Harness Hope and Make Opportunity Happen

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Opportunities for women can be enhanced in alternative contexts derived from the positive focus of appreciative inquiry. Rather than dwelling on initial negative images, beliefs and expectations, the appreciative inquiry philosophy promotes focusing individual and collective effort on positive experiences and future outcomes. It has been shown that how one has been constructed through discourse, as well as how others have been, affects one's ability to do what one aspires to. This paper expands on positioning theory by exploring the impact of adopting an appreciative inquiry approach in co-gender situations. It demonstrates how that approach might help in positioning the self and realigning the mood of such situations so as to create a more appropriate culture in which one can achieve what one aspires to.

INTRODUCTION

In recent years a number of interventions have been conducted by the Appreciative Inquiry (AI) community of academics and practitioners with various groups of women. These programs have demonstrated the power of dreaming, collaboration, community and action in discovering what co-gender work experiences might be like at their very best (Bushe 1995). It appears that when women are helped to hope, opportunities emerge.

This paper explores how expanding discourse and linguistic categories — to include hope about creating increased opportunities for women and work — can foster a reconsideration of existing limitations. Here discourse is understood to be the words and practices that a particular group of people produce, transmit and consume. This outlook acknowledges informal systems of power and communication, thereby making it open to change (Linstead, Brewis & Linstead 2005, p. 544). While the discussion here concerns women and work it has far wider application. It will be seen that opportunities for women and work can be expanded by guiding the underlying mood of any group to enable people to hope for better situations. Here, underlying mood is understood to be a measure of the tendency of people to behave in a certain way in a specific culture, where "[c]ulture refers to a socially shared orientation to social reality" (Alveson

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2004, p. 318). While acknowledging the similarities of discourse and culture, Alveson warns that it is important to "maintain a distinction between a cultural and discursive approach" (2004, p. 333). Such a distinction is assumed in this paper and an empirical connection between discourse and culture will be developed and explored.

Boxer (2004) suggests that it is possible for women to achieve their objectives by realigning the mood of a group with their objectives through focused, positive discursive action. While it may seem like a naïve and utopian vision that an individual can shift broader society, there are cases in recent years of individual leaders moving groups forward by creating compelling images of human possibility. Consider Sir Bob Geldof's *Live Aid* series of concerts to change world opinion on Third World poverty. Such individuals could be perceived as being driven by a religious zeal and a determination to be positive and thus avoid "deficit-based" thinking (Cooperrider & Srivasta 1987).

At the foundation of both western and eastern philosophies is an initiating *hope* that is fundamental to achieving social and organisational goals. Without such an expectation it is unlikely that opportunities could be realised or exploited. This concept of hope has been incorporated into the AI organisational development approach and movement (Cooperrider et al. 2001). While logically the process proposed by Boxer (2004) appears possible without obstruction, it may be that only those who have an opportunity to cultivate sincere hope in a nurturing team setting — one that avoids deficit thinking — will succeed in achieving what they set out to do.

It will be seen in the course of this paper that hoping becomes the catalyst to create images and to guide those images towards a preferred future. However, the conditions of successful transformation require that the process of hoping be a universally inclusive act. That is, if hoping becomes public property it enables and promotes "efficacious and comprehensive discourse" (Dauenhauer 1986). A residue of patriarchy that appears to obstruct this sort of collaboration (Spender 1980) will also be explored. In brief, to be able to take advantage of opportunities, the creation and use of images needs to occur in a participatory and nurturing community.

Here is a realist exploration of how women can expand the scope of opportunities open to them. Harré (2002) argues that in the mainstream human sciences, human action is seen to occur in ways that individuals are neither aware of nor can influence. Positioning theory, however, taking up the question of the personal construction of self, implies agency, and in turn agency implies realism, which is to say, a level of consciousness regarding action. This paper will build on Boxer (2004), which harnessed positioning theory (Harré 1991, Davies & Harré 1990, Davies 1982, Boxer 2003a, 2003b, and 2003c) to a theory of AI that embraces the act of hoping to enhance one's ability to do what one aspires to. It is through discursive practice that what people are capable of doing becomes known.

FEMINIST ORGANISATION WORK AND SOCIAL CONTRUCTIONISM

Before elaborating my argument, it would be useful to review constructionism and discourse in the context of feminist work on organisations.

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While humanity has experienced some measure of liberation over the past few centuries, Calás and Smircich (1991) have demonstrated that men have been the primary beneficiaries of this process due to "practices of power rather than from the discovery of *truth*" (p. 569). Today, many women remain marginalised, which has led to radical feminist tendencies and other postmodern movements (Calás & Smircich 1991). Even where women have gained some measure of equality, masculine discourse denies them the possibility of true freedom. Interestingly, researchers have found that women managers tend to behave in harmony with the masculine bias that influences managers' values and styles (Marshall 1984). Ashcraft (2004, p. 284) "dispels the notion that sensitivity training is sufficient to influence social change … [instead] a system overhaul" of discourse is required.

