establish a diocese based on Ballarat. In 1901 the Diocese of Melbourne was further divided to create three new Dioceses of Bendigo, Wangaratta and Gippsland. This led to the establishment of the Province of Victoria in 1905 with Henry Lowther Clarke recognised as Archbishop.

Grant’s history of the formation of the new Dioceses and Province brings out a number of factors worth noting:

1. The boundaries of the Dioceses were largely determined by geography. As Canon W G Hindley’s speech introducing the 1901 Bill put it eloquently answering the rhetorical question “Was it desirable to place a Bishop on every hill?” “First, this fourfold division recognised the inevitable. The boundaries were not of man’s, but of nature’s devising. When in the past

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9 And the dialogue recorded between Jesus and the Syrophoenician woman shows Jesus being prepared to take on a new insight (Mk 7:24-30).
12 Porter, Melbourne Anglicans, 10 and Grant, Episcopally Led and Synodically Governed, 63-65 and 103-105 and 110-116 the early years of the new Dioceses including Ballarat.
13 Grant, Episcopally Led and Synodically Governed, 116-118.
they had combined Bendigo and Beechworth, Nature had forbidden the banns.” 14

2. There were tensions between geography and population: Gippsland was the preference for a third Diocese for both Bishops Perry and Goe, offering the greatest relief, but it lacked a sufficiently strong centre yet was included on the basis that the presence of a bishop would be a stimulus to local enthusiasm.15 The four rural and regional Dioceses of Victoria were formed on the assumption that they would be serving populations of a similar size or not much smaller than Bendigo. Then as now, as the Viability and Structures Report points out currently “... dioceses in Australia are more related to place and geography than the actual number of Anglicans.”16

3. Similarly there was a tension between the formation of the Province and the independence of the Dioceses. While wanting to follow New South Wales in forming an ecclesiastical province and, like Sydney, Melbourne’s diocesan bishop gaining the title of Archbishop, when it came to the point Bishop Clarke at an Inter-diocesan Conference articulated the key advantage being the Church in Victoria could speak with one voice on matters affecting the whole State but balanced that with the reminder that, “The primary unit of church organisation is everywhere the diocese; and we must do nothing which would interfere with the just right and privilege of each bishop and synod to regulate affairs properly diocesan”17

4. Despite Victoria being well placed, as Grant puts it, “to develop an effective provincial identity” this was not reflected formally in substantial Synod business with it becoming clear by WWI that the country dioceses were fearful of the dominance of the metropolitan diocese.18 The

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14 Grant, Episcopally Led and Synodically Governed, 104-105.
15 Grant, Episcopally Led and Synodically Governed, 104-05.
18 Grant, Episcopally Led and Synodically Governed, 118. Grant cites small distances and easy communications by Australian standards, four of the five dioceses having worked together and
Victorian Bishops did meet regularly more informally (a practice continuing today) and within this period issued a series of joint Pastoral Letters.19

The Diocese of Melbourne now includes the cities of Melbourne and Geelong and also some rural areas.20 The Diocese of Ballarat extends across the south-west region of Victoria.21 The Diocese of Bendigo covers the north-western regions of Victoria, roughly north of the Dividing Range and west of the Goulburn River.22 It includes the city of Mildura and the Mallee. The Diocese of Wangaratta covers north-east region of Victoria and includes the cities of Wangaratta, Albury-Wodonga and Shepparton.23 The Diocese of Gippsland is in the Gippsland region extending from Philip Island to Mallacoota.24 Its Cathedral is in the city of Sale.

The Provincial Bishops currently gather twice a year. This includes the Archbishop of Melbourne as Metropolitan, the four other Diocesan Bishops of the Province and the Diocese of Melbourne Assistant Bishops.

There is no longer a functioning Provincial Synod but there is a Provincial Council which meets twice a year.25 This includes all the Provincial Bishops with the Metropolitan as the Chair and priests and lay representatives from all Dioceses. The total number of people is approximately 30.26 There is now also a Provincial Officer – the former Bishop of Bendigo.

It is also worth noting that the province of Victoria has already addressed issues of viability and structure in terms of its Dioceses, including across state borders:

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25 According to the *Province of Victoria Constitution Act 1980*.
26 All bishops, 8 clerical and lay representatives from the Diocese of Melbourne and 2 clerical and lay representatives from each other diocese of the province.
The Diocese of St Arnaud was formed out of the Diocese of Ballarat in 1926 covering north-west Victoria including the Mallee and then amalgamated into the Diocese of Bendigo in 1976 due to dramatic changes to agriculture and the decline of small towns in the Mallee in the 1950’s reducing the numbers of parishes from 26 to 13 some of which were not viable.27

The Albury-Wodonga Agreement whereby the parishes in Albury were surrendered to the Diocese of Wangaratta by the Diocese of Canberra and Goulburn in 1989 by means of the Schedule to an Ordinance of the latter and accepted in an Ordinance of the former and with the Diocese of Wangaratta forming a company limited by Guarantee under the NSW Companies code in order to resolve constitutional and legal problems transferring property from a diocesan trust fund in one state to one in another state.28

The MOU between the Dioceses of Bendigo and Riverina in relation to the provision of pastoral ministry and worship in the Parish of Wentworth. It is still part of the Diocese of Riverina and abides by its Acts of Synod but receives oversight from clergy from the Bendigo Parish of Northern Mallee based in Mildura.29

The Report points to viability of Dioceses still being an issue for the Province:

- the Diocese of Wangaratta was listed as a Diocese of concern to the Diocesan Financial Advisory Group (DFAG).30

- Rapid population growth in Melbourne (approaching 7 million at the time of the Report) begs the question of “How big is too big ...?” to be an effective vehicle for mission. A question or issue which the Report underlines, is up to the Diocese (not the General Synod) to decide the answer. 31 The growth of the city is in contrast to the decline in numbers

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31 General Synod, Report of the Viability & Structures Taskforce, 20. Also “How small is too small?” could be asked regarding the rural dioceses.
in the Diocese. As the Report puts it later “capital city dioceses feel overwhelmed by the urban growth taking place and their inability to keep up in the provision of ministry” citing the example of the Southern Region of the Diocese of Melbourne: “the largest episcopal area in Australia in terms of the number of parishes that fall under the responsibility of one bishop. Is it asking too much of that bishop to have oversight of seventy parishes with a population close to two million people?”

- The story of the parish of Moreland in the Diocese of Melbourne is a striking example of the viability of parishes being impacted by huge cultural changes such as patterns of the week especially in relation to Sunday, the development of networks, Australia now a multi-cultural society with growing awareness of indigenous cultures, no longer a mono cultural society, spirituality and diverse alternatives for exploration of meaning.

- The "helicopter" view of the 4 regional dioceses of Victoria highlight a number of issues in relation to viability: geography as a determinant of boundaries, population decline in certain areas, regional growth corridors, size of diocesan endowments, sustainability of parishes.

The above brings out why the Province of Victoria can be seen as a ‘wicked problem’ as defined in the introduction and the core concept of Buchanan’s post-modern epistemology, a problem which is not going away or resolving itself. Rather it is a complex problem: there is a great deal of uncertainty and no single simple solution as to how the province should meet the challenges such as fix one diocese, redraw boundaries, find money. In fact, coming to a clear understanding of what the problem is and agreeing on that is a challenge in itself (despite endless analysis as evidenced in the report). Yet it is increasingly clear that to continue to face these challenges as five individual Dioceses will not

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33 General Synod, *Report of the Viability & Structures Taskforce*, 37. The Diocese has since undergone a restructure with now three areas of episcopal responsibility but this only further highlight the issue: Jumbunna has parishes and Marmingatha 75. Oodthenong only has 50+ but it has the growth corridors to the north and west of the Diocese.
produce the solutions required. Nor will our traditional forums for discussion and debate.

The magnitude and urgency of the problem only becomes more apparent when one realises that the Province of Victoria fits the definition of what has been called the “super wicked problem”. That this is so becomes apparent when the characteristics of super wicked problems are considered in relation to the province of Victoria:

1. Limited time – as the Report has put it the Anglican Church of Australia and each of the Dioceses comprising it are at a crossroads given the dramatic changes across the state and the struggles the Anglican Church is experiencing in responding especially in terms of lack of resources and resistance to change.

2. No central decision maker – ultimately it is up to each diocese to determine its future and whether this should be done independently or are open to working collaboratively.

3. The people who are trying to solve a problem are the same people who are causing the problem. This is seen in the resistance to change at the same as there is concern, even fear, for the future of the church from within whether at a local or diocesan level.

4. Policies discount the future irrationally. The Report points to this being evident in the Anglican Church of Australia when it makes the comment: “If one takes the view that much of our current structure is based on a Christendom model of church, one would argue that the structure will die along with much of the Church”. A particular example is the parish system. This is indicative of other policies which discount the future irrationally: the parish system depends at its best on stipended clergy yet

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37 General Synod, Report of the Viability & Structures Taskforce, 23, gives potential parliamentary governance requirements as another argument for limited time
the future reality is that will become even more expensive to maintain
given the likelihood of significant government policy changes in an
increasingly pluralistic and secular society such as the church no longer
being tax exempt.