A purely radical feminist stance, as described by Martin (1990, p. 184) sees "Women's status [a]s shaped by processes of structural inequality, not individual actions or circumstances." Radical feminist organisations are free of hierarchy, exclusivity and patriarchy (p. 187). In fact, they sometimes do not identify their affiliations or badge themselves, preferring to remain anonymous (Calás & Smircich 1992; Parker 2002). However, radical feminists seem to take up an oppositionist stance towards male-created and male-dominated bureaucracy instead of engaging in an appreciative inquiry (AI) of their own strengths. It is interesting to note that Spender (1980, p. 5) has raised the need to take up feminist causes "without [the] use of imposition, control or devaluation." She could be taking up an appreciative stance. Nevertheless, citing Kanter (1977) and Morgan (1986), Linstead, Brewis and Linstead (2005, p. 544) warn that feminists "run the risk of being stereotyped by males into one of the four deviant roles — 'Queen Bee,' 'Token woman,' 'Seductress' or 'man-hater'." In her non-academic, anecdotally informed social commentary, Dowd (2005) reflects on the ways that men punish women for being successful and the ways in which women punish themselves. That is, women's efforts can be defeated by their own self-absorption, an attitude that reacts badly to harrying by those unable to accept the equality of women. Here the challenge is perhaps to create oneself without threatening others while at the same time neutralising any denigration that may occur.

Social constructionism suggests that people create themselves and others through discourse and if they do not like how they have been positioned by dominant societal discourses they can speak in another way to change that positioning (Davies & Harré 1990, p. 45; Ashcraft 2004, p. 284). Fairclough (1992, p. 64), citing Henriques et al. (1984) and Weedon (1987), also arrive at a similar understanding of the relationship between discourse and self. As will be seen in cases produced by the AI community, substantial progress towards reducing oppressive control over women can be made from a positive and inclusive foundation. It appears that, with evolution, the feminist stance could relax to the extent that institutional norms and internal form of behaviour may be permitted to hinder feminist advancement (Martin 1990, p. 188).

Spender (1980, pp. 1–5) explains that the myth of male superiority has been propagated because men have had the power to arrange the evidence. She argues that women need to "cease making [their] linguistic resources available, cease giving [their] consensus to a system which denies [women]" (p. 5). It is this sort of power that Fairclough (1992, p. 50) wants to understand via discourse analysis. Discourse analysis (Phillips & Hardy 2002, p. 3–5) — the making of contextual meaning about social reality from textual and discursive processes — is conducted on the basis on of an ontology of social

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constructionism and an epistemology that views discourse and discursive practice as indicative of social practice. Constructionism could be a hallmark of feminist organisation work.

From the perspective of constructionism, inequality is created by the dominant discourse. Spender (1980, pp. 76–105) explains how the "dominant group" creates dominance through dominant discourse and that the "continued talk of women is a necessary condition for the transformation of the patriarchal order" (p.113). Hollway (1984a) introduced the idea of positioning oneself by adopting new practices; which is to say, engaging in new discourse. While Hollway (1984a) does not draw on Spender (1980) or Foucault directly, others, such as Urwin (1984, p. 273), do. Similarly, drawing on Hollway (1984a) and a series of works informed by Foucault, including Weedon (1987) and Potter and Wetherell (1988), Davies and Harré (1990) introduce positioning theory as being the discursive production of selves, or in Potter and Wetherell's terms (1987), the constitution of local subjects. Interestingly, Henriques et al. (1984, p. 24) introduce the volume in which several of the above articles appear by drawing on Harre's use of Goffman's approach to "techniques of presentation of 'selves'", while several pieces in the collection, including one by Hollway (1984b), make use of Foucauldian concepts. Spender (1980, p. 111) reinforces the ongoing need for women to reconstruct themselves, because of the many "forms of intimidation" by the dominant discourse, but states that these "words … can be dismissed." These patriarchal rules of formation (Foucault 1972, pp, 31–3) need to be blasted apart and re-assembled in a way that will enable women to achieve their objectives.

It could be said that Spender's (1980) notion of male power obstructs social progress in the same way that residual magnetic flux can obstruct or damage machines. In something of a similar vein, Boxer (2003a) introduces the notion of residual *social* flux. So, it could be said, from the feminist point of view, there is a residue — patriarchy — that brands non-male as a "deviation" (Spender 1980). It is that residue that Spender suggests needs to be transformed.

There may indeed be cultural limits to change. One is the seduction of leadership (Calás & Smircich 2001). That is, leadership relies on seduction and seduction is effective with those who share the same pleasures. Even diverse cultures remain controlled by the dominant discourse. Hardy and Phillip (2004) explore how the intended meaning of discourse is understood or misunderstood in terms of subversion and resistance. Despite diversity, until the dominant discourse is altered, and a receptivity to the new message achieved, people will continue to be influenced by the seductive pleasures they have learned to enjoy. That is, "existing cultural assumptions … support/condemn and/or legitimize/de-legitimize particular policies, and … (reproduce and reinforce) … cultural assumptions" (Cheney et al. 2004, p. 90).