The challenges facing the Province of Victoria can be understood as a wicked
problem to which the process developed in this thesis can be fruitfully applied.
The consequent lack of engagement with the Recommendations of the General
Synod report despite extensive analysis and general acceptance points to the
need for problem formulation and solution to go hand in hand as per Buchanan’s
approach to design thinking and problem solving to generate new ideas and
possibilities to be tested. Yet beyond Buchanan’s approach, the Province of
Victoria is indicative of a problem which is in need of a solution which will
involve radical rather than incremental change. A solution which at its heart
needs to be opening us up to discerning the church God is calling us to be in
twenty-first century Australia. Any process needs to enable both and this thesis
is arguing it will only be possible through the intervention of those who lead the
province enabling a process which will give the opportunity for designing a
solution based on creative dialogue and discernment.

The process

The process is an integration of the double diamond model of human-centred
design with the inverted double diamond of Ignatian discernment. Each step will
be described in turn with a diagrammatic representation being built up
accordingly (with the final step showing the full diagram of the integrated
process as a way of enabling both the internal and external dialogue needed).
The process will be applied hypothetically to the ‘wicked problem’ of the
Anglican Province of Victoria.
Decision prior to the group assembling: who is in the room and what are their assumptions?

Diagram 3

The dotted vertical line at the first point of the double diamond has now been replaced with a green rectangle space representing a key point of decision before the process begins proper. The purpose of this assumption space is to ensure the full potential of the process can be realised by choosing the most appropriate people to be involved in the process. This involves determining who is in the room from all possible stakeholders and why at the same time. This will involve surfacing underlying assumptions together with naming associated potential power dynamics.

From the perspective of human-centred design, for this process to be effective it needs to involve a group big enough to ensure effective knowledge, creativity and buy in and people willing to participate collaboratively on an egalitarian rather than hierarchical basis. In terms of Ignatian discernment it needs to involve people who fulfil the pre-requisites for communal discernment. In terms of the philosophy of dialogue it needs to include people with enough differing
and even conflicting views given the understanding that truth is discovered in the space between.

This reflection would occur by the convenor/champion proposing the process reflecting on potential people and in discussion with the facilitator of the process coming to an agreement of who to involve. The following will firstly explain the roles in terms of the Province of Victoria. Secondly it will discuss the various factors to be taken into consideration for determining who is in the room. Even at this point, before the process begins, consideration of these factors will uncover in the first instance certain assumptions important for the facilitator to be aware of and acknowledge especially in terms of the unconscious bias and dynamics they create. These factors will also point to the creative tension between the disciplines with this process.

1. Key roles

1.1 Convenor – this is the person who invites the group to form and therefore gives it credibility. The most logical convenor in this instance is the Metropolitan (who is also the Archbishop of Melbourne). It is important to note that once convened, the intention would be that the Archbishop would then become a participant on the same basis as the others in order to mitigate against the potential for bias known as the “hippo effect”.39

1.2 Champion – this is the person who will be the key communicator of the solution or vision and hold together the different aspects of ongoing implementation. Ongoing communication will be essential given the iterative nature of the project. The champion can be the same person as the convenor. That is, in this instance the Metropolitan. Alternatively, especially given the constraints of other demands, the Metropolitan may choose to designate someone else. Given the Anglican church is episcopally led, this would most probably be another bishop. Key for consideration would be: who has the best

capacity particularly in terms of communication, casting the vision and holding together the different aspects of the project? Who would be seen as the most ‘neutral’ – another diocesan bishop or an assistant bishop of Melbourne? Or more importantly, who is appropriately self-aware? The terms ‘convenor’ and ‘champion’ are both deliberately chosen to avoid connotations of power that might be associated with, for example, ‘host’ and ‘leader’.

1.3 Facilitator(s) – this is the person who will facilitate the process and therefore someone who is able to facilitate a process which is an interaction of human-centred design, Ignatian discernment and dialogue. In terms of human-centred design, the facilitator is the designer. That is, they will have a particular role in visualising the solution. A decision to be made is whether the facilitator comes from within or without the church. Given the crucial importance of the human-centred design skillset needed for the project in helping the church see from fresh eyes, the facilitator is most likely to be found from without the group. The advantage is neutrality particularly in terms of potential power dynamics and the potential “hippo effect” bias already referred to. If someone is available from within the church they are more likely to use language the group can relate to in terms of faith and the church enhancing ‘buy in’. This is important given a tendency for Christians (often unnecessarily) to create a barrier or resistance to other expertise when they feel the particular nature of the Church is not fully understood. It may be worth considering joint facilitation to cover both skill sets needed. Again this might depend on the choice for the role of champion.

2. Factors for considering who is in the room

2.1 How many?
This is about reflecting on what size will enable a range of voices to be heard and play their part in the creative process yet still be an effective size for discernment and dialogue. It is also worth keeping in mind for the size that it is likely to become effectively the steering group in any ongoing implementation of the solution discerned. This means it is important that they are people of influence in terms of respect and ability to inspire and persuade others.
In our hypothetical of the Province of Victoria, there is a tension between the range of voices needed and the size for effective discernment and dialogue. A group of ten to twelve would enable a representative group of the five different dioceses. (It would also lead to an effective size steering group for implementation.) Yet the experience of communal discernment within the Ignatian tradition is that ordinarily eight to nine is the effective group size because of the time required and the energy necessary for truly listening to one another.40

2.2 Representativeness

This is about reflecting on what combination will ensure the representativeness of the group. This is as much or more about perspectives, experiences and skillsets as much as any notion of proportional representation. Another way of thinking about this is stakeholder mapping: “a way of diagramming the network of people who have stake in a given system.”41 The diagram aims to reflect who is involved, what they care about and what influence they have. Representativeness is also about ensuring there are people who have different and even opposing views given its importance and potential in relation to dialogue as seen in the previous chapter.

In terms of the Province of Victoria, the Provincial Council would provide a representative group of stakeholders from the five dioceses to draw from given it includes bishops, priests and lay people. There is a willingness to think provincially at least to some extent given their commitment to being on the Council. The lay representatives include chancellors and registrars both of whom bring important legal, business and governance perspectives. As members of Boards, different bishops, priests and lay people also bring the perspective of the church’s schools and welfare agencies.

The perspective of agencies including that of schools and welfare is important given that for many people this is their only contact with the church and so is an

40 Futrell, “Communal Discernment”, 181.
41 LUMA Institute, Innovating for People: Handbook of Human-Centred Design Methods, 32-33.
opportunity. It begins to surface an assumption of thinking of the church in terms of worshipping communities and Diocesan roles and offices. It is interesting to note the General Synod Report makes limited references to agencies and their potential.42

The makeup of the group would aim to reflect the five different dioceses and a combination of different perspectives or ministries comprising both lay and ordained: episcopal, parish, agency, legal, business and governance. It would also be important to include people from both Catholic and Evangelical perspective. This will both add to the process given their different theologies and practice and it will also enable the process to address a key difference needing to be overcome in the Anglican Church.

2.3 Prerequisites for communal discernment

This is about reflecting on who will best enable a process for discerning together the new thing God is doing. Ignatian discernment assumes as prerequisites a desire to do God’s will, being open to God’s leading, a function of a loving personal relationship with God. Communal discernment assumes as prerequisites firstly, communion (that is, a common charism or vocation from the Holy Spirit; secondly, being able to agree on a verbal expression of the communion here and now (that is, the core vision which makes a group of people a community in the first place and is the touch stone for their community discernment) and thirdly, a common commitment to carrying out the decisions reached through communal discernment.

How would these prerequisites for communal discernment apply to the province of Victoria?43

2.3.1 Communion: for Anglicans belonging to the province of Victoria there is a common sense, in the context of our faith in Jesus Christ as Lord

42 And when it does, General Synod, Report of the Viability & Structures Taskforce, 21, it is a reference to internal administrative advantages of a Shared service approach:

43 The following draws on Green, Weeds Among the Wheat, 181-183 illustrating these first two prerequisites for communal discernment in terms of the Jesuits in particular. Green is reflecting on Futrell, “Communal Discernment”, 167-169.
and model for our lives, that we are members of the Anglican Church of Australia which is part of the Anglican Communion. With this there is a faith conviction that the Lord has called us together to be church in a visible way at this place and time.

2.3.2 A verbal expression of that communion here and now might be that an Anglican is shaped by the Book of Common Prayer committed to both word and sacrament recognising the threefold order of ordained ministry in its ministry and mission.44

2.3.3 Common commitment to carrying out the decisions reached. This points to a further need for rules of engagement to be signed up to as the first step for any process. Commitment to action as a prerequisite is deceptively simple given that the implication is the Holy spirit is given a 'blank cheque' prior to any process – a radical openness to God which is rare in any individual let alone a whole community.45 Yet it is also worth noting this pre-requisite is necessary for any human-centred design process to be effective and reflects the commitment to change reflected in Buber and Bakhtin’s philosophies of dialogue. An implicit assumption at this point is that participants in any process developed see themselves as members of the body of Christ especially given it is a process for discerning the new thing God is doing.

This factor of the pre-requisites for discernment uncovers an implicit assumption: participants in this process need to see themselves as members of the body of Christ and in particular the Anglican Church. An assumption which deserves further reflection in terms of this hypothetical process: would it be better, for example if the group included in particular a CEO from a welfare agency?

This would involve reflecting on the following:

44 As Green points, the need to be able to express this commitment verbally is increased with the breaking down of many of the shared non-verbal symbols.
45 Green, Weeds Among the Wheat, 183-185.
• Both the church and the welfare agencies are wanting to serve the community and this would be a different voice from a different perspective.

• The issue that the current CEO’s of our welfare agencies are not members of the Anglican Church so this immediately presents a challenge for discernment according to the pre-requisites outlined above.

• The importance of not precluding other voices given the church’s struggle with lack of authenticity. They can be understood to be key stakeholders especially given the missional dimension of what it means to be the body of Christ. In terms of the academic discourse of human-centred design described as creation of meaning, Verganti and Oberg (building on the work of Krippendorff) does not want to see external players as just acting as suppliers of knowledge to fill existing competence gaps and therefore contributing to reduce uncertainty of problem solving. He argues rather that hermeneutics suggests that external actors may be considered as an important source of new arguments - express different ideas, using different voices and creating different perspectives.46

• If not included in this group, how will the voice, perspective of the agencies effectively be heard?

In summary, there is a key point of reflection before the process begins mainly focused on deciding who is in the room, what are their assumptions and the dynamics these might create. This reflection will involve discussion between the convenor / champion and facilitator to determine the size and make-up of the group. The convenor / champion will then be able to invite the appropriate people to be involved in the process. The facilitator will be able to give consideration as to how to acknowledge those assumptions early in the process in order to mitigate against unconscious bias.

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In this example, it is likely a group of ten people would be drawn from the Provincial Council. This would be as close as possible to the ideal of eight to nine people while ensuring all five dioceses are represented and it includes both lay and ordained as well as Catholic and Evangelical reflecting a range of activities of the church. Examples of likely assumptions brought into the room are: a diocese must be viable, geography determines diocesan boundaries, our fundamental structures need changing – or not, the parish structure is a given, bishops are the spenders and registrars need to be protecting the assets.

**Problem Space – diverging movement – discovery**

*Diagram 4*

Now the group has been decided upon, the purpose of this first movement of the problem space is one of discovery. The process will begin by together opening up the problem: naming the issues, getting a sense of the complexity. It will draw on different processes from human-centred design practitioners using ethnographic methods. In terms of Ignatian’s vocabulary for discernment this is ‘Paracer’ – forming opinions by observing appearances and recognising a gamut of degrees of certitude ranging from self-deception, doubtful subjective impressions all the way to evidential facts of manifest reality. In terms of
Liebert's social discernment cycle this is the stages of noticing and describing and social analysis with human-centred design giving creative methods to do this including ethnographic research. In the context of communal discernment there is the awareness of “the possibility of a variety of opinions and the need for dialogue with others in proportion to the complexity of the matter”\textsuperscript{47}

In this stage the convenor / champion calls the group together and begins by introducing the facilitator and the problem to be addressed. The convenor / champion then effectively for now becomes part of the group being facilitated. There are a variety of methodologies and activities which human centred design practitioners can use to move people through the problem to the solution space. This chapter will describe two methodologies – an envisioning process and a customer story approach. This stage will show how both can help to open up the problem by mapping the issues.

In terms of the wicked problem of the province of Victoria, the design group will provide a wealth of perspectives and insights into the challenges facing the province. In both methodologies to be described, they can begin to map the issues through analysis of secondary sources, brainstorming and dialogue. This could be enriched by the ethnographic activity of observation: asking each participant to observe a particular setting within their Diocesan context and prepare a reflection on that to bring to the first meeting of the group. This will be supplemented in both methodologies with another ethnographic activity of listening exercises to enable the group to draw on wisdom and insights beyond the group itself. That is, an opportunity to test the insights of the group and add new ones.

\textsuperscript{47} Futrell, \textit{Ignatian Discernment}, 55
Methodology 1: Envisioning in relation to Problem space - diverging movement - discovery

This is a methodology which inherently encourages us to look to the future. In other words a design process which sees vision as strategy.48 A likely fruitful approach, given our need as Australian Anglicans is for a view beyond the horizon enabling us to move from the unimaginable, to the thinkable to the doable – giving direction now and shape a meaningful design concept for the church of the future.

In this methodology, the divergent movement of discovering the problem is about mapping the world of tomorrow. It does this:

1.1 in a specific pre-defined domain – that is, the context. This is the research topic, the subject that requires a new vision. The domain title should be formulated to express the perspective of users, consumers or citizens

1.2 within the scope or time frame – that is, how far will the vision look ahead (usually somewhere between 5 and 20 years.

In our hypothetical, the domain title and scope could be formulated as: Anglicans in Victoria – effective in mission in 2040. The domain and scope could be agreed on by the convenor / champion and facilitator providing the basis for the invitation to join the process. It can be then tested at the start of the process.

1.3 Establishing two main categories of context factors (building blocks) within the domain:

1.3.1 Factors that point to changing patterns – developments (have changed) or trends (changing). These indicate change in human behaviours meaningful for an organisation and its future activities. Examples in the Anglican Province or Examples in the Province of Victoria (which also reflect the wider church) would be:

48 The following draws on Roald Hoope and Paul Hekkert, “Design Vision as Strategy: the KLM Crew Centre Case Study” in Calabretta, Gemser and Karpen, Strategic design: Eight essential practices every strategic designer must master, 20-41, explaining key steps or terms with application to the Province of Victoria.
• people in cities drive to church often going past a number of churches
• in rural communities the Anglican church may be the last remaining church in town and the priest one of the few professionals.
• According to the NCLS regular attendance is now defined as monthly
• People from culturally and linguistically diverse communities are often more open to the gospel
• The church is no longer a trusted institution
• The Anglican church will have less assets in the future due to redress
• There is a movement towards clergy being deemed employees and churches being subject to taxes which will significantly impact the provision of ministry.
• People no longer have denominational loyalty.49

1.3.2 Factors that capture stable patterns – states or principles. That is, the patterns underlying changes in the world – stable forces of nature, common human behaviours and cultural norms and customs.

Examples:
• People respond positively to churches, individuals providing hospitality
• People have spiritual longings
• People look for community
• The church has adapted to many times and cultures

1.3.3 HOW do we identify context factors and so discover the problem and open up the horizon?

• Secondary sources: in terms of Victoria and the Anglican church, examples would be Bureau of statistics, National Church Life Survey data. Much of this is already contained in the General Synod Viability and Structures Report covering, for example, demographics including Anglicans in relation to the wider population, clergy numbers include Full

49 Jeff Driver, (then Archbishop of Adelaide), "A Revised Environmental Scan" Appendix 5 General Synod, Report of the Viability & Structures Taskforce, 59-68, gives a number of trends and developments.
Time Equivalent Clergy; statistics for average attendance baptisms, weddings and funerals; and a summary of the situation of dioceses.\textsuperscript{50}

- Wisdom provided by ‘experts’ – one of the most valuable resources. The design group which has been formed for this process from the Provincial Council is made up of experts: people able to provide a wealth of knowledge and insights into the challenges facing the province of Victoria. Essentially, though, these will be the perspectives of key internal stakeholders.

- Engaging in ethnographic research – as well as the observation exercise suggested above, the following listening exercise undertaken by members of the group to draw on external experts:
  - Interviewees can be people on the fringe of church or right outside it. The should include people who represent the agencies, in particular schools and welfare agencies if they are not already represented in the design group as has been noted above.
  - Data is best gathered indirectly by focusing in the conversation on what both the interviewer and the interviewee find interesting. Solutions will usually be offered – questions therefore should be aimed at finding out how they arrived at the solution – on what objective observations is it based?\textsuperscript{51}
  - If each member of the group interviews say four external stakeholders, this would identify a wealth of data concerning developments, trends, states and principles. These will be an opportunity to test the context factors the group has already established as well as add to them.\textsuperscript{52}

1.4 Making sense of the data by clusters: that is, clustering the context factors based on the qualities and meanings they share, rather than by topic. There can

\textsuperscript{50} General Synod, \textit{Report of the Viability & Structures Taskforce}, 24-33. See also, 55-58, Appendices 1-5, 55-68.

\textsuperscript{51} This is with a view to separating observations from opinions for a value-free outlook.

\textsuperscript{52} Menzies and Phelan, \textit{Kingdom Communities}, 186ff and 193, give what are effectively examples of this undertaken by Phelan and what were called Strategic Action Leadership Teams (SALT).
be up to 20 clusters and some can contain only one or two factors but the goal is as few clusters as possible without losing the richness of the individual factors.\(^{53}\) This clustering effectively identifies the *driving forces* of the domain (which will then enable the creating of a vision or framework).

It is worth noting at this point that this methodology helps overcome difference in the church as it shifts the focus away from current controversies to reflecting on developments and trends, principles and states that affect us all. It is in dialogue together from all our different perspectives that we will gain a true understanding of these.