From an AI point of view, transforming power will be seen to be within the ability of ordinary people when they choose to engage in an alternative discourse. In doing so, they will alter the underlying mood, enabling them to achieve their ambitions. The challenge is to undo the dominant myths by eliminating the residue that reinforces the justification for male power. In terms of Fairclough's framework (1992, p. 73), one needs to change the *text* (discourse), to change the *discursive practice*, to change the *social practice*. However, Hardy and Phillip (2004) emphasise the need for subversion

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to appropriate opportunity. It is suggested in this paper that an understanding of social flux is the key to resolving the problem of the residue, and that hope is the catalyst in the process of no longer giving credence to patriarchal order.

SOCIAL FLUX AND UNDERLYING MOOD

In an effort to simplify the concept of social flux (Boxer 2003a, 2003b, 2003c, 2004 and 2005) — in part a derivation of Foucault's "gaze" (1972, 1973, 1977, 1979,) —and make the idea more accessible to general readers, it has been reformulated as "underlying mood." While the meaning of flux is not synonymous with mood, from the point of view of social organisation, mood is perhaps a more appropriate term. It will be shown that mood is the disposition of persons or ambiance that influences what happens in a culture. That is, it limits the "possibilities for speaking and acting that exist at any point in time" (Hardy & Phillips 2004, p. 303). Mood can be a residue that obstructs change and where that is the case it needs to be eliminated if lasting change is to occur. Mood may be likened to a paradigm. It is constructed with a purpose — ordinary conversation creates, sustains and alters mood (Boxer 2003a).

This mood is determined by four components: Rights, Duties, Moral Order and Actions (Boxer 2003a, 2003b, 2003c, 2004 and 2005), as shown in Table 1. Every group of people has an underlying mood — encapsulating values and beliefs — that influences behaviour. Underlying mood can be explained as the way things happen in a group or, more simply, as their mode of *happening*. Underlying mood provides a measure of this mode of happening, which can be used to describe a culture.

Table 1: How Mood can be Determined by its Components

Component of Mood	Description
Rights	People feel empowered or emancipated to do things — or not do things — based on the rights they perceive they have.
Duties	People perform for others based on the duties they perceive they are obliged to perform.
Moral Order	Protocols of behaviour influence what rights and duties exist.
Actions	People perform on the basis of the rights, duties and moral order and these are reinforced by action.

Boxer (2004) demonstrates how women can achieve their objectives by altering the underlying mood (what is happening in the culture) of their group. Recent AI literature has demonstrated that, by hoping for a better situation and taking action, women have been able to create opportunities for themselves. That is, women have been able to begin doing what they want to do when they have altered what is *happening* in the group they are part of to include what they want to do.

It is acknowledged that the generalisation "women" may appear too broad to those used to such subdivisions as socio-economic status, race, ethnicity, sexuality, personal

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history and other helpful categories. Certainly, some people — men *and* women — are positioned by dominant discourses in society to be more or less likely to articulate and use hope. However, as will be shown in the AI literature, all people may harness and use hope to make opportunity happen for themselves. While a context might be shown to enable or constrain opportunity, this paper is not interested in the amplitude, frequency and duration of opportunity, but rather in seeing hope as a catalyst for opportunity. That hope is introduced by conversation is what is relevant here.

Boxer (2004) shows how ordinary conversation can be directed to alter rights, duties, moral order and action to realign the underlying mood of a group to what one aspires to do. This is explained graphically later in this paper. Ordinary conversation is referred to as discursive action, that is, conversation in which people occupy positions, adopt a story-line and engage in speech acts. For example, when Nelson Mandela spoke at the 2005 *Live Aid* concert he assumed a position that he had earned over a lifetime of expressing emancipation discourse through resistance and subversion. His engagement with *Live Aid* reinforced the legitimacy of the battle for human rights, especially with his speech act, "To do nothing would be a crime against humanity."

What Boxer (2004) neglects to explain is the driving force or catalyst that initiates a change of organisational mood. It will be shown in the next section how hope, as an integral component of AI, provides that source of social and organisational transformation. Before women can expand the scope of their opportunities, they need to change the organisational mood that constrains opportunities. As demonstrated in various cases, the first step is for women to *hope*. They need to let that hope drive the creation of images of broader opportunity and let those images cultivate a spirit that will resist and subvert the dominant social mood.

APPRECIATIVE INQUIRY AND HOPE

AI pursues the design of metaphors, stories and generative conversations that disrupt the status quo and release new outlooks and options that champion those ideals that are obscured by complacency. In one sense, AI is a social constructionist movement concerned with cultivating conversation about what leads to cooperation, permission and commitment in the quest for what people want to achieve. Those involved in AI make legitimate their new way of talking; *making legitimate* is precisely what is needed to be able to do what one aspires to.

Ludema (2001) concludes that the power of appreciation is the "creation of textured vocabularies of hope [that] may well be the most powerful tool available to us if our aim is to generate constructive organizational understandings that open new possibilities for human organizing and action." She goes on to say that "the very act of appreciation will itself contribute to transforming our organizations into places of genuine human hopefulness."