**Methodology 2: Customer stories in relation to Problem space - diverging movement - discovery**

A second method (not necessarily exclusive to the envisioning method) is to seek alignment from the perspective of the customer story.\(^{54}\) The ‘customer’ and ‘customer stories’ are key concepts in business and service design but they need translation in the church context without losing the insights they give. Within the church context this could be termed ‘member / potential member’ stories – given the church does not just exist for itself but for those outside it.\(^{55}\) The purpose (or mission) of the church is to invite people into membership. That is, invite them to participate as members of the body of Christ (rather than ‘buy a service’). The purpose of the church is also to serve: its members providing the gift (versus a transaction) of service to non-members (versus clients). It is not just about what is happening inside the church.

The customer story perspective has the particular advantage of overcoming a silo mentality and providing a more unified view as the customer is the only one

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\(^{53}\) This may be done by the group, for example through the technique of Affinity Clustering described in LUMA Institute, *Innovating for People*, 40-41, or it may be mind mapped by the facilitator as the group gives their feedback. What is important is the group can see it graphically.


\(^{55}\) Reflecting the former Archbishop of Canterbury William Temple’s famous remark ‘the Church is the only institution that exists for non-members’ cited in Pickard, *Seeking the Church*, 180.
that sees the organisation as a unified entity.\[^{56}\] In the context of the Anglican Church in Victoria, dioceses are an example of a silo. Modern commuter trends are an example of a member / potential member narrative which flatten the silo and make differences irrelevant.\[^{57}\]

The three key principles of this methodology are Nail the Customer Story, Translate the Story Across Different business units and Design for Multispeed Impact. It is the first principle that is particularly relevant for opening up the problem.

*Nail the Customer story:*

2.1.1 *Customer story* – Level 0 of analysis.

It is usually a short simple sentence that expresses the core of what the designer wants to aim for.”\[^{58}\] Customers have stories about what they are trying to do with their lives such as their work and leisure or people they love – good and bad. People have lives – services are simply extensions which impact (enhance or not) these life experiences. The customer story cuts through jargon getting back to real people to devise measures that add real value to their lives.

Articulating the short simple sentence is in itself is an iterative process involving testing to ensure “the story is general enough for a diverse group of stakeholders to relate to, but also focused enough to be actionable.” It is usually connected to a specific period in the customer lifecycle.

2.1.2 *A lifecycle* is a framework that describes ‘the phases and stages customers move through during their relationship with a sector”\[^{59}\] It is built around a specific structure which includes a ‘before’, a ‘beginning’, a ‘during’ and an ‘after’.

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\[^{57}\] Menzies and Phelan, *Kingdom Communities*, 173-74, 181-182, 203-05, while not using the language of customer story, is useful for seeing how this methodology can work in a church context effectively overcoming silos of church and agencies.

\[^{58}\] As do parish boundaries and people’s mobility and lines of association on a smaller scale.

This means, depending on the project and objective of the designer, there will most likely be a few customer stories – one per lifecycle phase under analysis.

2.1.3 Each customer story will eventually be visualised as a customer journey. These are “used to describe specific experiences from a customer’s perspective, and home in on the details of the customer experience.”

2.1.4 Each stage is then described in greater detail according to a number of specifications such as customer needs and customer engagement.

2.1.5 Together the customer story and its specifications enable us to
   i. visually grasp the customer story
   ii. understand where that story sits within the overall customer experience
   iii. understand what the customer needs are at that moment
   iv. clarify the experience we want to foster, and
   v. list the touchpoints we will use to make it happen.

2.1.6 HOW do we discover customer stories?
   • Again this is best done through ethnographic research as in observation and the listening exercises described in the envisioning methodology. In terms of this methodology, a place to start the conversation would be asking what people are trying to do in their lives and how these life experiences are impacted by the church.60
   • This also really begs the question who IS the customer? It is not Christians looking for a church but members of the community. We want to learn about when those outside the church might seek to connect and what is their experience of the church both in terms of parishes and agencies. So again interviewees can be people on the fringe of church or right outside it and include clients of different agencies. People within the church are the people who can tell the business story.

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60 Menzies and Phelan, Kingdom Communities, 172, describe the ‘listening’ tours undertaken by Phelan as CEO of Churches of Christ Queensland.
2.2 Business story - Level 1 of analysis:
Aligning the customer story with the business story.
This is similarly detailed across the different stages of the life cycle.
The purpose is to demonstrate how the customer story interacts with the organisation by bringing together customer desires and expectations with what the organisation eventually delivers.
There may be enough knowledge within the group for both this and the operational story.

2.3 Operational story - Level 2 of analysis:
Aligning customer and business stories with the operational story. This often uncovers the source of customers’ pain points and the business failures presented in the first two stories.

The following is an example of the three high level stories in relation to the journey stage of a member / potential member finding a church:61

Table 4.1 Sample table Aligning the organisation through member stories

<table>
<thead>
<tr>
<th>Description</th>
<th>Specifications</th>
<th>Specification eg</th>
</tr>
</thead>
<tbody>
<tr>
<td>Member / potential member activity (or journey stage)</td>
<td>Finding a church</td>
<td></td>
</tr>
</tbody>
</table>
| Member / potential member story | Looking for a church to go to | - Member Needs  
- Member Outcome  
- Member Experience  
- Member Engagement (key touchpoints) |
| Business story | People trying a church or deciding which church to try—via walking in or web search results in contact | - Growth  
- Retention  
- Complaints  
- Contact  
- Brand  
- Compliance |
| Operational story | Not all churches have websites | - People  
- Processes  
- Technology  
- Information  
- Policy |

61 According to the example table provided by Arico and Flu, “Aligning the Organization through Customer Stories”, 130.
This is an example the design group could grapple with quite easily. A more ambitious example, requiring some serious research, would be people looking for community. Members / potential members can range from inquirers, people wanting to use the church for services such as baptisms, weddings and funerals, school students and families, welfare clients and families, residents and families.

The church is a service - whether a worshipping community or an agency – which can impact, hopefully enhance, people's lives. If we think of the church this way, member / potential member stories can cut through the jargon of mission and evangelism and get back to real people in the communities or networks in which we live and help us work out ways to be a blessing to them. In doing so it helps overcome a key difference challenging Australian Anglicans: differences in theology are often reflected in different approaches to, even definitions of, mission and evangelism. Rather than getting stuck there, the focus is changed and these different, even opposing perspectives, can work together to nail the member / potential member story.

In summary, both methodologies have served to open up the problem, enabling a view beyond the horizon whether temporally in terms of the future or spatially in terms of a person's experience of the church from the outside. This has been through drawing on secondary sources, the wisdom within the group and through ethnographic research including observation and listening exercises. The envisioning methodology will have produced a number of clusters of factors or driving trends for reflection. The customer story methodology will have produced a number of member / potential member stories at different stages of their experience of the church for reflection.

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Reflection on discovering the problem and prayer for defining the problem

Now that the group has been able to gather a lot of data, the purpose of this point in the process is to reflect on it, including theologically and prayerfully. It is represented with a broken line because, as with the whole process, while in one sense there is are specific moments of reflection and discernment, in another they permeate the whole process. It is striking the inverse relationship between the diverging movement of discovering the full extent of the problem and the converging movement of reflection attending more closely to God. In terms of Ignatian’s vocabulary for discernment, two terms are relevant to this: “Mirar” to regard attentively and referring to the need for prayerful and deep reflection of the evidence. in the situation to be discerned and the key term “Sentir” referring to a kind of ‘felt knowledge’ through the reaction of human feelings to experience. It is the next step in the social discernment cycle facilitating the process to be one of opening to God, looking to the new and better thing God is doing. Taking time for this prior to moving to the converging movement in the Problem space may well contribute towards being able to move to an agreement as to what the problem is.
At this point in the process the facilitator is enabling the group to make sense of the data they have gathered and prayerfully reflect on it. This may be done together at the time of sharing the results of the listening exercises. Or it may include the facilitator bringing back reflections to test the next time the group meets. Depending on skill, facilitation may be a combination of the facilitator and champion working together.

Ways of making sense of the data

1. The envisioning methodology would do this by “making sense of the relationships between clusters, those driving forces. Do the clusters support each other, or do they compete? Are there abstract similarities between them?” And in terms of Ignatian discernment what are the movements we are noticing in terms of consolations and desolations as we do this?

Examples in terms of the Province of Victoria: mobility – Melbourne people don’t need to be within walking distance of a church; rural and remote – people need a church in their town.

2. Customer stories methodology would encourage reflection on how we can respond to what our members / potential members are looking for in a way that makes business sense and whether we can deliver it using existing organisational capabilities. And again, what are the consolations and desolations we are noticing as we do this? Rose, Thorn, Bud could be a fruitful visual method for doing this particularly as it might help generate insights into key pain and pleasure points as well as opportunities for future development.

This reflection might also include asking in prayer what is the relationship between discerning God’s activity and nailing the member / potential member story? A way of doing this would be to focus on further

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63 Hoope and Hekkert, “Design Vision as Strategy: the KLM Crew Centre Case Study”, 27.
64 Liebert, The Soul of Discernment, 31–34, gives a description of the Awareness Examen both for individuals and for groups for the purpose of noticing what God is doing.
65 LUMA Institute, Innovating for People: Handbook of Human-Centred Design Methods (Pittsburgh: Luma Institute, 2012), 54–55. The emphasis is on doing this from the perspective of the user, resisting solutions at this point and resonates with identifying consolations and desolations.
translation into gospel or biblical language: potential members beg the question what does it mean for us to love our neighbour? Is it a journey or a pilgrimage? As Menzies and Phelan put it, highlighting their learnings from Leonardo Boff in *Ecclesiogenesis*: “the work of the Spirit cannot be tied down within church hierarchy and structure.”

3. Theologically, it may also be fruitful to reflect on the above learnings in terms of what do they say about the community, energy and mission of the church? This could be done by reflecting in particular on the church as the body of Christ given its natural resonance with the principles found across the three disciplines – intrinsically a human-centred image yet encapsulating the new thing God is doing with St Paul using the image to exhort Christians to work together collaboratively.

In summary, this point of discernment means the group has reflected on and laid out before God all the information they have gathered. They are making sense of the data in a way that will lead to narrowing down and defining the problem to be addressed.

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68 1 Cor 12:17-27. According to the General Synod, *Report of the Viability & Structures Taskforce*, 24, “As the Anglican Church of Australia we must address what it means to be the Body of Christ, the Vine and the Branches.” See also Pickard, *Seeking the Church*, 7-14, 120-24. His reflection in chapter 9, 210-39, on “Slow Church Coming” is an example of where this might lead. His particular question, 216, “What would it look like for the Christian Church to recover a discipleship that was truly local, fresh and organic?” resonates with the burden of Menzies and Phelan in *Kingdom Communities*, for congregations and Christian people to recover their connection with the local community.
The purpose of this converging movement in the problem space is to be able to move towards being able to agree on the exact nature of the problem for which a solution is to be sought or designed. It will continue to draw on creative methods of human-centred design to narrow down possibilities so that defining the problem can be reduced to a yes / no proposition or to a selection from among various alternatives. It will draw on two of the academic discourses of human-centred design encouraging reflection on the data that has been gathered: in particular in terms of single, double and triple loop learning. That is, whether it is worthwhile to be addressing problems in terms of structures as they currently exist or whether something more radical is needed. In terms of Liebert’s Social discernment cycle, it is filling in and expanding on the steps that need to be taken before a decision can be made, confirmed and implemented.

In one sense this movement functions as an extension of what has been described above regarding reflection and prayer during this problem stage. Again there is an inverse relationship: this time between the converging movement toward defining the problem and the diverging movement of
reflection towards openness to how God sees the problem. In the envisioning methodology the process of convergence in defining the problem has already begun with identifying clusters and reflecting on the relationship between them. In the customer story methodology, the aim of nailing the member / potential member story, including the business and operational, is to truly understand the context and ascertain the most effective direction to take.

In another sense, convergence towards agreeing on the problem to be addressed can also be the result of reflecting strategically on what level will produce the solution needed. This means this stage will also involve gaining a deeper understanding of the organisational context of the church – its people, processes and systems, but also hierarchies and internal politics. The facilitator can gain this understanding largely from the group – either surfacing in the conversation as data is gathered and reflected on or intentionally elicited.

1. Customer story methodology: Acting within or changing the context.69 Arico and Flu describe this as a fundamental strategic choice which will present:

1.1 *Acting within* – to see the problem as about working effectively within a given set of boundaries and capabilities of the organisation. This will be about “agile” solutions – quick to deliver and easy to implement resulting from the designer’s vision and organisational capabilities.

1.2 *Changing the context* - to see the problem as about breaking away, shattering the context, in order to achieve success and be effective. This will be about “robust” solutions – long-term change leading to profound transformation requiring strong organisational commitment to succeed.

In terms of the province of Victoria, the fundamental strategic choice is between seeing the problem as working effectively within the Province as it is currently set up with five separate and independent Dioceses or seeing the need to break away from that to achieve what we need to achieve.

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2. Single, double and triple loop learning

For Argyris and Schön, learning involves the detection and correction of error so

2.1 Single-loop learning is about people looking for ways to address problems working within what they know. Goals, plans, rules and values and operationalised - taken for granted - rather than questioned. The emphasis is on technique and efficiency making the current strategy currently more effective.

The questions are how can we fix this? How can we do it better?
It is bound by a given box mind set: fixing things in the box.

2.2 Double-loop learning is when people begin to question what they know – the assumptions and the governing variables themselves. It can lead to change of the governing variables and shifts the way in which strategies and consequences are framed and intended.

The question becomes: are we doing the right things?
It is about climbing out of the box to reshape or move it.

2.3 Triple Loop learning is about bypassing goals and strategies to begin with questions of identity and purpose.
Questions like: who are we? Why do we exist? What do we stand for?
We start with who we are and why we exist and then design and build a box (or something very different to a box) from scratch that will best accommodate our mission and context today.

In terms of our hypothetical of the Province of Victoria, an example of single-loop learning would be to focus on ensuring the survival (even flourishing) of the Diocese of Wangaratta. There is no essential change to the current strategy of being the being the Anglican Church in Victoria. It is focusing on the problem in terms of how to fix the Diocese and make it function better. We are looking at changing what is happening within the box as we know it.

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An example of double-loop learning would be to ask how might we adjust Diocesan boundaries to ensure viability of all the Dioceses? Are we right being organised into the metropolitan Diocese and the five rural and regional Dioceses as they are? Effectively the question asked which led to the dissolution of the Diocese of St Arnaud as too small. The Viability and Structures Report asks whether the Diocese of Melbourne is too big? Should we also question the boundaries of the Province? Effectively the question asked which led to the Albury Wodonga agreement and the MOU between the Dioceses of Bendigo and Riverina. That is, solutions which saw the problem as re-shaping or moving the box(es) as we know it.

It is interesting to note one suggestion to the Task Force for future solutions frames the choice effectively between single and double thinking:

“In the long run there will be only two alternatives:
- Merge country dioceses. [double-loop]
- Allow financial resourcing of country dioceses from major metropolitan ones - that is to leave them as independent dioceses.” [single-loop]

Both alternatives are thinking in terms of the diocese as the box – whether changing what is in the box or reshaping or moving the box. Given that both single and double loop thinking has been tried before in Victoria, it possibly explains the lack of energy for engaging with the recommendations of the Report: if this is all we are doing then are we simply moving deck chairs on the Titanic? Are they the only two alternatives?

The Viability and Structures Report says the following about dioceses:

The role and nature of a diocese is not set out in the Constitution of the Anglican Church of Australia except to say:
“A Diocese shall be in accordance with the historic custom of the One Holy Catholic and Apostolic Church continue to be a unit of organisation of this church and shall be the see of a bishop” (Constitution, Clause 7)

Generally, a diocese is simply defined as a geographic area divided into parishes and overseen by a bishop. The word diocese comes from the Greek term ‘diokecis’, meaning administration and housekeeping. A

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72 General Synod, Report of the Viability & Structures Taskforce, 43. Other examples given just prior are effectively captured in this alternative.
diocese is a defined area of mission and ministry and is normally overseen by a bishop.

What would be the result if the group bypassed the ‘box’ and begin asking questions like: who are we as Australian Anglicans / the Anglican church in Victoria? Why do we exist? What do we stand for? What is God saying to us today? Has our context changed and what does that say we should be doing given who God has called us to be? What does all this mean for what diocese(s) and bishop(s) might be and do? In other words, if we start with these identity and purpose questions, what would that mean for reimagining and designing a box / diocese (or even imagining something completely different?) from scratch in order to fulfil our calling in the context God has placed us in today? 73

This is in keeping with Verganti and Oberg’s argument (building on the human-centred design academic discourse of Krippendorff) that hermeneutics provides a framework to look at innovation as a process of interpreting and envisioning (or generative interpretation).74 And that it is by this (ie a deliberate change in the meaning of the product) or advances in technology, that drives radical innovation or change.75 Hence the envisioning methodology being described in this chapter.

In summary, this stage in the process is helping the group move towards agreeing the complexity of the problems to be solved. It enables to emerge at what level the ‘wicked problem’ can best be addressed in this particular time and place in order to produce the solution needed – leading to the group being able to articulate as a statement the problem to be discerned. This facilitates the next key point of discernment to agree the problem as this is best posed as a

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73 Adapted from Menzies and Phelan, *Kingdom Communities*, 198, reflecting triple-loop learning. The first question listed in General Synod, *Report of the Viability & Structures Taskforce*, 3, for the terms of reference is ‘what is a diocese?’. This invites triple-loop learning but the Taskforce did not really take up the invitation.