Bushe and Kassam (2005) observe that AI is different from conventional organisational development and change management prescriptions for two reasons. First, through the power of inquiry, AI focuses on how people think instead of on what they do. For example, Craun-Sleka (2004, p. 16) records how the thinking of one participant in an

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AI intervention changed: "This is the first time I've ever thought of rural women as having anything to offer in the way of resources themselves, whether it be knowledge, wisdom or something physical like land." Similarly, Coghlan (2004, p. 20) records in respect of another AI intervention how it, "helped us [participants] further understand the links between increases in self-esteem and practicing healthy behaviours." Second, self-organising change is promoted. Kay and Bova (2004, p. 29) demonstrate this in their AI intervention when they record that a participant "was reminded of her desire to have a career … creating a bold vision for her future elevated her to action … a step she suspects she would not have taken before." From this one can see that AI is an approach to changing thoughts about whether or not a person can do what they aspire to and then enabling those who want to experience change to move ahead.

Cooperrider (2001) suggests that an organisation's guiding image exists in dialogue and not in any one or collective brain, and it is dynamic not static, in a similar way as positioning theory (Harré 1991) suggests that the self is a social construction negotiated through dialogue. He observes that an organisation rarely rises above the dominant images of its members and stakeholders. Hence, creating an image of emancipation will move people closer to the opportunities to which they aspire.

Davies and Harré (1990), the seminal theorists of positioning theory, draw on many works influenced by Foucault, including Davies (1982, p. 138), who concludes: "At the heart of the *idea* of maleness seems to be the idea of power as male power, with females having power only in the domestic sphere. The knowledge of this is embedded in … narrative structures … and discursive practices." Ashcraft (2004, p. 276) notices that "discourse [can be] an outcome or reflection of one's gender identity." Davies (1982, p. 139) then calls for people to "be free to take up positionings … through gaining access to discourse." Ashcroft (2004, p. 279), in part drawing on Goffman, and Weedon (1987) — also cited by Harré and Davies (1990) — suggests that "discourse [can] undermine this apparent order." These Foucauldian ideas (1972, p. 50–5) are reflected in feminist works such as Weedon's (1987): 'To speak is to assume a subject position within discourse and to become subjected to the power and regulation of the discourse." Fairclough (1992, p. 3) explains that this Foucauldian notion of "discourse" is the way of "structuring areas of knowledge and social practice." In the context of this paper, the structuring of what women are and how they are to behave can be understood and changed through discourse. Positioning theory suggests that this power can be turned to opportunity through the deliberate discursive production of selves. AI appears to provide the enabling factor.

As shown in Figure 1, AI interventions include a step called "discover", which involves, "Asking positive questions, seeking what works, what empowers, what gives life to our community or group; when have we, as women, felt particularly excited, energized, empowered?" (Odell 2004, p. 7). That is, through engaging in discussions that are appreciative — as opposed to deficit in their thinking — people begin to position themselves as being able to achieve what they want. They begin to be able to hope. Odell (2004, p. 9) explains that AI "encouraged women to share their successes and act to increase those successes." It seems that by "seeing" themselves as being able to achieve what they aspire to (or wish, desire or hope for), women can achieve more. Wasserman (2004, p. 24) concludes that "Hope is the unseen, [the] visions of what could … help me create a picture of the possible." Fairclough (1989) suggested that emancipation begins

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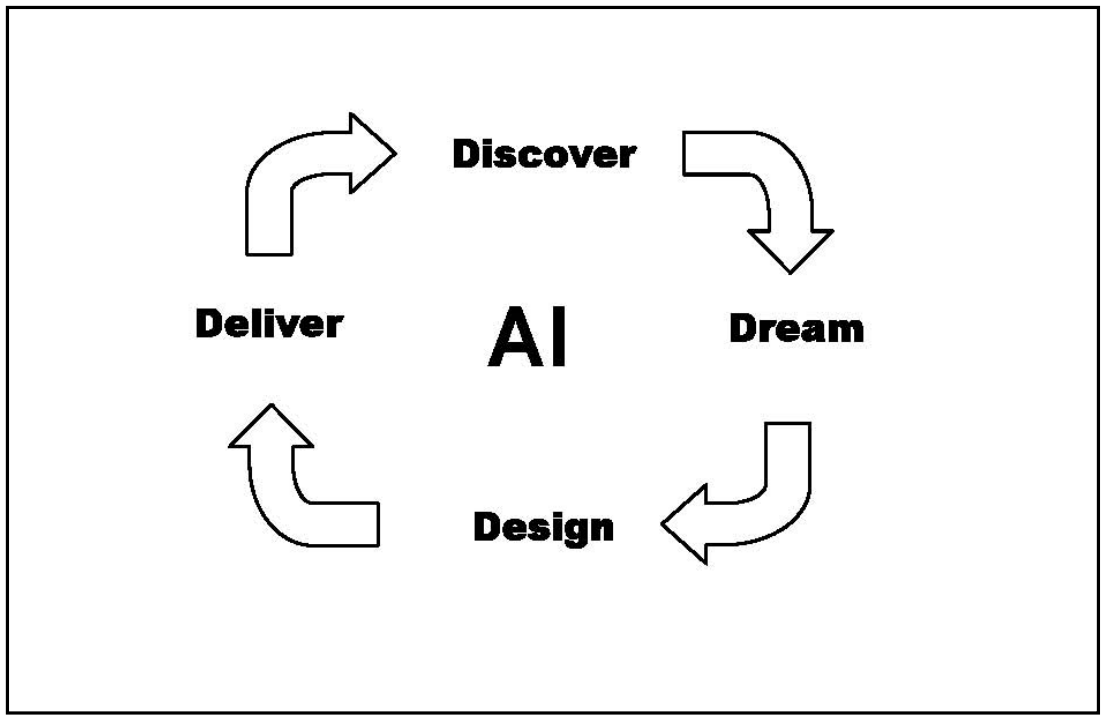
with an increased consciousness of how conversations enable some to dominate others, which may explain how this AI discovery step leads people to hope. Fairclough (1992, p. 6) explains further that "these social changes do not just involve language, but are constituted to a significant extent by changes in language practice."