75 Norman and Verganti “Incremental and Radical Innovation”, 78-84.
proposition asking for a yes or no answer or to selection among various alternatives.\textsuperscript{76}

In terms of the Province of Victoria, the problem could be articulated as follows: Anglicans in Victoria – effective in mission in 2040 by

1. looking at ways to ensure viability and vitality of dioceses (existing or redrawn) within the province or
2. asking questions of identity and purpose in order to reimagine the province of Victoria (and within that what makes a Diocese and the role of bishops) for effectiveness in mission today.

It is worded as a choice between two alternatives as at this time it seems the key question to resolve is whether there is commitment to improve what is or whether there is energy to commit to exploring more radical change given the issues facing the church today.

**Deliberation – agreeing the problem**

*Diagram 7*

\textsuperscript{76} Futrell, “Communal Discernment”, 170. He is not distinguishing between problem and solution space as such. Rather, 171-72 he puts it in terms of a clear goal and specific how to’s.
The purpose of this space is to define what the problem is or the complexity of the problem. In other words, to come to an agreement as to what a solution is needed for. Again the integrated diagram shows the striking inverse relationship: clarity regarding the defining the problem is related to being fully open to God. In terms of human-centred design, properly defining the problem is crucial so that energy in the solution space is not misdirected or frustrated. In terms of both human-centred design and Ignatian communal discernment, it is important to take time to do this properly so that there is not only agreement but commitment – at this point to what level people are committed to solving the problem. In terms of Ignatius' vocabulary for discernment this is 'Juzgar': that is, to judge or choose and signifying the final act of determination or decision. Ignatian communal discernment offers a method for deliberately pausing and prayerfully deliberating / reflecting together in order to choose or make an election to use traditional Ignatian vocabulary. It intentionally avoids discussion and debate encouraging dialogue in order to genuinely seek God’s will.

The diverging and converging movements in the Problem Space can be seen as preparatory to this moment of deliberation – providing the evidence for discernment in a way that enables the group to understand the issues in the same way. That is, they have a joint understanding of both the evidence which has been gathered and the problem as stated which is the subject of deliberation. Space needs to be given for each member of the group to have done some individual prayerful reflection before moving to the deliberation proper – either through a break in the meeting or gathering at another time. This is important as the new evidence in this point of the process is the movements of the Holy Spirit within each member of the group.

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77 Futrell, “Communal Discernment”, 170, bases this method on an analysis of the Deliberation of 1539 leading Ignatius and his companions to found the Company of Jesus.
78 Futrell, “Communal Discernment”, 174 only allowing clarification questions in the initial steps of sharing ‘cons’ and ‘pros’. Explaining the later step of ‘evaluation and discovery’, 176-178, Futrell refers to discussion (not debate) but the way this is described is far closer to that of dialogue – deep listening with openness to changing one’s point of view.
The deliberation proper consists of the convenor / facilitator taking the group through the following seven steps: prayer, sharing cons, prayer, sharing pros, checking consensus, if not then prayer and evaluation and discovery and then finally prayer. Consideration may need to be given as to whom of the convenor, champion, facilitator is best placed to effectively lead the group through this process of prayer and deliberation.

*Steps in the Ignatian Method of Deliberation:* 80

Step 1: Prayer essentially asking for the guidance of the Holy Spirit. This can include ‘situating’ the prayer through Scripture or other writings. In the context of the Anglican Province of Victoria, it could be helpful to use prayers from *A Prayer Book of Australia* such as the prayer for the holy catholic Church or the Litanies for Unity and the Holy Spirit. 81 Working collaboratively to this point has hopefully built trust in the design group. If necessary, this first step can be used also to help build trust as the group prayerfully reflects on appropriate scripture together. 82 Scriptural passages using the body of Christ image could again be helpful here. For example, 1Corinthinas 12:12-27 in terms of the way St Paul points the ability of the body to be able to overcome difference naming the two major social, political and religious divides of his day as well as every different part of the body being needed to work well together. 83

Step 2: Sharing Cons by each person taking turns to simply express the results of their own individual discernment in terms of the draw backs of the proposition. Only questions of clarification are allowed. Each person’s list of cons are recorded so that at the end everyone can take a moment to see if a new con has emerged to be recorded. Sharing the cons first releases aggressive feelings caused by negative emotions which arise from negative reasons and so enables people to be truly open to the pros.

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80 Futrell, “Communal Discernment”: 172ff outlines these seven steps giving commentary on each and reflecting on the dynamics which operate during the process.
82 Along the lines suggested in Barry, “Toward communal discernment”: 109-112.
83 See also Ephesians 4:1-16.
In the case of the specific proposition for the Anglican Church in Australia it would be expressing the drawbacks of one (or both) options.

Step 3: Prayer – a break long enough for each member of the group to prayerfully reflect on the results of Step 2. This does not include discussion of the issues – this is to avoid distractions and the risk of lobbying and debating. An examination of conscience is also recommended, each member asking themselves two questions:

3.1 Where do I not feel free with respect to the issues raised?
3.2 Where do I not feel free to listen really openly to one of the other members of the group when they speak?

This is with a view to praying for the Holy Spirit to gift true freedom and openness with respect to the specific issue or person and disclosure of this so others know to listen with caution. The principle underlying this is that discernment of the actual word of God to the whole community is dependent on all being truly open to “even the unexpected and disconcerting call of the Lord.”

Step 4: Sharing Pros and checking consensus. This is done in the same way as Step 2, this time each member stating their views in favour of the proposition (and in this case one or both options). That is, where each member has felt deep peace and the reasons for it. In both Steps 2 and 4, it is sharing one’s actual experience of movements of the Holy Spirit rather than trying to imagine possible cons or pros.

The separation of cons and pros into separate times of sharing is effective for eliminating debate in these steps and also encourages Step 6 to be a true common search rather than debate. It also clarifies the real issues as well as preventing one person dominating while bringing out the contribution of the person who tends to not speak. This is particularly crucial for the Anglican Church where debate and discussion are the normal decision making modes and there is a tendency to be characterised by entrenched positions.

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84 Futrell, “Communal Discernment”: 175.
At the end of the step the facilitator takes a moment (and only a moment) to check whether it is clear to everyone from the recorded con and pro reasons what the election should be (that is, the group has experienced the “first time of election”. If so, the deliberation proceeds to Step 7. If not, even if only one member of the group does not experience this confirmation, the deliberation proceeds to Step 5.

Step 5: Prayer – as per Step 3 to allow reflection of the results of step 4 in the light of those of step 2.

Step 6: Evaluation and discovery. This is the deliberation proper. The cons and pros recorded are now evaluated to see which of the cons are really weighty, in order to try to eliminate these or at least minimize them, and which of the pros are really important, in order to try to strengthen these. As mentioned above it is about together seeking the word of God to the whole community rather than debating a point in order to prevail.

A number of results are possible:
6.1 it may finally become clear a collective decision through deliberation is not possible at this time. That is, the actual word of God in this event is it is not the time to make a choice by this method. If it is necessary to make a decision at this time the decision may be handed over to the discernment of a smaller group or to one person or even to a majority vote accepted beforehand as the will of God for the group.
In the case of the Province of Victoria there may well be an urgency to make a decision. If it is to be handed over to one person that would logically be the Archbishop of Melbourne as Metropolitan.
6.2 Sometimes it will be accepting the proposition as originally stated at least provisionally in spite of any drawbacks. With the hypothetical proposition it would be accepting one choice rather than the other.
6.3 More often is revision of the original proposal and sometimes even radically changing it in light of the cons and pros. That is new ways are discovered to minimize or even eliminate the cons while strengthening the pros.

Step 7 Prayer – offering the choice to God as thanksgiving and reaffirming the commitment of the group to carry out the decision. That is, committing to work together to solve the problem as agreed.

In summary, this point of discernment is a prayerful deliberation in order to define the problem(s) to be solved. That is, to ensure both clarity and commitment. It is particularly important in terms of the Province of Victoria to be able to agree at what level the problem of the Province of Victoria is to be addressed and so help to ensure commitment to solutions created at whatever level. More than that, it facilitates openness to each other, to change and especially to God’s leading.

**Solution space – diverging movement - developing**

*Diagram 8*
Now the complexity of the problem has been defined, the group can move to developing solutions at the level they are committed to doing so. The purpose of the diverging movement of the solution space is to open up as many options for solutions as possible. It will again draw on different processes from human-centred design practitioners. Similarly, in the context of Ignatian communal discernment there is awareness of the possibility of a variety of opinions and need for dialogue. It is worth noting that this process is now significantly expanding upon Liebert’s social discernment cycle which moves from the stage of Theological Reflection and Prayer directly to a decision to implement. Our process differentiates between deciding the problem and deciding to act with a conscious opening up of possibilities to then again theologically reflect and pray about before moving to a decision as to the best solution.

In this stage the group focuses on coming up with as many creative solutions as possible with the facilitator suggesting a method to facilitate this. Given the synthetic nature of human-centred design process, solutions are likely to have begun to emerge both from the group and through the listening exercises. This stage hopefully stimulates the imagination further.