Figure 1: AI 4D Cycle



The enabling factor appears to be hope; a catalyst to action; that is, changing language practices to include the hope of increasing opportunities for women. From this point of view, *Live Aid* is an example of ordinary people gaining access to a discourse about fairness for all humanity.

Ludema (2001) explains how "the eight core principles of appreciative inquiry support hope's four enduring qualities and make it ideally suited for generating vocabularies of hope." Hope is "(1) born in relationship, (2) inspired by the conviction that the future is open and can be influenced, (3) sustained by dialogue about high human ideals, and (4) generative of positive affect and action" (Ludema 2001). These four qualities are shown in Table 2, with the corresponding supporting eight core AI principles.

Table 2: Hope as a Function of Appreciative Inquiry

Qualities of Hope	**Principles of AI**	
Born in relationship	Constructionist	Collaborative
Inspired by the conviction that the future is open and can be influenced	Anticipatory	Provocative
Sustained by dialogue about high human ideals	Poetic	Positive
Generative of positive affect and action	Simultaneous	Pragmatic

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The power of appreciation to generate vocabularies of hope, according to Ludema (2001), begins with relationships created to enable agreement about the construction of knowledge within communities. True collaboration can only occur when people value and embrace the idea of the social construction of reality. Ludema goes on to discuss how ordinary conversation influences images of the future. Realising that this how change begins, we should seek out such images and "splice" them into our organisations, realising that challenging images will provoke further developments. Ludema acknowledges the value of people talking about their high ideals as being a further dimension of hope. When people are free to interpret their aspirations in their own way, they bring more of themselves to their work. With *Live Aid*, Sir Bob Geldof invited artists to express in their own way their ideal of debt cancellation to enable others to hope. At the end of the concert he announced to the crowd, "Don't let them tell you that this stuff does not work." That is, he seems to realise that people will start to think differently if change is encouraged through people being encouraged to take "poetic licence."

If openness to think outside the dominant discourse is reinforced, if poetic licence is encouraged, with an enduring positive focus, then growth will be lasting and sustainable. Ludema (2001) realises the necessity of developing multiple ideas on a broad front so that the implications of one innovation may be seen impacting on other aspects of an organisation. It is equally important that expectations are pragmatic. That is, that useful and valid actions arise from people's efforts and that applications are offered that are relevant to the everyday needs of the organisation.

The philosophy of AI directs attention to positive opinions. Rather than focusing on correcting weaknesses or deficits, the AI philosophy urges people to find positive aspects of organisational life and use them to fuel images. These images become the reality people aspire to achieve. So, if women have aspirations, it is necessary for them to visualise their objectives clearly first, with the conscious aid of socially constructed metaphors.

THE RELEVANCE OF AI TO UNDERLYING MOOD

The various steering or adjusting components of underlying mood can be aligned with the rousing energy of AI. With a common social constructionist foundation, AI and the idea of "underlying mood" share a way of thinking and complement one another. In a sense beyond that presented in the previous section, AI is also an organisational development (OD) philosophy, focusing on means of positive transformation that might provide a momentum that can be harnessed by an organisation to achieve a preferred way of *happening*. Lee and Shafer (2005, p. 79) refer to AI as a "methodological container for inquiring into values."

Through each cycle of the AI "discover, dream, design and deliver framework" (Figure 1), AI has an iterative impact on a group's mood. AI involves taking the best of the past into the future, building in aspects of participants' dreams and desires. In other words, once the most fruitful parts of the past have been identified, new opportunities are dreamed of and grafted onto the past to create a plan for the future. Delivering involves putting the new design in place. Are there echoes here of Deming's (1986) PDCA Cycle?

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AI is a contribution to earlier work (Boxer 2004) in explaining the driving force or catalyst that initiates change in a group's mood. It changes the *happening* by helping individuals and communities to agree on images that will direct the way they plan to do things and what they hope for. How this occurs is explained in the following section, which highlights how to realign what is *happening* by creating images of what is aspired to.

Realigning Underlying Mood with Hope

As explained previously, hope is the catalyst for realigning underlying mood. By engaging the AI philosophy, vocabularies of hope naturally follow. If *aspiring to do* is seen as *hoping*, then discursive action focused on *aspiring to do* creates the necessary dynamic, as illustrated in Figure 2 and explained below.

Figure 2: Creation of Mood

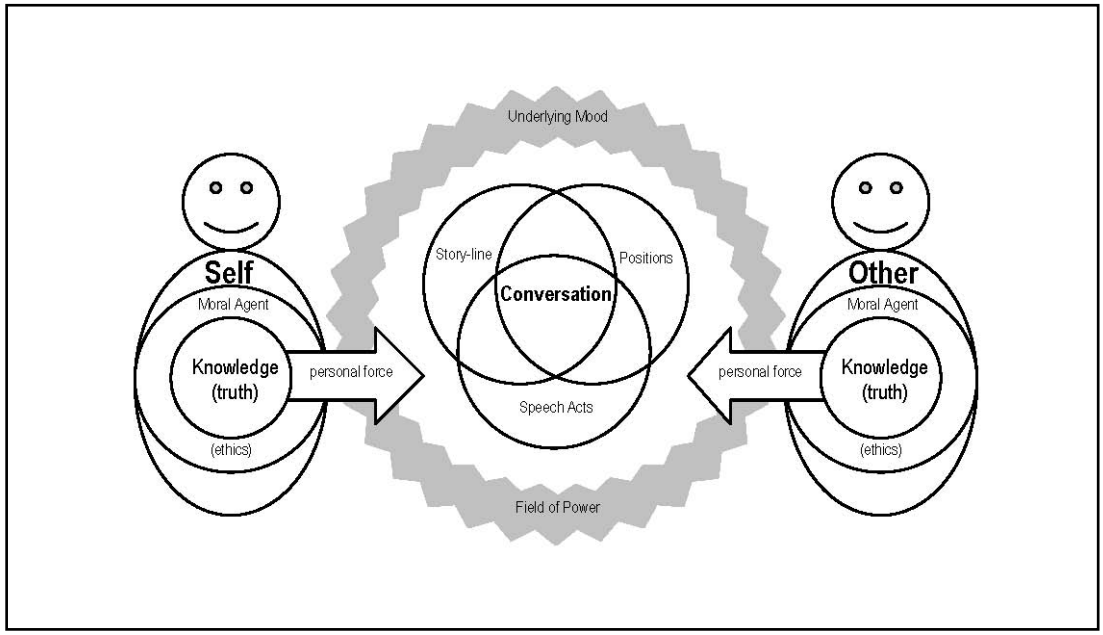

Figure 2 shows that each person is an individual moral agent who bases their ethics on their personal knowledge and how they understand truth. On that foundation, they develop personal aspirations. How these aspirations are created depends largely on the personal experience of individuals as they engage with the wider society. While that dependence is beyond the scope of this paper, their aspiration to do things and achieve their goals is of interest here. Furthermore, how they bring these aspirations to the various groups to which they belong needs to be explored. Fairclough (1992, p. 64) introduces three constructive effects of discourse (1) identity, (2) relationships, and (3) belief and then suggests that '[a]nalysis of discursive practice should … involve a combination of … "micro-analysis" and "macro-analysis"' (p. 85).

If women involved in conversations create the knowledge that they are able to do what they aspire to through adopting an AI philosophy, they will generate vocabularies of hope. That is, in terms of Positioning Theory (Boxer 2003a, 2003b, 2003c, 2004 and 2005), women will occupy positions (of and for themselves) and assign positions (of and

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for others) that empower them. In every conversation, women will adopt "storylines", which include examples of them doing what they aspire to, and engage in "speech acts", which reinforce their hopes. It is on this micro-scale of text (Fairclough 1992, p. 85–6) that *identity* is constructed, through connection, and it is here where changes in the underlying mood will begin, as shown in Figure 2.

Leading with Hope

It is a necessary component of successful realignment that group leaders accept certain obligations of leadership. Acknowledging a profession of leadership, Norum (2004) suggests that leaders assume an obligation to let down their guards and collectively construct reality to assist in making meaning for participants so that they might successfully negotiate challenges. At the social level, the aggregate macro-scale (Fairclough 1992, p. 86) concerns structures of hegemony, power and power *relationships.* In reframing the task in relational terms, rather than as problems to be solved, challenges become opportunities upon which to build.

In positioning themselves and others towards doing what they aspire to, women will construct possible new realities through collaboration. They will foresee their future selves in provocative ways that stretch the limits of what their culture expects and permits. They may adopt a certain poetic license that authorises them to start from a "blank page" when establishing what they can do, and move positively in the direction they aspire to. By creating their reality, women will realise an almost simultaneous reality unfolding before them: of doing what they aspire to do. This will be especially true when women apply their aspiration pragmatically to tasks that need to be accomplished in their day-to-day work. This aggregate effort can be seen as on a macro-scale (Fairclough 1992, p. 86) of production, consumption and distribution of knowledge.