**Methodology 1: Envisioning in relation to Solution space diverging movement – developing**

The key task at this stage with envisioning is brainstorming possible solutions. Using a statement starter (How might we (HMW) ...; In what ways might we ....; How to ....) is a way of framing the problem to be solved. Pickard’s questions in his chapter “Structured for Freedom” are effectively examples of statement starters which would be very relevant in this context:

- How might the Church’s polity be structured to free the baptized for their calling to discipleship in the world?
- How might the polity of the Church be structured and operate to enable the Church to display the ‘goodness of an operation’ in the world for which Christ the Lord died and rose again?

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85 LUMA Institute, *Innovating for People*, 50-51 for a process to arrive at the best statement starter.
86 Pickard, *Seeking the Church*, 180
Brainstorming could be done traditionally with people simply writing down as many ideas as they can think of and then grouping them into clusters of ideas. It could also be done by using a creative matrix method which gives constraints to help overcome a problem being too broad and breaking away from conventional thinking.\textsuperscript{87}

The following is an example of what a grid could look like for the Province of Victoria with the columns designating categories related to people (eg personas, market segments, or problem statements) and the rows designating categories enabling solutions (eg technologies, environments or policies). The design group would form into teams with every member coming up with ideas at the intersections of the grid for the problem framed above (for a designated limited time – using a sticky note for each one and preferably with a drawing!)

\begin{table}[!h]
\centering
\footnotesize
\begin{tabular}{|l|c|c|c|c|}
\hline
 & How might we be present? & How might we grow? & How might we be more efficient? & How might we make a difference? & Wild card \\
\hline
Worship & & & & & \\
\hline
Volunteers (laity) & & & & & \\
\hline
Staff (clergy and paid laity) & & & & & \\
\hline
Property & & & & & \\
\hline
Wild Card & & & & & \\
\hline
\end{tabular}
\caption{Sample creative matrix method for Victorian Anglicans}
\end{table}

\textbf{Methodology 2: Customer Stories in relation to Solution space diverging movement – developing}\textsuperscript{88}

This method will be particularly relevant if the group has decided the problem to be solved is in terms of the structures as they are. That is, looking at ways to

\textsuperscript{87} LUMA Institute, \textit{Innovating for People}, 62-63.
\textsuperscript{88} See again Arico and Flu, “Aligning the Organization through Customer Stories”, 120-141.
ensure viability and vitality of dioceses within the province (as they are or
redrawing boundaries.). In the Problem Space the focus was on Principle 1 Nail
the Customer Story. In the Solution Space the focus is on in terms of Principle 1
aligning the customer story to the business and operational story and also
Principle 2 Translate the story across different business units and Principle 3
Design for multispeed impact.

2. Translate the story across different business units

2.1 In terms of our hypothetical of the province of Victoria, different
business units can be seen as the different dioceses and agencies.
Within a Diocese it could also be thought of in terms parishes, the
registry and agencies.

2.2 The first step is to understand the general goal of each business
unit and the way activity is measured and therefore rewarded.

2.3 In light of the first step designing the right story for each business
unit – one that will convince, excite, engage and eventually align
people

3. Design for multispeed impact – strategically this can be broken down into
three areas starting with customer’s needs for information, interactions
and transactions

3.1 Information: this is often the easiest change and therefore
immediate and generally modifies policies and processes. For
example, a need for easy access information about churches

3.2 Interactions: moments of exchange between customers and the
organisation. Requires training people to deliver the new
interaction and changing some of the practices and processes in
place. Changes therefore require medium term planning and
design. For example, interactions at the door of the church. What
would a consistent approach to welcome look like?

3.3 Transactions – the instance of buying or selling something.
Requires robust vision and a detailed long-term plan for structural
change to allow interactions. For example, what needs to happen to
ensure presence or access to a worshipping community?
In summary this stage is using different methods to help the group open up as many different solutions as possible. It is giving material for reflection and enabling the facilitator to draw on the imagination and wisdom of the group.

**Reflection on developing solutions and prayer for delivering the solution**

*Diagram 9*

The purpose of this point in the process is to reflect on all the possible solutions the group has come up with, including theologically and prayerfully. As in the problem space, it is facilitating the process to be one of being attentive to God, looking to the new and better thing God is doing. Taking time for this prior to moving to the converging movement of the solution stage may well contribute towards being able to move to committing to a particular solution. It facilitates seeing determining priorities not as an issue to be debated but a discovery of the best possible solution together. It is informing the design group in order to envision a future consonant with what God is doing; to see aligning the organisation of the church as ultimately about aligning with the will of God for the church.
At this point in the process the facilitator is enabling the group to make sense of the all the solutions they have suggested and prayerfully reflect on it. Again, depending on skill, facilitation may be a combination of the facilitator and leader working together.

This reflection has already begun, for example, with the sharing the results of the brainstorming exercises. Separate to this:

1. The facilitator will need time to reflect on all the material so far with a view to being able to design a solution for testing.

2. Members of the group will need time for prayer and reflection as in the problem space. In this solution space, further reflection on Pickard’s “Slow Church Coming” in terms of the images of possible travelling companions searching for the sacred: pilgrims and nomads, vagabonds and tourists.89

In summary this point of reflection means the group has reflected on and laid out before God all the solutions they have come up with. They are reflecting on these in a way that will facilitate a movement towards a solution way which reflects an opening up to God, to the new thing God is doing.

89 Pickard, *Seeking the Church*, 233-238 drawing on the identification by the philosopher Zygmunt Bauman of four types of travellers.
The purpose of this converging movement in the solution space is to be able to move towards designing a solution to commit to. It will continue to draw on creative methods of human-centred design to narrow down possibilities so that discovering the solution can be reduced to a yes / no proposition or to a selection from among various alternatives. In doing so, it continues to encourage collaboration and so dialogue rather than discussion and debate. In terms of Liebert’s Social discernment cycle, it helps the group to move to the decision and confirmation of a solution leading to its implementation.

As with the problem space, in this solution space the converging movement functions in one sense as an extension of reflection. In this stage of converging towards a solution, the facilitator helps the group prioritise. There have been many solutions suggested. Which ones are worth focusing on? A key factor in this prioritising will be desirability (do we want this?) but also feasibility (can we do this?) and viability (should we do this?) with the most strategic solutions
being found at the intersection of the three. It is worth noting that while feasibility and viability might come to the fore as a priority in this converging delivery movement of the solution space, ideally both are present throughout the design process. In terms of the brainstorming activity above, 'Visualising the Vote' is a quick way of revealing preferences and opinions.

A key part of what is happening in this stage of converging towards a solution is also testing possible solutions with the group. In terms of the **envisioning methodology** described above in the problem space, the key deliverable of the process is the vision. The vision typically takes the form of a framework: a distillation of the complexity of the future domain into a visualisation. Typical visualisations are a two-dimensional axis model, four-field matrix, Venn diagram or pyramid. “These visual frameworks portray the interplay of the diversity among possible behaviours that ultimately reflect the needs, desires and concerns that may emerge in the future of a specific domain.”

Similarly, in terms of the **customer story methodology** the key deliverable is a visualisation of the customer journey showing points of interaction, emotions and beneficial services. It might be a combination of pictures and / or tables aligning the customer story with the business and operational story. Such a visualisation helps summarise complexity in a simple narrative that can be understood by multiple stakeholders.

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91 See Gerda Gemser, Blair Kuys and Opher Yom-Tov, "Designing for Feasibility", 142-65 and Nermin Azabagic and Ingo Karpen, "Making it Count: Linking Design and Viability", 168-93 in *Strategic design: Eight essential practices every strategic designer must master*, eds. Calabretta, Gemser and Karpen, for fuller treatments of feasibility and viability and suggested tools in the context of strategic design (including co-creating with ‘experts’ like this group).

92 LUMA Institute, *Innovating for People*, 46-47. The use of the term discussion in relation to inviting discussion of what people voted for and why is closer to dialogue in this context of discovery.

93 Hoope and Hekkert, "Design Vision as Strategy: the KLM Crew Centre Case Study", 27 and cf 35 for an example.
Therefore a key part of this converging stage may be the facilitator / designer testing the visualisation with the group – itself an iterative process. Again there is the inverse relationship of the integrated process: these questions, activities, and visuals sharpening delivery but also shaped by an opening up to the new thing God is doing.

In summary, this stage in the process is helping the group move towards visualising a solution, the new thing God is doing. This may include prioritising solutions for further work. It will include testing vision or alignment in the methodologies described. This is necessary for the next key point of reflection to agree the solution as again, as with agreeing the problem, this is best posed as a proposition asking for a yes or no answer (or to selection among various alternatives). What is different is that the proposition will be visualised.

**Deliberation – agreeing the solution**

*Diagram 11
Human-centred design and God-centred discernment: a way of dialogue*

The purpose of this stage is to choose solution(s) which have the commitment of the group to implement. Again, in terms of both human-centred design and
Ignatian communal discernment, it is important to take time to do this properly so that there is not only agreement but commitment - this time to the solution(s). Diagram 11 shows the final step and so completes the diagrammatic representation of the integrated process. A process which enables dialogue both internally between stakeholders / members and externally with other stakeholders / potential members.