Morris and Schiller (2004) demonstrate how the AI process was harnessed when Avon wanted to increase the number of women in senior management and executive positions across the company. When senior leaders began talking positively about women in senior positions it was realised that no women were sitting on the executive committee. The President then stated that women would be invited to attend all future executive committee meetings. As a result of this gesture, women realised they might hope to achieve senior positions and, within a relatively short time, a woman was named Director of Sales of Avon Mexico and another President of Avon Ecuador.

Figure 3 shows "connections and causes (between discourse and mood) which are hidden; it also implies intervention" (Fairclough 1992, p. 9) is possible through the AI framework. Positive expectation will be more likely in groups that embrace the nurturing principles of AI. Such an appreciative expectation will facilitate alteration of the underlying mood of the organisation to enable positive outcomes. As shown in Figure 3, women will realise their Right to pursue what they want to do and that other people must understand their Duty to permit them to do so. The Moral Order defined by the group will evolve to support these rights and duties, and the community will find themselves engaging in actions that match the rights, duties and moral order established by the conversation. The nature of Rights, Duties, Moral Order and Action are explained in Table 1, and are more thoroughly discussed in Boxer (2004).

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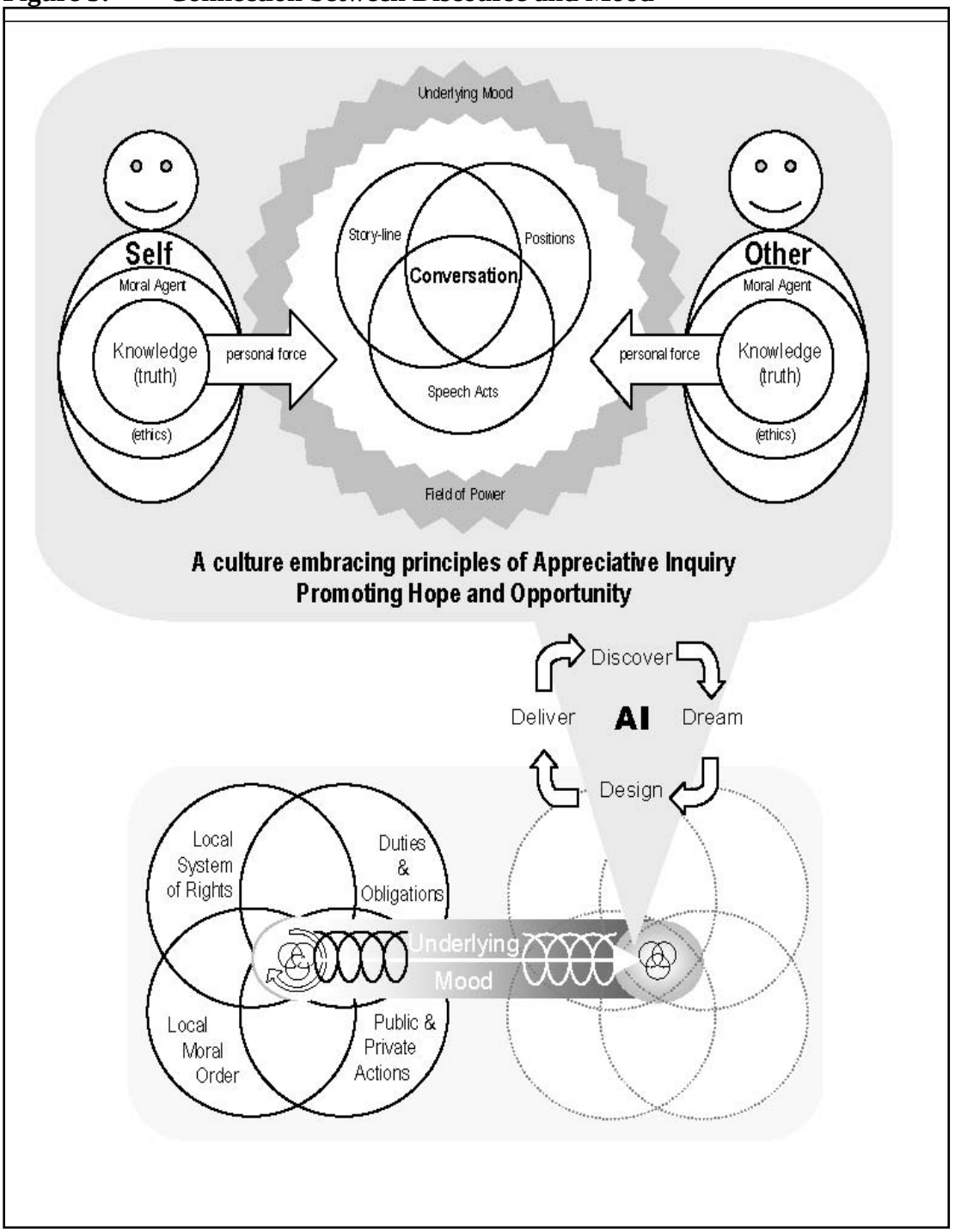
As in Positioning Theory, Linstead (2005) develops three self-defining practices — "re-citing", "re-siting" and "re-sighting" — that enable one to be a gendered self. Re-citing involves denial of the masculine recitations imposed on women by re-citing one's feminine side. Re-siting involves placing one's feminine self in the role defined in masculine terms that dominant discourses impose — a redefinition, for example, creating narratives of feminine ability to relate to power; perhaps in non-hegemonic terms. Re-sighting involves seeing situations through new or multiple lenses. Thus, there is a need to create new ways of speaking (re-citing), new ways of knowing (re-siting), and new ways of seeing (re-sighting). Lee and Shafer (2005, p. 81) explain how AI supports "defining values behaviours and embedding them into the culture."

Figure 3: Connection between Discourse and Mood



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REALISING OPPORTUNITIES THROUGH A REALIGNED MOOD

Creating images of what they want to do becomes the business of women who aspire to expand their opportunities. Various processes can be established to create opportunities. For example, through the development of communities of practice focused on broadening the opportunities for women, new images of women doing what they aspire to do can be established.

Having created images of women performing a broader range of activities, new opportunities arise for women to explore and make opportunities happen. It should follow that others realise their duty to enable women to hope and achieve their desires. A moral order that establishes group rules supporting these rights and duties is then gradually established and people engage in actions that support women's rights to achieve.

As Odell (2004) demonstrates, the mounting momentum of an AI intervention can shift the underlying mood of a group so that ever-increasing opportunities will be realised. When this kind of energy becomes the norm it is indicative of the underlying mood having been permanently realigned. Thereafter, ongoing AI discourse will sustain the underlying mood so that opportunities continue to be realised.

This paper has shown that hope about creating increased opportunities for women and work will lead to an expanded discourse that includes such opportunities. If images of increased opportunities for women are created, along with categories that describe women in appropriate ways, then these can be disseminated throughout organisations. Far from being perceived as insubordinate, this will foster a reconsideration of those existing practices that limit women's opportunities.

Again, using *Live Aid* as an example, the message to end poverty is simply a collective image being made clear to elected officials who stand and fall by the votes they receive from the electorate. Signage above the *Live Aid* stage read, "The long walk to justice." Paul McCartney concluded *Live Aid* by saying of the G8 leaders, "They can't avoid this [discourse]." By expanding discourse and linguistic categories to include hope about creating increased opportunities for women and work, women will realise opportunities in a similar way. It all begins with hope and the creation of images.

AI offers a perspective to describe the catalyst that initiates change in an organisation's underlying mood. That is, an approach that embraces principles of AI supports the *hoping* necessary to enact changes in beliefs. So, for changes in an underlying mood to be made in a truly sustainable way it may be necessary for the hope-inspired and self-managing nature of AI to be harnessed. Perhaps AI will pioneer an acceptance of a significant flaw in conventional change management attitudes and offer a more reliable approach to change management.

Women who have aspirations will benefit from AI principles in their creation of an underlying mood that supports their ambitions. Certainly, the realities of business will demand the establishment of valid limitations based on organisational constraints. However, operational effectiveness aside, women should be able to engage in the pursuits they are qualified for and prepared to undertake.

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CONCLUSION

Dowd (2005) reminds us that the challenge for women is to achieve a balance between their strength and their sexuality. Balancing involves understanding the local patriarchal residue and the limits to which one can challenge that residual force. Sir Bob Geldof's *Live Aid* is one example of shifting the underlying mood of wider society. Geldof realised that within his immediate audience there was little residue and that his message would be accepted. With that acceptance, such residue in the wider society would be more easily dealt with. Given his success, it follows that shifting the underlying mood on a smaller scale is equally possible if deficit thinking is similarly eliminated.

Introducing the idea of hope as a catalyst, this paper has demonstrated how doing what one aspires to do is possible. In hoping, as brought about through the AI cycle of discovering, dreaming, designing and delivering, alternative opportunities can begin to open out. That is, discursive and linguistic categories may be expanded to include increased opportunities for women and work. With this expansion, the underlying mood is shifted and the culture evolves.

Engaging in a collective AI intervention focused on hope for increasing opportunities for women will introduce new discursive practices. With this, an altered underlying mood will challenge the patriarchal residue. Opportunities will present themselves. The framework (Figure 3) used here provides a foundation for further exploration of the relationship between discourse and culture, perhaps how rights, duties, moral order and actions can be adjusted by the narratives produced in an AI intervention.

Hoping is the catalyst that will ultimately lead to expanded opportunity if it is directed through an iterative process. AI provides that cycle to realign the underlying mood to what is hoped for. It has been shown that rights, duties, moral order and actions are the components that need to be changed to realign the underlying mood. That is, changes that incorporate hope into each of these components will make what is preferred *happen* — increased opportunities for women.

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