As with defining the problem, delivering the solution requires space for each member of the group to have done some individual prayerful reflection before moving to the deliberation proper – either through a break in the meeting or gathering at another time. This is for the same reason: the new evidence in this point of the process is the movements of the Holy Spirit within each member of the group regarding the alignment of the proposed solution – as a visual framework or story – with the will of God. The convenor / facilitator then takes the group through the seven steps of deliberation described above for agreeing the problem, this time for agreeing, and committing to, the solution. Similarly, the step of evaluation and discovery (deliberation proper) a number of results are possible from not being able to commit to acceptance or an iterative revisualisation. The integrated diagram again shows the striking inverse relationship between committing to the solution and being fully open to the new thing God is doing.

In summary, this final point of reflection is a prayerful deliberation in order to agree the solution visualised as aligned to God’s will and having the commitment of the group to deliver. It is the end of this process but the beginning of the real task of implementation. 94

In conclusion, this chapter has outlined a collaborative process which draws on the discipline of human-centred design, the tradition of Ignatian discernment and is informed by the philosophy of dialogue. It is a synthetic process with a

94 Possible next steps could include the formation of implementation task groups. The envisioning methodology puts this in terms of an innovation road map - Hoope and Hekkert, “Design Vision as Strategy: the KLM Crew Centre Case Study”, 27-28.
movement from being able to clearly define the problem to be solved to being able to discover the solution. The steps of the process are framed in terms of the double diamond model which captures the iterative process of human-centred design and highlights the key points of discernment. Together they mitigate against discussion and debate using methods which actively encourage dialogue and for which, in fact, dialogue is a necessity.

The following are the key steps for moving through the process:

1. **Deciding prior to the group assembling: who is in the room and what are their assumptions?** In terms of roles, how many, representativeness and pre-requisites to be considered.
2. **Problem Space – diverging movement** in order to discover the problem and have a full understanding of the context and issues.
3. **Reflection and prayer for defining the problem** in order to be attentive to how God sees the problem for this time.
4. **Problem Space – converging movement** in order to be able to define the problem to be solved as a proposition for deliberation including at what level it is best addressed.
5. **Deciding – agreeing the problem** by opening to God to agree what a solution is needed for and not misdirect or frustrate energy for a solution.
6. **Solution space – diverging movement** in order to develop possible solutions.
7. **Reflection and prayer for delivering the solution** in order to be opening up to the new thing God is doing.
8. **Solution space – converging movement** in order to deliver the solution as a visual proposition for deliberation
9. **Deciding – agreeing the solution** to ensure alignment with God and ongoing commitment.
10. **Next steps** for implementation of the solution.

This process has been applied hypothetically to the wicked problem of the Anglican Province of Victoria. The hope is that it will already have begun to facilitate the change needed through
• the collaboration and commitment of an influential and representative group of people
• the discovery of solution(s) to the real problem(s) needing solving
• the discovery of solution(s) that are desirable and so able to inspire others to commit to the change needed
• visualising the solution(s) making it easier to communicate and invite wider collaboration.

Communication will be particularly important in terms of this example of the Province of Victoria and the first crucial next step. The design group would logically report back to the Provincial Council. However ultimately it will be up to each Diocese to choose to buy into the solution. This advantage of this process is that it produces not only a solution but a tool for communication and persuasion as well as a team committed to implementing.
Conclusion

The ability of the Australian Anglicans to name the many challenges or ‘wicked problems’ the Anglican Church faces has not been matched by an ability to develop effective, practical ways forward. In other words, Anglicans have not answered the ‘how to’ question: how to overcome those challenges in order to engage well with the changing context we find ourselves in. This thesis has sought to develop a process to address the ‘how’ question.

The key question this thesis began with was how might human-centred design enable the development of a process for discernment and dialogue for Australian Anglicans. This was with a view to enabling the Anglican Church to find answers to the two pressing questions it faces: how does the church deal with difference and how does it bring about significant change? It accepted that the church needs to find an alternative way to the current dependence on discussion and debate (which rather than leading to fruitful outcomes has led to inertia and even dysfunctionality): dialogue. In order to do that, it drew on two disciplines, from within and without the church: human-centred design and Ignatian discernment. The outcome of this investigation was to see the integration of human-centred design and God-centred discernment as a way of dialogue for Australian Anglicans. That is, the development of a radically different and authentic process tailored to the context of Australian Anglicanism that offered the prospect of new solutions to the challenges we face – solutions that we want to do, can do and should do.

The first three chapters examined human-centred design, Ignatian discernment and the philosophy of dialogue in turn by means of a literature review. A table was built up to summarise the principles of each and assess both the ‘thinking’ (mindset and attitudes) and the ‘doing’ (process and practice). It demonstrated a striking degree of coherence across the three fields of study which can be summarised as curiosity, creativity and courage. It also demonstrated where each discipline is complementary and so the potential for enrichment across disciplines. This coherence and complementarity pointed to how human-centred design together with the practice of discernment as found in Ignatian spirituality and an understanding of dialogue (drawn from Martin
Buber and Mikhail Bakhtin in particular) has the potential for creating a process for engagement which enables the church to move forward in its mission.

The potential was also seen in the relevance of particular epistemologies and core concepts of human-centred design's academic discourse: Schön’s epistemology of pragmatism and core concept of reflection in action, Buchanan’s epistemology of post modernism and core concept of wicked problems and Krippendorff’s epistemology of hermeneutics and core concept of creating meaning. They pointed to the possibility of adding another discourse to human-centred design from the background of theology with an epistemology of the faith perspective and the core concept discernment. This was significant, especially given that traditional human-centred design is (by nature) concerned with human beings, opening the door for the metaphysical – God – to be present.

The table of principles expressed this significant opening up to the metaphysical in two ways. Firstly, Ignatian discernment’s defining principle of opening to God informs the human-centred transformative principle both in terms of authenticity and possibilities. Secondly, in terms of the iterative principles of both disciplines. The double diamond model of human-centred design was able to be overlaid by the inverted double diamond of Ignatian discernment leading to purposeful space for spiritual presence including informing key points of decision.

This integrated iterative process permits a view beyond the horizon that enables the church to move from the unimaginable, to the thinkable to the doable. This process can also inform both the practice of design and of collective Ignatian discernment. It informs design practice by providing a more proactively reflective process into the design space and in attending to, rather than neglecting as extant design processes can tend to do, the spiritual. It informs the practice of collective Ignatian discernment by further developing Liebert’s social discernment cycle and providing creative methods for reflecting and choosing. The combination of human-centred design, Ignatian discernment and dialogue provides for a more complete and holistic space that speaks to the rational, emotional, behavioural and spiritual dynamic of being human.
The examination of the principles of the philosophy of dialogue reinforced the need for the church to develop space and processes for dialogue as the way forward for the church. Its defining principle – relational – highlights being open to understanding is found by turning toward the other and affirms that true understanding is found in the space between. The coherence of the principles of dialogue with the other two disciplines confirmed the potential of human-centred design and Ignatian discernment for enabling a creative space for dialogue – with each other and with God – permitting multiple and even conflicting voices to be heard.

The examination of the complementarities and subsequent benefits of combining the three disciplines led to the building of a conceptual framework for application in chapter 4. A way of dialogue was developed through an integrated process drawing on this coherence of human-centred design and Ignatian discernment. The Anglican province of Victoria was shown to be an example of a wicked problem and so the process was illustrated throughout by being applied hypothetically to the Anglican province of Victoria. This application highlighted the need for another purposeful space of discernment and decision making prior to the process beginning proper: the need to discern who should be in the room and why in light of assumptions and associated power dynamics. It identified a series of specific steps for moving through the process which involved three key moments of decision regarding who is in the room and why, agreeing the problem(s) to be solved and committing to the (visualised) solution(s) to deliver.

The application of the process to the ‘wicked problem’ of the Province of Victoria showed the potential for clarifying the real problem to commit to addressing and discovering a solution people could be committed to making a reality. In doing so, it showed the potential for addressing the two key challenges the Anglican church faces: how to deal with difference and how to bring about significant change. Difference being overcome through collaboration and a solution focused mindset as well as creative methods which encouraged dialogue with each other (rather than discussion and debate) and dialogue with God through prayer. The possibility for significant change being enhanced again by collaboration and also by focusing on such methods as creating
meaning for the future (envisioning) and the aligning the story of the organisation with the story of those who experience the church.

The focus of this application was the church’s structural and governance issues. Next steps include testing and refining the findings of this thesis through application in practice to other structural and governance issues the church faces. Future outcomes of this could be firstly giving consideration to introducing an external and independent participant into the framework and so ongoing investigation of how to use independent strategic design as a means for cultural transformation. Secondly, some comparative assessment of other models of dialogue from a non-western perspective given the increased diversity of Australian Anglicans. There is also the potential for two wider applications. For the church, the hope is in the future the process may also be relevant in overcoming theological issues of divide Australian Anglicans. For the wider community, the insights achieved through this thesis also have potential relevance to the foundational disciplines of both human-centred design and Ignatian discernment. It augments human-centred design opening the door to the metaphysical and so greater attention to discernment. It contributes to the application of Ignatian discernment in organisational contexts.
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